YADA YAHOWAH

AN INTRO TO GOD

VOLUME TWO

MITSWAH ✦ INSTRUCTIONS

CRAIG WINN

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About the Author…

Twenty-two 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 30 of his published books are offered without royalty.

Over the past twenty-two 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

Mitswah • Instructions

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Yatsa' | Delivered

I Am Yahowah…

In our quest to get to "*yada'* – know" Yahowah and to "*byn* – understand" what He is offering and expecting in return, this is an ideal time to consider the Three Statements and Seven Instructions Yahowah chiseled in stone. On the First of Two Tablets, God summarized His message to humankind, providing an essential perspective from which to observe His Towrah.

On the Second Tablet, our Father explained how to live a fulfilling and rewarding life, providing instructions whose implications are spiritual. And within these statements, Yahowah affirmed the terms and conditions of His Covenant – the Family-Oriented Relationship Agreement which is central to His purpose in creating us.

There were no "commandments" listed on either Tablet. Only one of the Seven Instructions and none of the Three Statements were written in the imperative mood, which typically conveys volition, but can on rare occasions denote a command. This lone exception, which addresses our relationship with our Mother and Father, is the most familial in nature, further underscoring the absurdity of labeling these statements "commandments."

In this light, just as there is a distinction between guidance and demands, there is a difference between morality and legality. Morality regulates good and bad behavior. It resides in our *neshamah* | conscience and provides internal guidance on the inception and

continuance of behavior, which can be good or bad, altruistic or selfish, beneficial or counterproductive. Moral choices play out under the auspices of freewill, prompting us to either expand upon or constrain our actions based on how we process the resulting satisfaction or guilt in context with our prior conditioning. Our decisions are predicated upon the guidance we have been given, whether from God or man, and the responses we are experiencing. Morality, therefore, can be taught but not commanded. Such is the case with the Instructions Yahowah inscribed on these Tablets.

Legality is the opposite because it is externally imposed. It is regulated by a detailed code of conduct replete with established consequences for those who are caught violating the judicial standard of those wielding political, religious, or military power. Laws are obligatory, and they are levied without the consent of those they seek to control. Punishments for violating them, regardless of one's motivations or choices, ignorance or knowledge, are levied without the consent of the perpetrator – thus negating freewill. Under such systems, behaviors are initiated and perpetuated based on an assessment of the potential gain, the likelihood of getting caught, in addition to the severity of the penalty that will be imposed by those in positions of authority.

In order to view Yahowah's Instructions from the proper perspective, it is important that we appreciate the difference between moral guidance and legal constructs, especially since one is nurtured and the other dictated. Legality demands obedience while morality is volitional. Legality is restricted to limiting bad behavior while morality serves to encourage beneficial responses. Legality is common among nations while morality varies among individuals. Legality is the product of laws while morality is the result of choices. Morality is determined by our

conscience and contemplation, while legality is directed by the edicts of the empowered and reflects their ambitions.

Beyond the moral implications or legal ramifications, loving relationships like the one depicted on the Two Tablets, are consensual and can neither be imposed nor legislated. Mutually beneficial relationships thrive when informed, rational, and moral individuals are free to express themselves and contribute. They become disingenuous if either party is ordered to obey. As such, ultimatums destroy moral relationships and yet underlie all judicial systems.

From a broader perspective, the gift of freewill precludes Yahowah from commanding us to do anything. Then by offering us a *neshamah* | conscience, guidance became necessary. Therefore, these Ten Statements were offered such that we might use evidence and reason to reflect on Yahowah's purpose while benefiting from His intent.

It is also interesting that, with few exceptions, these Instructions were written using the imperfect conjugation. This has a profound influence because the imperfect is deployed to address consistent, continual, and habitual actions, which are ongoing and play out over time. As a result, we are being asked to avoid continually killing or habitually deceiving – rather than being told that we can never do either under any circumstance. Continually coveting and then routinely stealing that which does not belong to us (as is the case with national entitlements) and consistently bearing false witness (which is the result of political correctness and conspiracy), is a recipe for an unfulfilling and counterproductive life.

Before we press on, there is yet another insight I'd like to share which may help us appreciate the nature of these Three Statements and Seven Instructions. While loving relationships are initiated and perpetuated under the

auspices of freewill, they thrive and grow with structure. They become synergistic, with their overall value becoming greater than the sum of individuals, when each can be relied upon to contribute and share in a manner which is dependable and mutually beneficial. It is both our common values and different interests which make relationships interesting.

Therefore, the Towrah establishes the framework for abundantly fulfilling and intellectually satisfying lives. God's guidance seeks to capitalize upon our unique proclivities and insights while encouraging us to experience the attitudes and aptitudes of others. These Statements and Instructions were designed to harmoniously bring uncommon people together with a shared moral compass while enriching everyone's experience. The message of the Two Tablets is that, while we are not the same, we can become perfect together so long as we embrace these principles, making our differences a cause of celebration rather than conflict.

It is my hope, and I expect Yah's as well, that once we have concluded our review of His Three Statements and Seven Instructions, we will better appreciate what God is offering and expecting in return. We will be properly equipped to engage in the relationship He envisioned within the structure He conceived such that we will be able to celebrate the resulting synergism.

As we press forward, these translations will continue to be amplified, providing us with a richer rendition of Yahowah's advice. In addition, they will include the Hebrew words upon which these renderings are based because it remains important that we take the time to verify their authenticity.

Turning to Yahowah's testimony, we find...

"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 accounts, this message and declaration)**, 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* / Names / Exodus 20:1)

Let's begin by considering the nature of a word that has become unnecessarily controversial, *'elohym* – which 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 lower and uppercase variations of its alphabet, its English equivalents are "god," "gods" or "God" depending on who it is addressing.

Religious Jews have been beguiled into writing "G-d" because Yahowah said not to memorialize the names of false "*'elohym* – gods." However, God is not Yahowah's name, and it is not the name of a false god, either. Moreover, we know that Yahowah is not concerned about us saying the names of false gods because He has set an undeniable and irrefutable example of referring to *Ba'al* | the Lord and *'Asherah* | the Blessed, albeit always to expose and condemn them.

While there has never been a god named God, one was named "Gad." Further, Gad serves as the name of one of the twelve tribes of Yisra'el. And since it cannot be spoken or written without conveying the name of the false Gad, the religious argument is 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.

Driving to the heart of its intended meaning, a similar word such as *'aluw*, which shares its first three letters in common with *'elowah* (recognizing that the concluding *ah* simply makes the title feminine), means "to behold, to look up and to pay attention" – the best perspective when it comes to knowing Yah. It is also interesting that *'el* is a preposition, meaning "to and toward, regarding and concerning, on account of and according to" and thereby properly directs our attention toward Yah. As a noun, *'el* speaks of "power, strength, and might," and thus of "capability and influence." It is from *'el* that translators extrapolate "Mighty One" or "Almighty." And yet, this may not be the most accurate rendering because *'el* is derived from *'ayl* (often transliterated *'ayil*) which differs only in the addition of the hand of God "𐤉" in the Ancient Hebrew script.

'Ayl is particularly descriptive, conveying a great deal about our Creator. It denotes a "ram," and thus "male lamb," thereby depicting God as one with His flock. *'Ayl* is also an "upright pillar," which was set in the center of the Tent of the Witness and used to enlarge and secure the Tabernacle.

Along these same lines, *'ayl* / *'ayil* is used to describe the "doorpost used to secure and hinge the opening," once again taking us to the Doorway of the Tabernacle and Life itself. Entry through these doors is made possible by the sacrifice of the *Pesach 'ayl*. Lastly, an *'ayil* is a "strong man who leads his people as if a king." This points us to Dowd, Yah's beloved son, His anointed Messiah and King, and most notably in this case, both God's chosen *Ra'ah* | Shepherd and *Zarowa'* | Sacrificial Lamb. As such, an *'ayl* is someone with the "strength, might, power, and will to provide assistance, to help others in a meaningful and productive manner."

The letters which comprise *'elowah* are equally revealing: 𐤏𐤋𐤅𐤀. The Aleph - 𐤀 was drawn in the shape

of a ram's head, verifying the connections we have made by examining the root, 𐤏𐤉𐤋 - *'ayl*. God is striving to be one with His flock.

The Lamed - 𐤋 is a shepherd's staff, and reveals that Yahowah wants to guide, nurture, and protect His sheep, to walk and explore along with His flock, camping out together.

The third letter in *'elowah*, the Wah - 𐤅, is a tent peg. It represents the implement used to increase the size and security of the Tabernacle, which is symbolic of Yah's home. In addition, the Wah is used to make connections between thoughts such that the benefits increase synergistically.

The concluding letter in Yahowah's preferred title, Hey - 𐤄, shows an observant and engaged individual standing up, reaching up, and looking up to God. This also makes "*'elowah* – God" a feminine title, not unlike His Towrah, His Ruwach, and His name, Yahowah.

Considering all of these things, from being a lamb among His flock, a caring and protective shepherd, the source of empowering connections for those who engage and are observant, it seems a bit trite to simply write "God.' And yet, aren't these the attributes we should want our God to project?

Religious institutions are wont to call what follows "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 the reasons we have and will continue to discuss.

Few things are as relevant to developing a relationship with God as knowing what these statements and instructions actually convey and then coming to appreciate

how they apply to the conditions of 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, we discover that God is continuing to speak to us through His Word. And in the consecutive, these Statements and Instructions convey Yahowah's will.

With this introduction noted, and realizing that Hebrew is written right to left, on the top right of the First of these Two Stone Tablets, the Creator of the universe and Author of life, introduced Himself and then inscribed...

"'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 the doorway to an expansive and abundant life for those who are engaged, standing up, reaching up, and looking up (suffixed in the second-person singular)) **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 needed broadly, openly, and publicly such that they can be led (hifil perfect – at a moment in time God engaged with us in such a way that we 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 government authority and religious officials)**.** (20:2)

You shall 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** (*'acher* – 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 or face)**.'"** (*Shemowth* / Names / Exodus 20:2-3)

Yahowah began by spelling out His name so that we might know it, etching "𐤉𐤄𐤅𐤄" (pronounced Y-aH-oW-aH) in stone. It would, therefore, be irrational to believe that He does not care what we call Him or that He wanted His name removed from His Tablets and replaced with "the LORD." It would be ignorant to believe that every word which follows "Yahowah" on these Tablets could be read before the people, but that Moseh could not pronounce the name of God as scholars insist.

It would be rational to conclude that, since Yahowah wrote His name before providing any instruction, His identity is paramount to knowing Him and benefiting from what He is offering. And that is a devastating realization for religious Jews and Christians because each has discounted Yahowah's name from the beginning.

Let's take the opportunity to reinforce something we have already noted. The first words Yahowah etched in stone conclusively demonstrate that "Yahowah" is God's

name and that "God" is His title. While He has a number of titles and a marvelous array of attributes, 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."

For all of the Christians and Jews who have paid homage to the "Ten Commandments," believing that they were honoring God by erecting monuments to them, by citing grossly incomplete and inaccurate variations of what Yahowah said, by removing His name and replacing it with "I am the Lord," I can assure you that He is not amused. His name was the second thing He wrote, placing it between "I am" and "your God," so it was hard to miss. Just think of the hubris and audacity of men and women believing that it is appropriate to not only edit what Yahowah wrote, changing it to their liking, but to replace His name with one He commonly uses to identify the Adversary.

Following His introduction, Yahowah, our God, deployed *'asher* to make an important point regarding "the beneficial relationship" He intended and the "correct way to get the most out of life." While it is dismissed by religious translators with a simplistic "who," *'asher* is among the most edifying words in the whole of 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, *'asher* is also a verb. It can be rendered as "which, what, who, when, or where," such that it serves to "establish a relationship between things," including between our God and ourselves. As a masculine noun, it depicts "a blessing and good fortune, a joyous and happy attitude." As a feminine noun, *'asher* speaks of "walking along the correct and restrictive path to give meaning to life." It describes "the proper place to stand to be stable and secure." As a

name, ‘Asher was one of Ya’aqob’s sons and thus part of Yisra’el.

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, to pronounce them blessed, happy, and prosperous.” 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 human 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 happy lives should follow His lead out of *Mitsraym* | the Crucibles of Religious and Political Oppression, of Military and Economic Persecution. Yahowah is presenting Himself as our liberator and savior – the one who is offering to free us from all forms of servitude. The fact is men subjugate and oppress by imposing dictates people must obey. God offers to free us from them.

Since it is something that is often missed, let’s be clear: Yahowah *yatsa’* | withdrew the Children of Yisra’el from “*mitsraym* – the political despots and religious tyrants within the cauldrons of military and economic subjugation,” away from “the authority figures in the place of coercive cruelty where, as slaves, they were confined and restricted by societal subjugation and subject to a caste system.”

Mitsraym is the plural of *matsowr*, which is “to be delineated as a foe and besieged during a time of testing and tribulation.” It in turn is derived from “*tsuwr* – to be

bound and confined by an adversary, to be assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility."

By telling the Children of Yisra'el that He was *yatsa'* | leading them away from *mitsraym* | political, societal, cultural, conspiratorial, and religious oppression, which is based upon "*tsuwr* – being besieged and assaulted in troubling fashion," Yahowah was actually predicting another *Yatsa'* | Exodus – the second one from the time of *Ya'aqob's Tsuwr* | Israel's Troubles. This period of unprecedented abuse of Jews worldwide will commence in the years preceding Yahowah's return for His people on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah, at sunset in Yaruwshalaim, Yisra'el, October 2nd, 2033.

While it was important to remind Yisra'el that He had saved them by removing them from the worst of human oppression, it is also likely that Yahowah was trying to forewarn His people, such that they were ready and waiting for His return. Additionally, by inscribing this as the initial statement on the First Tablet, Yahowah is unequivocally stating that man oppresses and that He liberates. Religion is humankind's most restrictive and abusive foe while Yahowah, His Towrah and Covenant are the only effective remedies.

It would be impossible to overstate the importance of accepting this perspective on the difference between God and man. They have the opposite intent and their influence, the opposite effect.

Further, Yahowah wrote this for His people, not for Haredim, Christians, Muslims, Hindus, Buddhists, or Socialist Secular Humanists. You cannot be one of His people by opposing them.

The first verb, "*yatsa'* – I brought you out," was scribed using the hifil stem while bearing the perfect

conjugation. Collectively, they enable us to better understand how we are expected to respond to the benefits Yahowah is presenting. With the hifil stem, the object of the verb in this case, those God is leading away from man's influence, participates in the action, which is being saved by Him. Therefore, to benefit from God's willingness to deliver us from national influences, we must accept Yahowah's guidance. Such is the nature of the Covenant Relationship, where we must engage to participate.

By using the perfect conjugation, Yahowah is revealing that He has done everything, 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 eventually will "descend to serve us, extending Himself to guide us, so that those who respond will be led away from the crucibles of human coercion." 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 government and religious subjugation.

His words provide critical information we must act upon to exist in His presence. We need to know that there is a God, that His name is Yahowah, and that He authored His Towrah for us. He "*yatsa'* – descended to serve us, extending Himself to guide us, doing what was needed to lead us away" from human oppression, including "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 us 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 not see the symbolism of "*mitsraym* – crucibles" representing governmental, cultural, religious, economic, conspiratorial, and military oppression, God spells it out for us with "*beyth 'ebed* – the house of slavery and bondage." These are the only means of institutionalized subjugation and the suppression of freewill. Enslavement is simply the lowest rung on the caste systems which have been pervasive throughout man's history.

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 platitudes 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. In addition, *hayah* was suffixed in the third-person singular: "you," revealing that these words affect us.

More than this, *hayah* was written using the qal stem and imperfect conjugation. This stem speaks of that which is genuine and should be interpreted literally. Meanings are matter-of-fact rather than nuanced. This distinguishes the qal stem from something which is hypothetical or merely symbolic. It reads: "you literally will not exist." As the voice of relationships, the qal stem reveals that we, as the subject of the verb, are affected by its action which is the termination of our continued existence. 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. It means that there is an ongoing consequence of this statement which will endure. And while that suggests we

should be careful in our considerations, the good news is that since *hayah* was written in the imperfect, the moment we walk away from our devotion to religion or politics, and our affinity toward societal customs or the military, we are no longer at odds with this statement.

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 that we should be standing up, not on our knees, looking up rather than heads bowed, reaching up to God rather than hands clasped in prayer. Then when Yah offers His outstretched hand, we are ready to grasp hold so that He can lift us up and take us home.

Furthermore, *hayah* speaks of time, which is especially relevant in Hebrew where every verb is liberated in the fourth dimension – as time exists in the past, present, and future simultaneously. In this light, please note that this verb is a palindrome, reading the same way right to left as it does left to right, thereby expressing endless possibilities. No longer stuck in 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. Liberated, indeed.

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 breathe the air on Venus.” God is stating that since false notions cease to exist in His presence, the same fate applies to those who believe in them.

At this point, Yahowah has not asked much of those who wish to live in His presence. We must simply refer to Him by name, follow His lead away from institutionalized oppression, and recognize that He, alone, is God.

However, recognizing the extent men have gone to over the ages to corrupt His message, considering the sorry state of Bible translations, what chance does anyone have of coming to know Yahowah as He revealed Himself? When those who have claimed to have been trustworthy have been so disingenuous, the truth is hard to find. And sadly, erroneous data leads to invalid conclusions.

The First Statement on the First Tablet reads:

“Then, Almighty God conveyed, communicating by enabling and empowering all of these statements comprised of words in our presence, providing perspective, 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 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 crucibles of political, religious, economic, and military oppression, out of the house of slavery, the place of worship and servitude, of bondage and working for one’s salvation, and of man’s authority. (*Shemowth* 20:2)

You shall not continue to exist with other, different or additional, gods over and above My presence.'" (*Shemowth* / Names / Exodus 20:3)

Men who falsely claimed that they were authorized by God, 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)

Is there an Individual or Statement more inappropriate to edit or truncate? Is there a decision more vital than the eternal fate of our soul? 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?

In a world which has distanced itself from overt expressions of paganism, while still wallowing in its myths and symbols, this statement may not resonate sufficiently to save the religious. After mislabeling these statements as "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 shall not exist." Those are a lot of mistakes considering that we've only considered the first twenty Hebrew words Yahowah inscribed on these tablets.

The Second of the Three Statements Yahowah etched in stone on the First of the Two Tablets conveys a wide range of things relatively few people have considered. As

you contemplate the implications of God's comprehensive presentation in this regard, compare them to man's abridged "You shall not make a graven image" to appreciate just how egregiously the unwary have been cheated.

"'You should not continue to associate yourself with or engage on behalf of (*lo' 'asah la 'atah* – you should not make a practice of attending to or doing anything with, you should not act upon or involve yourself with, you should not fashion or profit from, you should not conceive, acquire, celebrate, or work around (qal imperfect – conveying a literal interpretation and ongoing implications of acting and engaging on behalf of)) **a religious image or object of worship** (*pesel* – a shaped, sculpted, carved, cast, chiseled, or designed icon and idol associated with the divine, a representation of any god)**, or any** (*wa kol* – or any kind or variation of a) **visual representation of something** (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles, attempting to establish any relationship by way of a substitution (such as the Christian depiction of a Dead God on a Stick or Judaism's Star of David)) **which is in the heavens above** (*'asher ba ha shamaym min ma'al* – that is within the spiritual realm on high or displayed throughout the universe including the sun, moon, planets, and stars above (thereby eliminating all sun, lunar, and astrology imagery and flags with stars)) **which is on the earth below** (*wa 'asher ba ha 'erets min tahath* – which is associated with the land and ground, even the material realm (thus destroying the deification of men or devotion to environmentalism))**, or which is in the waters** (*wa 'asher ba ha maym*) **beneath the land** (*min tahath la ha 'erets* – from below the ground)**.** (*Shemowth* 20:4)

You should not speak about them on your own initiative nor make a practice of bowing down and

worshiping them (*lo' chawah la hem* – you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations and announcements will influence you, you should not religiously prostrate yourself in obeisance and homage to them, show any allegiance to them on an ongoing basis, nor habitually worship them, especially if not compelled or forced (hitpael imperfect jussive – acting without any compulsion, habitually or continually responding to the will of the religious influences))**, and you shall not habitually serve them or compel anyone to be passionate about them** (*wa lo' 'abad hem* – you should not continually work or labor in their cause or make a career of working as their ministers, you should not submit to them in servitude nor encourage anyone else to do so, neither should you act upon them nor consistently engage with them (hofal imperfect – you should not make a habit of forcing, encouraging, nor compelling anyone to act or serve on their behalf))**.**

For, indeed (*ky* – because and emphasizing this point)**, I** (*'anky*)**, 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** (*'elohy 'atah*)**, am a fiercely protective, steadfastly loyal, and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a devoted relationship, a God who is passionate and extremely defensive of those He zealously loves, going above and beyond to acquire His creation so as to bring forth new life)**, actually counting and reckoning** (*paqad* – literally taking stock of and genuinely recording, assigning, depositing, and considering (qal participle – a highly descriptive inventory with literal implications)) **the perversity of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusions and depravity, the liability for

unfaithfulness and wrongdoing) **of the fathers** (*'aby*) **upon the children** (*'al ben* – over the sons) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who shun Me because they dislike Me** (*sane' 'any* – of those who are openly hostile and adverse toward Me, who abhor, hate, detest, and loathe Me, literally striving maliciously against Me, snubbing Me by refusing to engage in a relationship with Me (qal participle – serving as a literal and vivid depiction of an abhorrent behavior)**).** (*Shemowth* 20:5)

However (*wa*)**, I will genuinely act and actually engage to literally prepare, perform, and produce** (*'asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond (qal participle – literally and demonstrably engaging through)) **loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness** (*chesed* – actual forgiveness, steadfast and ardent appreciation, a friendly and affectionate relationship, faithfulness and goodness) **on behalf of** (*la'* – to enable the approach of) **thousands** (*'elephym*) **who move toward Me and love Me** (*la 'ahab 'any* – who form a close and affectionate, loving and friendly, familial relationship with Me, coming to know and like Me, who come to prefer Me and find an association with Me desirable) **and also** (*wa* – in addition) **who approach Me by closely observing and carefully considering** (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating (qal participle)) **My instructions and directions, terms and conditions** (*mitswah 'any* – the verbal and written stipulations, statements, and structure which uphold My Covenant, My authoritative guidelines and codicils which serve as prescriptions for My relationship agreement and mutually binding contract; a compound of *my* – to ponder the who, what, why, when, where, and how questions regarding the *tsawah* –

authorized and authoritative communications, appointed and ordained mission, instructions and directions)**.'"** (*Shemowth* / Names / Exodus 20:4-6)

Yahowah has asked us not to be religious. God is opposed to religious imagery, opposed to religious behavior, and is antagonistic toward religious services. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, Adonai, HaShem, the Eternal One, and Jesus Christ). The reason is straightforward and simple: Yahowah is committed to developing a loving and monogamous relationship with us. It is the very essence of His nature – something He is passionate about which is why He is personally engaged in our salvation.

As a result, Yahowah warns us about the consequence of distorting, twisting, and perverting His message – something every religion has done. By corrupting His testimony, we condemn our own children – as they are exposed to religious deceptions by someone they are naturally prone to look up to and trust.

By contrast, God has affirmed in writing that those who "*shamar* – closely observe, carefully examine, and thoughtfully consider" His instructions will "*chesed* – receive mercy – an unearned and undeserved gift" Yahowah has personally prepared and delivered. And yet, His unearned favor and unmerited kindness will be limited to one in a million people. That is precisely what "thousands" among billions conveys. As such, all popular religions have been summarily excluded as a means to receive Yahowah's mercy.

While etching this anti-religious message and its consequence in stone ought to have been more than enough to garner our attention, it was repeated in *Shemowth* / Names / Exodus 34:7, *Dabarym* / Words / Deuteronomy 5:10, and *Yirma'yah* / Jeremiah 32:18 – as well as

throughout the entirety of *Yasha'yah* / Isaiah, *Zakaryah* / Zechariah, *Mal'aky* / Malachi, and the *Mizmowr* / Psalms and *Mashal* / Proverbs of the *Mashyach* | Messiah Dowd. God wants us to know that religion is hereditary, pervasive, hateful, and deadly, and the truth, while loving and merciful, is exceedingly uncommon.

Should you want to be among the few who will benefit from Yahowah's "*chesed* – mercy," please note: when God etched this advice in stone, there was but one place where His "*mitswah* – the instructions and directions, terms and conditions pertaining to His Covenant" were written: His *Towrah* | Teaching and Guidance. As a result, Yahowah's Towrah is the lone source of Yahowah's "*chesed* – unmerited, undeserved, unearned, and unfailing favor which leads to a loving relationship" with God.

Before we press on and consider what else Yahowah etched in stone, let's take this opportunity to review each of the four clauses which comprise this overtly anti-religious statement. As we just read, God wrote: **"You should not continue to associate yourself with or make a practice of attending to, you should not act upon or engage on behalf of a religious image, an object of worship, or any representation of a god, even a picture or painting depicting that which is in the heavens above, including the sun, moon, planets, and stars, or which is on the earth below, even that which is in the waters beneath the land."** (*Shemowth* 20:4)

Since these words were written by God to teach us so that we might respond appropriately to Him, the verbs which are designed to guide our actions are especially relevant. Here *'asah*, which was negated by *lo'*, was written using the qal imperfect which is to say that "we should actually refrain from continuing to engage with or habitually act upon" God's laundry list of religious objects. The qal stem dictates a literal interpretation, telling us that God is serious about us disassociating from the kind of

images which permeate our world, while the imperfect conjugation refers to any behavior that is ongoing, consistent, or habitual. *Lo' 'asah* conveys: "do not serve, profit from, or engage with" religious trappings, icons, and symbols which were crafted to inspire reverence and worship.

While *'asah* can be translated as "make, conceive, or fashion" using its secondary and tertiary connotations, there are many Hebrew words which are far better suited to describe the act of conceiving, creating, building, carving, or engraving an idol. For example, "carve" in Hebrew can be written: *qala', chaqah, chatubah, miqla'ath*, or *charosheth*. To "engrave" is: *pituwach* or *pathach*. To "create or fashion" is *bara'*. And to "build or establish" is *banah*. Therefore, with so many words which more adeptly describe the construction of a religious icon, we ought not look to the secondary or tertiary connotations of *'asah* to fill this role. This admonition is about our actions rather than our artistry.

When negated and suffixed with *la* and then shaded by the imperfect, *lo' 'asah la* teaches us "not to habitually do anything which associates ourselves with" a "*pesel* – object of worship." We are "to avoid attending to them, acting upon them, and should refrain from consistently engaging with them." Therefore, just because you never personally carved a crucifix, you are not exonerated if you are still worshiping in a church where the Dead God on a Stick is present. You would be at cross purposes with this instruction if preaching on behalf of the cross, pledging your allegiance to a flag, or feeling patriotic while standing before a political statue in a national monument. It is the ongoing observance of these symbols which God is telling us to avoid.

A "*pesel* – object of worship and religious icon" can come in many forms, from the wine and bread of Communion and the Eucharist to the crosses or crucifixes

which are on prominent display in most churches. And a "*tamunah* – visual representation and likeness" is all-encompassing. It would include the pictures and busts on sanctuary walls and the images depicted in stained-glass windows. If you look closely, especially in an orthodox church, you'll notice how many references there are to the sun, moon, and stars, with circles around the crosses, halos above the heads of their saints, and starbursts embellishing objects used in church rituals. Not only are men and animals on display, both carved and painted, but the Christian god is also depicted as a man. But that is not the end of it. The pope wears a Dagon hat, symbolic of the fish god of old, and evangelicals often adorn their cars with an ICHTHUS which is also drawn in the form of a fish from the waters beneath the land.

I would like you to consider something else, something I think is directly related to an "object of worship," and that is the Christian caricature known as "the Lord Jesus Christ." The Christian god is not only modeled after pagan deities, he is depicted in the image of man. His likeness is ubiquitous in places of worship and prostration. And he is most often adorned with a halo, symbolic of the sun.

Turning to Judaism, the religious reverence for the so-called "Star of David" is appalling. There is no star associated with the Messiah anywhere in the Towrah, Naby', wa Mizmowr. Therefore, while it cannot be the "Star of David," the most infamous false Messiah in Jewish lore is *Bar Kochba* | Son of a Star. He was the 2nd-century warlord Rabbi Akiba elevated to the status of *ha Mashyach* to lead an insurrection against Rome. He was wrong. The Diaspora was the result. This star is the legacy of that misguided religious edict.

It was under this same symbol that Jews were subjugated and demonized throughout the Holy Roman Empire, and most notably under the terrorizing influence

of the Third Reich. The six-pointed star served as a ticket to the death camps across Europe. It is unconscionable that this sign of the false witness and false messiah who caused the Diaspora, and the insignia under which Jews were inhumanely abused, has become the symbol of the nation and its religion, Judaism. Its use is among the worst things Jews have ever done to degrade themselves.

God was not done condemning religion. Still focused on all forms of religious imagery and deception, He wrote: **"You should not speak about them on your own initiative or make a practice of bowing down and worshiping them, you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations will influence you, nor should you habitually worship them, especially if not compelled or forced, and you should not serve them or coerce anyone to be passionate about them. Do not continually work or labor in their cause nor make a career of serving as their ministers, nor encourage anyone else to do so."** (*Shemowth* 20:5)

While the opening statement was designed to distinguish the kind of images Yahowah considers inappropriate, this time it is our response to these political and religious symbols which is being discouraged. Actions in this regard are destructive to the relationship God is seeking to achieve.

To engage in the Covenant, we have to walk away from political, religious, and societal allegiances. And yet, look how often people sing national anthems to their flag, pledging to serve what it represents. By standing at attention, removing one's hat, and placing a hand over the heart while others salute, transforms this political symbol into an object of worship. Patriots honor it by bellowing out its anthem in the presence of roaring cheers. In America, the Lincoln Memorial is a shrine, a temple to a

man. And the Statue of Liberty, the national image of freedom to which countless patriots opine, is the Greek goddess Athena complete with her light and sunburst crown.

Since it is our ongoing response to these deified and politicized symbols which is at issue, we should not be surprised that there are two verbs in this brief statement – both indicative of behavior God wants to be curtailed. The first, *chawah*, is high on the list of the most inaccurately rendered Hebrew terms. It is primarily used to depict "a verbal declaration and public pronouncement promoting a message, speaking for or writing about someone or something so as to let the individual or institution know what we think about them."

Secondarily, there are certain contexts, especially when negated, when *chawah* can address religious behavior such as "bowing down in worship, thereby prostrating oneself in obeisance." In this context, and negated by *lo'*, both definitions apply. Fortunately, however, *chawah* was inscribed in the imperfect conjugation because Yahowah realized that most of us would at some point in our lives make a habit of regurgitating religious prayers and platitudes, continually offering declarations of our faith, all while bowing down to and worshiping the images mankind has crafted. The Hasidic have all but nationalized this approach.

Equally insightful, *chawah* was engraved using the hitpael stem, something so rare it is only found 170 times in the Hebrew text. Known as the causative reflexive form, it reveals that the subject, which would be you and me, is influenced by the way we act with respect to the verb. Those who bow down in the presence of religious imagery will find themselves prostrate before God in judgment. Those who worship will be associated with the object of their faith. Those who speak on behalf of the gods man has created will be seen as being allied with them.

The truth is religion and politics change people, just as the military does, in a way that displeases Yah, thereby disassociating those who fall prey to their beguiling nature. But more than this, the hitpael stem addresses behaviors which are not influenced or acted upon by outside forces. Therefore, by negating it, Yahowah is telling us that He does not want us to be manipulated or coerced into religious or political allegiances or declarations, thereby helping us avoid becoming the pawns of others. He wants us to think and act independently. The hitpael stem is wholly incompatible with religious and political influence, patriotism and political correctness, as well as slavery and servitude.

The most obvious, and indeed egregious, violation of this divine edict today is the example of Catholic and Orthodox Christians reciting the Rosary or the Lord's Prayer while bowing down before and praying to one of the millions of statues of Mary whom they believe is "the Mother of God and Queen of Heaven," although those titles are both Babylonian as is the religious festival named in her honor: Easter. Another would be queuing up to recite rote prayers at the Western Wall of the Temple Mount.

By using the imperfect with "*lo' chawah la*" to say "you should not habitually issue religious declarations or make a practice of bowing down in worship, continually demonstrating your allegiance" toward what could only be construed as "political and religious symbols," Yahowah has made it easy for us to let go and walk away. The moment we stop doing and saying the things God disdains we are no longer in conflict with the Instruction.

There is one final aspect of the way "*lo' chawah* – do not continue to make declarations" which we should consider, and that is the jussive mood. Typically, the jussive denotes third-person volition, but since Yahowah wrote these in first person to us in second person, the religious objects and environment they adorn are all that

could be considered third person. And should that be the case, the jussive would suggest that we not seek to do the will of religious gods.

The next verb is "*lo' 'abad* – you should not continue to serve them." Once again, Yahowah used the imperfect conjugation which speaks of habitual, ongoing behavior with unfolding consequences. But this time, He deployed the hophal stem. It is the passive counterpart to the hifil which is to say that religious imagery and political symbols influence an individual based upon how each person acts toward them. So, while religious and patriotic people actively participate in their culture's mythology, they were typically beguiled into doing so.

Religion feeds religion. The religious congregate together. They reinforce one another. They feed each other's faith. They believe the same things, say the same things, and do the same things, all while avoiding contact with those who would question them.

'Abad, as the Hebrew word for "work," depicts "the expenditure of considerable energy or intensity" toward a goal which, in this case, is being religious or political. *'Abad* also speaks of service, which today we typically associate with a religious service, public and thus political service, and military service. And while I would argue that none of these equate to providing a service because the participants are paid and the work is counterproductive, I'd like to draw your attention to the military where "service" is considered to be a sacrifice, both honorable and heroic, for which a debt of gratitude is expected. And yet, militaries are trained and equipped to kill. That is their mission. And most are good at it.

Therefore, while irrefutably true, there is something equally problematic with fighting, as well as the conditioning that makes it possible. Indoctrinated by their trainers and superiors, a recruit's judgment is deliberately

altered while his or her conscience is seared such that they wrongly view those they are ordered to kill as subhuman. Even worse, the public is brainwashed into believing that their freedom and security are provided by these trained killers, their deadly institutions, and vicious weapons.

Further, it is in man's economic systems where most "*'abad* – work" is done. Next time you have a chance, look at your nation's currency. If you are an American, you will see the Eye of Horus, a temple to Ra, and inscriptions promising a New World Order written in the language of Rome, the nation which destroyed Yahowah's Temple and tortured *Dowd* | David when he served as the Passover Lamb.

One more thought before we move on. When we consider the five conditions of the Covenant in light of what Yahowah has told us thus far, there is considerable harmony. To participate in the Covenant, we were asked to walk away from the human schemes born in Babylon and then trust and rely exclusively on Yah, walking to Him while observing His instructions regarding the relationship. And He told us to circumcise our sons so that as fathers we would remember to raise them within the Covenant and not mislead or corrupt them. With this in mind, hasn't God simply reinforced and elaborated upon each of those requests with these statements?

The Creator of the universe and the Author of life does not need to justify His position and explain His overt opposition to us engaging on behalf of religious, political, militaristic, and economic schemes, but He does, nonetheless. Nor is He required to reveal the consequence of such behavior, and yet He does this as well. Listen...

"For, indeed, emphasizing this point, I, Yahowah, your God, am a fiercely protective, steadfastly loyal, and jealous God, a God who is desirous of exclusivity in a deeply devoted relationship.

I actually consider and count the perversity of twisting and distorting and the depravity of perverting and manipulating, deviating from the way, of the fathers upon the children up to the third and the fourth generations of those who shun Me, who are openly hostile and adverse toward Me, who strive maliciously against Me while refusing to engage in a relationship with Me." (*Shemowth* 20:5)

Since Yahowah's presentation has focused on the importance of us engaging in an exclusive relationship with Him, such that we are completely devoid of religious affiliations, it is obvious that *qana'* conveys the idea of "being passionate and zealous." It is addressing the Covenant Family and, thereby, speaks of "jealously protecting those God loves."

But there is another meaning. *Qana'* depicts "paying the price to acquire something valuable." Yahowah personally paid a hellish price to ransom us so that He could reconcile His relationship with us. And in this light, *qana'* speaks of "redemption." It is therefore not unreasonable for God to want to enjoy the company of those He paid to redeem. Likewise, it is wholly appropriate for Yahowah to be exasperated with parents who take their children away from Him – depriving them of what God has gone to such lengths to provide.

I would be remiss as a guide if I did not expose the fact that when Paul wrote of "love" in his first letter to the Corinthians, he lied because he said that "love is not jealous" and that "love does not seek its own." True love is always jealous, and it always seeks to be loved in return. Since no one's love is truer than Yah's, and He is jealous, Paul cannot be trusted.

As was the case previously, there are two verbs in this statement. The first is *paqad* which means "to count or reckon." Written in the qal stem, God isn't kidding. So,

while He has chosen to turn a blind eye to the victims of religion and to turn a deaf ear to their prayers, He not only pays attention to those who "*'awon* – twist and distort" His testimony, He keeps a record of their corruptions. And the purpose of doing so is to judge the religious and condemn them with their own words.

Scribed as a participle, *paqad* becomes a verbal adjective, thereby, modifying *'awon* which addresses the "depravity of perverting" God's message and, thereby, "manipulating people so that they miss the way." From this perspective, *paqad*'s other meanings come into play. Those liable for perpetrating *babel* | confounding confusion will be "summoned, judged, and punished" for having committed the most heinous of all crimes. You may rest assured, all religious and most political leaders will be judged and condemned. Their souls will spend an eternity in *She'owl*, more universally known as "Hell." God does not take kindly to deception, and in such matters, He is unforgiving.

There are few if any Hebrew words worse than *'awon*. Derived from *'aw'ah*, it speaks of "distorting, perverting, and warping" and, thus, represents a particular type of sin: *babel*. Affirming this, *'aw'ah* is from *'awah* which is "to bend, twist, and distort." As such, *'awon* depicts "corruption, perversion, distortion, and manipulation" of God's testimony, the very things religious institutions have done to Yah's Towrah teaching, "twisting" His Word so that people "miss the way."

No one was better at this or more influential than Paul, the founder of the Christian religion. His 14 letters routinely remove God's statements from their context, misquote what He said, and then twist the resulting corruption to warp the minds of those who are fooled into believing him. And the consequence has been grievous because, from God's perspective, those who are *'awon* are "perverse, depraved, and reprehensible." It is "wrong."

They are "wrong." It is "delusional," as are they. Therefore, "the guilty will be punished for having caused others to deviate" from the truth.

And speaking of truth, there is a sobering aspect of this statement that not one in a million people appreciates. Overtly religious and political parents kill their own children, infecting them with a disease which destroys the souls of their sons and daughters. Raised religious, people stay religious. The child of a Muslim remains a Muslim, just as the child of a Christian stays Christian. *'Awon* fosters a never-ending cycle of death and destruction. It is why 'Abraham was asked to leave *Babel.* It is why God is pleading with us to leave the political and religious aspects of *Babel* | Babylon today.

'Awon is among the worst things a person can do relative to God. He and His Word are one. When you twist His Word, you are attacking Him. And since Yahowah's primary goal is to form a relationship with His creation, by perverting and corrupting His Towrah's Covenant instructions, these people are positioning themselves in direct opposition to Yah's will. Nothing is more hateful because it hampers our ability to know and love Yah.

And that is why the concluding verb, *sane',* was scribed using the qal stem. The animosity being shown to God is genuine and the opposition toward Him is real. Tell a Christian or Muslim that God's one and only name is Yahowah and see how they react. But it is mutual because scribed as a participle, those who hate Yahowah are despised by Him. Those who are in opposition to God are opposed by God. That certainly seems fair.

We began our review of this, Yahowah's Second of Three introductory Statements, eight pages ago, and yet the most important section remains unexplored. I share this with you because everything we have learned thus far is routinely dismissed by religious Jews and Christians alike

with a trite: "Second Commandment: You shall not make an idol."

Now that we know the fate of those who twist Yahowah's testimony, and now that we understand the consequence of doing so with respect to one's children, let's consider the alternative…

"I will genuinely act and actually engage to prepare, perform, and produce unfailing mercy, unearned favor, and genuine kindness, even actual forgiveness, developing a friendly and affectionate relationship on behalf of thousands who move toward Me and love Me, forming a close and familial relationship with Me, caring enough to know Me, approaching Me by closely examining and carefully considering My instructions and directions, the terms and conditions which uphold My Covenant." (*Shemowth* 20:6)

Etched in stone as a qal participle, *'asah* tells us more than just Yahowah "will genuinely act, actually engaging, to literally prepare, perform, and produce" mercy. It reveals that this undeserved favor and unearned kindness is a participatory endeavor. In that *'asah* serves to modify *chesed*, this also means that we have to act and engage to participate in our salvation. That is not to say that we earn it, but only that "*chesed* – mercy" as a relational term requires mutual involvement. This is to say that, to receive God's "*chesed* – favor," we have to act relative to the terms and instructions of His Covenant.

Just as *'awon* is bad, *chesed* is good. Just as Yah is opposed to "*'awon* – corruption," He is the source of "*chesed* – mercy." We are distanced from Him by *'awon*, and we come to Him through *chesed*. One is of man; the other is of God.

Yah's "*chesed* – unearned favor and undeserved kindness" is born out of His zeal for us and His passion for

the Covenant relationship. God, Himself, makes this point when He says that He favors those who "*'ahab* – love" Him. In so doing, Yahowah has defined the nature and purpose of His Covenant.

This known, Yahowah's mercy isn't for everyone. Very few are saved. In fact, it is so few that Yah speaks of thousands among billions. And that is just one in a million.

'Eleph is "a cardinal number, an actual mathematical representation, designating one thousand." Emphasizing this point, 500 of the 505 occasions *'eleph* appears in the Torah, Prophets, and Psalms, it is translated as "thousand." Moreover, there is no wiggle room here. *Shemowth* 34:7 and *Dabarym* 5:10 directly affirm this same statement expressly limiting those saved to "*'elephym* – thousands." As a further affirmation of the amount, in *Shemowth* 18:21, *'elephym* is used to convey "thousands" in conjunction with "hundreds" and "tens" in descending order.

Fortunately, God wrote *'elephym*, thereby denoting "thousands," plural and not singular. And while billions and millions are comprised of thousands, Hebrew is fully capable of expressing the concepts of tens of thousands, hundreds of thousands, and even millions and billions, but God did not communicate those numbers here. So, perhaps no fewer than two thousand nor more than twenty thousand souls will be reconciled and thus saved. Of the tens of billions of people who have been born on this planet that is less than one in a million. Most of the rest have been "*'awon* – corrupted" by their parent's *babel*.

As we consider what we must do to get on our Heavenly Father's shortlist, let's examine the verbs which explain how this is done. First, we have *'ahab* which describes the Covenant as "a close, personal, affectionate and loving relationship which is both friendly and familial." God chose to write *'ahab* as a qal participle – communicating something which must be considered

genuine and be interpreted literally. Also, as a verbal adjective, there is a demonstrable and vivid influence upon the accompanying nouns which are God and the thousands who reciprocate His love.

Most translators ignore the fact that "*'ahab* – love" was prefixed with the preposition, *la*. In its simplest form, *la* means "to." It denotes "movement toward a goal" which, in this case, is "to approach" Yahowah in love. *La* speaks of "being concerned about someone" and of "being in accord with them."

To my mind, the inclusion of the preposition "*la* – toward" in reference to God, especially in the context of receiving His "*chesed* – unmerited favor," explains God's third requirement for participating in the Covenant. Yah asks us to "walk to Him and become perfect" which is to be considered right and thus innocent. Therefore, three of the five things God asked us to accept if we want to develop a relationship with Him have been scribed by His own hand.

We should not be surprised that the fourth requirement is emblazoned in: "*la shamar mitswah* – approach Me by closely observing, carefully examining, and thoughtfully considering the terms of My relationship agreement." Since the *mitswah* serve as the "terms and conditions, instructions and directions of the Covenant," to *shamar mitswah* is to *shamar beryth*.

Yahowah has used *la* as a prepositional prefix which, when deployed in conjunction with *shamar mitswah*, tells us that His mercy is for those who "approach Him by considering the terms of His Covenant." Further, written in the qal stem, these instructions relative to our salvation are to be interpreted literally. Therefore, if you want to go to heaven, you need to observe the Towrah – the only place where the *mitswah* can be examined and considered. Further, by communicating this as a verbal adjective in the

construct form, we learn that God's terms not only influence the observant but, also, that these conditions are absolute and our consideration of them should never cease.

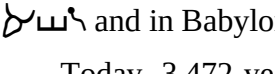
Yahowah has reiterated and explained four of the Covenant's five requirements. And while they have been presented in no uncertain terms, it is possible to derive the fifth condition from this inscription. Yahowah has asked us to circumcise our sons such that we remember to direct their steps toward God and not away from Him. This act, as the sign of the Covenant, demonstrates not only our acceptance of its terms but, also, our willingness to share its benefits with our children so that they grow up to be God's children. I can think of nothing which is more effective in keeping fathers from corrupting their children than this.

Even though God etched this idea in stone, revealing the consequence of misleading our children, we find fathers corrupting His message to the point no child could possibly understand. Consider this…

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (20:4) Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (20:5) And shewing mercy unto thousands of them that love me, and keep my commandments." (Exodus 20:6 KJV)

And while that's bad, the Jewish Publication Society is worse, corrupting Exodus 20:6 to read: "and showing mercy unto the thousandth generation of them that love Me and keep My commandments."

Now that we have seen the Covenant's conditions reaffirmed, let's turn to the Third Statement Yahowah engraved upon the First of these Two Tablets. For all of those who find no issue with ignoring God's name, for those insisting that His name is either unpronounceable or irrelevant, for those who believe that it does not matter what we call God, and for those who protest that God has many names, God begs to differ.

As we approach His next statement, we are confronted with a bit of a challenge – one somewhat compounded by the fact that the Towrah's *Shemowth* / Exodus presentation of what Yahowah wrote on the Tablets is not extant among the Dead Sea Scrolls – although Moseh's recap of them in *Dabarym* / Deuteronomy 5 is available to us for comparison. As such, we are not dependent upon the Masoretic Text for our translation only so far as Shemowth and Dabarym differ. This is relevant because the Masoretic Text was scribed in the 11th century CE by placing diacritical markings on Babylonian Hebrew characters, often changing the meanings of the words they were vocalizing. Otherwise, we would have had no way of effectively arguing that Yahowah may have intended to convey *nasha'* rather than *nasa'*, even though these words would have been written identically in Ancient Hebrew  and in Babylonian Hebrew נשא.

Today, 3,472 years after these words were originally scribed, and 900 after the Masoretes' intervention, our choice is נָשָׂא versus נָשָׁא (*nasha'* compared to *nasa'* noting the dot over the right and then left side of the middle letter changing a shin into a sin). For reasons only known to these rabbis, the Masoretes invented a second means to denote the "s" sound originally conveyed via a Samech, dividing the Shin into two letters. So, while there was originally no distinction between *nasa'* and *nasha'*, one exists now in the lexicons as a result of a dot added in the 11th century of the common era to either the left שׁ or right שׂ side of the Shin.

This is of concern because, by dotting the Shin one way or the other, two words with different meanings have been arbitrarily created out of one by religious clerics. Aware of this, all we can do is set aside their gerrymandering and let the text determine whether Yahowah intended to convey the message of *nasa'*, of *nasha'*, or both. This determination, along with correcting the vocalization of *shav'* to *showa'*, requires our attention, because they represent two of the three actionable words in Yah's Third Statement.

Having examined 4QDeut, the oldest surviving parchment attesting to what Yahowah wrote, I can affirm that we are equally justified translating "*lo' nasa'* – you should never lift up or bear" or "*lo' nasha'* – you should never deceive or delude." Therefore, we will proceed using the context of Yah's testimony to guide us, recognizing that the consequences are enormous. Our response to this next statement is life or death and, for many, it may actually be salvation versus damnation. That is because God said that He "will not forgive" anyone who commits the offense presented in what has been mislabeled "The Third Commandment."

With death serving as the consequence and damnation as the potential penalty for failing to observe this Instruction, it is reasonable to conclude that the crime must be serious. And in that light, it is hard to miss the fact that "*lo' nasa'* – you should not lift up or bear" is far less indicting than "*lo' nasha'* – you should not beguile."

Furthermore, as we strive to understand what Yahowah conveyed, it is also important to appreciate that the primary and secondary definitions of *nasa'*, which are "to lift up" and "to bear," are awkward in both sentences which comprise the Third Statement. It is only by extrapolating "lift up" to mean "advance or promote" and "bear" to mean "tolerate or support" that *nasa'* can be construed to fit in either declaration. And since *nasa'*s

tertiary definition is “to forgive,” its fourth is “to respect,” and its fifth is “to desire,” the further we go down the line, the potential for *nasa’* conveying what Yah intended continues to fade.

But that is not the case with *nasha’*, whose primary connotation is “to beguile, to delude, to deceive, and to lead astray.” Even the secondary meaning of *nasha’* works effectively in this Statement: “to unfairly enrich oneself by indebting others.” These are things God detests because they separate Him from those who would otherwise become His children. *Nasha’* isn’t something Yah would be prone to forgive while *nasa’* is something Yah is committed to accomplishing.

Also telling, *nashah*, which would be pronounced identically to *nasha’*, means “to forget or cause to be forgotten,” either “failing to properly recall or to make someone forget.” In a statement which speaks of eternal damnation for those who act fraudulently with regard to Yahowah’s name such that it is forgotten as a result of being edited out of His testimony, this should be alarming. Almost every religious person, alive or deceased, has contributed to this crime by either perpetrating it or by embracing the consequence.

Religious scholars, ignoring everything we have just learned, oblivious as to whether Yah intended to convey the meaning of *nasa’* or *nasha’*, and perhaps to disguise their culpability, reduce this wealth of information down to a single and unjustified word: “take.” According to almost every Bible publication: “You shall not *take* the name of the Lord, God, in vain.” This, of course, is utterly senseless. You can’t “take” the name of God. Yahowah’s name is not “Lord.” And “vain” speaks of either “failure” or “ego,” neither of which apply.

The second verb in the Third Statement is *showa’* 𐤔𐤅𐤀, although you won’t find it in any lexicon. It is

usually transliterated *shav'* even though that is wrong on three accounts. First, there was no letter or sound "v" in the Hebrew alphabet at this time. 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, the word is most likely *showa'* but with decreasing reliability could be pronounced: *showe', shuwa'*, or *shuwe'*. But under no circumstances can Shin-Wah-Aleph be *shav*.

Now that we know the range of permissible pronunciations, our job has only begun. And that is because *showa'* also conveys a range of meanings. *Showa'* speaks of "emptiness and nothingness, worthlessness and failure, lying and falsehood" as well as "deception, idolatry, and futility." The effect of *showa'* is to be "ravaged, devastated, ruined, and laid waste, to be hastily rushed over and hostilely trodden down, leaving only lifelessness and desolation." *Showa'* is the epitome of "horribly mistreating someone."

Especially germane in the context of deceiving in association with His name, Yahowah, and replacing it with "the Lord," 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. Discounting all of this, or perhaps oblivious to it, almost every English Bible distills *showa'* down to "in vain." And while "vain" does convey "failure," the Hebrew preposition *ba*, denoting "in," is not "*ba* – in" either sentence.

All of these things known, and after considerable research and contemplation, I have decided to base the following translation upon *nasha'* while still reflecting the insights *nasa'* provides. Further, since it is safer to provide too much information rather than too little, you will find that the cause and effect of *showa'* have been blended into both sentences, emphasizing different aspects in each of its two appearances. I suspect that God repeated both words to

provide us with the unique opportunity to consider every aspect of each term expressly because He does not want us to be among those who are "*lo' naqah* – not forgiven."

Therefore, without further ado, here then is the Third and final Statement Yahowah engraved on the First of Two Tablets:

"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 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 that which is (qal imperfect)) **associated with** (*'eth* – through or by way of the) **the name and reputation** (*shem* – the renown and proper designation) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, 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* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will not forgive or leave unpunished** (*lo' naqah* – as an ongoing admonition unconstrained by time, He will not purify or pardon, He will not acquit or free from guilt, He will not exempt from judgment or sentencing, nor will He consider innocent or release (piel imperfect)) **those who** (*'eth 'asher* – in association with others) **consistently deceive, actually beguile, and habitually delude, promote or accept trickery so as to forget** (*nasha'* – religiously using deception to continually mislead, lifting

up and advancing a clever, albeit dishonest, ruse (qal imperfect)) **in association with** (*'eth* – through) **His name** (*shem* – renown, reputation, and proper designation) **to advance and promote** (*la* – to bring into effect accordingly) **vain and ineffectual lies which lead to lifelessness, nullifying one's existence** (*showa'* – devastating deceptions which destroy, leading to emptiness, worthlessness, and nothingness, futilely deceiving in a ruinous manner)**."** (*Shemowth* / Names / Exodus 20:7)

Regardless of how we pronounce or translate the words Yahowah inscribed, God will not forgive those who deceive others – especially when they do so by negating His name or nullifying His reputation. And that means the world's most infamous religious and political leaders, Rabbi Akiba, the wannabe-Apostle Paul, Emperor Hadrian, and the joke-of-a-Prophet Muhammad, will all be spending time together with Satan, the spirit they served – although I don't suspect they will enjoy it very much.

There is only one thing Yahowah hates more than deadly and beguiling deceptions, and that is when they are promoted by those who claim to be speaking for Him. Therefore, when it comes to judgment, you don't want to be in the same line as the popes, imams, monks, sheiks, rabbis, or philosophers.

But here is the silver lining: Since every verb was presented in the imperfect, which speaks of that which is continuous and ongoing, with the negation *lo'* provides, rather than simply saying, "You should not," or worse, "You should never," it is more accurate to say, "Do not make a practice of deception..." This perspective is further developed by the qal stem which, in addition to requiring a literal interpretation, conveys a sense of authenticity, sincerity, and genuineness.

Also interesting, God hasn't written anything on the First of these Two Tablets using the imperative mood, which is the only form of Hebrew grammar where the opportunity exists to render a statement as a command. Although, as we have noted, the imperative is most often used to convey an exhortation which is subject to second-person volition. As such, there have not been any "Commandments" communicated thus far. Instead, these Instructions are as Yahowah wrote: "*dabar* – Statements" composed of "*dabarym* – Words." God is providing direction. He is guiding us, attempting to teach us so that we come to know and to understand how to properly respond to Him.

Contrary to more popular translations, God was not so trivial or vain that He asked us not to swear, or say "God Damn," as Christians would have you believe. Knowing and using Yahowah's name is essential to our relationship and salvation, and yet there is not a single significant religious institution on Earth proclaiming it. Indeed, most hide it or deny it, removing it from their Bibles and Talmuds, sermons and synagogues.

As a result, Yahowah is being merciful and compassionate by revealing that He is intolerant of lies and deceptions, as well as of empty religious promises. This is especially true when they negate the importance of His name. Nothing is more destructive, deadly, or damning.

There is something else here we ought not miss. Yahowah just said that those who "*nasha'* – deceive" in association with His "*shem* – name" will "*lo' naqah* – not be forgiven or left unpunished." And while not being pardoned by God equates to death and to the destruction of a person's soul, being sentenced and punished by God is nothing short of eternal damnation.

As you continue to read these books you will discover that there are three, not two, destinations for human souls.

Most souls simply cease to exist at the end of their mortal life and are neither punished nor rewarded as a result. If you or someone you know is an outspoken advocate, apologist, evangelist, propagandist, or jihadist for any religion, regardless of whether it is Judaism, Christianity, Islam, or Socialist Secular Humanism, it is best that their soul ceases and desists. Death is infinitely better than damnation, and now we and they have been warned.

Also, *lo' naqah* was scribed in the piel imperfect. The piel stem reveals that those who deceive will bring judgment upon themselves. Someone who is a religious apostle, evangelist, or apologist, even a political activist, strategist, or propagandist, is writing their own summons to appear before an unforgiving Judge. Further, in the imperfect, Yahowah is on record as saying that this was, is, and always will be His policy relative to those who promote delusions in association with His name or reputation.

The First of the Two Tablets is now complete. God has provided us with the vantage point required to facilitate our understanding of His revelation. He has introduced Himself by name. He has told us that His written Word provides the perspective we need to appreciate the role He personally played in rescuing us from the crucible of judgment and oppressive political and religious schemes. And He revealed that we will cease to exist if we continue to worship gods of our own making.

Yah said that He is opposed to religious rituals, to religious rhetoric, to religious art, to religious statuary, icons, and imagery. He wants us to disassociate ourselves and walk away from these things. He has stated that He is passionate about our relationship with Him. He wants it to be exclusive – without a rival. He does not want us to corrupt our children by twisting His testimony. And His mercy is for those who approach Him, walking to Him in love, by observing His instructions.

By telling us that He would hold those hostile to Him accountable for the perverse act of twisting and manipulating His message, fraudulently removing His name and unconscionably replacing "Yahowah" with "the Lord," God not only affirmed that many would indeed distort and pervert His testimony, editing His words to their liking but also that our children would be victimized by society's willingness to deviate from His Way in this way.

Having reiterated, affirmed, and explained all five of the Covenant's conditions, Yahowah's written testimony leaves us without excuse. He has tried to direct our steps and to guide us from this world to His home.

Yahowah has also undermined every popular religious scheme. God declared that He would personally prepare, perform, and produce unearned favor and unfailing mercy on behalf of thousands, not millions or billions, and only for those who approach Him in love and who closely observe and carefully consider these Instructions. This means that the Savior is Yahowah, Himself, and that just one in a million people will avail themselves of His generosity.

Further, Yahowah's provision is for those who rely upon Him, who have come to love Him and His "*shem* – personal and proper name." But more than this, they have all approached God by closely observing and carefully considering His Directions – all of which are enshrined in this very same Towrah. He has delineated the way home, providing the path to eternal life in heaven.

And yet, God's Way, the path where our devotion is directed toward the Author of the Towrah, the plan where we are asked to observe all that He spoke through His prophets, is in direct conflict with the notions prescribed by Christians, Jews, and Muslims – as well as the way of multiculturalism and political correctness, especially those lost in the contrived world of being woke and progressive.

For some, the arrogance behind the crime of deliberately and unconscionably removing Yahowah's name from the text He inspired, and then replacing YaHoWaH with the title "Lord," was reason enough to leave church and synagogue. If the religious scholars and clerics, priests and pastors, in addition to rabbis, along with the institutions they represent, were willing to perpetrate this act of thievery and then support the deception, why would anyone trust them or their religion?

Few statements have been as inadequately and errantly translated as those that Yahowah wrote on this Tablet. Ironically, the convoluted and twisted biblical renditions of these Statements serve to prove the validity of Yahowah's prediction that men would corrupt His Word. But knowing that many would do this very thing in the names of their religions, Yahowah warned those who mislead, promoting ineffectual lifeless and destructive lies, that He would not forgive them and would punish them. And that, my friends, will make "Hell" a very religious place.

Following this introduction, the First Tablet Yahowah etched in stone reads:

"Then, Almighty God conveyed, communicating by enabling and empowering all of these statements comprised of words in our presence, providing perspective, 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 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 crucibles of political, religious, economic, and military oppression, out of the house of slavery, the place of worship and servitude, of bondage and working for

one's salvation, and of man's authority. (*Shemowth* 20:2)

You shall not continue to exist with other, different or additional, gods over and above My presence. (*Shemowth* 20:3)

You should not continue to associate yourself with or make a practice of attending to, you should not act upon or engage on behalf of a religious image, an object of worship, or any representation of a god, even a picture or painting depicting that which is in the heavens above, including the sun, moon, planets, and stars, or which is on the earth below, even that which is in the waters beneath the land. (*Shemowth* 20:4)

You should not speak about them on your own initiative or make a practice of bowing down and worshiping them, you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations will influence you, nor should you habitually worship them, especially if not compelled or forced, and you should not serve them or coerce anyone to be passionate about them. Do not continually work or labor in their cause nor make a career of serving as their ministers, nor encourage anyone else to do so.

For, indeed, emphasizing this point, I, Yahowah, your God, am a fiercely protective, steadfastly loyal, and jealous God, a God who is desirous of exclusivity in a deeply devoted relationship.

I actually consider and count the perversity of twisting and distorting and the depravity of perverting and manipulating, deviating from the way, of the fathers upon the children up to the third and the fourth generations of those who shun Me, who are openly hostile and adverse toward Me, who strive maliciously

against Me while refusing to engage in a relationship with Me. (*Shemowth* 20:5)

I will genuinely act and actually engage to prepare, perform, and produce unfailing mercy, unearned favor, and genuine kindness, even actual forgiveness, developing a friendly and affectionate relationship on behalf of thousands who move toward Me and love Me, forming a close and familial relationship with Me, caring enough to know Me, approaching Me by closely examining and carefully considering My instructions and directions, the terms and conditions which uphold My Covenant. (*Shemowth* 20:6)

You should not continue to deceive, nor should you tolerate or support delusions, you should not habitually deploy or advance clever tricks to enrich oneself by indebting others and should avoid actually beguiling people so that they forget by consistently lifting up, promoting, or forgiving that which causes them to miss the way associated with the name and reputation of Yahowah, your God, thereby advancing worthless and lifeless deceptions, deploying that which condones devastating dishonesty, nullifying one's existence.

For, indeed, Yahowah will not forgive or leave unpunished, He will not pardon or acquit, freeing from guilt or exempting from either judgment or sentencing, nor will He consider an individual innocent nor release those who consistently deceive, who actually beguile and habitually delude, promote or accept trickery, using religious duplicity to mislead, lifting up or advancing a clever, albeit dishonest, ruse to forget His name and proper designation to bring into effect vain and ineffectual lies which lead to lifelessness, nullifying one's existence.'" (*Shemowth* / Names / Exodus 20:7)

2

Mala'kah | Spiritual Counselor

Instructions…

What follows is a treatise on the Sabbath, on our relationship with our Heavenly Father and Spiritual Mother as well as how to behave spiritually and morally. On the Second of the Two Tablets Yahowah wrote the following Seven Instructions beginning with:

"Remember (z*akar* – actually recall, bring to mind and genuinely reflect upon, recognize and mention, be reminded of and proclaim, earnestly and intensely memorializing (qal infinitive absolute)) **that the Shabat** (*'eth ha shabat* – that this, the seventh day, the period of reflecting on the relationship at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **day** (*yowm* – time) **is set apart to approach Him** (*la qadash* – is separated unto Him for purifying and cleansing and thus special to Him (piel stem – where the object, Yahowah, is engaged and acts in response to the subject's (our) willingness to set this day apart and infinitive construct – serving as a verbal noun)**).** (*Shemowth* / Names / Exodus 20:8)

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen (also the number of man created on the sixth)) **days** (*yowmym* – periods of time) **you should actually and continuously work** (*'abad* – you should engage in ongoing labor, working for oneself or another, expending the energy to be productive at your job (qal stem

– denoting a literal interpretation and imperfect conjugation – which speaks of that which is ongoing))**, and** (*wa*) **choose to act upon while time permits, genuinely engaging in** (*‘asah* **–** express your own freewill to prepare and accomplish what you can do at this time, capitalizing upon and advancing, doing and profiting from this brief moment from (qal stem – addresses genuine relationships, perfect conjugation – denoting actions which are complete and have been accomplished at some point in time, and consecutive mood – conveying volition)) **all** (*kol* – the entirety of) **your service with the Spiritual Messenger** (*Mala’kah ‘atah* – your usefulness communicating on behalf of the Maternal Heavenly Representative, working alongside the Spiritual Counselor, making informative announcements on behalf of God’s envoy; the feminine singular form of *mal’ak* – the maternal representation of God’s message and spirituality, serving humankind as a heavenly representative dispatched to inform, protect, and guide)**.** (*Shemowth* / Exodus 20:9)

But (*wa*) **the seventh** (*shaby’iy* – the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant of the role of the seven; from *shaba’* – to take an oath and make a sworn promise to fulfill, completely satisfying, providing an abundance of enriching benefits) **day** (*yowm* – period of time)**, the Shabat** (*‘eth ha shabat* – the seventh day, the period of reflecting on the relationship at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **is to approach** (*la* – is for drawing near, associating with and moving toward) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*‘elohym ‘atah*)**.**

You should not continuously engage in (*lo' 'asah* **–** you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **all of** (*kol*) **the work of the Maternal Counselor and Spiritual Messenger** (*Mala'kah* – service of the Heavenly Envoy; feminine singular of *mal'ak* – the ministry and mission of the Spiritual Envoy, the labor of God's maternal manifestation and presence) **yourself** (*'atah*)**, your son** (*ben*)**, your daughter** (*bat*)**, your male and female servants and staff** (*'ebed wa 'amah* – your employees and those men and women who work for and with you)**, your means of production** (*bahemah* – your animals and beasts of burden) **as well as** (*wa*) **those visitors** (*ger* – foreigners) **who relationally** (*'asher*) **are in your home or on your property** (*ba sha'ar* – are inside your doors or gates; from *sha'ar* – to think and be reasonable)**.** (*Shemowth* / Exodus 20:10)

For, indeed (*ky* – because)**, in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*)**, 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) **acted and engaged, preparing and producing everything associated with completing** (*'asah* **–** totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens** (*'eth ha shamaym* – the spiritual realm)**, and the earth** (*wa ha 'erets* – the material world)**, and the waters** (*wa ha yam*)**, and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba hem*)**.**

Then (*wa*)**, He became completely settled spiritually** (*nuwach* – He was satisfied after settling all unresolved issues by way of the Spirit (*nuwach* is related to *ruwach* – spirit)) **during** (*ba*) **the Almighty's seventh**

(*ha shaby'iy 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*)**.**

Therefore (*ken* – consequently, this is true and correct)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** (*'eth ha yowm*)**, the Shabat** (*'eth ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich)**, setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special, dedicating it to separation, cleansing, and purifying)**."** (*Shemowth* / Names / Exodus 20:11)

This is one of the rare incidences where the title Shabat is considerably more important than the verbal form of the word, especially in Yah's lexicon. Therefore, we should rightly question whether the "rest and reflect, cease and desist" connotations of the verb *shabath* apply to the noun. If so, in addition to taking the day off from your job, we should strive to be inactive. If not, we should focus on the insights we can glean from *shaba'*, the root of *shabat*, which means both "promise" and "seven," to "fulfill" and "satisfy," even "abundantly enrich."

In this light, as we consider the role of the Shabat during the *Miqra'ey* | Invitations to be Called Out and Meet with God, we will discover that *Shabat* is routinely used as a verbal noun. And this means that the Shabat must be actionable and thus active. In the single most identifying and controlling aspect of Judaism, the Shabat, the religious have it wrong. They have conjured a thousand ways to do

nothing and haven't a clue as to how to properly celebrate the Covenant relationship.

We have been asked to follow Yahowah's example, enjoying the seventh day by remembering to reflect upon the promise He has made to us, and subsequently fulfilled, to settle our debts. Since God, in conjunction with His Son and the Set-Apart Spirit, has resolved every issue which would otherwise separate us, it is appropriate that we do not attempt to replicate what they have already accomplished and fulfilled. Considering the magnitude of what occurred on the Shabat of UnYeasted Bread in 33 CE so that we might enjoy being among the *Bikuwrym* / Firstborn Children the following day, it is not too much to ask.

While a superficial reading of this instruction seems to ask that we refrain from working on the Shabat, the deeper spiritual message is that Yahowah has promised to bring us into His home and save us so long as we rely on Him to do His job. And that is why Yahowah told us that "the Shabat day is set apart to approach Him."

There are some essential aspects of *qodesh* which are seldom considered. And this is because English Bibles routinely ascribe the religious concept of "sacred" or worse, "holy," to *qodesh*, thereby misleading believers.

First, *qodesh* affirms that the Shabat (it can also be transliterated as Shabath) is "set apart." "Set apart from what?" is the obvious question. The answer is that it is separate and distinct from the common things of man such as religion and politics, militarism and economics, conspiracy and culture. This is important because the purpose of the Covenant is to set us apart from mankind's corruptions, from death and destruction, and unto God.

Therefore, the Shabat is the antithesis of anything which is popular or ordinary such as religious beliefs, national politics, shows of patriotism, economic activity,

military endeavors, societal customs, and the promotion of conspiracies. *Qodesh* thereby encourages us to distance ourselves from all of these things. And in this regard, Yahowah is reiterating essential aspects of the requirements to participate in His Covenant.

Second, the *Ruwach Qodesh* is the Set-Apart Spirit, the Maternal aspect of Yahowah's nature. *Qodesh* makes us aware that the Spirit is part of Yahowah, set apart from Him.

The third seldom considered benefit of the Shabat is directly related to the previous two. *Qodesh* reveals that it "serves to cleanse and purify us" from the corrupt and pervasive nature of religion so that we can approach Yahowah.

As with almost everything Yahowah reveals, there is more to the First of Seven Instructions God etched in stone on how to live our lives than initially meets the eye. In this regard, the Shabat is about "*nuwach* – relying upon the Spirit" because God wants us to realize the role He plays in our salvation. While we must act and engage to benefit, it is His actions which make the advantages possible.

Yahowah accomplishes this merciful result by way of "*nuwach* – spiritually settling and satisfying" our debts so that, "reconciled," we might become "*qodesh* – set apart" unto Him. This, in turn, enables our Heavenly Father to "*nuwach* – settle us spiritually" in His home. This is among the reasons everything which is important to God is "*qodesh* – set apart," including the *Shabat* and *Miqra'ey*, *Ruwach Qodesh*, the Towrah and its Covenant, Yisra'el and Yahuwdah.

When it comes to our existence, and to life itself, God has a plan, one which He has and will continue to follow, and one which He wants us to understand. It is based upon six, which is symbolic of man, who was created on the sixth day, in addition to God, who is one, equaling the perfect

result, represented by the promise of seven. For example, there are seven Invitations to be Called Out and Meet with God, six steps we must follow to enter God's home: Passover, UnYeasted Bread, Firstborn Children, the Promise of Seven, Trumpets, and Reconciliations. Collectively, these six steps lead to Shelters, the seventh Festival Feast, where we camp out with our Heavenly Father.

And lest we forget, by proclaiming the importance of observing the Shabat, God has once again placed Himself in conflict with the world's two most popular religions: Islam and Christianity whose adherents pray and worship on Friday and Sunday. So, I ask you: why do you suppose the founders of these religions collectively thumbed their noses at God's instructions by selecting days on either side of the Shabat? The answer, while unpopular, is obvious: Muhammad and Paul were so opposed to God that they routinely contradicted Him.

Do not be swayed by the Christian myth that we "should worship God every day, making Sunday as good as any other." God not only does not want to be worshiped, there is but one day, at the exclusion of all others, set apart to focus on our relationship with Him. The Babylonians, Assyrians, Egyptians, Greeks, and Romans worshiped their sun gods on Sunday which is why Sunday Worship and Easter Sunday were mandated by the Roman Catholic Church in direct conflict with Yahowah's instructions. There is absolutely no justification for either in any of the words Yahowah inspired men to scribe on our behalf.

But this leads to another question: do the billions of Muslims and Christians who thoughtlessly rush into mosques and churches on Fridays and Sundays without resolving this conflict believe God is capricious (and thus unreliable) or that God has given religious clerics the authority to contradict Him? Or has their faith preempted thinking?

Additional insights can be gleaned by those who go back in time and view the picture painted by the Ancient-Hebrew alphabet with which these instructions were originally inscribed. *Shabat*, written as שַׁבָּת by the Masoretes, and as 𐤔𐤁𐤕 by Moseh, begins with the letter, 𐤔 Shin. It was represented pictorially by teeth and symbolized language and words, instructions and directions, biting and, thus, separation in addition to nourishment. Affirming the central aspects of this legacy, "*shama'* – listen" and "*shamar* – observe" both begin with the letter, Shin.

The second letter, 𐤁 Beyth, was depicted by a graphic representation of a sheltered enclosure or dwelling place. It symbolized being part of a family protected inside of a home. Even today, *beyth* means "family and home," and *beryth*, which is derived from it, is the title of Yahowah's "Family-Oriented Covenant Relationship."

The final letter in *shabat*, 𐤕 Taw, was conveyed in Ancient Hebrew using an upright pillar with a horizontal support beam. It conveyed the idea of supporting and enlarging a tent, especially the Tabernacle, and of posting a sign. It also represented a doorway in addition to a mark, a signpost, and a signature. And since the Taw and Theth were once indistinguishable, if the final letter was written originally as a ⊗ Theth, Yah's Shabat promise unequivocally bears His signature – His mark and sign placed inside of a protective enclosure. Therefore, the letters which form *shabat* convey instructions regarding the doorway which provides access to God's home, to being part of His Family, to bearing His signature and to being sheltered and protected.

Looking even more closely, there is a subtlety with potentially profound implications provided by the imperfect conjugation applied to "*'abad* – work and labor," making it ongoing. Then with the perfect conjugation shading the meaning of "*'asah* – act and engage," this

becomes a completed action. Yahowah has no issue with us "continuing to work" on behalf of our families on our time – six days a week. But He wants us to recognize that, once we "act upon the totality" of His Shabat promise, "nothing more needs be done." Once we "embrace" the work of Dowd's soul and the work of the Set-Apart Spirit (especially on Pesach and the Shabat of Matsah), our debts are completely and totally settled. And that is why *'asah* is the only volitional verb scribed on these tablets. Relying upon God's service is subject to our freewill. We can choose to be religious and forego access to this relationship – albeit not the brightest of choices.

The idea of Yahowah working with His Son to settle our debts is reinforced by *barak* in the concluding line. On the Shabat of UnYeasted Bread, Dowd's soul entered She'owl to favor us in the most courageous expression of true love. Acceptance of his sacrifice is what sets us apart from the corrupting ways of man.

In that we have already addressed the fact that these Ten Statements are recorded in *Dabarym* / Deuteronomy 5 in addition to *Shemowth* / Exodus 20, there is a remarkable insight in Moseh's presentation of what he saw God write. *Dabarym* 5:15 reveals: **"You should remember that you were a slave in the land of Egypt and Yahowah, your God, brought you out with a mighty hand, by an outstretched strong arm, with a protective shepherd, and by way of the sacrificial lamb; therefore, Yahowah, your God, appointed and instructed you to act upon and engage in the Shabat day."**

This is interesting because it gives us something profoundly important to think about on this day – and that would be Yahowah's instructions regarding walking away from the crucibles of religion and government, military and economic oppression, and how this principle is manifest throughout the Miqra'ey. But it also reveals that Passover was observed beginning on what we now call a Thursday

evening in Mitsraym, just after sunset. Then right after midnight, Pharaoh, after losing his firstborn son, sent the Yisra'elites away in great haste – affirming that the long walk away from dying in Mitsraym to living in Yisra'el began before the sun rose in the early morning hours of what we would now call Friday, such that by sundown at the end of the day, they could observe Matsah on a Shabat – celebrating their newfound freedom. It also means that the Children of Yisra'el spent the Shabat of the Exodus with Yahowah walking away from slavery. And that not only negates the notion of inactivity on this day, but it also reveals that we can spend this day walking with our Heavenly Father.

This is the same weekly sequence that played out in 33 CE when Dowd fulfilled the promise of the Pesach Lamb. His body had served its purpose, Dowd's soul was free to enable the perfecting result of UnYeasted Bread on the Shabat. As a result, we can conclude that Yahowah wants us to see Him as He is, as the Savior and Liberator of those who engage and act upon His instructions.

Therefore, not only does the sequence of days match between the physical enactment and the spiritual fulfillment of Pesach, with Matsah falling on a Shabat, we now have a direct correlation between the Shabat and walking away from all forms of human subjugation. In addition, this expanded presentation of the First Instruction on the Second Tablet serves to correlate the Shabat with the Miqra'ey. Now, there is something to rest and reflect upon!

Since Yahowah provided such a wealth of Instruction regarding the Seventh Day, let's review His guidance before we press on…

"Remember and genuinely reflect upon, recognizing that the Sabbath, which is the seventh day, is set apart to approach Him.

Six days you should actually and continuously work, laboring for oneself or another, expending the energy to be productive at your job, and then choose to act upon while time permits, all of your service communicating with the Spiritual Messenger and Heavenly Counselor.

But the seventh, representing the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant on this day, the Shabat, the period of reflection at the end of the week, is to approach Yahowah, your God.

You should not continuously engage in all of the work of the *Mala'kah* | God's Heavenly Representative and Spiritual Messenger, yourself, your son, your daughter, your male and female servants and staff, your means of production, as well as those visitors who relationally are in your home or on your property.

For indeed, in six days, Yahowah acted and engaged, preparing and producing everything associated with completing, celebrating and attending to the full extent of the heavens, including the spiritual realm, and the earth, along with the entire material world, even the waters, and all which relationally is in them.

Then, He became completely settled spiritually during the Almighty's seventh day. Therefore, Yahowah blessed and adored, offered a greeting along with an opportunity to meet, favoring everything associated with this day, the Shabat, setting it apart, separating it from that which is common, ordinary, and popular, making it special." (*Shemowth* / Names / Exodus 20:8-11)

Having considered the First of the Seven Instructions God etched in stone, we find that the Six which follow are ordered according to their significance. This realization is suggested by the very next word God wrote: *kabed* – meaning "significance." The Hebrew verb, which is habitually translated as "honor" in the context of this instruction, literally means "heavy or weighty." And yet, while *kabed* and its derivatives appear many times in the Towrah, Prophets, and Psalms, there are only two passages, both in Shamuw'el, where it can be translated as such.

On all other occasions, we must render *kabed* symbolically using phrases such as: "very significant, awesomely impressive, great, massive, enormous, valuable, beneficial, worthy of respect, honorable, or weighty in the sense of something which is especially important to consider carefully." Therefore, with *kabed,* we are being alerted not only to the relative significance of the following Instruction but, also, to God's proclivity for symbolism.

From this perspective, the Second of Seven Instructions provides the following spiritual insights:

"You should choose to carefully consider, view as worthy, enormously valuable, extremely significant, and highly enriching (*kabed* – of your own volition elect to distinguish, respect, esteem, and honor, perceiving as awesomely impressive, tremendously relevant, extremely great, and extraordinarily important, even glorious so as to be abundantly enriched and empowered to a very high degree (written in the piel stem revealing that our Heavenly Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation in the second person which is subject to volition)) **accordingly the symbolism of** (*'eth* – that which is represented by and in accord with; from *'owth* – as a miraculous sign and distinguishing symbol based upon

your consent to an agreement with) **your Father** (*'ab* – biological, adoptive, or heavenly father) **and** (*wa*) **that which is represented by your** (*'eth* – that which is represented by and in accord with; from *'owth* – as a miraculous sign and distinguishing symbol based upon your consent to an agreement with) **Mother** (*'em* – biological, adoptive, or spiritual mother) **for the purpose of** (*lama'an* – for the intent and sake of, in view and account of, and in order to achieve) **continuously lengthening** (*'arak* – enabling My desire to elongate and always prolong, growing and continuing (written in the hifil stem, imperfect conjugation, and paragogic nun ending which, like the cohortative, expresses volition in the first person)) **your days** (*yowmym 'atah*) **upon** (*'al* – on the) **the land** (*ha 'adamah* – the ground or earth; feminine of *'adam* the name of the first man created in God's image with a *neshamah* – conscience) **which relationally and as a blessing** (*'asher* – to reveal the narrow, correct, beneficial, joyful, and straightforward steps to walk along the path 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)**, your God** (*'elohym 'atah*)**, is actually giving to you** (*nathan la 'atah* – is literally producing, providing, allowing, granting, and genuinely bestowing to you as a gift and for you to approach and draw near (qal participle))**."** (*Shemowth* / Names / Exodus 20:12)

Reinforcing the realization that this Instruction differs from the four statements which have preceded it, this is the first and only time one of the verbs Yahowah etched in stone was scribed in the imperative mood. It thereby sets the guidance God is providing apart from the other things He has conveyed. By using the imperative, our Heavenly Father revealed that He wants us to exercise our own freewill and choose of our own accord to engage in a family-oriented relationship with He and His *Mala'kah* |

Spiritual Counselor – the *Ruwach Qodesh* | Set-Apart Spirit who is our Heavenly Mother.

The imperative mood is the only form of Hebrew grammar capable of expressing a command – although it more typically conveys an intent or exhortation because it is the mood of volition – conveying the freedom to choose in the second person. And that means that while this, the Fifth of the Ten Statements Yahowah wrote upon the Two Tablets is the only one with even the potential to be considered a "commandment," it is actually the one most subject to freewill. By using the imperative mood in association with *kabed*, Yahowah is "encouraging us to choose to value and respect" the familial nature of His Covenant. It is His desire, but it is our choice. It is His intent, but the option is all ours.

There is nothing more fundamental to the Covenant than a child's relationship with his or her parents. And it is from this perspective that the Covenant is properly understood.

In this statement about our Father and Mother, the supposed "Commandment" least comfortable being rendered as a command, Yahowah interjects His role as Father, the Spirit's role as Mother, and our role as children in His Family-Oriented Covenant Relationship. Among the countless reasons to fall in love with Yah, this may not be leading the parade, but the way this is worded is nonetheless an important part of the chorus. Sure, it is a subtle thing, but so are many of the best things in life.

But that is not the end of the grammatical treasures. The second verb, "*'arak* – to lengthen" which conveys the "*lama'an* – purpose" of "*kabed* – choosing to consider and respect" our Father and Mother, was presented using the hifil stem. This means that the subjects of the verb, our Heavenly Father and Spiritual Mother, cause the object, "*yowm* – our days," to participate in the action – prolonging

them – as a secondary subject. Or more simply stated: When we revere and respect, properly valuing our Heavenly Father and Spiritual Mother, we are afforded an elongation of days, and thus, eternal life.

Reinforcing this, Yahowah presented *'arak* using the paragogic nun which, like the cohortative, is a first-person expression of volition. This tells us that it is God's desire that we choose to value our Heavenly Father and Spiritual Mother because this enables Him to do what He wants, which is to lengthen our days – making us eternal. But while it is His intent for us to view our participation in the Covenant this way, the choice which facilitates our adoption is ours. That is the essence of Yahowah expressing His will while not imposing it.

Even more than this, the hifil stem suggests that eternal life is a derivative or subset of God's nature, intent, and purpose. This thereby connects Yahowah to life, and life to the Covenant, while revealing that choice is the avenue to both.

All of this prompts us to consider the prime directive – the Covenant – from God's perspective. He would find no pleasure in extending the lives of those who find no pleasure in spending eternity with Him. An extension of life must be a byproduct of the relationship. It is the Covenant first, salvation second. We must first come to know Yahowah and understand what He wants. If we find Him desirable and His Covenant acceptable then, and only then, should we embrace it.

Since Yahowah etched *'arak* in stone using the imperfect conjugation, we discover that the "lengthening and prolonging" is not finite but is, instead, infinite – unfolding throughout time. The effects are ongoing and continuous throughout the whole fabric of time. And that means God is speaking of eternal life.

Recognizing that these instructions are listed in order of their relevance, and that *kabed* is, in itself, a symbolic term, as is *'eth* (the contracted form of *'owth* which is the Hebrew word for symbolism), this is one of many times where we are actually compelled to consider a verse metaphorically – making this Instruction an especially relevant one to analyze at this juncture.

As we dive deeper into this Instruction, seeking to understand it, remember that on the First Tablet Yahowah wrote that fathers would bring harm upon their own children by corrupting His testimony. Therefore, "carefully considering and respecting" what one's human parents have to say would be counterproductive in this context.

Further, our biological parents are seldom "awesomely important" or "enormously great," and never "glorious." Moreover, it would be extraordinarily unlikely that "honoring" our parents would add so much as a single day to the length of time most of us will spend in Yisra'el – which is the only land given to anyone by God.

The implications of this observation are further underscored by the fact it would be another forty years before just two souls in this original audience would cross the Jordan River, entering the Promised Land. By excluding most of them, while also limiting the time the few who made the crossing would spend in Yisra'el, we are compelled to consider the spiritual intent of these words because a superficial interpretation of this instruction does not lead to a rational result.

To more completely appreciate the spiritual meaning of this divine prescription for living, let's consider the graphic symbols Yahowah used to write the most telling words in this Instruction. "Father," from *'ab*, was written Aleph 𐤀 Beyth 𐤁, the initial characters in the Hebrew alphabet – and indeed the origin of the English word. When we say "alphabet," we are essentially saying "father." The

𐤀 Aleph was originally drawn in the form of a ram's head which was symbolic of "power, might, leadership, and authority" as well as "being part of the flock." A ram represented the "ability to perform, doing whatever work was required." It implies that Yahowah wants to be one with His sheep, living with them while guiding and protecting them.

In Ancient Hebrew, the 𐤁 Beyth was shaped to depict the floor plan of a tent enclosure – one with a single entrance. It was symbolic of "entering a home and being protected within a shelter, being part of a family and living in a house." We may thus infer that the "𐤁𐤀 – Father" being represented in this exhortation is the "Mighty One with the power and authority to build His home, doing the work required to lead His Family inside, sheltering them" so that they come to live with Him in the Promised Land.

The Hebrew word "*'em* – Mother" begins the same way with the Aleph 𐤀 conveying all of the power, authority, and capability symbolized by a ram's head. But this time, it is combined with the Hebrew letter, Mem 𐤌, which was originally drawn to depict the "life-giving, sustaining, and cleansing properties of water." The character was drawn to depict waves upon the sea. So, we may conclude that the "𐤌𐤀– Mother" depicted in this Godly instruction, who has the "power to impart life, the ability to sustain it, and the will to do whatever is required to cleanse Her children, perfecting them," is: Our Spiritual Mother.

For those who may be thinking that I'm overreaching here by referring to the symbolism inherent in the ancient Hebrew letters Yahowah actually etched in stone, you may find it comforting to know that, of the eight Dead Sea Scroll parchments, written in Ancient and Paleo Hebrew, seven of the eight were from Towrah scrolls – which is where Yahowah's Instructions are found. And as we shall see as we dig deeper into God's revelation, almost every

Hebrew word, name, and title, including His own, are most easily and effectively understood when we consider the alphabet originally chosen to represent them.

In this light, while most people are comfortable envisioning God as our Heavenly Father, relatively few are open to the realization that the Set-Apart Spirit (errantly depicted as the "Holy Spirit" or, worse, the "Holy Ghost") is Maternal. And yet, in *Bare'syth* / Genesis 1:27, Yahowah unequivocally revealed: **"So, God created 'Adam in His image** (*tselem* – resemblance, pattern, and model)**. In the image** (*tselem*) **of the Almighty, He created him. Male and female, He created them."** God, therefore, in addition to being paternal, has a maternal nature.

When we consider the ways He manifests and describes Himself, as our "*'ab* – Father" and in the form of the "*ruwach qodesh* – Set-Apart Spirit," we find that one of the titles is masculine and the other is feminine. Moreover, in keeping with the alphabetic symbols which comprise "𐤓𐤅𐤇 – Mother," *ruwach*, a feminine noun, is defined as the "breath of life." It is directly associated with *ruwah* which means "to be completely covered and saturated with water." Further, while the primary meaning of *qodesh*, the adjective which describes the Spirit's nature, is "set apart," it also conveys the idea of "purifying and cleansing" someone or something so that they appear perfect in Yahowah's presence, further associating 𐤓𐤅𐤇's etymology.

It is also interesting to note that Yahowah's name is feminine, as is God's "*beryth* – Covenant" and "*towrah* – Teaching." Yahuwdah is feminine as is Yisra'el. Four of the Miqra'ey are feminine as well: Matsah, Shabuw'ah, Taruw'ah, and Sukah. Pesach is masculine because the Lamb is male. And Bikuwrym is masculine because the Firstborn Child was a son. I suspect that Kipurym is also a masculine noun because it denotes the day Yahowah will return.

Two final thoughts for those who might still cling to the notion that God is telling us to honor our birth mother and father as opposed to our Spiritual Mother and Heavenly Father: First, speaking to Yisra'el through the prophet *Howsha'* / Hosea, Yahowah said: **"Rebuke** (*rib* – quarrel in a state of hostility, be in opposition and contend with) **your mother, bring a lawsuit forth to prosecute her: for she is not my wife, neither am I her husband."** (*Howsha'* / He Saves / Hosea 2:2) Their mothers, like their fathers, had corrupted and ignored Yah's advice, and they had chased after false gods and goddesses, particularly "*Ba'al* – the Lord" and "*'Asherah* – the Blessed." They were leading their children astray. And in particular, their decision to worship 'Asherah as the Queen of Heaven was something God found repulsive.

Since it is relevant, if I might indulge your patience a bit longer, in the same prophetic book we referenced a moment ago, we find: **"My people** (*'am*) **are destroyed and they will perish** (*damah* – they are cut off and will cease to exist (niphal perfect – telling us that the people have actively participated in their own absolute demise)) **because of** (*min* – from) **a lack of understanding** (*bely* – corrupted information, inadequate knowledge, and deficient discernment)**.**

Indeed, because (*ky*) **you** (*'atah*) **have totally avoided and rejected** (*ma'as* – have spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete at this time and the rejection was literal)) **knowledge and understanding** (*da'ath* – information and discernment)**, so then** (*wa*) **I will consistently reject and avoid you** (*ma'as* – I will actually dissociate from you and will rebuff you (qal imperfect)) **from serving as authorized officials** (*kahan* – from acting as counselors, ministers, and emissaries) **on My behalf** (*la* – for Me)**.**

Since (*wa*) **you have continually ignored** (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect consecutive)) **the *Towrah* | Teaching of your God** (*Towrah ‘elohym* – your God’s Instruction, Guidance, and Direction)**, I also** (*‘any gam*) **will consistently ignore your children** (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless)**.”** (*Howsha’* / He Saves / Hosea 4:6)

Those who neglect Yahowah’s Towrah Instructions are dissociated from Him. But more than this, by doing so, parents dissuade their children from developing a relationship with God.

The tendency of a child to adopt and respect their parents’ religion is the cause of this predicament. **“So, as** (*ka*) **they grew and became more powerful** (*rabab* – they became more numerous and influential)**, all the more** (*ken*) **they missed the way** (*chata’* – they erred, retreated, and went in the wrong direction)**.**

They exchanged (*muwr* – substituted) **their reputation and reward** (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) **for** (*ba*) **shame** (*qalown* – dishonor and disgrace, ignominy and infamy)**.** (*Howsha’* 4:7)

They feed upon (*‘akal*) **the wrongdoing and misguided beliefs** (*chata’th* – the iniquity and propitiations, the errant ways and sinful offerings) **of My people** (*‘am* – My family)**.**

And so (*wa*) **therefore** (*‘el* – accordingly)**, their perverse distortions** (*‘awon* | *‘aown* – their errant perversions and corruptions, their tendency to twist and distort) **mislead and beguile** (*nasha’* – sweep away, deceive, and indebt) **their souls** (*nepesh*)**.** (*Howsha’* 4:8)

And so (*wa*)**, it will come to be** (*hayah* – it was, is, and will be) **as with** (*ka*) **the people** (*ha ‘am*)**, so as with** (*ka*) **the ministers** (*kohen* – the priests who officiate)**.**

I will consider and record (*wa paqad* – I will impute and reckon) **their ways** (*derek* – their conduct and way of life) **against them** (*‘al*)**. And** (*wa*) **their deeds and practices** (*ma’alal* – their actions and activities)**, I will turn upon them** (*shuwb la* – I will return to them, paying them back for what they have done)**.”** (*Howsha’* / He Saves / Hosea 4:7-9)

If we were looking for additional assurance that we are not to honor the ways of our human parents but, instead, our Heavenly Father and Spiritual Mother in association with the Towrah and its Covenant, we have it now. This teaching sheds considerable light on the Second Instruction as well, affirming its spiritual perspective.

By taking our time and considering all reasonable possibilities, by evaluating each pertinent clue, we discover that highly valuing our Heavenly Father and Spiritual Mother secures the initial benefit of the Covenant: eternal life. By carefully considering what God reveals about parenting His children, by seeing God as awesome and wonderful, and by valuing God’s guidance, our days can be elongated, continuing forever, enabling us to live in the Promised Land, itself serving as a metaphor for Heaven. And therein is the symbolic meaning behind this statement as well as the only rational interpretation of the Second of Seven Instructions.

The preceding insight into what is expected of us if we want to become a child of the Covenant explains why the Godly directive regarding our Heavenly Father and

Spiritual Mother was more vital than the next Instruction. So now in the prioritized order of things, this is what follows the Second Instruction scribed on the Second Tablet...

"You should not kill on an ongoing basis (*lo' ratsach* – you should not make a practice of taking the life of another whether by accident, revenge, manslaughter, premeditation, assassination, governmental execution, military slaughter, or murder (qal imperfect))**."** (*Shemowth* / Names / Exodus 20:13)

Just two words long, this is the Third of Seven Instructions. God does not want us to make a habit or practice of killing. And yet, by ignoring or, worse, by corrupting and twisting, Yahowah's Towrah, many commit spiritual murder, foreshortening their own lives in an act of suicide, while annihilating those of their children. God is imploring us not to do that.

We would be remiss if we didn't resolve an issue which has become the subject of many heated debates. Those who say that God asked us not to commit "murder" are correct, but so are those who insist that He instructed us not to "kill." There is no distinction in Hebrew between "killing" and "murdering," in "taking the life of another." The Hebrew word, *ratsach*, can be translated either way.

Ratsach is used in *Bamidbar* / Numbers 35:11 to address those guilty of unpremeditated and accidental killings, and thus of committing manslaughter. Then in *Bamidbar* / Numbers 35:27, *ratsach* shows someone killing as an act of revenge. In *Melekym* / 2 Kings 6:32 *ratsach* is used in association with a politically inspired assassination. The ramifications of this are significant, especially, as one considers what soldiers are asked to do in religiously and politically inspired wars.

More interesting still, *ratsach* is deployed metaphorically in *Yowb* / Job 24:14, giving additional

credence to the idea that this Instruction has spiritual implications. This notion is further underscored in *Howsha'* / Hosea 6:9, where *ratsach* reveals: **"As marauding bands of robbers lie in wait for an individual, the society's religious officials and spellbinding priests kill in what amounts to premeditated spiritual murder by way of consent; for they act and engage in that which is adulterous and idolatrous, committing heinous crimes."** Yahowah defines such deadly men as despicable religious whores who are prone to incarcerate His people in the next verse.

Also relevant, this instruction was conveyed using the qal stem and imperfect conjunction. This stem not only tells us not to associate with the killing of others but, also, ties the verb's subject which is us, with the verb's action, which is refraining from killing. Then by deploying the imperfect, God is telling us that the habit or practice of killing should be avoided, thus dissociating Himself from militaries whose troops are trained to kill and from religious institutions which have robbed men of their souls for countless generations. In the imperfect then, *lo' ratsach* says that we "should not continue to foreshorten lives."

Some may be protesting at this moment saying that Yahowah asked Yahowsha' ben Nuwn to remove the hosts of religion from the land, killing them once their iniquity had become full. But even here, this was a "perfect" act, not an "imperfect" one, in that Yah's directions were limited in scope, place, purpose, and time. He has not mandated any "imperfect" ongoing and open-ended, instructions to kill.

Also, to be clear, this act was God's prerogative, not ours. He alone has that right. Life is His gift. Therefore, to create the environment where the path to eternal life could be known, Yahowah shortened the lives of those whose religion had previously disqualified them. By so doing,

they would be unable to negatively influence others by discouraging them from embracing His gift.

This next Instruction, the Fourth of Seven, also encourages us to consider its deeper spiritual insights. Like the previous teaching, it was scribed in the qal stem and imperfect conjunction. Yahowah is establishing a pattern – one which reveals that our prior indiscretions, if not ongoing, no longer plague our relationship with our Heavenly Father. This explains how Dowd could slip up from time to time and still have God put it behind them and move on. It is, at least for those of us with a checkered past, a tremendous relief.

It is amazing how big a difference something as simple as a conjugation can make as we assess our standing with God. He is far from the disciplinarian that He is cast as being in Paul's letters. He isn't asking or expecting us to be perfect but, instead, knows that we are imperfect. So, He's focusing on our attitude, encouraging us to act better, to think more clearly, to respond more appropriately to get in the habit of becoming more like Him.

"You should not continue to participate in idolatrous worship or make a habit of taking another's wife (*lo' na'aph* – you should not be unfaithful by being religious and pursuing other gods nor have sexual relations with a married woman)**."** (*Shemowth* / Names / Exodus 20:14)

Throughout the Towrah, *na'aph* is used to explicitly state that men should not take another man's wife as his own. It is never used to infer that a man can only have one wife or that we shouldn't have sexual relations with those who are unmarried. There is no edict against being promiscuous either. Further, *na'aph* is not used to state that a married woman should have only one husband or to restrict affairs with unmarried men. The Towrah is silent on such issues. Therefore, the Towrah's use of *na'aph* is

inconsistent with the way the English word is portrayed today.

But even in the Towrah, the context conveys a much more important and deeper, indeed more relevant meaning. Consider this from *Qara'* / Leviticus 20:1-10:

"And Yahowah spoke to Moseh, saying, (*Qara'* 20:1) **'Again you shall say to the children of Yisra'el, "Whosoever of the children of Yisra'el or of the foreigners who live and travel through Yisra'el, who gives of his offspring, and thus of what he sows including his children, unto Molek (the god and king of the Ammonites and Phoenicians), shall die a second death. So, the people of the Land shall assemble to cast vocal aspersions, as if piling up stones.** (*Qara'* 20:2)

I will set My presence against that individual and will cut him off, separating him, from the core of his people because he has given of his seed, and thus his children, to Molek in order to corrupt My set-apart place while also desecrating and ritually defiling, even profaning, My set-apart name. (*Qara'* 20:3)

If the people of the Land make any attempt to conceal, blinding their eyes so as to ignore the individual who has given of his seed, and thus his children, to Molek (the false god and king worshiped by the Phoenicians and Ammonites), who fail to see to it that he is dispatched and perishes, (*Qara'* 20:4) **then I will be determined to establish My presence against that individual and against his family, and will cut him off and separate those who commit spiritual adultery and religious whoredom, indeed, idolatry** (*zanah*)**, with Molek from among their people.** (*Qara'* 20:5)

The soul who turns to or appears before their deceased forefathers in ancestor worship, venerating saints, or contacting familial spirits via a séance or through mediums or pursues a spiritualist who claims

to know heavenly secrets or conveys the message of these spirits, who commit spiritual adultery and religious whoredom, indeed, idolatry (*zanah*) **after them, I will place My presence against that soul and will cut him off from among his people.** (*Qara'* 20:6)

Dedicate yourself to being observant and then different than those who pursue these common and popular practices, thereby being set apart, for I am Yahowah, your God. (*Qara'* 20:7)

Again, you should be observant, closely examining and carefully considering the prescriptions and conditions I have inscribed and then act upon them. I, Yahowah, am set apart (and thus not found among the common, popular, or pervasive practices of man). (*Qara'* 20:8)

For everyone who slights or diminishes the importance of, or trifling with, his Father or his Mother shall surely die for the reason that he has rebuffed and insulted, maligned and denigrated, his Father and his Mother, and his lifeblood is upon him. (*Qara'* 20:9)

Furthermore, the individual who acts inappropriately by taking (*na'aph*) **a man's wife, improperly desiring** (*na'aph*) **his neighbor's woman, the unfaithful and idolatrous** (*na'aph*) **man and the unfaithful and idolatrous** (*na'aph*) **woman shall surely die.'"** (*Qara'* / Called Out / Leviticus 20:10)

Yahowah is announcing His animosity against his people's propensity to be religious and then stating the consequence of participating in these popular human endeavors. This is not a declaration against adultery, of having more than one wife or multiple girlfriends, or even of a married man or woman having an affair with someone who isn't married.

In the prophets, *na'aph* is also deployed to warn us against engaging in religious affairs with false gods. An example of this is found in *Yirma'yah* / Jeremiah 3:8-11:

"'I saw all of the many occasions where, by turning away into apostasy, through abandonment and renunciation, Yisra'el committed adultery (*na'aph*)**.**

So, I let her loose and I sent her away, giving her a written letter of divorce, thereby cutting ties. And yet, her treacherously deceitful sister, Yahuwdah, showed no respect, and went on to also play the role of an idolatrous religious harlot (*zanah*)**.** (*Yirma'yah* 3:8)

It came to be through the voice of her infidelity, idolatry, and whoredom (*zanuwth*) **that she corrupted and profaned, polluting and defiling the Land and thereby committed adultery by engaging in idolatrous worship** (*na'aph*) **with stones and with wooden timbers (such as idols and crosses).** (*Yirma'yah* 3:9)

And yet considering all of this, her treacherously deceitful sister, Yahuwdah, has not changed her attitude and returned to Me with all of her heart, her attitude, motivations, and judgment, but instead is a disappointing and deceptive fraud and false witness,' prophetically declares Yahowah. (*Yirma'yah* 3:10)

Then, Yahowah said unto me, 'The attempts at this time to appear righteous and justified of Yisra'el regarding her turning way into apostasy through abandonment and renunciation are more covert and dishonest, even duplicitous and disloyal, therefore, spiritually adulterous, than Yahuwdah.'" (*Yirma'yah* / Jeremiah 3:11)

Na'aph is used somewhat interchangeably with *zanah* in both of these citations, albeit we get the sense that the former speaks more about violating the "*beryth* – covenant marriage vow." And I suspect that this is what each of these

instructions has sought to underscore with their focus on our Heavenly Father and Spiritual Mother and with the admonitions that we should not take the life of another or be inappropriately unfaithful.

This is, in fact, the fourth familial reference Yahowah has made. He has spoken of His concern that fathers fail to protect their children, of sons and daughters observing the *Shabat*, of children considering the full significance of our Heavenly Father and Spiritual Mother so that we might live forever in the place He has provided for us and, now, of being inappropriately unfaithful. These references underscore our Heavenly Father's affinity for His *Beryth* | Covenant – a word which is based upon *beyth*, meaning "family, home, and household." Yahowah's *Beryth* | Covenant is accurately defined as a "family-oriented relationship based upon a marriage vow and protective home environment where God's children thrive."

God's lone objective in creating the universe was to enjoy a loving family. As proof, when the existing universe is replaced, only the children of His Covenant will remain.

The reason this Instruction is important is because, by acting unfaithfully and inappropriately, we shatter symbols dear to Yahowah's heart: husbands and wives becoming fathers and mothers in relationships akin to marriage to conceive loving families, providing for their children in protective homes, nourishing them.

Once again, by using the qal stem and imperfect conjunction, God is not only telling us not to make a practice of acting in a manner which is destructive of our relationship with Him and especially by being religious, but, also, is encouraging us to refrain from continually doing something which would cause others to be derelict in their relationship with Yah. To this end, the imperfect also adds an enduring perspective. There is an ongoing consequence of religious whoredom that Yahowah wants

us to avoid because it is lethal to building the loving family He envisions. So, in the imperfect, *lo' na'ap* says that we "should not continue to be religiously unfaithful or inappropriate in our relationships."

God did not tell men and women that they could not have sex with multiple partners, He did not tell us that we ought not have more than one spouse. He did not even tell us that we shouldn't have an affair with an unmarried man or woman. He neither encouraged nor discouraged such things. This Instruction was not about promiscuity, monogamy, or sexuality. It is about not cheating ourselves by worshiping other gods. And while that may sound strange to modern ears, keep in mind that for most of man's history, religion was a highly erotic experience, replete with temple prostitutes. Women seduced men into worshiping their gods.

Furthermore, it was religious impropriety, not homosexuality, which was addressed here. And while that must be a shock to conservative Christians who relish condemning homosexuals in the name of their god, what I am about to say will likely send them away kicking and screaming. Yahowah had little if anything to say about homosexuality. There is not even a word for "homosexual" in the Hebrew lexicon.

There are only two statements in the whole of the Towrah that address the issue of men being with other men, or at least with boys. And while neither speaks of sex, the intended meaning behind both requires a bit of investigative etymology because they are challenging to translate.

At issue are the following words: 1) Why was *'ysh* used initially to speak of "an individual male" rather than "*'adam* – man?" 2) Why was *shakab* used to speak of "lying down in a horizontal position for rest or sleep, for sex or lodging, for meditation or contemplation, for

jubilation or sorrow, or in sickness and death" rather than "*bow'* – come into?" 3) Should *'eth* be translated as "with" or "against?" 4) Why was *zakar* chosen as the object of these statements when its primary meaning is "to remember?" While its secondary connotation refers to "an adolescent or young boy," even to "a religious prostitute," there are far more common words for man, such as *'adam*, *'ysh*, or *'enosh*. 5) How does one define *mishakab*, the compound of *my* and *shakab*, such that it is accurate and actionable in these sentences? 6) Which of the many connotations of '*ishah* are we to use, "woman, wife, fire, female, mother, or burnt offering?" and 7) What is the proper way to deal with the repetition of "*muwth* – death," and how do we apply the highly unusual hofal stem which conveys a double negation of freewill?

Especially interesting with regard to translating *mishakab* in *Qara'* / Leviticus 18:22 and 20:13, is how it is used the first time it appears in the Towrah. In *Bare'syth* / Genesis 49:4, Ya'aqob is on his deathbed while giving final blessings to each of his children. But rather than commend Reuben, Ya'aqob condemns him because of what he had done to humiliate his father in an act of revenge for the sake of his mother.

Since Ya'aqob's assessment of Reuben's grievance against him is the most irrefutable and rational way to appreciate why *mishakab* was used by Yahowah in both of the supposed condemnations of homosexuality, let's see why Ya'aqob conveyed his frustration with *mishakab*.

Ya'aqob's second wife, Rachel, who was Leah's younger sister, died giving birth to *ben 'Ony* (son of wicked idolatry, iniquity, and sorrow) whom Ya'aqob renamed *Benyamyn* | Benjamin. But rather than turn to and comfort Leah, his first wife, and Rachel's older sister, moving her into his tent at this time, Ya'aqob elevated the status of his concubine, Bilhah, who had been Rachel's handmaid. For

slighting his mother in this way, Reuben may have sought to embarrass his father.

Therefore, it was an act of revenge and degradation…

"And it came to pass (*wa hayah*) **while Yisra'el lived** (*ba shakan Yisra'el* – with Ya'aqob now dwelling) **in that Land** (*ba ha 'erets ha hy'*)**, that** (*wa*) **Reuben** (*Ra'uwben* – Witness the Son, Leah's firstborn with Ya'aqob) **went** (*halak* – traveled by walking (qal imperfect consecutive)) **and** (*wa*) **laid** (*shakab* – was in a horizontal position for rest or sleep, for sex or lodging, for meditation or contemplation, for jubilation or sorrow, or in sickness and death (qal imperfect)) **with and against** (*'eth*) **Bilhah** (*Bilhah* – Troublesome, Terrorizing, and Dreadfully Destructive, Rachel's handmaid whom she offered to Ya'aqob as a concubine and mother of Dan and Naphtali)**, his father's concubine** (*pilegesh 'ab huw' huw'* – his father's paramour or illicit lover of low status dedicated to pleasing her owner in a polygamous relationship)**. And Yisra'el heard of it** (*wa Yisra'el shama' hy'*)**."** (*Bare'syth* / Genesis 35:22)

The vivid memory of that intentionally degrading and humiliating act still in his mind, haunting him, Ya'aqob said the following to his son, Reuben, while dying…

"Impulsive and reckless (*pachaz* – turbulent, insolent, arrogant, wanton, uncontrolled and self-willed with a false sense of confidence and importance, failing to appreciate or contemplate the overall significance or ramifications of one's actions) **as the sea** (*ka ha maym* – as floodwaters or a river of tears)**, you will not prevail** (*'al yatar* – you will not persevere, excel, or prosper, nor will you be among the remnant who are abundantly enriched (hifil imperfect jussive))**.**

Because, indeed (*ky* – for the express and emphasized reason)**, you lifted yourself up** (*'alah* – you genuinely got carried away in the moment and you ascended (qal

perfect)) **to call your father's bed into question** (*mishakab 'ab 'atah* – questioning the who and why of lying down for rest, sleep, or sex, even for meditation or contemplation, for jubilation or sorrow, or in sickness and death; from a compound of *my* – to question and *shakab* – to become horizontal)**.**

Therefore, at that time (*'az* – simultaneously then as a result)**, you defiled and dishonored** (*chalal* – you violated and treated with contempt, diminishing the status of and profaning so as to humiliate) **my bed** (*yatsuwa' 'any* – where I had laid down and slept) **in an attempt to rise above** (*'alah* – so as to elevate oneself (qal perfect))**."** (*Bare'syth* / Genesis 49:4)

Considering the purpose of the Covenant, which is to produce children for God's Family, and Ya'aqob's role in it as the father of Yisra'el, Reuben chose the wrong way to support his mother and denigrate his father. We will want to keep this in mind as we strive to accurately translate the next two statements.

Furthermore, since there is a perfectly good Hebrew word for bed, *yatsuwa'*, "*mishakab* – to question the reasons for lying down" was introduced here for a reason – and that would be to enable us to properly understand its subsequent use in the Towrah. When this same compound word is deployed in *Qara'* / Leviticus 18:22 and 20:13, we are now aware that it ought not be thoughtlessly rendered as "bed."

Moreover, we know that the term carries with it the idea of "embarrassing and humiliating someone in an act of revenge, of denigrating and dishonoring them." It is, therefore, about "imposing oneself on another in a disingenuous and shameful manner so as to put them down and debase them as victors have done to those they have vanquished." Further, those who seek to elevate their status in this way are reckless and impulsive with a false sense of

self-worth. In the end they will not prevail as a consequence of perpetrating such despicable acts.

This then brings us to the first supposed declaration "against 'homosexuality.'" It reads:

"So (*wa* – and then)**, with or against** (*'eth* – in opposition to, with antagonism toward, accompanied by, or as an accusative sign, even plowing into) **an adolescent young boy** (*zakar* – a younger person, a male child, by way of a memorable proclamation, so that it will be recalled and remembered)**, do not lie down** (*lo' shakab* – do not constantly position oneself for rest or sleep, for sex or lodging, for meditation or contemplation, for jubilation or sorrow, nor in sickness and death (qal imperfect)) **to call the reasons for lying down into question** (*mishakab* – questioning the who, what, why, and how of lying down for rest or sleep, for sex or lodging, for meditation or contemplation, for jubilation or sorrow, or for sickness and death on a bed for reclining or bier for a corpse; from a compound of *my* – to question and *shakab* – to become horizontal) **associated with a female or with a fire** (*'ishah* – with a wife, mother, or woman, even with that which burns and is combustible, a feminine individual, or spouse, flames or burnt offering)**.**

It's (*hy'* – she's) **a detestable thing** (*towe'bah* – an abhorrent and repulsive, confusing and confounding religious practice and a detestable act of idolatrous worship which is to be rejected)**."** (*Qara'* / Leviticus 18:22)

The second reads:

"Also (*wa*)**, an individual** (*'ysh* – a person (masculine)) **who** (*'asher*) **continues to lie down** (*shakab* – constantly is in a horizontal position for rest or sleep, for sex or lodging, for meditation or contemplation, for jubilation or sorrow, reclining in sickness or death (qal imperfect)) **with or against** (*'eth* – in opposition to, with antagonism toward, accompanied by, or as an accusative

sign, even plowing into) **an adolescent** (*zakar* – a young boy, one's male offspring, in an especially memorable and illicit encounter with a religious prostitute, such that it deals with one's honor, cannot be forgotten, and is etched into one's memory) **to question sleeping in the bed or bier** (*mishakab* – to ponder the who, what, how, and why of lying down for rest or sleep, for sex or lodging, for meditation or contemplation, for jubilation or sorrow, or in sickness or death) **of a woman, of a wife, or of fire** (*'ishah* – of an individual female, of maternal flames, or as Gefilte fish flambé) **has performed** (*'asah* – has engaged in and done at that moment in time (qal perfect)) **an abhorrent thing** (*towe'bah* – a repulsive and confounding religious practice and a detestable act of idolatrous worship which is to be rejected)**.**

The two of them (*shanaym hem* – both of them) **die twice over with one being forced under the control of the other** (*muwth muwth* – shall certainly perish with ongoing implications (qal infinitive hofal imperfect – a particularly descriptive verbal noun whereby the subject is compelled to force the object))**. Their lifeblood** (*dam hem*) **is upon them** (*ba hem*)**."** (*Qara'* / Leviticus 20:13)

With all due consideration toward how Yahowah unabashedly and painstakingly defined *mishakab* in relation to Reuben seeking to inappropriately denigrate his father, Ya'aqob, for slighting his mother, this becomes an admonition against degrading and humiliating young men and boys, especially in a familial or religious context. It is not about homosexuality. So, while it has taken some effort, clearing the air on this subject was long overdue.

That is not to say that God is supportive of homosexual behavior; I do not suspect He is, but it is to say that religious infidelity is of far greater concern to Him. Christians, encapsulated in Pauline Doctrine, and susceptible to errant translations, are prone to view homosexuality more harshly than adultery and, therefore,

lash out at homosexuals while ignoring their own behavior. In so doing, they miss the message God was conveying.

Fact is, when an older man uses his power or influence to lie with an adolescent boy, the child is traumatized and degraded, causing them to question the purpose of being in bed with a woman – indeed to question the purpose of women, the role of men, and the nature of a loving relationship. A staggering percentage of bisexuals were sexually abused as children. Homosexuals and bisexuals are less likely to be caring adults. More shocking still, 45% of bisexual women have considered or attempted suicide (7 times higher than heterosexual women) followed closely by 35% of bisexual men, 30% of lesbian women, and one in every four gay men. (Bi Health Summit's 2009 Report) Further, according to an Australian study, middle-aged bi women are 24 times more likely than straight women to engage in self-harm, such as routinely cutting themselves as a coping mechanism.

This is a shrill warning to the Roman Catholic clergy, to priests who have molested millions of young men and boys. It is a harsh warning to Muslims, who love "*Bacha Bazi* – Boy Play," chaining naked children to beds so that they can be gang-raped for weeks on end. And rabbis aren't immune either, although they attempt to silence those they have abused by running their cases through their religious courts.

It is a little-known fact, but as was the case with Reuben and Bilhah, rape isn't typically about sex, but instead about conquest and abuse, power and control. Especially in ancient times, victorious soldiers were prone to rape those they vanquished to further humiliate them.

The next Instruction on the Second Tablet is simple. And like the previous two admonitions, it is presented in the qal imperfect.

"You should not make a habit of stealing (*lo' ganab* – you should not routinely take something from others without their permission, neither kidnap nor commit robbery using deception or acting secretly)**."** (*Shemowth* / Names / Exodus 20:15)

Ganab speaks of taking something which does not belong to us by stealth, not force – always without consent and often without the victim's knowledge. It smacks of "deceit," of "outwitting" someone, and "cheating" them out of something valuable – and then of "carrying it away." All of man's religions do this very thing.

In order to once again demonstrate the religious and spiritual implications of these Divine Instructions, let's turn to *Yahowsha'* / Joshua 7:11 to see how *ganab* is used in conjunction with these ideas…

"Yisra'el (*Yisra'el* – Individuals who Strive and Struggle with God) **has erred, missing the way for the moment** (*chata'* – is wrong, having gone astray in the period of time (qal perfect))**, and also** (*gam* – moreover) **they have forgotten and repealed at this time** (*'abar* – intoxicated for the moment, they have transgressed so as to get rid of (qal perfect)) **accordingly** (*'eth*) **My Covenant** (*beryth 'any* – My family-oriented relationship agreement, My pledge and wedding vow, My contract and compact, My treaty and alliance)**, which to show the correct path to walk to benefit from the joyous relationship** (*'asher* – which to reveal the proper and narrow, straightforward and beneficial steps to get the most out of life) **I provided instruction for them** (*tsawah 'eth hem* – I offered to them to provide direction (piel perfect – at the time, the subject, God, taught the object, Yisra'el))**.**

And likewise (*wa gam* – moreover and furthermore)**, they have taken** (*laqach* – they have for some time grasped hold of and obtained (qal perfect)) **from** (*min*) **that which is dedicated and devoted to God's purpose and is**

prohibited because it can utterly and completely destroy (*cherem* – that which is for God's use such that it will sever the relationship and exterminate the usurper when men assert their control over His things)**, and thereby** (*wa gam*) **they have misappropriated and stolen these things without permission** (*ganab* – they have taken this without the Owner's consent, committing robbery while acting secretly (qal perfect)) **and also** (*wa gam* – in addition to) **lying to everyone, feigning submission while being deceptive and duplicitous regarding their delusions** (*kachash* – failing and being disowned by disavowing the truth and improperly dealing with reality (piel perfect))**, beyond which** (*wa gam* – and as if that were not enough) **they have placed them** (*sym* – they have set them, appointing and listing them (qal perfect)) **among their own belongings** (*ba kaly hem* – with their implements and possessions, their equipment and tools, their weapons and possessions, even their adornments and accoutrements)**."** (*Yahowsha'* / Yahowah Delivers, Liberates, and Saves / Joshua 7:11)

Of all mankind's bad ideas, few things have been worse than attempting to misappropriate God's authority, testimony, and responsibility. The message of the rabbis in the Talmud is inferior to God's in the Towrah. No matter how shrill their voice, the Roman Catholic Church does not hold the keys to heaven nor influence anyone's salvation. Those who have accepted the myths of a "New Testament," a "Renewed Covenant," the "Gospel of Grace," "Salvation through Faith," a Talmud comprised of Oral Laws, a Book of Mormon, or a Quran, have missed the way.

The Covenant is Yahowah's Family. It is subject to His conditions, not man's. To suggest otherwise is to claim God's authority is a gross "*ganab* – misappropriation without the Owner's consent." All claims to the contrary are delusional.

Chaff and stubble are the antithesis of purified grain (a metaphor for saved souls). And as such, chaff represents those whose wasted lives are snuffed out for having been deceived by religious rhetoric. The spiritual message behind the Fifth of Yahowah's Seven Instructions serves to reinforce God's overt condemnation of deception. We are not to steal souls away from Yah.

As we have come to appreciate, it is also true with the negation of "*ganab* – stealing," the qal stem serves to admonish us that we should interpret this Instruction literally. And that means that we should dissociate ourselves from any religious, political, military, or economic institution which takes something away from people without their permission. To this, the imperfect conjugation reveals that there are ongoing and unfolding consequences of military, political, economic, and taxation schemes which redistribute wealth as the politically empowered see fit. Thus, by writing this in the imperfect, *lo' ganab* conveys that we "should not make a practice of taking what does not belong to us."

The Sixth of Seven Divine Instructions on the Second Tablet continues along the same theme. As has been the case with the prior three, this Instruction was not written in the imperative but was scribed in the qal imperfect.

"You should not continuously answer and respond (*lo' 'anah* – you should refrain from replying by providing testimony or consistently making a declaration) **against** (*ba*) **your neighbor's evil thoughts** (*rea' 'atah* – the sinful and improper, regretful and debilitating way of your countrymen, friends, companions, or associates) **as a deceptive or misleading** (*seqer* – false, conniving, clever, mistaken, vain, or unreliable, lying or fraudulent, useless or irrelevant) **witness** (*'ed* – source of evidence by way of testimony)**."** (*Shemowth* / Names / Exodus 20:16)

The essence of religion and politics is "false testimony." Nothing is more damaging, destructive, deadly, or damning. It is how Satan beguiled Chawah in the Garden of 'Eden. He misquoted God. It is how Rabbi Akiba, the fake-apostle Paul, and the false-prophet Muhammad deceived billions of gullible souls throughout the centuries. They were all liars – the very worst of the breed because they attributed their misleading testimony to God.

While we are all called to be "*'ed* – witnesses," our message should convey Yahowah's "*'ed* – testimony." That way, we will contribute the utmost good with the least possible downside risk. The bottom line is that if we are going to speak for God, we should quote Him accurately. Those who choose to serve as witnesses, must recite His testimony clearly and correctly. Do not change it, subtract from it, or add to it.

And yet, in defiance of the qal stem and imperfect conjugation in conjunction with *lo' 'anah*, all manner of clerics have made a practice of providing misleading and deceptive rhetoric. It isn't that everything pastors, priests, rabbis, and imams have claimed through the ages is false, but that so many lies have been woven into their statements that what has emerged from their mouths has consistently been more poisonous than nurturing.

In the end, all we really have from God is life, freewill, a conscience, and His testimony. If we corrupt it, the first three gifts are for naught.

I recognize that this Instruction is usually rendered: "You shall not bear false testimony against your neighbor." But the problem with that approach is that the primary meaning of *'anah* is "to answer and respond" rather than to "testify." And since *'ed* actually means "testimony," we cannot ignore *'anah*.

So, rather than this Instruction serving as an admonition not to lie about one's neighbor, it was scribed to suggest that we should not deceive our neighbors by inaccurately conveying Yahowah's testimony to them. The former is a good idea, but the latter is life and death.

Those who have read the *Miqra'ey* | Invitations volume of *Yada Yahowah* are familiar with *'anah* – the operative verb in this Instruction. It has become our constant companion throughout our journey to meet and embrace Yah. We first encountered *'anah* in *Qara'* / Called Out / Leviticus 23:26-27: **"Then, Yahowah declared the Word to Moseh, saying, 'On the tenth of the seventh month is the Day of Reconciliations. This exists as a set-apart and called-out Invitation to Meet with you. And your soul should respond and answer** (*'anah* – should reply, making a declaration after engaging in thought, vocally communicating while)**, appearing before and approaching the feminine aspect of the light so as to approach Yahowah.'"**

And yet, even when confronted with Yahowah etching this explicit Instruction in stone, asking us not to respond by testifying falsely, Jewish and Christian clerics have rendered *'anah* as "afflict," in correlation with *Yowm Kipurym*. By doing so, they have falsely promoted the religious notion that the means to reconcile our relationship with God is to injure and deprive ourselves. As a result of their misleading witness, as few as one soul in a million properly responds to Yahowah's Invitation to be Called Out and Meet with Him.

Lastly, *ra'a*, which is almost always rendered as "neighbor," is part of a family of highly derogatory terms, including *ra'*, *ra'a*, and *ra'ah*. Collectively, they are the harbingers of evil, speaking of the incorrect and improper, regretful and debilitating, sinful and wicked ways of our countrymen, friends, companions, associates, and neighbors. So then when translated accurately and

completely, we have a much better idea of the nature of the response Yah is encouraging us to avoid.

When we are confronted by political diatribes, religious rhetoric, cultural mores, and conspiratorial myths, we are being called to respond truthfully, providing answers which correct the misguided notions of those around us. We are being called to be lights in a dark world, to be beacons of truth in a sea of deceit.

Yahowah wants us to be like Dowd. He is calling us to unabashedly expose and condemn man's errant suppositions, no matter how popular, deeply seated, or revered. Then, and only then, will our testimony be consistent with His, as God routinely condemns before He commends.

Our Heavenly Father concluded His written testimony on the Second Tablet by encouraging us not to covet that which belongs to others. Sadly, however, man's governance remains rooted in this very thing. Rabbis craved the authority which was rightly God's and thereby empowered and enriched themselves. Paul, a wannabe rabbi by training, alleged God's authority to claim the Gentiles as his own. The Roman Catholic Church sought the allegiance of pagans, and so it stole their religion and claimed it as their own. Muhammad was a thief. His religion was little more than a means to satiate his lust for power, sex, and money. Rabbis are the gold standard when it comes to embezzling the religious.

Communism exists because the poor covet their neighbor's prosperity. And in our Western democracies, voters have consistently displayed their desires, choosing tax and spend policies which redistribute wealth from those who earn it to those who crave it. The popularity of the Socialist political candidate, Bernie Sanders, especially among younger Americans, serves as proof that the nation

has become the antithesis of what Yahowah is encouraging…

"'You should not make a practice out of desiring (*lo' chamad* – you should not habitually covet, delighting in, lusting for, craving, nor seek pleasure from (qal imperfect)) **your neighbor's** (*rea' 'atah* – your countryman's, friend's, companion's, or associate's inappropriate behavior and improper opinions, nor the sadness seen in their) **home or household** (*beyth* – family or house)**.**

You should not continuously covet (*lo' chamad* – you should not desire, lust for, crave, nor seek pleasure from on an ongoing basis (qal imperfect)) **your improper neighbor's** (*rea' 'atah* – your countryman's, friend's, companion's, or associate's inappropriate behavior with, their misguided opinions regarding, or the sadness seen in their) **wife or woman** (*'ishah* – of an individual female, of maternal flames, or as Gefilte fish flambé)**, or** (*wa*) **his male or female servants** (*'ebed huw' wa 'amah huw'* – his employees or officials, the working men and women serving him)**, his comings and goings or his domesticated animals** (*sowr huw' wa chamowr huw'* – that which is capable of providing mobility and bearing a load, carrying cargo, his material assets, his belongings and possessions, means of transport, food, and production, namely his cattle or donkeys)**, or anything** (*wa kol*) **which is associated** (*'asher*) **with** (*la* – regarding) **your maligned neighbor's errant opinions or inappropriate behavior** (*rea' 'atah* – your countryman's, friend's, companion's, or associate's disconcerting thoughts, evil principles, or shameful ways)**.'"** (*Shemowth* / Names / Exodus 20:17)

The violation of this, Yahowah's Seventh Instruction, is the root of all evil. Desiring that which does not belong to them has motivated clerics, kings, merchants, and generals throughout the ages. They have conquered, plundered, and subjugated the masses, stealing their wives,

enslaving their children, robbing their land, and confiscating their possessions.

Here the qal stem serves to discourage us from associating with the covetous schemes of religious, political, military, or economic institutions. And the imperfect affirms that there are ongoing and unfolding consequences of habitually desiring that which belongs to others. So, by scribing this in the imperfect, *lo' chamad* reveals that we "should not make a practice of coveting." When people continually desire what others own or enjoy, they become less than what they might otherwise have been. Redistributing wealth is counterproductive, economically stifling and character-destroying.

Moreover, neither our neighbor, countryman, friend, companion, nor associate owns anything of enduring value. Why covet power when the Covenant empowers? Why covet wealth when the Covenant enriches? Why covet a neighbor's wife and children when Yahowah's Covenant incorporates us into God's Family?

Speaking of family, this Instruction keeps our focus on the Covenant with references to "*beyth* – home" and "*'ishah* – wife." And it, like so many of the others, was scribed using the imperfect conjugation. This reveals that our Heavenly Father wants what is best for His children, but He is not waiting for us to make a mistake so that He can pounce on us declaring us "guilty." He expects very little from us and encourages us to refrain from doing things which are harmful to ourselves and hurtful to others. He is in the business of perfecting the imperfect. That is the Towrah's purpose.

In the imperfect, we also see how it was possible for a flawed individual like *Dowd* | David to be so beloved by God. As a child of the Covenant, Yahowah embraced the good in him and simply moved past his foibles as the man, himself, grew beyond them. And just like Dowd, in the

imperfect, we too can live, grow, and even flourish within this standard.

3

Choq | Prescriptions

Speaking with You…

Moseh reiterated the message Yahowah had spoken to the Children of Yisra'el at the base of Mount Choreb. The more they heard it, the more of it they would retain and understand.

Much of which God had etched upon the stone Tablets, the great liberator and prophet reiterated, revealing how these principles for living would lead to a long and fulfilling life. And because he wrote down every word of what he and Yahowah had said, memorializing them in writing for all time, it is as if we were there.

As we ponder the implications of Moseh's introduction to, and Yahowah's commentary on, the Ten Statements – Part Two – remember where we are in place and time. Yahowah, working with the man of His choosing, an old codger no one else would have chosen, had just freed His people from the worst forms of human oppression: religious, political, military, and economic. This man was not a great orator. He was not a paradigm of virtue. He was not tolerant or accepting, soft-spoken or accommodating. He was not even willing – not initially.

Nonetheless, Moseh had some unique and enormously important qualifications for this job. He was the only person who not only knew the mindset of Mitsraym's leadership, their beliefs and vulnerabilities, their religious and political doctrines, social and economic edicts, military

and patriotic propensities, but had also walked away from them.

Therefore, God did not need to waste His time, or, more importantly, suffer the irritation of teaching Moseh the many reasons He despised such things. And Moseh was both direct and brilliant, never mincing words and never bereft of understanding. He was a quick study, always able to make the kind of connections which lead to understanding. And he was both an inquiring student and an effective teacher. He was also a shepherd.

These insights are important because we tend to project characteristics upon historical personages such that the resulting caricature suits our ideals, not God's. Such is the case with casting Charlton Heston in the role of Moses. It is why the Christian "Jesus" bears no resemblance to Dowd. In most people's perceptions, Dowd is the uncircumcised and feminized porcelain white Romanesque figure Michelangelo carved for the amusement of his Church, not the passionate and intellectual lyricist with flaming red hair and gruff personality who wrote the Psalms or the resolute warrior who defended his people.

It is vastly superior for us to not only deal with reality, and go where the words lead, but to seek to appreciate why Yahowah chose the men and women He did. What is it about each one of them that made these guys the right choice for each particular mission, from safe passage to relationship, from liberation to lyrics, and from prophetic pronouncements to future fulfillments? When we come to appreciate such things, we can not only better understand the nature of the relationship Yahowah is desirous of achieving with us, but we can also seek to develop some of the same attributes that attracted God to these men. We can even come to better appreciate who He has chosen to work with to lead His people out of harm's way in the troubled days which lie before us.

Also relevant to this moment in time and to the one we are approaching, there is a reason that God began His soliloquy by drawing our attention to what He had just accomplished – liberating His family from the crucibles of human oppression – and why He would return to this subject in connection with this presentation on the purpose of the Shabat. The world has now come full circle and as we approach the thousand-year celebration of the Shabat of Sukah, with the Time of Ya'aqob's Troubles menacingly lurking on our horizon, it is time for another exodus. Are you ready?

Yahowah has arranged for His favorite liberator and shepherd, the most articulate and brilliant man who has ever lived, His beloved Son and anointed Messiah, the King of Yisra'el, to accompany Him upon His impending return and then guide His people thereafter. And to the surprise of many, that man's name is *Dowd* | David, not "Jesus." But in the meantime, there is much work to be done. So, we are going to do more than just translate and contemplate the reprisal of the Ten Statements as God's words are found here in *Dabarym* / Deuteronomy 5, we are going to expose the rationale behind them…

"Moseh (*wa Moseh* – the One who Draws Out) **invited** (*qara' 'el* – summoned and welcomed, meeting with and calling out to for the purpose of reading and reciting to (qal imperfect – establishing a genuine relationship with ongoing implications)) **all of** (*kol*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God)**, and he said to them** (*wa 'amar 'el hem* – he spoke on behalf of God to them)**, 'Choose to listen** (*shama'* – opt to hear) **this day** (*ha yowm* – at this time [from 4QDeut])**, Yisra'el** (*Yisra'el*)**, to the clearly communicated prescriptions which have been engraved** (*'eth ha choq* – to the thoughts which are inscribed offering an allotment and share, to that which is carved in stone to cut us into the relationship) **along with the means to**

exercise good judgment and resolve disputes (*wa ha mishpat* – as well as to the way to question the who, what, where, why, and how of justice and being judicial so as to be vindicated; from *ma* – to question and *shaphat* – to judge and decide)**, which, to show the correct and beneficial way** (*'asher* – which to reveal the correct path to walk to get the most out of life and this relationship)**, I am communicating** (*'any dabar* – I am conveying using written and spoken words (qal participle)) **in your hearing** (*ba 'ozen 'atah* – for your ears) **this day** (*ha yowm*)**.**

You should choose of your own volition to learn about them (*wa lamed 'eth hem* – you should want to gather in this information and respond appropriately, instructing others what you have been taught regarding them (qal perfect consecutive))**, closely examining and carefully considering them** (*wa shamar la hem* – observing them under the auspices of freewill, becoming aware of, contemplating, and then celebrating them (qal perfect consecutive)) **so as to act upon them** (*la 'asah hem* – such that you engage and approach with them (qal infinitive construct))**.'"** (*Dabarym* / Words / Deuteronomy 5:1)

If only Yahuwdah and Yisra'el had done and now would do as Moseh encouraged: listen and learn, observe and act. What a wonderful world it would be!

Focus upon what matters most: Yahowah's clearly communicated prescriptions for living and God's means to exercise good judgment and resolve disputes. Listen and learn, observe and act, and everything else will fall into place.

If I could work miracles, I'd stop every reader right here, and ask them to read, and then reread *Dabarym* 5:1 seven times, maybe even seven times seven, each time pausing to reflect on the merit of this approach when it comes to the Word of God: read and recite, listen and learn,

closely examine and carefully consider, and then act and engage.

Way back 3,448 years ago, Moseh did as I am striving to do for you, which is to provide commentary along with an amplified presentation of the Word of God – this because Yahowah's introduction to the Ten Statements was considerably briefer: **"Then** (*wa*)**, God** (*'elohym*) **conveyed** (*dabar*) **all of** (*kol*) **these statements using words** (*ha dabarym*)**, in our presence** (*'eth*)**, providing perspective** (*ha 'eleh*)**, by saying** (*'amar*)**:..."** (*Shemowth* / Exodus 20:1)

Moseh's presentation was enriched by including *choq* | inscribed prescriptions for living and *mishpat* | the means to execute good judgment. In his introduction, he encouraged us to *lamed* | learn by being *shamar* | observant. By doing so, we are prepared to *'asah* | engage in the relationship Yahowah intended by *'asah* | acting upon these Instructions.

The greatest of the prophets and cherished liberator realized something exceptionally profound…

"Yahowah (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, our God** (*'elohym 'anachnuw*)**, has cut** (*karat* – has made and established, creating through separating, operating using a sharp blade (qal perfect)) **a Covenant** (*beryth* – a family-oriented relationship, a mutually beneficial and binding contract) **with us** (*'im 'anachnuw*) **in Choreb** (*ba Choreb* – in the desolation of the desert along a knife-shaped section of stone [where the Towrah was revealed])**."** (*Dabarym* 5:2)

Yahowah, His *Towrah* | Teaching and His *Beryth* | Covenant are inseparable, as God leads us through His words to His Family. And while there is but one God, one Towrah, and one Covenant, Yahowah's Teaching and His Family have evolved to suit the needs of His Children. Our

Heavenly Father's instructions to, and His relationships with, 'Adam and Chawah, Noach and his family, 'Abraham and Sarah, Yitschaq and Ya'aqob were conveyed and developed orally as He met with and spoke to these seven individuals. But over the centuries, Yisra'el grew, with over a million souls gathered before God at this time.

That is far too many for consistent and effective personalized one-on-one guidance, especially with mankind's propensity to interpret conversations differently, which would lead to unnecessary contention. Therefore, God appropriately memorialized His *Towrah* | Teaching, confirming it in writing, and therein He reaffirmed His Covenant by sharing how it had developed.

It took me a decade or more to come to this same realization – that the Ten Statements are instrumental to the Covenant. Yahowah, in sharing them, reinforced the instructive conditions of the Beryth.

Since Yahowah communicated one-on-one with Yisra'el's forefathers, and did so verbally, this was a remarkably different experience.

"Yahowah (*Yahowah* – written as directed by His *towrah* – teaching) **cut** (*karat* – made and established through separation (qal perfect)) **this Covenant** (*'eth ha beryth ha zo'th* – this specific relationship agreement, particular family-oriented compact, mutually beneficial and binding contract, and marriage vow) **for us** (*'eth 'anachnuw* – surely because)**, not with our fathers** (*lo' 'eth 'aby 'anachnuw* – before this time, it could not have been this way in the company of our forefathers)**, but for those of us here today** (*'anachnuw' 'el leh poh yowm* – for those of us in this place at this time) **– indeed for all of us who are alive at this time** (*ky kol 'anachnuw chay* – for all of those living among us [from 4QDeut])**."** (*Dabarym* 5:3)

This would not be the last time Yahowah's Towrah and Covenant would grow and evolve. God's relationships with 'Adam and Noach foreshadowed the Covenant which was later established with 'Abraham and Sarah. It was passed on through Yitschaq and Ya'aqob. And now His Guidance has been codified in the Towrah, with Moseh having done so before the Children of Yisra'el on this day.

Nothing has changed since that time. However, in Year 6000 Yah, God has promised to renew His *Beryth* | Covenant by writing His *towrah* | guidance inside of us so that, as a spiritual family, we are equipped to grow and prosper through dimensions and time. As such, over the long march of history, the Towrah and Covenant have been and shall be expressed in three different, yet consistent, ways.

This must have been an extraordinary experience…

"Appearing before us and in our very presence, face to face (*paneh ba paneh* – His personal existence and identity turned and directed toward us)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – communicated using words, conversing (piel perfect)) **with you** (*'im 'atem* – in your company, engaged in a relationship with you) **at the mountain** (*ba ha har* – within the ridgeline) **out of the midst** (*min tawek* – from the center and through the middle) **of the fire** (*ha 'esh* – of the flames)**."** (*Dabarym* 5:4)

Moseh is setting the scene, bringing us into the picture, and sharing this magnificent moment with us. It is almost as if we can feel the warmth of God's fiery light caressing our faces.

There is part of me that would have loved to have been a witness, to see Yah's light, to hear God's voice, to experience His presence. And yet, because of what He provided this day, we are far better equipped to know God

than any of those who experienced this magnificent spectacle, save Moseh. We can do as we are doing, closely examining and carefully considering every word God and His prophet memorialized on our behalf, examining each nuance as if assessing the prismatic facets of the Hope Diamond.

"And (*wa* – but as for [from 4QDeut]) **I was present, standing** (*'anoky 'amad* – I stood, present and accounted for, appointed and sustained, enduring (qal participle))**, discerning insights while making the connections necessary to better appreciate** (*bayn* – receiving the revelation while discerning its meaning so as to respond properly to, or in between) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **for you, such that you would understand** (*wa bayn 'atem* – and also so that you would more fully comprehend by making the appropriate connections, thereby replying appropriately to) **Him in this moment and throughout time** (*ba ha 'eth ha huw'* – Him now and after the passing of time, even in the right moment in time) **by conspicuously providing this information to you in a straightforward manner, declaring and expounding upon** (*la nagad la 'atah* – announcing and making publicly known right in front of you, reporting in plain sight to you (hifil infinitive construct)) **the words** (*ha dabarym* – the statements and accounts [plural in 1QDeut]) **of Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**, your God** (*'elohym 'atah* – our Almighty [from 1QDeut])**."** (*Dabarym* 5:5)

This too is argumentative and enlightening. Moseh is revealing that the Towrah and these Words inspire *bayn* | insights which lead to understanding. By *bayn* | making the proper connections, we can better appreciate and comprehend Yahowah. He is *nagad* | conspicuously providing the information we need, expounding upon the Word of God, so that we are prepared to respond.

When it comes to Yahowah and His testimony we all have a choice. We can stand with Him, present and accounted for, or we can reject Him and cling to the words of men like Paul, Akiba, and Muhammad, instead. We can do as the rabbis and the Roman Catholic Church have done and render *bayn* as "between," thereby inferring that ordinary men and women like you and me cannot approach God on our own and therefore need someone to intervene for us. Or we can expound upon the primary meaning of *bayn*, which is to understand, and then espouse its virtues. It's now your choice because I've made mine.

In this regard, so long as we are comfortable approaching Yahowah and are willing to examine and consider His testimony for ourselves, there is nothing wrong with listening to and benefiting from someone like Moseh, learning from a man who devoted much of his life to accurately quoting and then insightfully commenting upon Yahowah's instructions. It is the very reason that Yahowah chose to communicate through men like him. It is the express reason *Dabarym*, which is Moseh's recital and commentary on the Towrah, was added to the Towrah, becoming its fifth book.

Yahowah spoke to all who would listen to Him. His words are available for everyone to study. Throughout His Towrah and Prophets God addresses us in first person. And yet, we do not have to approach His testimony alone – translating it ourselves – or do the research to *bayn* | understand everything independently. Yahowah did not work alone, nor should we. *Moseh* | Moses served as a guide, illuminating the way to form a relationship with Yahowah. So did *Dowd* | David throughout the *Mizmowr wa Mashal* | Psalms and Proverbs. We are Family.

While the last time Yahowah spoke to us publicly through one of His prophets was 2,450 years ago, He has not forgotten His people nor His promise to them. He still wants to communicate with them, to guide and teach them.

It is not that He has anything additional to say, it is just that He wants His people to listen to what He has already revealed. That is one of many reasons I have devoted the time to study on your behalf, to assist you, translating His words into the *lingua franca* of our time, all while sharing insights I have been shown by closely examining and carefully considering what God revealed through prophets like Moseh and Dowd, Yasha'yah and Yirma'yah.

Frankly, I do not understand why anyone in their right mind would be afraid of Yahowah. But evidently, the Children of Yisra'el were uncomfortable in His presence…

"And yet (*ky* – but by contrast, indeed)**, you, rather than respect and revere the profound and awesome appearance of the fire, at the moment, you may be frightened by the presence of the flames** (*yare' min paneh ha 'esh* – you may be nervous and anxious, a bit timid to face the glowing light and energy (qal perfect))**.**

And so (*wa*)**, you have not ascended** (*'alah* – you have not climbed or gone up (qal perfect)) **into the mountain** (*ba ha har*) **for the declaration** (*la 'amar* – toward the statement, and for Him to say (qal infinitive))**:…"** (*Dabarym* 5:5)

While I do not concur, I suspect most people find God not to their liking. If this were not true, why else would men and women conceive and worship so many fakes? The fact is, God shares little in common with most people because He is not religious or political, patriotic or conspiratorial, flexible or tolerant, soft-spoken or accommodating.

They feared what they should have revered. It precluded them from ascending into the very presence of Yah.

That known, based upon all we have learned, it is clearly wonderful next to the fire, warm and inviting. Come, sit next to our Heavenly Father, and listen…

"'I am (*'anky*) **Yahowah** (𐤉𐤄𐤅𐤄 – YaHoWaH; from *y-hayah* – I was, I am, and I will always be)**, your God** (*'elohym 'atah* – your shepherd, a ram among the sheep, and the doorway to an expansive and abundant life for those who are engaged, standing up, reaching up, and looking up (suffixed in the second-person singular making this introduction personal))**, who relationally and beneficially** (*'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 individually in this moment in time, extending Myself to guide you (singular, and thus personally), doing everything which is required to lead and withdraw you, such that you would respond to Me, becoming more like Me in the process, disseminating the information you need publicly and openly so as to direct you individually (hifil perfect – at a moment in time God engaged with us in such a way that we 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 and servitude** (*'ebed* – of bondage and working for one's salvation, of being under the control of government authorities and religious officials)**."** (*Dabarym* 5:6)

Everyone in this audience knew this, because they had personally experienced it, and they were witnesses to the many miracles and close encounters of a personal kind. Therefore, this was not written for those listening to Moseh on this day – but instead for us.

As a result, I would like to offer my two shekels for the reason that it was stated here and then repeated in the Shabat presentation. First, Yahowah wants us to know that He is not a Lord who oppresses but instead a Father who embraces. His words, His Towrah, liberate. It is an essential truth which has been obscured by Rabbinic Law and Pauline Doctrine.

Second, this was not the first, nor will it be the last *Yatsa'* | Exodus. Most notably, there is another on our horizon – one in which Yahowah will use His words to escort His people out of the three Babylons. If you want to exist in His presence, be prepared to go home.

"You will not continue to exist with (*lo' hayah la 'atah* – you shall not be, neither function nor move toward, arise, live, nor appear, drawing near if you *lo' hayah* | negate the basis and existence of My name, Yahowah, which will cause you to *lo' hayah* – no longer exist with (qal imperfect – continually and literally)) **other** (*'acher* – following 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 or face, My proximity or identity)**."** (*Dabarym* 5:7)

Dabarym / Deuteronomy 5:6-7 is word for word as Yahowah presents the initial statement in *Shemowth* / Exodus 20: 2-3. It is the Word of our God.

The lone prerequisite of the Covenant is to walk away from Babel, from the mixing together and commingling of confounding religious and political mythology, which is precisely what God has asked us to do here at the

conclusion of the First Statement and throughout the Second. As a result, it is astonishing that the vast preponderance of people not only continues to be religious, but that most have one or more religious objects in their possession.

What follows in *Dabarym* 5:8, 9, 10, and 11 is also identical to what we read in *Shemowth* 20:4, 5, and 6…

"You should not continue to act on behalf of or associate yourself with (*lo' 'asah la 'atah* – you should not make a practice of attending to or doing anything with, you should not approach, act upon, or engage with, you should not assign on your behalf any function or purpose to, you should not fashion nor profit from, you should not conceive, acquire, celebrate, or work around nor near (qal imperfect – conveying a literal interpretation and ongoing actions and unfolding consequences)) **a religious image or object of worship** (*pesel* – a shaped, sculpted, carved, cast, chiseled, or designed icon or idol associated with the divine, a representation of a god)**, or any** (*wa kol* – nor any kind or variation of a [*wa* is from 4QDeut]) **visual or formed representation of something** (*tamunah* – likeness, appearance, idiom, association, or appearance, in a shape or form which depicts or resembles and attempts to establish a relationship by way of a substitution; from *myn* – a living species or ancestor)**, which by association is** (*'asher* – which to show that the correct path is narrow and restrictive) **in** (*ba*) **the heavens above** (*ha shamaym min ma'al* – the spiritual realm on high including the sun, moon, planets, and stars above)**, or** (*wa*) **is related to that which is** (*'asher*) **on** (*ba*) **the earth** (*ha 'erets* – land and ground) **below** (*min tahath*)**, or** (*wa*) **found in connection** (*'asher*) **with** (*ba*) **the waters** (*ha maym*) **beneath the land** (*min tahath la ha 'erets* – from below the ground)**.** (*Dabarym* 5:8)

You should not speak about them on your own initiative or make a practice of bowing down and

worshiping them (*lo' chawah la hem* – you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations and announcements will influence you, you should not religiously prostrate yourself in obeisance and homage to them, show any allegiance to them on an ongoing basis, or habitually worship them, especially if not compelled or forced to make confessions (hitpael imperfect jussive – acting without any compulsion, habitually or continually responding to the will of the religious influences))**, and** (*wa*) **you shall not habitually serve them or compel anyone to worship them** (*lo' 'abad hem* – you should not continually work or labor in their cause or make a career of working as their ministers, you should not submit to them in servitude or encourage anyone else to do so, neither should you act upon them nor consistently engage with them (hofal imperfect – you should not make a habit of forcing, encouraging, nor compelling anyone to act or serve on their behalf))**.**

For, indeed (*ky* – because and emphasizing this point)**, I** (*'anky*)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohy 'atah*)**, am a fiercely protective and emotionally devoted God, a steadfastly loyal and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a deeply loving and committed relationship, a God who is emotionally passionate and extremely defensive of those He zealously loves, a God who goes above and beyond to acquire His creation so as to bring forth new life)**, actually counting and reckoning** (*paqad* – literally taking stock of and genuinely recording, assigning, and depositing (qal participle – a descriptive verb with literal implications)) **the perversity of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers**

(*'ab* – of parents) **onto** (*'al*) **the children** (*ben* – sons) **to** (*'el* – unto [from 4QDeut]) **the third and the fourth generations** (*shileshym wa 'al ribea'*) **of those who are averse to Me** (*sane' 'any* – of those who are openly hostile and dislike Me, who abhor, hate, detest, and loathe Me, literally striving maliciously against Me, shunning Me by refusing to engage in a relationship with Me (qal participle – serving as a literal and vivid depiction as a verbal adjective))**.** (*Dabarym* 5:9)

However, I genuinely act and actually engage to literally prepare, perform, and produce (*'asah* – I actively effect and appoint, offering and celebrating, even demonstrating by doing what is required to deliver on behalf of those who respond (qal participle)) **unfailing mercy, unearned favor, and genuine kindness** (*chesed* – actual forgiveness, steadfast and ardent appreciation, a friendly and affectionate relationship, faithfulness and goodness, loyal and devoted love) **on behalf of** (*la'* – to enable the approach of) **the thousands** (*'elephym*) **who move toward Me and love Me** (*la 'ahab 'any* – who form a close and affectionate, loving and friendly, familial relationship with Me, coming to know and like Me, who come to prefer Me and find an association with Me desirable) **and also** (*wa* – in addition) **who approach Me by closely examining and carefully considering** (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly scrutinizing and thoughtfully evaluating (qal participle)) **My instructions and directions, My terms and conditions** (*mitswah 'any* – the verbal and written stipulations, statements, and structure which uphold My Covenant, My authoritative guidelines and codicils which serve as prescriptions for My relationship agreement and mutually binding contract; a compound of *ma* – to ponder the who, what, why, when, where, and how questions regarding God's *tsawah* – authorized and authoritative communications, appointed and ordained mission and leadership)**."** (*Dabarym* 5:10)

Clearly, Yahowah does not want His people to be religious. He does not want us anywhere around this plague of death.

Once again, what follows in *Dabarym* 5:11 mirrors the testimony found in *Shemowth* 20:7. With so much at stake, this is reassuring to those of us who have come to know and love Yahowah's name…

"'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 beguiling people on an ongoing basis by consistently lifting up, promoting, or forgiving that which causes them to miss the way by forgetting something (qal imperfect)) **associated with** (*'eth* – through or by way of the) **the name and reputation** (*shem* – the renown and proper designation) **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)**, your God** (*'elohym*)**, thereby negating the value of My name by 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* – written as directed by His *towrah* – teaching) **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 or 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, promote or**

accept trickery so as to negate (*nasha'* – religiously using deception to continually mislead, lifting up and advancing a clever, albeit dishonest, ruse (qal imperfect)) **an association with** (*'eth* – through) **His name** (*shem* – renown, reputation, and proper designation) **such that it diminishes its value, including ineffectual lies which lead to lifelessness, nullifying one's existence** (*la ha showa'* – devastating deceptions which destroy, leading to emptiness, worthlessness, and nothingness, futilely deceiving in a ruinous manner)**.'"** (*Dabarym* 5:11)

The very thing religious men and women have consistently done over the past three thousand years is precisely what God asked us not to do, saying that it was unforgivable. Religious individuals and institutions negated the value of Yahowah's name by deliberately editing it out of His testimony seven thousand times and replacing it with the satanic title: "Lord." If you do not know and use Yahowah's name, if you are complacent around those who refer to Him by other names, you do not know Him and He does not know you.

Thus concludes Moseh's presentation of what Yahowah inscribed on the First of the second set of Two Tablets. His declaration not only affirmed what we learned by translating these Statements the first time they were presented, but we are also now blessed with an early 1st-century parchment confirming what was shared on this day circa 1447 BCE. Moreover, Moseh's preamble conveyed his mindset – which was to encourage understanding.

From this point on, however, something changes and not by a little but by a lot. Some might claim that the second edition (remember the first set of Tablets were shattered) of the Second Tablet is so different than the one recorded in *Shemowth* / Exodus 20 that Moseh must have written it down incorrectly. And yet, that is not how I perceive them because there are no contradictions, only amplifications and explanations.

In *Shemowth* / Exodus 20, I think Yahowah recited what He inscribed on the first edition of the Second Tablet. Then in *Dabarym* / Deuteronomy 5, I think Moseh expounded upon Yahowah's Instructions to the Children of Yisra'el in the hope that more would appreciate their relevance and purpose. This is especially true regarding the nature of the Shabat and the concept behind valuing our Father and Mother. Doing this very thing, explaining the Towrah so that we would know how to observe it, is God's purpose and Moseh's mission.

In what follows, we are confronted with not one, but two instances of "*shamar* – observe," indicating that we are being told explicitly to "closely examine and carefully consider" "*'eth ha Shabat* – that which is associated with the promise of the seventh day." It should be "*la qadash* – set apart from other days and thus be special" "*ka 'asher* – with regard to its purpose, which is to show the way to the benefits of the relationship and for the express reason of its comparative symbolism which is designed to reveal the correct and straightforward path to walk to get the greatest joy out of life."

God's next two statements in *Dabarym* 5:12 are similar, but not exactly the same as what He revealed in *Shemowth*. For example, Shemowth 20:8 begins with *zakar* | remember while Dabarym 5:12 reads *shamar* | observe. These are related concepts, whereby doing one will lead to the other. Further, *Dabarym* adds "*tsawah 'atah* – to instruct you" to the text, demonstrating the purpose of the Shabat.

Then as we approach the conclusion of *Dabarym* 5:14, either Moseh or Yahowah, perhaps both, add something by way of an explanation that was not provided in *Shemowth* 20. Further, by the time we approach *Dabarym* 5:15, Yahowah is once again being presented as the One who liberates us from the Crucibles of Religious and Political Subjugation. This is important because rather than the

Seventh Day being a time of idle inactivity, of doing nothing, it is now a special celebration for observing how the Strong Arm of Yahowah separates us from the harmful aspects of man's counterproductive ways. It is now a loud and unmistakable call to come home.

"Observe (*shamar* – closely examine and carefully consider (qal infinitive absolute)) **that which is associated with the day of the Shabat** (*'eth ha yowm ha shabat* – the purpose of the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **so as to keep it set apart** (*la qadash huw'* – such that it remains separate and distinct unto Him for purifying and cleansing and thus special to approach Him (piel stem – where the object, Yahowah, is engaged and acts in response to the subject's (our) willingness to set this day apart and infinitive construct – serving as a verbal noun))**, consistent with its purpose, which is to show the way to the benefits of the relationship as** (*ka 'asher* – for the express reason of its comparative symbolism which is designed to reveal the correct and straightforward path to walk to get the greatest joy out of life as) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God** (*'elohy 'atah*)**, instructed you** (*tsawah 'atah* – directed you, appointing and ordaining for you (piel perfect))**."** (*Dabarym* 5:12)

With the differences between *zakar* and *shamar* duly noted, and the addition of *tsawah* fully appreciated, what follows in *Dabarym* 5:13 is consistent with what we read in *Shemowth* 20:9…

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen) **days** (*yowmym* – periods of time)

you should actually and continuously work (*‘abad* – you should engage in ongoing labor, working for oneself or for another, expending the energy to be productive at your job (qal stem – denoting a literal interpretation and imperfect conjugation – which speaks of that which is ongoing))**, and** (*wa*) **choose to act, engaging in** (*‘asah* **–** express your own freewill to prepare and accomplish what you can do at that time, capitalizing upon and advancing, doing and profiting for this brief time from (qal stem – addresses genuine relationships, perfect conjugation – denoting actions which are complete and have been accomplished at some point in time, and consecutive mood – conveying volition)) **all** (*kol* – the entirety of) **your service as a spiritual messenger and with the *Mala’kah* | Spiritual Messenger** (*mala’kah ‘atah* – your usefulness communicating as a Godly implement, working on behalf of the feminine manifestation of the Heavenly Representative, making informative announcements as a witness on behalf of the Spiritual Counselor; feminine form of *mal’ak* – heavenly messenger)**.** (*Dabarym* 5:13)

But (*wa*) **the seventh** (*shabyi’y* – the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant of the role of the seventh; from *shaba’* – to take an oath and make a sworn promise to fulfill, completely satisfying, providing an abundance of enriching benefits) **day** (*yowm* – period of time)**, the Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich)**, is to approach** (*la* – is for drawing near, associating with and moving toward) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*‘elohym ‘atah*)**.**

On it (*'al hy'* – during it [from 4QDeut])**, you should not continuously engage in** (*lo' 'asah* **–** you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **all of** (*kol*) **the work of the *Mala'kah* | Heavenly Messenger and Spiritual Counselor** (*Mala'kah* – the service of God's Implement, Envoy, and Witness, the Ministry and Mission of God's spiritual manifestation; feminine of *mal'ak* – heavenly messenger and spiritual representative) **yourself** (*'atah*)**, your son** (*ben*)**, your daughter** (*bat*)**, your male and female servants and staff** (*'ebed wa 'amah* – your employees and those men and women who work for and with you)**, your means of production** (*behemah* – your animals and beasts of burden) **as well as** (*wa*) **those visitors** (*ger* – foreigners) **who relationally** (*'asher*) **are in your home or on your property** (*ba sha'ar* – are inside your doors or gates; from *sha'ar* – to think and be reasonable)**, so that** (*lama'an* – for the reason, intent, and purpose) **your male and female employees** (*'ebed wa 'amah* – your staff and servants, those men and women who work for and with you)**, as well as you** (*kamow 'atah* – like you, similarly and simultaneously along with you) **may be restored spiritually** (*nuwach* – may be reenergized spiritually; from *ruwach* – spirit (qal imperfect))**."** (*Dabarym* 5:14)

The differences between *Shemowth* 20:10 and *Dabarym* 5:14 begin with "*'al hy'* – on it." And then in Moseh's presentation the prophet adds "*lama'an 'ebed wa 'amah kamow 'atah nuwach* – so that you and your employees may be spiritually reenergized and restored."

Moseh continues to elaborate, explaining the purpose of the Shabat, in the following words, all of which are true, but none of which are found in the *Shemowth* 20 edition of the Second Tablet…

“In addition (*wa*)**, you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that, indeed** (*ky*)**, you were** (*hayah* – you existed as (qal perfect)) **a slave** (*‘ebed* – a servant owned by another) **in the land** (*ba ‘erets* – in the realm and country) **of the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility) **when** (*wa* – and so) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God** (*‘elohy ‘atah*)**, brought you out, withdrawing you** (*yatsa’ ‘atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect)) **from there** (*min sham* | *shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (*yad* – ability to accomplish the task at hand, representing the first letter in Yah’s name which as an open hand reaching down and out)**, and with** (*wa ba*) **the *Zarowa’* | Productive Shepherd and Strong Arm** (*Zarowa’* – the prevailing and effective nature of a shepherd, the strength, resolve, and overall ability of a 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)

having been extended (*natah* – outstretched and reaching out)**.**

For this reason (*'al ken* – upon these grounds above all others, it is right, therefore, that)**, Yahowah** (*YaHoWaH*)**, your God** (*'elohy 'atah*)**, instructed you** (*tsawah 'atah* – directed you (piel perfect)) **to approach by observing** (*la shamar* – to move toward by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuinely actionable noun) [from 1QDeut]) **that which is associated with the day** (*'eth yowm*) **of the Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **so that it is set apart and special** (*'eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut])**."** (*Dabarym* 5:15)

Yahowah is reinforcing a misunderstood aspect of His nature and plan – that of Him being our liberator, the One freeing us from the propensity of mankind to oppress, persecute, and subjugate through religion and politics. It is religious and political institutions which strive to control and militant and patriotic individuals who seek obedience and compliance.

Moseh explains, just as Yahowah did with 'Abraham, withdrawing him from *Babel* | Babylon before establishing the *Beryth* | Covenant, and then did for the Children of Yisra'el, removing them from *Mitsraym* | Religious and Political Oppression prior to bequeathing His *Towrah* | Teaching, that He is offering to do the same for us. And therefore, the Shabat exists as a time to celebrate Yahowah's powerful and protective, firm and resolute, hand reaching out to lift us up and take us home.

And if that were not enough to make your eyes sparkle and your mind tingle, Moseh introduces us to the role the *Zarowa'* play in Yahowah's plan to free His children from religion so that we might engage in the relationship. There are three Zarowa', two great and one small. Moseh serves as the Productive Shepherd while Dowd is the Protective Ram and Sacrificial Lamb, both vociferously sowing the seeds of truth.

And then because we are on the cusp of the Great Celebration of the Shabat and, thus, of a Second *Yatsa'* | Exodus, there would be a third *zarowa'*, the little *z*, who would use the words and deeds of the *Chazaq Zarowa'* to call Yisra'el and Yahuwdah back home to Yah. And so, as Moseh affirms, this is the reason behind Yahowah's *tsawah* | instructions on how to properly *shamar* | observe the *Shabat* | celebration of the Seventh Day such that it remains *qodesh* | special.

Following this amazingly insightful explanation of the Shabat in *Dabarym* 5, Moseh's testimony once again mirrors the *Shemowth* 20 presentation…

"For (*ky*) **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **acted and engaged, preparing and producing everything associated with completing** (*'asah* **–** totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens** (*'eth ha shamaym* – the spiritual realm)**, and the earth** (*wa ha 'erets* – the material world)**, and the waters** (*wa ha yam*)**, as well as all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba*)**. And then** (*wa*)**, He became completely settled spiritually** (*nuwach* – He resolved every remaining issue, satisfying, appeasing, and conciliating by way of the Spirit (*nuwach* is

related to *ruwach* – spirit)) **during** (*ba*) **the Almighty's seventh** (*ha shaby'y 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*)**.**

Therefore (*ken* – consequently, this is true and correct)**, Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** (*'eth ha yowm*)**, the Shabat** (*ha shabat* – the seventh day, the period to reflect on the enriching nature of the relationship at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich)**, setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special, dedicating it to separation, cleansing, and purifying)**."** (*Dabarym* 5: after 15 and before 16 from 1QDeut4)

Moseh's presentation of the Second of Seven Instructions on the Second of Two Tablets is identical to that of Shemowth 20 with two exceptions. The first is the addition of "*ka 'asher* – consistent with these metaphorical comparisons showing the way to the benefits of the relationship." And the second uses *wa le'ma'an yatab la 'atah* to explain these accounts and comparisons providing us with the ability to prosper when we are right with God.

"You should choose to carefully consider, view as worthy, enormously valuable, extremely significant, and highly enriching (*kabed* – of your own volition elect to distinguish, respect, esteem, and honor, perceiving as awesomely impressive, tremendously relevant, extremely great, and extraordinarily important, even glorious so as to be abundantly enriched and empowered to a very high degree (written in the piel stem revealing that our Heavenly

Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation in the second person which is subject to volition))**, accordingly, the symbolism of** (*'eth* – that which is represented by and in accord with; from *'owth* – as a miraculous sign and distinguishing symbol based upon your consent to an agreement with) **your Father** (*'ab 'atah* – biological, adoptive, or heavenly father) **and** (*wa*) **that which is represented by your** (*'eth* – that which is represented by and in accord with; from *'owth* – as a miraculous sign and distinguishing symbol based upon your consent to an agreement with) **Mother** (*'em 'atah* – biological, adoptive, or spiritual mother) **consistent with these metaphorical comparisons showing the way to the benefits of the relationship which are representative of how** (*ka 'asher* – revealing the correct path to walk to give meaning to life by making comparisons and connections by which) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, instructed you** (*tsawah 'atah* – directed you, proposing for you (piel perfect))**.**

As a result, and through the intent of these associations (*le'ma'an* – so that consistent with the purpose of these comparisons, allegories, and similitudes)**, your days** (*yowmym 'atah*) **will be continuously lengthened** (*'arak* – will be elongated and always prolonged, growing and continuing in harmony with My will (written in the hifil stem, imperfect conjugation, and paragogic nun ending which, like the cohortative, expresses volition in the first person))**, thereby achieving the purpose of this statement which is that** (*wa le'ma'an* – so that based upon these accounts and comparisons, as well as their approach and intent) **you will do well, be successful, and prosper by being right** (*yatab la 'atah* – it will be best for you to be thorough and correct, effectively engaged, performing appropriately, and living

joyfully in a pleasing and agreeable manner) **upon** (*'al* – on the) **the earth** (*ha 'adamah* – the ground or land; feminine of *'adam* the name of the first man created in God's image with a *neshamah* – conscience) **which relationally and as a blessing** (*'asher* – to reveal the narrow, correct, beneficial, joyful, and straightforward steps to walk along the path 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)**, your God** (*'elohym 'atah*)**, is actually giving to you** (*nathan la 'atah* – is literally producing, providing, allowing, granting, and genuinely bestowing to you as a gift and for you to approach and draw near (qal participle))**."** (*Dabarym* 5:16)

As I have mentioned, it is wonderful to see *ka 'asher* inserted into the text because it says that we should consider the "comparative and metaphorical associations which lead us to correctly assessing the path to the benefits of the relationship and to get the most out of life." Similarly, God's next phrase, "*le'ma'an yatab la 'atah* – thereby obtaining the purpose of this statement which is that you will do well, be successful, and prosper by being right," also validates our metaphorical and spiritual approach to understanding. Therefore, Yahowah wants us to interpret His revelation as we have been doing.

The remaining five Instructions are readily understood and interpreted from both a physical and spiritual perspective. And they are essentially unchanged from their previous portrayal.

"'You should not kill on an ongoing basis (*lo' ratsach* – you should not make a practice of taking the life of another whether by accident, revenge, manslaughter, premeditation, assassination, governmental execution, military slaughter, or murder (qal imperfect) [there is no *wa* in 4QDeut but there is in the MT])**.** (*Dabarym* 5:17)

You should not continue to participate in idolatrous worship or make a habit of taking another's wife (*lo' na'aph* – you should not be unfaithful by being religious and pursuing other gods or have sexual relations with a married woman [there is no *wa* in 4QDeut]). (*Dabarym* 5:18)

You should not make a habit of stealing (*lo' ganab* – you should not routinely take something from others without their permission, neither kidnap nor commit robbery using deception or acting secretly [there is no *wa* in 4QDeut]). (*Dabarym* 5:19)

You should not continuously answer and respond (*lo' 'anah* – you should refrain from replying by providing testimony or consistently making a declaration [there is no *wa* in 4QDeut]) **in conjunction with** (*ba*) **your neighbor's evil thoughts** (*rea' 'atah* – the sinful and improper, regretful and debilitating way of your countrymen, friends, companions, or associates) **as a deceptive or misleading** (*seqer* – false, conniving, clever, mistaken, vain, or unreliable, lying or fraudulent, useless or irrelevant) **witness** (*'ed* – source of evidence by way of testimony). (*Dabarym* 5:20)

You should not make a practice out of coveting (*lo' chamad* – you should not habitually desire, delighting in, lusting for, craving, nor seek pleasure from (qal imperfect)) **your neighbor's** (*rea' 'atah* – your countryman's, friend's, companion's, or associate's inappropriate behavior and improper opinions, nor the sadness seen in their) **home or household** (*beyth* – family or house).

You should not continuously covet (*lo' chamad* – you should not desire, lust for, crave, nor seek pleasure from on an ongoing basis (qal imperfect)) **your improper neighbor's** (*rea' 'atah* – your countryman's, friend's, companion's, or associate's inappropriate behavior with, their misguided opinions regarding, nor the sadness seen in

their) **wife or woman** (*'ishah* – of an individual female, of maternal flames, or as Gefilte fish flambé)**, or** (*wa*) **his male or female servants** (*'ebed huw' wa 'amah huw'* – his employees or officials, the working men and women serving him)**, his comings and goings or his domesticated animals** (*sowr huw' wa chamowr huw'* – that which is capable of providing mobility and bearing a load, carrying cargo, his material assets, his belongings and possessions, means of transport, food, and production, namely his cattle or donkeys)**, or anything** (*wa kol*) **which is associated** (*'asher*) **with** (*la* – regarding) **your maligned countryman's errant opinions or inappropriate behavior** (*rea' 'atah* – your friend's, companion's, or associate's disconcerting thoughts, evil principles, or shameful ways)**.'"** (*Dabarym* 5:21)

The Instructions and their implications properly conveyed, Moseh shared these concluding thoughts…

"These are the words (*'eth ha dabar ha 'eleh* – these specifically are the statements) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **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) **reduced in magnitude** (*choshek* – so as to obscure Himself by reducing the extent of His light [from 4QDeut]) **by the dense water-laden** (*wa ha 'araphel* – as well as the thick) **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)**. Then, He gave them** (*wa nathan hem* – He prepared, produces, 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 Rabbis Akiba and Maimonides, 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."

You now know that the overwhelming preponderance of the religious textual changes, especially the additions and deletions, the corruptions and counterfeits, of Yahowah's Word, were not authorized by God. Each perversion, including the religious nomenclature, preached by the religious is erroneous, notably the words, concepts, titles, and names: Commandment, Law, Bible, Old Testament, and Lord to name but a few.

I was not the first, nor will I be the last, to realize the pagan nature of these corruptions. Upon sharing the initial insights revealed in *Yada Yahowah* with America's most famous protestant preacher at the time, Jerry Falwell replied, "Everything you have asserted is true, but if I were to say these things, I would lose my followers and their funding. And if you say these things to them, they will label you a kook."

The truth has never been popular. So those willing to share it are assailed by the men and women who benefit from all manner of deceptions. In fact, when you share what you have discovered in these pages, your religious friends will turn against you. Unable to refute anything you have to say with evidence or reason, pastors, priests, and rabbis, even family members, will resort to character assassination.

While I openly acknowledge the inadvertent inaccuracy on my part, if you were of the belief that your favorite English "Bible" represents the perfect, complete, and inerrant word of God, or even that God's name is "God," or that He called His revelation the "Bible," you are now confronted with a choice. You will either disregard Yah's witness as it is presented in this *Introduction to God*, *Yada Yahowah*, *Observations*, and *Coming Home* and remain naive, or you will use the tools and insights you have been given to become observant, awakened to a far more glorious reality.

If you dare go on, and venture out in pursuit of knowing Yahowah better, you will discover countless affirmations that almost everything Yahowah has to say conflicts with the sermons, teachings, dogmas, and schemes of religious, political, and military leaders, academicians, pastors, popes, priests, and rabbis. No institution is immune. No religion is believable. No political party is just. No nation is worthy. No man is credible.

Now regarding my own *mea culpas*: there were seven mistakes in the *Yada Yahowah* Series which I have endeavored to edit out of the 27 volumes. It was not until after I had compiled the first edition of *Yada Yahowah* that I came to realize that Paul was a false prophet. Should you be interested in the evidence against Sha'uwl (Paul's actual name), I invite you to read the four volumes which now comprise *Twistianity*, available free at *www.YadaYah.com* or in printed form at Amazon.com. As a result of this very unpopular and, indeed, surprising discovery, I now have striven to present Paul's letters as Yahowah sees them – as the Plague of Death.

Second, while studying *Yirma'yah* / Jeremiah 31, I discovered that the Covenant has not yet been renewed. We know this because, when the Covenant is renewed, Yahowah's Towrah will be placed inside of us to guide us

throughout eternity. Yahowah's message has not changed. God is not capricious. He has not eliminated or added anything. This then leads to the recognition that the Christian New Testament is neither inspired nor credible.

Third, Dowd is the Passover Lamb. There was no "Jesus" and no "Christ." There is no basis for "Christians," "Church," a virgin birth, the cross, a resurrection, Christmas, or Easter. Further, there isn't a single prophecy in which "Jesus" is named nor a single word the mythical misnomer allegedly said retained in the language he would have spoken should he have existed.

Fourth, *Dowd* | David is the returning King of Yisra'el. He is Yahowah's Chosen One, His Firstborn, the Shepherd of God's flock, and the Branch from which the Covenant grows. He is also the *Zarowa'* | Sacrificial Lamb who fulfilled Pesach and Matsah, becoming our *Yatsa'* | Savior. The more we study the *Mizmowr* / Psalms and *Mashal* / Proverbs scribed by this man, the better we will understand what pleases our God.

Fifth, knowing less about Judaism than Christianity, my commentary was originally unbalanced. While Yahowah overtly exposes and condemns my prior faith, God is far more critical of Judaism. Therefore, in an effort to sync my perspective with Yah's, I have endeavored to remove my bias and accept His. Those who read the *Mow'ed* | Appointments volume of *Yada Yahowah* will see the result. My passion is for Yisra'el and Yahuwdah. Therefore, I am committed to correctly conveying Yahowah's antagonism toward the rabbis who have raped His children. The expectation is that many more Jews will walk away from their religion and embrace what it means to be *Yahuwd* | Beloved of Yah.

Sixth, over a decade ago I came to grips with what I had suspected, that the four vowels which comprise God's name – Y-aH-oW-aH | 𐤉𐤄𐤅𐤄 – are pronounced

“Yahowah” not Yahweh or Yahuweh. It should have been obvious since the truth is evident in His *T-oW-R-aH* | Guidance and obvious in *shalowm* and *‘elowah*. With these words, He left us with the phonetic tools to properly pronounce every letter in His name. Further, since He told us that His name was based upon the verb “*hayah* – I am,” the pronunciation should have been readily apparent.

And seventh, I was comfortable being anonymous and irrelevant, which is why the only name associated with *Yada Yahowah* for a decade or more was Yada – my *nom de plume.* I sought to know Yahowah and then share what I had learned – nothing more. Without exception, I deflected any attention or appreciation directed toward me such that the focus remained on Yahowah.

But that was not what Yahowah intended. God does not like to work alone, and He is consistent when it comes to drawing our attention to those He has chosen to advance His interests. With so many of His people lost in their religion, and with no one else willing, Yahowah not only asked me to work with Him, He spoke vociferously about our collaboration throughout the Towrah, Naby’, wa Mizmowr.

There is no endeavor more compassionate or courageous, more enlightened or empowering, more liberating or enriching, than sharing Yahowah’s testimony. So, let’s review a more succinct recap of the *Shemowth* / Exodus 20 presentation of the Ten Statements prior to completing our study by returning to the Instruction on the Shabat as it was explained by Yahowah in Moseh’s presence.

“Then, Almighty God communicated all of these statements composed of words in our presence, in association with us and in proximity to us, providing perspective, explaining…

Tablet One

‘I am Yahowah, your God, who, relationally and beneficially to show the correct and narrow path to get the most out of this beneficial relationship, brought you out and delivered you, descending to serve you by doing everything which was required to withdraw those who respond away from the realm of the crucibles of political, religious, economic, and military oppression, out of the house of slavery, away from worship and servitude, government authority and religious officials.

You will not continue to exist with other, different or additional, gods over and above My presence.

You should not continue to associate yourself with or make a practice of attending to, you should not act upon or engage on behalf of a religious image, object of worship, or any representation of a god which is in the heavens above, including the sun, moon, planets, and stars, or which is on the earth below, or which is in the waters beneath the land.

You should not speak about them on your own initiative nor make a practice of bowing down and worshiping them, you should not continue to promote their message on your own accord nor display their words because such uncoerced and ongoing verbal declarations will influence you, and you should not worship them, especially if not compelled, nor should you serve them or encourage anyone to be passionate about them.

Do not continually labor in their cause or make a career of serving as their ministers, nor inspire anyone else to do so.

For, indeed, emphasizing this point, I, Yahowah, your God, am a fiercely protective, steadfastly loyal, and jealous God, a God who is desirous of exclusivity in a devoted relationship.

I consider and reckon the perversity of twisting and distorting and the depravity of perverting and manipulating, deviating from the way, of the fathers upon the children up to the third and the fourth generations of those who are openly adverse toward Me, who are malicious against Me while shunning Me by avoiding a relationship with Me.

And yet, I will genuinely act and actually engage to literally prepare and produce unfailing mercy, unearned favor, and genuine kindness, even actual forgiveness, developing a friendly and loving relationship on behalf of thousands who move toward Me and love Me, forming a close and familial relationship with Me, caring enough to know Me, and also who approach Me by closely observing and carefully considering My instructions, My terms and conditions, the verbal and written stipulations and structure which uphold My Covenant.

You should not continue to deceive, nor should you tolerate or support delusions, you should not habitually deploy or advance clever tricks to enrich yourself by indebting others, and you should avoid beguiling people so that they forget by promoting that which causes them to miss the way by negating the name and reputation of Yahowah, your God, thereby advancing worthless and lifeless deceptions, deploying that which condones devastating dishonesty which nullifies one's existence.

For, indeed, Yahowah will not forgive or leave unpunished, He will not pardon or free from guilt, He will not exempt from judgment or sentencing, an individual who consistently deceives, who actually beguiles and deludes, using religious duplicity to mislead, lifting up or advancing dishonest ruses to forget this association with His name and proper designation, through vain and ineffectual lies which lead to lifelessness.

Tablet Two

Remember to genuinely reflect upon, recognizing that the Shabat, which is the seventh day, is set apart to approach Him.

Six days you should work, laboring for oneself or another, expending the energy to be productive at your job, and choose to act, engaging in all of your service communicating as a heavenly messenger in conjunction with the *Mala'kah* | Spiritual Counselor.

But the seventh, representing the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant on this enriching day, the Shabat, the period of reflection on the relationship at the end of the week, is to approach Yahowah, your God.

You should not continuously engage in all of the work of the Heavenly Representative and Spiritual Messenger, yourself, your son, your daughter, your male and female servants and staff, your means of production, as well as those visitors who relationally are in your home or on your property.

For, indeed, in six days, Yahowah acted and engaged and produced everything associated with completing, celebrating and attending to the full extent of the heavens, including the spiritual realm, and the

earth, along with the entire material world, even the waters, and all which relationally is in them.

Then, He became completely settled spiritually during the Almighty's seventh day. Therefore, Yahowah blessed and adored, offered a greeting along with an opportunity to meet, favoring everything associated with this day, the Shabat, setting it apart, separating it from that which is common, ordinary, and popular, making it special.

You should choose to carefully consider as worthy, valuable, significant, and highly enriching, perceiving as awesomely impressive, tremendously relevant, and extraordinarily important, even glorious so as to be abundantly enriched and empowered to a very high degree, accordingly, the symbolism of your Father and that which is represented by your Mother for the purpose of continuously lengthening your days upon the earth, which as a benefit of the relationship while revealing the narrow, correct, and straightforward steps to walk along the path to get the most out of life, Yahowah, your God, is actually giving to you.

You should not kill on an ongoing basis, making a practice of taking the life of another whether by accident, revenge, manslaughter, premeditation, assassination, governmental execution, military slaughter, or murder.

You should not continue to participate in idolatrous worship or make a habit of taking another's wife.

You should not make a habit of stealing, routinely taking something from others without their permission.

You should not continuously answer and respond against your neighbor's evil thoughts or the debilitating

ways of your countrymen, as a deceptive or misleading, unreliable or useless witness.

You should not make a practice out of desiring, habitually coveting, delighting in or lusting for your troublesome neighbor's home or household.

You should not continuously covet your associate's wife, or his male or female servants, his comings and goings or his domesticated animals, his means of transport, food, and production, or anything which is associated with your maligned countryman's errant opinions or inappropriate behavior.'"

There is an interesting connection between Yahowah's explanation of the Shabat here in *Dabarym* / Words / Deuteronomy 5:15 and Solomon's Sermon on the Mount during the dedication of Yahowah's Temple as presented in *Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32 which I'd like to share. There appears to be a foreshadowing of something profoundly important to those of us living today. God is announcing and orchestrating a second *Yatsa'* | Exodus – this one from the Babylonian Talmud.

So that you are aware, I am including these insights while editing this *Introduction to God* a decade after I originally wrote it. I have learned so much over the intervening years, I wanted to improve, indeed correct, but mostly augment, what I'd written long ago.

During the ensuing period I have rewritten the initial volume of *An Introduction to God*, edited the first eight volumes of *Yada Yahowah* ten times, completed four volumes of *Twistianity*, compiled five volumes for *Observations*, composed two, eventually four, books

entitled *Coming Home*, and have added three volumes entitled *Babel*. I share this with you because my journey from anonymous to prophetically announced began when a citation from Dowd's 5th *Mizmowr* led me to his 20th Psalm. It was something he said that directed our attention to a profoundly important prophecy in *Yasha'yah* 40. In the midst of that translation, one that fundamentally changes our focus away from the mythical misnomer, "Jesus," and toward *Dowd* | David, we found ourselves grappling to find an appropriate definition for *zarowa'*, the same word Yahowah used to explain the purpose of the Shabat.

In search of the truth, I went old school, and considered how Yahowah defined *zarowa'* each time He used it. And in so doing, I not only discovered an intriguing range of meanings but also stumbled upon the aforementioned dedication speech which rocked my world – and may change your perspective on what you're reading.

The words we are about to consider were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd's son, upon the completion and commemoration of Yahowah's Family Home. Standing atop Mount *Mowryah* | Moriah with the recently completed Temple in the background, and before all Yisra'el, the man noted for his wisdom, *Shalomoh* | Solomon, delivered the original "Sermon on the Mount."

He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, these very Tablets of Stone, and the original autograph of the Towrah Moseh had scribed which we have been studying. With Ya'aqob's descendants gathered before him, and speaking of the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people's footsteps, Solomon used an especially descriptive term, *nakry*, which speaks of "a discerning and responsive foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand," to tell the Children of Yisra'el how they should respond to the words

this individual would write on their behalf. The timing strongly suggests that they will become especially relevant during a second exodus.

After describing the importance of the Ark of the Covenant which had been placed in the center of God's Home, Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to love Yahowah, sing his father's songs, and observe the *Towrah's* | Guidance. But knowing they would not, realizing that their descendants would require an exodus of their own, Solomon said the following using four especially revealing words…

"Therefore (*wa gam* – and in addition)**, regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a distant place and unfamiliar 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, respect, and response)**, 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, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*'atah* – 'your' would be *Yahuwdah* | Yah's Beloved while 'Your' would be 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 as 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 powerful and passionate ruler who is prepared to lead** (*ha* ***chazaq*** – the very strong and influential individual 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 (speaking of his father, *Dowd* | David))**, and** (*wa*) **the protective and productive ram who shepherds His flock as well as the 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 (again speaking of his father, *Dowd* | David)) **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 (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (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 (the *nakry*) 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 (bringing Yisra'el back home, back to Yah's Home in Yaruwshalaim))**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear this 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 (perhaps prophetic of radio waves and especially satellite-based broadband internet connections from the cloud)) **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 observant and responsive foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a distant place and unfamiliar culture, speaking a distinct 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 – literally

with unfolding consequences))**, 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, to know, acknowledge, accept, and understand** (*yada'* – will be shown by Yada' so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will 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)**, who 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 (*Yahuwdah* – Yahowah's Beloved))**."** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

With Solomon's speech still reverberating in my mind, it became immediately obvious that his declaration drew inspiration from Moseh's presentation of the Shabat during the *Yatsa'* | Exodus for a reason. These four words appear,

one after the other, in both statements: *chazaq*, *yad*, *zarowa'*, and *natah*. I don't think that it was by accident.

"So (*wa*)**, you should remember** (*zakar* – you should call to mind, recollect, mention, and actually proclaim at this moment in time (qal perfect)) **that, indeed** (*ky*)**, you were** (*hayah* – you existed as (qal perfect)) **a slave** (*'ebed* – a servant owned by another) **in the land** (*ba 'erets* – in the realm and country) **of the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility) **and** (*wa* – then) **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** (*'elohy 'atah*)**, brought you out, withdrawing you** (*yatsa' 'atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect)) **from there** (*min sham* | *shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (***chazaq*** – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (***yad*** – ability to accomplish the mission, a *yad* – the first letter in Yah's name which as an open hand reaching down and out, defining Yah's role in our lives, denoting His ability to engage and accomplish the task at hand)**, and with** (*wa ba*) **the Productive Ram, the Strong Arm Shepherding the Flock** (***zarowa'*** – 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) **extended** (***natah*** – reaching out)**.**

For this reason (*'al ken* – upon these grounds above all others, it is right, therefore, that)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God** (*'elohy 'atah*)**, instructed you** (*tsawah 'atah* – directed you (piel perfect)) **to approach by observing** (*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun)) **that which is associated with the day** (*'eth yowm*) **of the Shabat** (*ha shabat* – the seventh day, the period of reflection on the relationship at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **such that it is set apart and special** (*'eth qodesh* – so that it is uncommon, cleansing, and perfecting)**."** (*Dabarym* 5:15)

As I write this to you in the summer of 2023, the ultimate celebration of the Shabat commences on *Kipurym* | Reconciliations in the *Yowbel* | Year of the Lamb of God in 6000 Yah (sunset in Yaruwshalaim on October 2nd, 2033) is just ten years away – some of which will transpire during the Time of Ya'aqob's Troubles. For Yahowah to fulfill His promise to reconcile His relationship with His people there must be another *Yatsa'* | Exodus, this one away from crucibles of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam – as well as from the Haredim and their Babylonian Talmud.

There is precious little time left to bring Yisra'el and Yahuwdah back home, back to the Promised Land.

Sadly, there wasn't a single willing Yahuwd through whom Yahowah could convey this message, which means that there would be no prophet or shepherd for His people at this time, as there was with Moseh and Dowd. But there would, nonetheless, be a witness, a *nakry*, who would write what those seeking to be with Yahowah would need to *qara'* | read and *yada'* | know. He would translate Yahowah's Testimony, and that of Moseh and Dowd, the words of the Hebrew Towrah and Prophets, into English – the language spoken by more people today, including "Jews," than any other.

There does not appear to be another candidate for this role in our presence or on the horizon. And since there isn't time for one to emerge and compile the requisite translations and insights, you may want to ponder why Yahowah made this prophetic announcement regarding the *nakry* and then consider why Solomon included part of the Dabarym presentation on the Shabat and Exodus in his prophetic declaration. If they are addressing this time and these translations, then you are in the right place, and if not, reading more of what Yahowah had to say so that you can respond appropriately is always a good idea.

4

Barak | Blessings

A Promise…

We are about to commence the next stage of our voyage of discovery. Our destination will be Yahowah's "*Towrah* – Teachings." This book of books is foundational and essential to knowing God.

According to Yahowah, the Towrah is comprised of His Testimony and is, therefore, the Word of God. It is in the Towrah that Yahowah introduces Himself to humankind. It is here that He wrote His name so that we would know it. The Towrah provides the lone witness to the Covenant. Without the Towrah, this relationship, and God's purpose, would be unknown.

Yahowah's Instructions are available to us today because of the Towrah. Apart from these Teachings, God's Plan of Reconciliation, the Way He delineated for us to live eternally with Him, would be unachievable.

The Towrah contains many of Yahowah's most important prophecies. It even provides instructions on how to evaluate a prophet to determine if he or she is speaking for God.

It is only from the perspective provided by the "*Towrah's* – Instructions" that God's Word can be understood, His Name can be known, His Covenant can be engaged, His Instructions can be followed, His Invitations can be answered, and the predictions made by His prophets can be fully comprehended. Therefore, we are going to continue our systematic review of God's Word where God,

Himself, began – by revealing what Yahowah had to say about His *Towrah* | Teachings.

God's view of His Towrah is not widely held by others – even with Yahowah's prophetic proof that His claims are entirely credible. And yet, disregarding the obvious scientific, historic, and textual accuracy, Secular Humanists dismiss the "Torah" as being antiquated and fabricated. Many claim that its Author is parochial, intolerant, and hateful. In particular, the academic JEDP hypothesis of the *Pentateuch's* composition serves to demonstrate how arrogant and irrational scholars have become. These academics in search of mythical authors ignore Moseh's name entirely in their theory, even though he actually was the only author. Then with their antonym, they get Yahowah's name wrong by using J for Jahovist. They misrepresent Dabarym with Deuteronomist and then Kohen with Priestly. The only "name" they get right is E for Elohimist, but it's a title, not a name. Further, in their infinite wisdom, these theologians claim that the Towrah was written by these five groups of people over 500 years, with the J's and E's scheming together beginning in 922 CE. That being "true," then how did *Dowd* | David write so eloquently about it after his death?

On the other hand, Hasidic Jews are so dissatisfied with the Towrah, they have created their own Oral Law to replace it. Their Talmud and *Mishnah* misinterpret G-d's testimony to their liking.

The religion of Christianity is shaped largely by Paul's animosity toward the Towrah. He dismisses it as being "of the flesh," as being opposed to the Spirit, as "enslaving," as "incapable of saving anyone," as a "cruel taskmaster," and as being "no longer in effect." Paul even takes direct aim at the Covenant, replacing it with his own, in addition to its sign which is circumcision. Then he demeans the Shabat, as well as Yahowah's seven *Miqra'ey* | Invitations

to be Called Out and Meet, labeling them irrelevant and even counterproductive.

And while the Quran claims that Allah inspired the Torah, and that his Quran confirms the Torah, Muhammad's recital is not only the antithesis of the Towrah, his god was modeled after *ha Satan* | the Adversary. His caricatures of 'Adam, Noach, 'Abraham, Moseh, Dowd, Shalomoh, and Issa | Jesus are so preposterous, and so totally incongruous with their original history, they would only fool a fool.

By way of perspective, we have already reviewed a number of Towrah passages and have started to lay a reasonable foundation. But it is time we solidify our footing and observe what the Author of the Towrah had to say about His advice in His own words.

As we proceed, your comprehension will be enhanced if you read the **bold text** first, initially skipping over the Hebrew words and the expanded amplifications found within the parentheses. Then, once you understand the flow and gist of the sentence, go back and ponder the additional insights which have been provided.

Second, the Hebrew words transliterated within the parentheses are presented in their most generic forms. They have been stripped of prepositions, conjunctions, and pronoun prefixes and suffixes, plural designations, as well as stem, conjunction and mood identifications. This was done so that you might become more familiar with the most important Hebrew terms, and so that you will be able to look them up for yourself online or in a Hebrew lexicon or dictionary. While I enjoy providing these translations for your convenience, when it comes to the Word of God, you would be wise to verify His testimony so that you come to rely on Him, not me or any other individual.

Third, Hebrew verbs define relationships, they affirm the enduring nature of an action, they designate whether or

not we should expect ongoing results, they indicate whether a benefit is real or symbolic, they reveal if volition is involved, or if a particular outcome was directed or intended. But they do not designate time. There is no such thing as a past, present, or future tense in Hebrew. So, since there is no direct counterpart in English to communicate many of these concepts, including verbal nouns and actionable adjectives, some of the nuances which are being conveyed through the unique nature of Hebrew grammar will have to be presented apart from the bold text.

Fourth, the alphabetic roots of many Hebrew words can be vocalized in different ways, ultimately changing each word's meaning. Therefore, we must be careful and consider each of the possible vocalizations and subsequent meanings which fit the context of the discussion. And when these choices become subjective, or when an alternative definition becomes particularly telling, I'll try to provide some background information for clarification, thereby equipping you to make your own decision.

Fifth, we will diligently check the Masoretic Text against the one-thousand-year-older witness of the Dead Sea Scrolls. Rabbis have been guilty of copyediting the Word of God, and as a result, these translations will often differ materially from those you may have become accustomed to reading.

Sixth, I shall endeavor to diminish the use of religious terminology and will select the most appropriate and accurate connotation of each Hebrew term. For example, God's Spirit is "*qodesh* – set-apart," not Holy. The closest Hebrew word to "holy" is *choly*, which means "sickness."

And seventh, almost every name and title Yahowah has selected conveys something important. So, each time you read Yisra'el, Towrah, Moseh, 'Abraham, or Yahuwdah, for example, you will find insights relative to their meaning.

These things known, we are going to turn to the first of the fifty-six times that Yahowah deployed the title, *Towrah* | Teaching, in the written record of His Guidance because, throughout God's Word, He usually defines His terms with their first use.

This brings us to *Bare'syth* / In the Beginning / Genesis 26:5 where Yahowah affirms that He shared His Towrah with 'Abraham. And yet, to appreciate God's definitions and to fully understand what Yahowah has to say, we will have to begin where this discussion began, in the third verse. Yahowah is speaking to Yitschaq, 'Abraham's son…

"If you choose of your own volition to dwell as a guest (*guwr* – as a dependent child, if you want to genuinely explore and reside (in the qal imperative this is genuinely Yitschaq's option to travel throughout and live)) **in** (*ba*) **this land** (*ha 'erets ha zo'th* – this specific realm and region)**, then** (*wa*) **I will choose to be** (*hayah* – I will actually exist (scribed in the qal relational stem denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present, and in the cohortative mood, expressing God's strong desire to endure)) **with you** (*'im 'atah* – near, beside, in a relationship with, and in association with you)**.**

And indeed (*wa ky*)**, I will kneel down in love to bless you** (*barak 'atah* – I will diminish and lower Myself to greet and favor you, creating a better circumstance through you, and I will enrich you by reconciling the covenant relationship for your benefit (with the piel imperfect, the subject, Yitschaq, is being engaged and empowered by Yahowah in this manner with unfolding consequences over time))**.**

To you, and for you to approach (*la 'atah*)**, and on behalf of** (*wa la*) **your offspring and the seeds you have sown** (*zera' 'atah* – your seed, posterity, and descendants

based upon what you sow)**, accordingly** (*'eth*)**, I will give** (*nathan* – I will grant as a gift, bestow and entrust (qal imperfect – literally and genuinely, consistently and continuously)) **all of** (*kol* – the entirety of) **God's** (*'el* – the Almighty's) **realms** (*ha 'erets* – land and territories)**.**

And (*wa*) **I will take a stand, I will establish and bring into fruition, confirming** (*quwm* – I will stand upright, completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will completely engage Yitschaq such that he becomes like Yahowah))**, therefore** (*'eth*)**, the solemn promise** (*ha shabuwa'* – the truthful witness of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties) **which, to show the way to the benefits of the relationship** (*'asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, and to make a connection and build an enduring association)**, I swore** (*shaba'* – I promised and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**, your father** (*'ab 'atah*)**."** (*Bare'syth* / In the Beginning / Genesis 26:3)

Here the "*'erets* – land" has been defined as "*'el 'erets* – God's realm." Our Heavenly Father is saying that He wants to live with those who wish to live with Him. And, like every loving father, Yahowah is eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. Furthermore, He is so devoted to our wellbeing, He is committed to standing up for us, to establishing and validating us. He took this very stand along with His Son

on Passover, the first of seven steps to His home, and on the Shabat of UnYeasted Bread, made it possible for Dowd's soul to pay the penalty for our egregious behavior so that we might be reconciled unto Him. This is God's oath of friendship, a promise based upon sevens and the Shabat. It is encapsulated in 'Abram's new name: *'Abraham*: Loving, Merciful, and Enriching Father.

When it comes time for us to delve into the details surrounding Yahowah's Covenant, we will come to realize that, like all parents, our Heavenly Father grows through the relationships He develops with His children. It is what makes Him infinite – a condition which requires continual growth. It explains why we exist. It reveals why He endured so much to make this relationship possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing…

"And (*wa*) **I will grow and thrive** (*rabah* – I will increase, becoming greater, by rearing offspring, continuing to remain (hifil perfect)) **with** (*'eth* – alongside) **your offspring** (*zera' 'atah* – seed, descendants, and extended family) **in connection with** (*ka* – corresponding to and suitable for) **the highest and most illuminated** (*kowkab* – speaking of the light emanating from stars in the loftiness; from *kabar* – to be multiplied and enriched in abundance) **spiritual realm of the heavens** (*ha shamaym* – of the abode of God in the seventh dimension)**.**

In addition (*wa*)**, I will give** (*nathan* – I will bestow and deliver, I will grant a gift, I will offer and hand down (qal perfect)) **to** (*la* – to facilitate the approach of) **your offspring** (*zera' 'atah* – extended family and descendants) **everything** (*kol*) **associated with** (*'eth*) **these** (*ha*) **Godly** (*'el*) **realms** (*'erets* – regions)**.**

So (*wa*) **through** (*ba* – with and by way of) **your descendants** (*zera' 'atah* – your seed, offspring, and

extended family)**, all people and every race** (*kol gowym* – each ethnicity and place) **on the earth** (*ha ‘erets* – of the realm and land) **will be blessed with more favorable circumstances** (*barak* – will be greeted, lifted up, commended, and adored)**.”** (*Bare’syth* / In the Beginning / Genesis 26:4)

While this sounds wonderful, a relationship with God is hardly a one-sided affair. While we gain far more than He does, we have to actively engage to benefit. Those who do find that Yahowah’s children inherit everything associated with our Heavenly Father and His realm – His eternal energy, everlasting light, unmitigated power, unlimited space, and incomprehensible wealth.

The next statement, which connects this favorable fate to observing the Towrah, is best understood in association with the previous two. Collectively, they present the reason Yahowah has chosen to exist with us, to bless us, to provide us with access to His realm, and to stand up for us so that we might stand with Him. While Yahowah’s Covenant provides for all of these things and more, such as facilitating God’s growth through the process of favoring us, none of these things are possible unless we respond appropriately. And so, it is by listening to God and observing His “*mishmereth* – requirements,” “*mitswah* – terms and conditions,” “*chuwqah* – clearly communicated prescriptions” and “*towrah* – instructions,” that the benefits associated with the “*beryth* – covenant relationship” materialize.

“This is because (*‘eqeb* – this is the reason for and the end result of, it is the cause and consequence of, it is the merit of and reward for trusting the detectable and visible trail of evidence; from *‘aqab* – to embed one’s heels, leaving footprints which are straightforward and steadfast, unwavering (the basis of Ya’aqob’s name))**, to show the way to the benefits of the relationship** (*‘asher* – to reveal the path to an upright and elevated state, a joyful attitude,

and an encouraged mindset, to demonstrate walking the correct way along the proper path to a prosperous life, and to make the connections which lead to building an enduring, close, and beneficial association)**, 'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, and merciful father, or father of multitudes who are confused and troublesome)**, listened to** (*shama'* – for a period of time he heard, he used his ears and the perception of hearing to completely process audible information so as to totally understand (qal perfect – literally but not continually)) **My voice** (*b-qowl-y* – the way I speak, the sound of My call, My audible instructions and guidance; related to *quwm* – to arise, take a stand, and establish and *qara'* – by way of an invitation and summons, an offer to meet and be welcomed, to be called out by reading and reciting) **and he visually observed and carefully considered** (*shamar* – he habitually kept his eyes focused upon, literally and continuously closely examining and diligently evaluating, paying attention to the details so that he would understand, thereby protected by caring about, prioritizing, and watching over (qal imperfect)) **My requirements and My responsibility** (*mishmereth 'any* – My verbalized expressions regarding My mission to provide safeguards and My obligation to fulfill them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe)**, My directions and conditions of the contract** (*mitswah 'any* – My binding instructions regarding My contractual agreement and My authorized directions pertaining to the terms of the relationship)**, My inscribed and clearly communicated prescriptions for living** (*chuqah 'any* – My engraved and thus written statements which have been chiseled in stone to communicate how one should respond to be cut into the relationship; from *chaqah* and *choq* – to carve out a share and be cut into a relationship by inscribing a portrayal of

the nourishing thoughts behind it, akin to *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding)**, and My Towrah** (*Towrah 'any* –the Source from which My Teaching, Guidance, Instruction, and Direction Flow)**."** (*Bare'syth* / In the Beginning / Genesis 26:5)

God spoke of what could be known and understood, and, therefore, mentioned nothing even remotely related to "faith." He did not say, nor did He infer, that the benefits of the Covenant occurred because "Abraham believed Him." (Galatians 3:7-9) And as such, you can and should trash the book of Galatians and all of the other Pauline epistles along with it. The principal author of the Christian New Testament attempted to bypass the Towrah by claiming that 'Abraham's righteousness was the result of his "faith," and that it had nothing to do with his willingness to listen to Yahowah's requirements and responsibilities nor observing the conditions of the Covenant as they are presented in His Towrah.

In other words, when it comes to participating in the Covenant, Yahowah's means to engage in this relationship is the antithesis of Paul's. Considering their relative status and the credibility of their testimony, who do you suppose is right? And with a question this easy to answer, why are there 2.4 billion Christians and just one thousand or so Covenant members today?

And yet, there is another religion destroyed by this statement: Judaism. There is only one Towrah. It is not comprised of Laws. And it is from Yahowah, not men.

With so much at stake, almost every word in *Bare'syth* 26:5 has been corrupted in English Bibles to lead the faithful astray. For example, over the millennia, religious advocates have deliberately sought to dupe the

unsuspecting by errantly rendering *shama'* as "obey," creating the impression that the "God of the 'Old Testament' is a fearsome and demanding Lord" whose punishments for non-compliance could only be avoided through their intervention and dictates.

But no matter how many English "translations" claim otherwise, *shama'* does not mean "obey." It means "to listen." And if you believe that "listening" and "obeying" are the same thing, I suspect that you have never been married, raised children, or managed a business. In actuality, Hebrew does not even have a word for "obey" because the notion of "obedience" is counter to Yahowah's nature and plan.

This assessment of 'Abraham's response to Yahowah's voice resonates when we acknowledge that listening is a cerebral concept. Sound waves are processed in the brain, and in the case with an audible voice, the message is interpreted and given meaning. This leads to knowing and understanding what has been conveyed. When God is speaking, we must listen to Him and then think about what He has to say if we want to benefit from His guidance and instruction. It does not matter what anyone believes. What matters is what Yahowah actually said.

As we shall discover in the *Family* volume of *Yada Yahowah* and the *Covenant* volume of *Observations*, there is one prerequisite and four "*mishmereth* – requirements" to which we must agree if we want to enjoy any of the Covenant's blessings and benefits. After initially demonstrating that we are willing to walk away from organized religion and national politics, distancing ourselves from family and societal traditions, we must come to know Yahowah sufficiently to trust and rely upon Him. We must then be willing to walk to God along the path which He has provided so that He can perfect us. And we are asked to closely examine, and carefully consider the

instructive terms of Yahowah's Covenant Relationship so that we can respond appropriately. Doing so, of course, requires us to study God's Word as it is presented in His *Towrah* | Teaching. And finally, as a sign that we are committed to raising our own children within the Covenant, we must circumcise our sons.

By doing these things, we become perfect in God's eyes which enables us to live in His presence. There are no exceptions to these requirements stated anywhere else. These rules have not changed. These are God's clearly communicated prescriptions for living. We either accept them as He delineated them, or not. There is no leeway for negotiation. There is no grey area, no wiggle room. And there is no accommodation for feelings or for faith.

Of things on God's list we must "*shamar* – closely observe and carefully consider" to receive the blessings and benefits of His Covenant, we find His *mitswah*, or terms and conditions which must be met by those wanting to be included in our Heavenly Father's Family. And that is why the previous chapters of this *Introduction to God* have been devoted to what Yahowah inscribed on two tablets of stone. We all need to know what God actually wrote and, then, understand why He said these things to have any hope of coming to know Him sufficiently to trust Him.

God has stated that He, like any responsible father, has "*chuwqah* – rules." It's His universe, so He knows us and it better than anyone. Therefore, Yahowah is in the best possible position to issue prescriptions for living. And yet, because He gave us the gift of freewill, we don't have to follow any of His rules, that is unless we want to receive the Covenant's benefits: eternal life, redemption, and adoption into God's Family, empowerment, and enrichment.

We turned to this statement because we were interested in learning God's perspective on His Towrah. And not surprisingly, He gave it to us. He said that the Covenant's blessings are the result of listening to Him, which is accomplished by observing His Towrah. After all, the Towrah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah's Terms and Conditions, His Instructions regarding Covenant participation, are presented in their entirety. It is the one place where we find all of God's rules. Therefore, according to God, observing the Towrah, closely examining it and carefully considering what it reveals, is the way to receive the Covenant's blessings: eternal life as God's children.

The first time Towrah is written in the Towrah, Yahowah made the most important connection in the universe: our admission into Heaven is a result of listening to Yahowah and observing His Towrah Guidance. It is the means to bless every person of every race on Earth. And further, He said that within the Towrah we find His requirements as well as His commitment to do as promised, the terms and conditions of His agreement, and His prescriptions for living which cut us into the relationship and allot a share of all that is His to give.

This realization is monumental. By listening to Yahowah, we inherit the universe. By closely examining and carefully considering God's *mishmereth*, *mitswah*, and *chuqah* as they are presented within the Towrah, we are afforded the benefits of the relationship.

This means that there is nothing to be gained by listening to rabbis. And there is a great deal to lose since their Babylonian Talmud is in conflict with Yah and takes our attention away from Him.

We have nothing to gain and everything to lose by reading the New Testament. Therein, Yahowah's voice is not heard and His Towrah is rebuked. It, like the Talmud, is worse than superfluous – it is counterproductive.

As we now know, Hebrew tenses convey timeless truth. They do not constrain the action of verbs to the past, present, or future as is the case in English. Hebrew verbs ascribe relationships, communicate volition, distinguish between possibilities and realities, establish connections with other concepts, and speak of the consistent and enduring nature of certain things, even of their ongoing benefits.

The only possible exception to this rule is the imperfect waw consecutive, used here in conjunction with the verb "*shamar* – observed." If so, it was scribed in the past tense to reveal that, by observing the Towrah, 'Abraham received the Covenant's benefits. And that should have stopped the Christian presses. The moment God said that the reason the Covenant's blessings were being provided was because 'Abraham had observed the Towrah, He completely undermined Pauline Doctrine and destroyed Christianity.

The argument Paul cleverly deployed against Yahowah's Towrah, effectively annulling it among those who believed him, was that, since the Towrah did not yet exist during 'Abraham's life, it could not have been the Towrah which made 'Abraham righteous. He then surmised that, since 'Abraham's salvation had nothing to do with the Towrah, ours shouldn't either. This led Paul to opine that it was 'Abraham's faith which caused him to be right with God. And if this were the case with 'Abraham, faith would then save the rest of us. This false premise became known as "Salvation through Faith in the Gospel of Grace."

Paul's theory, however, is inconsistent with Yahowah's testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was contradicting. 'Abraham listened to and observed Yahowah's *Towrah* | Instructions and Guidance which is why he received the benefits of the Covenant and was allowed into Heaven.

As part of His *Towrah* | Teaching and Direction, Yahowah told 'Abraham that he would have to walk away from *Babel* | Babylon, from the most religious place on earth, from national politics, family traditions, and societal customs before he could walk with Him to the Promised Land. Affirming this point, through *Yirma'yah* / Jeremiah (51:6), Yahowah pleads with His people to come out of *Babel* | Babylon before He returns. And while *Babel* represents more than just religion, nothing has more in common with Babylon today than the Babylonian Talmud and Christian New Testament – especially Orthodox Judaism and Roman Catholicism.

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The title *Towrah* | Teaching does not appear in this next passage, but the term is defined therein. In context, we find Yahowah asking Moseh to go with Him to Egypt, and to speak for Him, so that working together they would be able to liberate the Children of Yisra'el. Sadly, however, we find Moseh wavering for a host of reasons, the least of which is:

"But then (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **said** (*'amar* – shared and conveyed) **to** (*'el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, 'Please** (*by* – I respectfully request that You excuse me sir)**, I** (*'any*) **am not** (*lo'*) **a man** (*'ysh* – an

individual) **of words** (*dabarym* – who makes statements or delivers messages)**, neither** (*gam*) **yesterday** (*ba shilshowm*) **nor** (*gam*) **the day before** (*min tamowl* – in the past)**, nor** (*gam*) **from** (*min*) **the time** (*'az*) **You** (*'atah*) **spoke** (*dabar* – communicated words) **to** (*'el*) **Your** (*'atah*) **servant** (*'ebed* – associate and coworker)**.**

Indeed (*ky* – truthfully)**, my mouth** (*peh*) **is harsh and unresponsive** (*kabad* – it is heavy and suffers from inertia, it is a challenge, difficult, and stubborn, and since it is influenced by my liver, it's overly emotional) **and** (*wa*) **my tongue** (*lasown* – my way of speaking) **is thick and slow to move** (*kabad* – burdensome and dull)**.'"** (*Shemowth* / Names / Exodus 4:10)

As the patron of freewill, God isn't in the business of forcing anyone to do anything. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him. And for reasons few appreciate, God has chosen to relate to mankind by working through men and women – typically reaching out through the most qualified individual from His perspective.

In this case, at this place and time, that was Moseh, a descendant of 'Abraham, who had been raised at the highest levels of Egyptian society. To confront and expose a foe on behalf of God, one has to know God and know His opposition. Moseh knew, and had rejected, Pharaoh and his political, religious, economic, and military schemes – which put him halfway home. However, he did not know Yahowah or anything of His Covenant and resulting power.

"Therefore (*wa*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said to him** (*'amar 'el huw'* – answered him by asking him, expressing in words to him (qal imperfect))**, 'Who** (*my*) **made** (*sym* –

created and put in its place (qal perfect)) **the mouth** (*peh*) **of the man, 'Adam** (*la ha 'adam*)**?**

Or (*'ow* – if He had preferred) **who** (*my*) **could have made him** (*sym* – could have caused him to be (qal imperfect)) **mute** (*'ilem* – dumb and unable to speak)**, or if He had so desired** (*'ow*)**, deaf** (*cheresh* – unable to hear)**, or sighted** (*'ow piqeach* – or able to see, capable of being perceptive and open-minded)**, or blind** (*'ow 'iower* – or incapable of being observant)**, if** (*halo'*) **not** (*lo'*) **Me** (*'any*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**?'"** (*Shemowth* / Names / Exodus 4:11)

When it comes to communicating His Word, Yahowah always supplies the words. That is why it is so easy to determine who speaks for God, such as *Moseh*, *Dowd*, and *Yasha'yah*, and who does not. Here, Yahowah is inferring that Moseh's inability to speak fluidly was not relevant because, as God will affirm in the very next sentence, He would be supplying the words.

But before we consider Yahowah's next statement, be cognizant of the situation and the timing. The Children of Yisra'el were being oppressed and abused by the Egyptians – one of the most religious and political realms on Earth. And God wanted to free them while also providing a historical blueprint for the plan He would use to save the rest of us from political and religious schemes.

Moreover, they had been slaves for eighty-two years so the time of their testing had reached its limit. To unfurl His plan of salvation on His designated six-plus-one-equating-to-seven schedule (man [created on the sixth day] with God [who is one] becoming the Shabat [the time God settles our debts so that we can settle down with Him]) over the course of 7,000 years, everything required to free His

children would have to be completed on the eve of the upcoming Passover – the fourteenth day of the new year.

"'So now, this being the case (*wa 'atah* – therefore straight away and henceforth, then as a rational and direct consequence, it is only logical that)**, you should decide to go** (*halak* – you should choose of your own freewill to actually start walking (qal imperative – a literal expression of volition in the second person)) **because** (*wa*) **I** (*'any*)**, Myself, will be** (*hayah* – I will exist and reside) **alongside** (*'im* – near, in association, and in conjunction with) **your mouth** (*peh 'atah* – your capacity to speak)**.**

Moreover (*wa*)**, I will guide and teach you** (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth about having one's thirst quenched and being totally refreshed openly known (hifil perfect – God is promising for a period of time to enable Moseh to become an extension of Himself with regard to the guidance and teaching)) **what you should say regarding the way to the benefits of the relationship** (*'asher dabar* – what should be communicated to reveal the path to an upright and elevated state, conveying the message which leads to a joyful attitude and an encouraged mindset, using words to demonstrate how to walk the correct way along the proper path to a prosperous life, while conveying the insights required to make the connections which lead to building an enduring, close, and beneficial association (piel imperfect – Yah is offering to continuously direct Moseh, helping him engage in a manner that has ongoing consequences throughout time))**.'"** (*Shemowth* / Names / Exodus 4:12)

Once upon a time, I balked at doing radio, concerned that I'd say something that reflected poorly on Yahowah. But then I recognized what God offered to accomplish through Moseh, He makes available to everyone advancing His purpose. Therefore, this assurance from Yah to Moseh

applied to me – just as it does to you. Similarly, we are all invited to live in ‘Eden, not just ‘Adam. We are all summoned aboard the Ark, not just Noach. We are all called out of Babel and into the Promised Land, not just ‘Abraham. We can all listen to Yahowah and then share His message, not just Moseh. Every child of the Covenant is anointed and royal, not just Dowd. The God who designed the human mouth can cause it to sing so long as those He created use the eyes and ears He gave them to see and hear what He has to say.

The operative word here, and the reason we turned to this pronouncement, is *yarah*. Meaning “the source from which teaching and instruction, guidance and direction flow,” it is the verb from which the title *Towrah* is derived. And in the hifil stem and perfect conjugation, God is telling His chosen representative that He will guide and direct him, teaching him how to become an extension of Himself. We know this because, with the hifil stem, the subject, Yahowah, enables the object, Moseh, to be an extension of Himself, equipping Moseh to become the embodiment of Yahowah’s *Towrah* | Teaching.

While we are on this subject, and for those who may have glossed over the amplification of *Towrah* in a previous passage, let’s review what the *tow*, *towr*, *tuwr*, *towah*¸ *tuwb*, and *towb* prefixes add to *yarah* to turn this revealing verb into the proper title. Replete with the *Strong’s* reference numbers, we learn that *tow* (H8420) speaks of a “signature” included as part of a “written account” which leaves an “enduring mark” regarding the “authorship of a document.” Therefore, this “*yarah* (H3384) – source of instruction and teaching, this place from which direction and guidance flow” is “in writing,” and it is “signed” by the Author, leaving “an enduring mark” on our world.

Tow also “expresses a desire to exempt us from judgment,” which is the Towrah’s purpose. Along these

lines, the related *tuwb* (H8421) speaks of "providing answers which facilitate our restoration and return to" God, "enabling us to respond properly" to His instructions.

Recognizing that the Hebrew characters Theth and Taw were derived from the same letter, we discover that *towb* (H2895) describes something which is "good, pleasing, joyful, beneficial, favorable, healing, and right." Even better, to be *towb* is "to be loved, to become acceptable, and to endure." Yahowah affirms this connection, telling us that His "*Towrah* is *towb*." And this is made possible because both *tahowr* (H2892) and *tohorah* (H2893) speak of that which is "purifying and cleansing."

Especially revealing, *tuwr* (H8446) summarizes the essence of the Towrah by providing "the means to explore, to seek, to find, and to choose" Yahowah. *Tuwr* thereby defines the operative aspect of "*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond."

Spelled the same way in the text, *towr* (H8447) provides "the opportunity to change, to turn around, and to head in a different and more fortuitous direction." A *towr* (H8449) is also a "dove," a metaphor for Yahowah's Set-Apart Spirit. She facilitates this transformation.

Towah (H8429) addresses that which is "amazing, wondrous, and extraordinary." *Towah* (H8427), like *tow* (H8420), is used to designate someone's "mark or sign" as it is presented on a "written record." We find that *towdah* (H8426) means "to celebrate our fellowship and to be thankful for it." Then *towbah* (H2896) conveys the idea of "becoming moral and correct," and thus *tuwb* (H2898), which is "desirable, manifesting that which is beneficial and right."

Another variation of *tuwr*, this one designated by *Strong's* number (H2905), speaks of "arranging stepping-stones to form a straight path," and of "properly positioning

them so as to establish a firm foundation." And as *tuwr* (H2906), it signifies "the mountain which represents God's power, authority, and kingdom." That is indeed a lot to pack into four letters – the two consonants and two vowels – which comprise Towrah.

Bringing all of these insights together, when we observe the Towrah from the perspective provided by the Hebrew lexicons, we discover that we are witnessing Yahowah's: *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, find, and choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers which facilitate our restoration and return, even our response to that which is *towb* – good, pleasing, joyful, beneficial, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing us, *towr* – so that we can change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this *Towrah* – 𐤕𐤅𐤓𐤄. Remembering that Hebrew reads right to left, what we discover is that the first letter was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: 𐤕 – which became the "t" in the English alphabet. It signified the upright pillar used to support a tent, which was a home in its day and, thus, was symbolic of the Tabernacle where God met with His children. Inclusive of the support beam, the original Taw was comprised of the elements of a doorway and is emblematic of Passover, the Doorway to Life.

The name of the character, Taw, is actually a rabbinic corruption of its original designation, *tow*, which conveys its actual meaning within *toworah*: "signature, sign, and a

mark of authority." Even today, when the 𐤕 is rotated forty-five degrees it becomes an x which "marks" the location of a "signature" on a document.

The second letter in Towrah represents a tent peg: 𐤅. It is symbolic of enlarging a home and securing a shelter. As the most repeated letter in the Towrah, this conjunction was used to express the addition of something and to make connections between statements. In this way, the Wah conveys the role the *Ruwach* | Spirit plays in enlarging and securing Yahowah's Covenant Family, enriching and empowering God's children. *Yasha'yah* / Isaiah 54 provides a wonderful affirmation of this, making the same connection between the 𐤅 and the *Ruwach* – 𐤓𐤅𐤇. It is one of many essential titles and names with a 𐤅 at its heart, such as *'elowah* – 𐤀𐤅𐤋𐤄 and Yahowah – 𐤉𐤄𐤅𐤄, for example.

The third letter of Towrah was depicted by a profile schematic of an individual's head 𐤓. Stripped of the preposition "*ba* – in," a Rosh has the honor of being the first letter of the first word of the Towrah, *re'shyth*. It describes "new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community, its firstborn, of being reborn and renewed." Even today, the letter's original name, *Re'sh*, conveys all of these same ideas.

More than this, the 𐤓 represents an observant individual, someone willing to examine, listen, and then think so as to acquire the proper perspective. The Towrah's third letter, therefore, speaks of the new beginnings which are now possible for observant individuals who use their eyes and ears to assess what Yahowah has to teach us. And for those who prioritize God, those who make the right choice and reach the highest possible place and status, they become firstborn children of the first Family.

Also interesting, the 𐤓 is looking to the left toward the next letter in Towrah. In this case that is a Hey 𐤄, the only

letter repeated in Yahowah's name 𐤉𐤄𐤅𐤄. As a general rule, when a Hebrew character faces or moves toward one of the letters found in Yahowah's name the connotations are positive. And when one of the ten directional letters (𐤁 𐤃 𐤇 𐤋 𐤌 𐤍 𐤒 𐤓 𐤕) faces away from a 𐤄, 𐤉, or 𐤅, the implications are negative. *Ruwach* – 𐤓𐤅𐤇, *'elowah* – 𐤉𐤅𐤌𐤁, and even Yahowah – 𐤉𐤄𐤅𐤄 are perfect examples but actually not *Towrah* – 𐤉𐤅𐤓𐤕 – because while the 𐤇 is looking toward the 𐤉, it has its back to the 𐤅. I suspect that this is because our perspective on the Towrah and how we observe it determines how it influences our lives.

The final character in Towrah is the 𐤉. This letter was originally depicted by drawing a person standing up, looking up, reaching up, and pointing to the heavens. As such, it reveals that God wants us up on our feet, our hand in His, so that we can walk with Him as opposed to bowing down, hands clasped in prayer, before Him.

The person who is pointing up and reaching up is paying attention to and attempting to benefit from God above. As a living legacy of this connotation, we find that the Hebrew word *hey* still means "behold, look and see, take notice, and consider what is revealed." For those seeking God, for those reaching up to Him for help, all they need do is reach for His Towrah and grasp what it reveals. Yahowah's "*Towrah* – Teaching, Instruction, Guidance, and Direction," written as 𐤉𐤅𐤓𐤕, thereby conveys each of these linguistic and graphic ideas.

Now that we know the purpose of the Towrah, recognizing that it is based upon the verb, *yarah*, and now that we have come to perceive its nature through the letters which comprise this extraordinary title, let's return to Yahowah's Teaching. In this next statement, we find Moseh rejecting God's offer to resolve his inability to speak fluently. It was the lowest ebb of an otherwise brilliant life.

“So then (*wa*)**, he said** (*‘amar* – he conveyed, pleading (qal imperfect))**, ‘With Your permission** (*by* – recognizing that I’m responding to a superior being’s instructions, politely as I can express this after considering what has just been said, while the guidance is appreciated considering the implications)**, My Lord** (*‘edony* / *‘adony* – My Upright Pillar)**, You choose to send out** (*shalach* – You want to dispatch (qal imperative)) **please** (*na* – begging and pleading) **by hand** (*ba yad*) **You reaching out** (*shalach* – You actually stretched out, continuously send out and away (qal imperfect))**.’”** (*Shemowth* / Names / Exodus 4:13)

I struggled trying to translate this. The words are not difficult, but the way that they were spoken does not make much sense. After flailing away at it, I came to realize that it is incomprehensible expressly because Moseh refused Yah’s help. When we are self-reliant, especially in the company of the most extraordinary communicator in the universe, we tend to say stupid stuff.

The stammering seems to validate Moseh’s self-assessment. And if so, stuttering was a real problem. I appreciate this validation because it affirms that Yahowah has a penchant for engaging with flawed individuals.

Second, an accurate self-assessment, even when that personal evaluation reveals a lack of qualifications and a plethora of inadequacies, tends to make us more reliant. And when we are dependent, we become more effective when working with Yah.

Third, the contrast between this man’s words, after rejecting Yah’s offer to speak through him, and later throughout *Dabarym* / Words when he is Yahowah’s foremost spokesperson, is amazing. It is this same contrast that we find between the religions of man and the relationship God intended.

And fourth, by having someone who spoke poorly reveal the proper pronunciation of His name, Yahowah destroyed the religious excuse to avoid it.

At this point, Moseh knows that he is having a discussion with God. But he does not yet know much about Him. Until just a few minutes ago, he didn't even know Yahowah's name. So, it is entirely possible, albeit not advisable, for him to have said "*'adony* – My Lord" rather than "*'edony* – My Upright One." That said, this was like saying "sir" today. It was a sign of respect, not a name or a title.

The Towrah would not be revealed to Moseh for some time, so there would have been no way of knowing that Yahowah was the Father of the Covenant. Moreover, the erroneous title was consistent with Moseh's impaired speech and poor judgment. What Moseh knew of gods had come from Egypt, where they were contrived, each as impotent as they were imaginary, as fearsome as they were felonious. From the moment Satan inspired the first self-aggrandizing con artist to worship him as divine, religious gods have all been "lords." Had Moseh known better, his response would have been better.

To be fair, there may have been more to this than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, conspiratorial, and military schemes which caused them to oppress and subjugate his people. Just as 'Abraham had gained a new and better perspective by walking away from *Babel* | Babylon | Confounding by Commingling, so had Moseh by walking away from *Mitsraym* | Egypt | Religious Oppression. He did not want to go back.

Yahowah's response is exactly what every religious person ought to expect from Him. They have rejected Yahowah's company, His support, His Word, His people, and His plan. They have rejected Yahowah's offer and

name, and yet they inarticulately plead with Him nonetheless. I cannot imagine how irritating it must all sound, especially when compared to what He is offering.

"Then (*wa* – therefore)**, indeed** (*'ap* – surely because of this, to reveal a contrast in relation to what just transpired)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **was displeased and disappointed, even exasperated** (*charah* – was unhappy, annoyed, and grieved, vexed, deeply concerned, and agitated, even angry and incensed)**, with** (*ba* – at and against) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out)**.**

So (*wa*) **He said** (*'amar* – He stated (qal imperfect – literally with ongoing implications))**, 'What about** (*halo lo'* – why not) **'Aharown** (*'Aharown* – one who brings enlightened freewill regarding an alternative relationship, clearly desiring the home comprised of love and light which empowers; a compound of *'ahal* – to be clear about the home shining brightly, *'ahab* – to love, *'awah* – to desire the sign and mark, *'ow* – to choose and to prefer between contrasting ideas which serve as a marker of an alternative and conflicting relationship, *'own* – vigorous ability through empowerment, and *'owr* – light and enlightenment (i.e., informed freewill))**, your brother** (*'ah 'atah*)**, the** (*ha*) **Lowy** (*Lowy* – one who helps join and unite; inappropriately transliterated Levite; from *lowah* – attending to the process of associating and joining together)**?**

I actually know (*yada'* – because I am genuinely aware of the fact, I am cognizant that quite literally, and I realize that at least temporarily (qal perfect – for a finite time)) **that, indeed** (*ky* – by comparison)**, he** (*huw'*) **speaks incessantly, making words come alive** (*dabar dabar* – he talks about talking and makes things happen by articulating a great many words, he habitually conveys the

most words so he can communicate the ultimate Word (piel infinitive piel imperfect – the object, which is the Word, becomes actionable on an ongoing basis with unfolding implications over time))**.'"** (*Shemowth* / Names / Exodus 4:14)

So much for the notion that "God loves everyone" or even that "God is all-loving." Moseh was the single most qualified individual on the planet relative to the mission God wanted to accomplish. Yah reached out to him and communicated directly to him, offering him what He is offering us – to properly equip, empower, and accompany us, giving us the opportunity to do something meaningful. And yet, Moseh said "no." It made God "*charah* – displeased and disappointed, even exasperated, exceedingly unhappy and annoyed, grieved and vexed, deeply concerned and agitated, as well as angry and incensed." Forgiving, accommodating, and accepting are not among *charah*'s connotations and will not be God's response to man's propensity to reject Him in favor of religion.

Consider the implications. Yahowah produced a dazzling spectacle, introducing Himself by title and by name to Moseh on Mount Horeb. He told him that He wanted his assistance in leading His people away from being abused as slaves. He heard God say that He would teach him, guide him, and walk with him every step of the way. Then Yah proved His divinity through symbols and prophecy. But in spite of this, Moseh said, "No, Lord. Choose someone else." It made God angry, disappointed, and exasperated.

So I ask: how does this differ from Yahowah introducing Himself to us by title and name in His Towrah, with Him asking us to walk away from oppressive human institutions, with Him promising to teach, guide, and accompany us, with Him proving His divinity with prophecy? So, when the religious reject His offer and refer

to Him as "Lord," wouldn't it be entirely reasonable to expect Yahowah to be annoyed and incensed?

While they would grow to have a productive relationship, Yahowah's solution to Moseh's recalcitrance suggests that He was mocking His reluctant liberator – just as He will mock the excuses postured by the Hasidic, Christians, and Muslims. He went from confirming that, as the one who gave humans the capacity to speak, He, Himself, would empower Moseh's capacity to communicate to saying, "Your brother can talk for you."

'Aharown may have been the life of the party, but he was a far cry from God. So, after showing His frustration, exasperated yet undeterred, God came up with a temporary accommodation. He would give Moseh time to grow into the relationship. And that is why the perfect conjunction was used in association with *yada'*, revealing that 'Aharown would be a stopgap measure. As they embarked upon their mission, Moseh would come to know and trust Yah and speak directly for God.

Since there is nothing more important to Yahowah than His Covenant, and since "*'aharown* – enlightened freewill" is the only way to engage in a "*beryth* – family relationship" akin to the Covenant, God chose "*ha 'aharown* – the light of freewill" to showcase the "*yarah* – source of His directions and instructions" through His "*dabar dabar* – many great words." When a Hebrew word is repeated, it amplifies its meaning. So, in this case, *dabar dabar* tells us that 'Aharown was capable of speaking the "ultimate word" – God's Word. But it also shows that Yahowah has a sense of humor, as it, tongue-in-cheek, says that Aharown is known to speak "many words," the "most words," and "big words," suggesting that he was known to have the gift of the gab (or be a blabbermouth).

Consistent with Yahowah's promise to Moseh, God wants us to rely upon His provisions. The tendency to fall

back upon our strengths tends to short-circuit the process, making ‘Aharown particularly vulnerable. He was not Yahowah’s choice, and he would not be effective for these reasons. This should have been a warning shot for those who choose to associate with politicians and preachers whose speeches are inspiring.

Fortunately, Moseh would lose his inhibitions, and he and Yahowah became the most effective team in human history. The *Yatsa’* | Exodus from *Mitsraym* | the Crucibles of Human Oppression into the Promised Land by way of the Towrah would serve as a tangible expression of the Word of God. What was said and done then and there would reverberate throughout time, revealing the actions Yahowah has undergone to facilitate our acceptance of the actionable aspects of His Word – of our acceptance of His Covenant’s Conditions and His Invitations to Meet. There would be many words, but they would all lead to one place – away from the religion and politics of man and to a relationship with Yahowah.

Many lexicons acknowledge, albeit without specificity, that there is a connection between *‘Aharown* – and *‘owr* – , the Hebrew word for “light.” While they are somewhat out of order, the three letters comprising *‘owr* are present in *‘Aharown*.

But the initial letters, *‘ah* / *‘oh* – , are more compelling because they take us directly to *‘ahal* – and *‘ohel* – . *‘Ahal* is “clear and shining light” while *‘ohel* is a “temporary dwelling place, a tent and home, even the tabernacle, to protect a family.” As such, the name suggests that Yahowah’s light would temporarily reside within ‘Aharown to clearly reveal the way home. Also interesting, *‘ahab* is “love,” *‘awah* denotes the “desire for the sign and mark,” and *‘ow* is “to choose, expressing a preference between contrasting ideas and conflicting relationships.” Therefore, ‘Aharown would be a conduit for Yahowah’s love and to expose His signs, so that we

might be able to choose between the contrasting ideas of man and God in recognition that religion is in conflict with the relationship Yahowah is offering.

The 𐤏𐤅𐤍 conclusion of 𐤏𐤅𐤍𐤉𐤄𐤅𐤄 is from *'own*, which speaks of "vigorous and abundant life, of empowerment and growth." It serves to affirm the benefits which are afforded to the Covenant's children on Shabuw'ah, where we are enriched, empowered, and enlightened by the Set-Apart Spirit.

Bringing all of these thoughts together, 'Aharown represents enlightened freewill regarding the alternative, which is to live with God in His home, shining brightly as part of His loving Family.

"'And besides (*wa gam* – moreover)**, look** (*hineh* – behold, if you look up and pay attention you'll notice that presently, right here and right now, at this very place and moment as a concession and condition)**, he** (*huw'*) **is coming forth** (*yatsa'* – is being extended and brought forth, arriving and appearing to serve (qal participle)) **to** (*la* – approaching and drawing near to) **meet you, to greet you, and to call out to you** (*qara'* – to call you out, to welcome you, to encounter you, to invite and summon you to become better acquainted, to speak, reading and reciting for you, and to announce and proclaim the message for you (qal infinitive))**.**

When (*wa*) **he sees you** (*ra'ah* – he first lays his eyes on you and initially looks at you (qal perfect))**,** (*wa*) **he will rejoice** (*samach* – he will be happy, even elated, displaying a joyous attitude, albeit for a limited period of time (qal perfect))**, taking this to heart** (*ba leb huw'* – in his judgment and with regard to his way of thinking)**.'"** (*Shemowth* / Names / Exodus 4:14)

This comment had little to do with 'Aharown, his approach, his attitude, or his thinking. None of that was relevant. Yah wanted Moseh, and everyone else for that

matter, to "*hineh* – pay attention" to the "*yatsa'* – impending arrival and means of withdrawal" of the "*qara'* – invitations to be called out and meet" with God. Yahowah was prepared to "*qara'* – greet" His wayward children, "welcoming" them back home. And through Moseh, He would provide an eyewitness to document these events so that we would all be able to "*qara'* – read and recite" how God liberated His family from the religious and political institutions of man. This is what Yahowah wanted us to "*ra'ah* – see," to "*hineh* – behold," to "*ba leb* – take to heart, understand, and embrace," and thus "*samach* – celebrate."

Qara' may be the most important verb in Yahowah's lexicon. It serves as the basis of *Miqra'*, a title that falls behind only *Beryth* | Family-Oriented Covenant Relationship and *Towrah* | Teaching and Guidance in importance. *Qara'* speaks of Yahowah's Invitation to Meet, of God Calling us Out of the world to be with Him.

The epic events which would soon transpire would leave footprints for us to follow, leading us away from the human institutions of religion, politics, patriotism, and militarism, even the economics and academics which underlie them, so that we are prepared to live with Yahowah in His home. That path was laid out before us nearly 3,500 years ago when Yahowah guided the Children of Yisra'el out of Mitsraym through the first four *Miqra'ey*.

It all began at the doorway of life on *Pesach* | Passover, then crossed the welcoming and forgiving threshold of *Matsah* | UnYeasted Bread, where the stain and stigma of religion and politics were removed. Out of harm's way, and on the next day, the Children of Yisra'el began to camp out with God on *Bikuwrym* as Firstborn Children. They would receive His Towrah Teaching seven sevens thereafter on *Shabuw'ah*, with Yahowah thereby fulfilling His promise to enrich and empower His children.

But beyond this enlightening definition, this is the most important choice we are invited to make in our lives. We have been afforded the opportunity to exercise our freewill on the very plan Yahowah was now etching in history to free His children from human oppression. It would become known as the *Miqra'ey*.

Just as we have been told that the verb "*yarah* – the source from which teaching and instruction, guidance and direction flow" defines the *Towrah*, we have now discovered that the purpose of the *Miqra'ey* is for God to "*qara'* – meet and greet, welcome and encounter," mankind by way of "*qara'* – an invitation and summons to be called out." These are times to "*qara'* – read and recite" the "*dabar dabar* – most important words" of Yahowah, so that we might "*'aharown* – become enlightened and choose" to "*qara'* – become better acquainted with" Him. And that is grounds to "*samach* – rejoice."

"'Then (*wa*)**, you should speak of God to him** (*dabar 'el huw'* – you shall communicate the Word of God unto him (piel perfect – with the piel stem, the object, 'Aharown, is put into a state of action under the influence of the verb, which is to speak, by the subject, who is Moseh, albeit for a limited time based upon the influence of the perfect conjugation))**.**

And (*wa*) **you should place** (*sym* – you shall provide and put (qal perfect))**, accordingly** (*'eth* – therefore)**, these words** (*ha dabarym* – the statements) **in his mouth** (*ba peh huw'*)**.**

And I (*wa 'any*)**, Myself, will be present with** (*hayah 'im* – I will be and exist alongside (qal imperfect – genuinely and continually)) **your mouth** (*peh 'atah* – your physical source of speech) **and in association with** (*wa 'im*) **his mouth** (*peh huw'* – his capacity to communicate)**.**

So (*wa*) **I will be the source of teaching and guidance** (*yarah* – I will provide instruction and direction

to inform and to guide (hifil perfect – with the hifil stem, the subject, Yahowah, causes the object, Moseh and ‘Aharown, to teach in the same manner He instructs)) **for both of you** (*‘eth ‘atah*) **regarding what relationally and beneficially** (*‘asher* – to show the way to the benefits of the relationship) **you should choose to act upon and engage in** (*‘asah* – I would like you and others to do, with them choosing of their own volition to actually act and genuinely engage in accordance with My will (scribed in the qal relational stem which conveys that this message should be interpreted literally, imperfect conjugation, telling us that this work will be ongoing, continuing to unfold throughout time, and jussive mood (as a third-person volition) with the paragogic nun ending (which is an expression of first-person volition))).**’”** (*Shemowth* / Names / Exodus 4:15)

Yahowah had no intention of repeating the conversation He had just endured with His reluctant liberator. It would be up to Moseh to explain God’s plan to his brother, just as it would be up to Moseh to convey Yahowah’s Towrah Guidance to the rest of us.

One of the advantages of never changing is that God does not have to update His message. Once stated, His Guidance prevails for all time. Moreover, just as ‘Aharown would be guided by the same “*yarah* – instructions” that were conveyed to his brother, we are all taught by the same Towrah.

The purpose of the Towrah has been affirmed a second time. It is Yahowah’s “*yarah* – source of direction and guidance,” the place from which “teaching and instruction flow.” It presents His “*qara’* – willingness to welcome us and His desire to meet us,” by “*qara’* – calling us out” of the oppressive world of religion and politics.

Especially important, by using *‘asah*, Yahowah is telling us that His Towrah is “actionable,” that He is

Guiding the way we "engage" in this relationship by Directing our "response" to His Instructions. And just as there is one Towrah, there is only one response to it that will deliver the desired result. And to find it, we need to follow along in Moseh's footsteps.

'Asah was conveyed in the paragogic nun, which is akin to the cohortative in that it serves as an expression of first-person volition. It therefore conveys God's will, telling us how He would like us to respond to His Towrah. It was also spoken using the jussive mood, which expresses third-person volition. And since this is a conversation between Yahowah, who as the speaker is the first person, and Moseh, who as the recipient is the second person, the third person would be the rest of us – all of those who consider God's Teaching instructive.

We have discovered the basis, the meaning, and the purpose of the title *Towrah.* We now know that it serves as Yahowah's "signed and written teaching and instruction, His guidance on how we can become exempt from judgment, His inscribed resource to provide direction which answers our questions on how to find God, and how to be restored and return to Him."

These things known, we encounter the title *Towrah* again in the twelfth chapter of this book of *Shemowth* | Names. This conversation opens with Yahowah providing specific instructions on when and how we are to celebrate the first two of His seven *Miqra'ey* | Invitations to be Called Out and Meet God. These celebrations of our liberation, of life and vindication, are called "Yahowah's Pesach, which is 'Passover,' and Matsah, which is known as 'UnYeasted Bread.'"

The integration of *Pesach* and *Matsah* is the focus of the first half of the twelfth chapter of *Shemowth*, as Yahowah prepares His children for their Exodus from the Crucibles of Human Oppression. And this is because Pesach without Matsah is counterproductive. Passover represents the means to eternal life, which sounds wonderful until you realize that God will not allow any of man's political or religious rubbish to exist in His presence. And eternal life apart from God is spent in She'owl – an inescapable prison akin to a black hole.

The solution to this problem is UnYeasted Bread, where the penalty for our misguided ways, which is separation from God, was endured by Dowd's soul, with him ransoming us on the *Miqra'* of *Matsah*. Serving as the Welcome Mat (or decontamination area, to use a more modern metaphor) of the approach to Heaven, UnYeasted Bread represents the threshold which we must cross to be cleansed before we can enter God's presence.

It is from this perspective that we must ultimately come to view everything which follows: Passover resolves the consequence of religion (which is death), and UnYeasted Bread resolves the penalty of our rebellion (which is separation from God). They enable Firstborn Children, where we are born spiritually into Yahowah's Family.

Therefore, setting the stage for what would transpire during the three most important days in human history – the fulfillment of Passover, UnYeasted Bread, and Firstborn Children in 33 CE (year 4000 Yah), God told His children…

"You should observe (*shamar* – you should keep your focus upon, closely examining and carefully considering) **this word and statement** (*dabar* – this message and communication) **as a clearly communicated prescription of what you should do to live** (*choq* – as an

inscribed thought and engraved recommendation regarding life and being cut into the covenant relationship) **and** (*wa*) **as an eternal and restoring witness** (*'ed*) **to** (*la*) **your children** (*beny*) **forever** (*'owlam*)**."** (*Shemowth* / Names / Exodus 12:24)

Yahowah's eternal witness and restoring testimony, His teaching and guidance, the very Word of God, has a name: Towrah. It is filled with "*choq* – clearly communicated prescriptions of what we should do in life to live and to be cut into the relationship." We, as parents, should share this with our children, now and forevermore.

With His next statement, Yahowah quickly dispenses with the prevalent Christian notion that Passover is a "Jewish" holiday. It is for God's children, His Family, whether they be naturally born *Yahuwdym* or adopted *Gowym*. And while it is for all of God's children, it is not for those who are alienated from Him.

"And (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*'amar* – spoke (qal imperfect)) **to** (*'el* – as God to) **Moseh** (*Mosheh* – One who Draws Out) **and** (*wa*) **'Aharown** (*'Aharown* – one who brings enlightened freewill regarding an alternative relationship, who clearly desires the home comprised of love and light)**, 'This is** (*zo'th* – such is) **the engraved prescription** (*chuqah* – the clearly communicated, accepted, and inscribed meaning and portrayal which cuts those who thoughtfully engage into a share of the relationship) **of Passover** (*ha Pesach* – of the passing over (and thus not being subjected to death); from *pasach* – to pass over into abundant life by continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary)**.**

Not every child of a stranger should partake in it (*kol ben nekar lo' 'akal huw'* – not all sons of a foreigner should eat it or consume it)**.'"** (*Shemowth* / Names / Exodus 12:43)

As we will discover in the next volume of this *Introduction to God*, Dowd composed his magnum opus on the Towrah in *Mizmowr* / Psalm 119. In it, he affirmed that there were four essential concepts integrated into the Towrah which he encouraged us to observe. *Chuqah* | the engraved prescriptions which are clearly communicated and should be accepted to be cut into the relationship was one of them. In this case, the *chuqah* is *Pesach* – the door to life which, when opened, provides access to God, His Home and Family.

However, as God has stated, *Pesach* is not for everyone. For most, it is counterproductive. While men and women have long sought to be saved and to live forever, eternal life can be hellish if experienced in the wrong place. It isn't that God doesn't want mankind to benefit from Passover but, instead, that He doesn't want His creation to be burdened by it. As the Doorway to Life, the souls of those who participate in *Pesach* become immortal. If this occurs estranged from God, if they aren't Towrah-observant, if they don't follow *Pesach* with *Matsah* en route to *Bikuwrym*, and if they do not understand how to capitalize upon what God is offering, then their fate will be to spend an eternity in *She'owl* with *ha Satan*.

The reason most "*ben nekar* – children of foreigners" are excluded is that the majority will follow in their father's footsteps and remain religious, excluding participation in Pesach and the Beryth. It is only when a *nekar* becomes Towrah-observant and accepts the Covenant's conditions that he or she is welcome.

However, God does not care for those who feign a relationship with Him. And He will not tolerate the

presence of false gods. For these reasons, the children of those who are mistaken, who do not understand, who are disingenuous in their intentions, and who worship gods by different names, are prohibited from participating in Passover. And should you think that it is unfair to withhold benefits from the children of misguided and estranged parents, Yahowah knows that the overwhelming preponderance of children adopt their father's religious and political proclivities and would, therefore, be doing themselves a disservice to live forever estranged from Him.

On the positive side, the initial participants who, in addition to the Children of Yisra'el, are expressly invited to benefit from Passover are "*kasaph miqnah* – those who genuinely want to be ransomed," so long as they are engaged and working with Yisra'elites. And yet, males cannot attend Passover until men and boys are circumcised for reasons which are especially relevant.

While most souls simply cease to exist at the conclusion of their mortal lives, there are two destinations available to immortal souls: *Shamaym* and *She'owl*. Admittance into Heaven is granted to Covenant members, the sign of which is circumcision. Therefore, an uncircumcised man apart from the Covenant who becomes immortal remains eternally detached from God – and that means incarceration in *She'owl*.

"'However (*wa*)**, every** (*kol*) **individual** (*'ysh*) **coworker** (*'ebed* – servant or slave, contributor or associate) **who longs** (*kasaph* – who genuinely wants and desires) **to be acquired** (*miqnah* – to be redeemed and become part of the flock)**, when** (*wa*) **you have circumcised him** (*muwl 'eth huw'* – cut off and removed the foreskin of his male genitalia)**, then at that time** (*'az* – thereupon, after this point which serves as a condition and logical expression)**, he may participate in it** (*'akal ba huw'* – he may consume it and be nourished by it (qal imperfect))**.'"** (*Shemowth* / Names / Exodus 12:44)

Therefore, there are two distinct types of individuals in Yahowah's Covenant Family: the Children of Yisra'el who are naturally born into the household of 'Abraham and Sarah and those who are adopted by choice from other ethnicities. The conditions and benefits, however, are the same for both groups. And once included and transformed into spiritual beings, the genetic composition will become irrelevant. We will all be *Yahuwdym* | Beloved of Yah.

The second and third exclusions are forthcoming. In that Yahowah's home is an eternal residence, there will not be any temporary residents. Once we are part of Yahowah's Family, we are His children forever. No one passes through heaven who does not intend to stay. And that is why God must put Covenant applicants through a rigorous and comprehensive screening process. Those who are given access to God must be free of religion, be unpatriotic, nonpolitical, opposed to militaries, and have discarded all vestiges of false gods along with the fanciful notions of conspiracies.

The Covenant's children are all reliant on Yahowah, not man. We have enthusiastically attended Yahowah's Invitations to be Called Out and Meet. We have capitalized upon God's provisions. Those who enter Heaven's door are observant, closely examining and carefully considering the conditions of the Covenant. As parents, we have sought to circumcise our sons, and as men, we, ourselves, are circumcised.

The third exclusion should strike us as particularly meaningful. Yahowah is rejecting paid clergy. Therefore, those who claim to be serving Him, especially those who are paid for their ministry, can kiss heaven goodbye. For a number of reasons, accepting money to broker Yahowah's gift will preclude rabbis, pastors, priests, imams, and monks from Heaven.

"'But (*wa*) **the temporary resident** (*towshab* – the one who is just passing through and does not intend to stay, the foreigner and complete stranger) **and** (*wa*) **the hired worker** (*sakyr* – the paid servant or mercenary) **may not consume it** (*lo' 'akal ba huw'* – cannot participate in it (qal imperfect))**.'"** (*Shemowth* / Names / Exodus 12:45)

Yahowah is a proponent of work, and He, Himself, engages in it. And there is no injunction against getting paid for one's labor – only for cheating, accepting bribes, and such – none of which were mentioned. Therefore, in this context, the "*sakyr* – hired worker" is either what we would refer to as a "migrant farmer" who intends to leave after the harvest, or someone seeking compensation in association with Passover like a paid cleric. But since migrant workers were exceedingly uncommon during a time of ubiquitous slavery, and priests were a shekel a dozen, it's the latter who are being excluded from receiving what they are selling.

The Covenant is a Family. Heaven is a Home. They represent Yahowah's one and only *beyth*. Therefore, those who observe *Pesach*, which serves as the Doorway to Yah's Home, should celebrate with other Family members.

"'In one (*ba 'echad* – within a single, solitary) **home** (*beyth* – house, family, and household)**, it shall be consumed** (*'akal* – it should be eaten (nifal imperfect – the subject, which is the lamb, carries out and receives the action of the verb, which means that the lamb is consumed to provide nourishment with ongoing and unfolding consequences throughout time))**.**

You should not take out (*lo' yatsa' min* – you should not come out or bring out (hifil imperfect)) **of the home and family** (*ha beyth* – of the house and household) **any portion of** (*min*) **the flesh** (*basar* – the body whether it be animal or human or the proclamation of the message or news) **outside** (*chuwts* – out in public, out in the open, on

a road, or in the countryside, to an expansive place, expounding upon it)**.**

And the bones (*wa ‘etsem* – the essential nature and very substance of the being) **you shall not break** (*lo’ shabar ba huw’* – you should not fracture or interpret as separated (qal imperfect))**.’”** (*Shemowth* / Names / Exodus 12:46)

Yahowah owns the universe, and yet He has only one home. Yahowah is creative, and yet He has only one plan. If you are among the one in a million who is permitted inside do not toss the Lamb who made it possible outside.

One thousand five hundred years after the Exodus, the Romans developed the practice of breaking their victims’ legs. Unable to push up and relieve the stress on the arms, those they were humiliating and torturing would quickly suffocate during their crucifixion. Such would not be the case with Dowd. As is the case with the Pesach ‘ayil, he would bleed to death. And that is the reason behind the final statement.

Further, Dowd’s soul would be crushed on *Matsah*, but his body would not be broken on *Pesach*. This serves to resolve the Christian confusion over “Jesus’ body being broken for the remission of sin.”

Through Yisra’el, Yahowah conveyed His name, nature, Towrah, Covenant, and Invitations to the world. They were the only witnesses to these things and serve as an example of what God will do for those who accept Him as well as the consequence of rejecting His offer.

“‘The entire (*kol* – all of the) **community of witnesses** (*‘edah* – gathering assembled to provide testimony to memorialize the agreement as assurance that it would be remembered) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will choose to act accordingly regarding this** (*‘asah ‘eth huw’* – will

of their own freewill engage likewise, doing this (qal imperfect jussive))**.'"** (*Shemowth* / Names / Exodus 12:47)

While the Towrah is not comprised of laws to be obeyed, it is filled with guidance which is beneficial only when followed. To attend Passover, we must answer Yahowah's Invitation. To engage in the Covenant, we must accept its instructive conditions.

Dealing a fatal blow to Paul's mercurial musings, Yahowah, who just so happens to be the Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, and the One who conceived Passover, and saw that it was fulfilled, said…

"'Indeed, if and when (*wa ky* – so then on the condition and as a marker of emphasis while designating a reliable exception) **a person from a different ethnicity** (*ger* – an individual from a different geographical location) **in association with you** (*'eth 'atah*) **as a guest** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal imperfect)) **engages in** (*'asah* – acts upon and participates in (qal perfect)) ***Pesach* | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la* – according to) **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)**, then to draw near, his every** (*la huw' kol*) **remembrance** (*zakar* – memory and public proclamations regarding what is true, or men and boys for the sake of remembering) **must be circumcised, choosing to bring prior associations to an end** (*muwl* – must be cut off and removed, taking action

with an oath to cease and desist, choosing of his own freewill to turn around and go the opposite way (nifal imperative – with the nifal stem the subject carries out and receives the benefit of the verb's action, which is to cut something away to achieve separation while the imperative mood expresses a first-person command, intention, or exhortation and serves as a second-person expression of volition))**.**

And then at that time (*wa 'az* – thereupon as a logical result and temporal expression)**, he may approach, draw near** (*qarab* – he may step up, come forward, and be present (qal imperfect))**, and participate in it** (*wa la 'asah huw'* – act upon it and engage in it)**.**

And so, he shall exist (*wa hayah* – then he shall be (qal perfect)) **similar to** (*ka* – comparable to or the same as, like, consistent with, or in the same manner as) **a native-born person** (*'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **of the Land** (*ha 'erets* – of the realm)**.**

But (*wa*) **all of those who** (*kol* – all and everyone who) **are uncircumcised** (*'arel* – remain stubborn, unacceptable, and unharvestable) **shall not eat it** (*lo' 'akal ba huw'* – shall not ever consume it, be nourished by it, or derive life from it (qal imperfect))**.'"** (*Shemowth* / Names / Exodus 12:48)

Circumcision is one of the five conditions of the Covenant and Passover was conceived to make the Covenant's children immortal. Therefore, since those who have not been circumcised cannot be part of the *Beryth*, *Pesach* does not apply to them. The uncircumcised are excluded from the Covenant and thus precluded from Passover. It isn't complicated.

No Passover, no eternal life. No eternal life, no participation in the Covenant. No participation in the

Covenant, no salvation. No salvation, no entry into heaven. No entry into heaven, no drawing near or approaching God.

Recognizing that the words support this rendering, I wanted to draw your attention to how it blends the actual and metaphorical implications of circumcision together with Yahowah's intent: **"then to draw near, his every** (*la huw' kol*) **remembrance and public proclamation of what is true** (*zakar*) **must be circumcised by choosing to bring prior associations to an end** (*muwl*)**."**

This is the first time in a decade of study that we've encountered the imperative mood when it can be interpreted as more than an expression of second-person volition. The subject of the verb *muwl* is everything the guest has held dear and is third person, and yet God is addressing you and me. Therefore, He is stating that we must be circumcised while choosing to curtail our prior affiliations if we want to participate in Passover.

Adult circumcision, like the Covenant, is a choice. If an individual does not want to participate in the Covenant, they do not need to be circumcised. Even though the fifth and final condition of the Covenant asks parents to circumcise their sons on the eighth day, *zakar*, unlike *ben*, does not mean "son." Also be mindful, should you be an uncircumcised man, there is no indication as to how much of the foreskin needs to be cut or who should do the cutting if our parents failed us in this regard.

Since the primary meaning of *zakar* is "remembrance," the most reasonable translation serves to affirm the initial condition of the Covenant which is to disassociate from religion and politics, societal customs and familial traditions, prior to meeting Yahowah or engaging in a relationship with Him. We are beginning a new life, becoming part of a new family, and entering a new place, so it is only right that we leave the hindrances

behind. This choice is simple: religion or relationship, man or God.

I am not native to Yisra'el, as I am not a descendant of Ya'aqob. But it does not matter because Yahowah made it possible for others like me to be grafted into His family tree and to be rooted in His Land. We avail ourselves of this opportunity by participating in Passover and Matsah. They serve as the doorway through which we approach God's presence and His means of perfecting us. As such, this is one of the most inclusive and reassuring passages in the Towrah.

While we will delve more deeply into Yahowah's instructions regarding circumcision during our comprehensive review of His *Beryth* | Covenant in *Yada Yahowah* and *Observations*, suffice it to say for now that, while circumcision does not in itself save anyone, for a man, there is no access to salvation without it. And that is because circumcision is the sign of the Covenant, and only the Covenant's children survive. No circumcision – no Covenant, no Covenant – no salvation. This is because the lone path to our redemption and adoption into God's Home begins with the Doorway to Life labeled Passover and it crosses over the Threshold of Redemption entitled UnYeasted Bread. A man cannot pass through or over either without first being circumcised.

If you are a Christian, and if you have believed Paul's letters to have been inspired, consider this a dire warning. Disassociate from his religion and discard this false prophet's testimony. There is no mistaking the fact that Paul's animosity toward Yahowah, His Covenant and His Towrah, was fueled by his hatred of circumcision.

This then brings us to the reason we decided to explore this conversation. Yahowah unambiguously affirmed…

"'One (*'echad* – a single, solitary, and explicit) **Towrah** (*Towrah* – Source of Teaching, Guidance,

Instruction, and Direction; from *yarah* – to provide an outpouring of educational instructions and directional guidance) **shall actually and always exist** (*hayah* – was, is and always shall be (qal imperfect)) **on behalf of** (*la* – to enable the approach of and concerning) **the native born person** (*ha 'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **and** (*wa*) **for** (*la* – concerning the drawing near of) **the individual from a different ethnicity** (*ger* – the person from a different geographical location) **who as a guest considers the implications while gathering together and dwelling** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal participle – a genuine characterization of the individual as a verbal adjective)) **within your midst** (*ba tawek 'atem* – with and among you)**.'"** (*Shemowth* / Names / Exodus 12:49)

When God speaks, there are consequences of His words we ought not miss. He did not say, "This Torah is for Jews only." He said that there was and would only be "one Towrah" and that it "was for every ethnicity."

In light of this declaration, there is no room for a New Testament, a Talmud, or a religion. And with these words, the absurd notion of an "Oral Torah" is entombed.

It is interesting that "*'echad* – only one" and "*'achad* – to go one way or the other" are indistinguishable in the Hebrew text. Our conclusions regarding Yahowah's Towrah, therefore, serve as the fulcrum upon which our souls rise up to God or vanish in the dust of the earth. That makes this a good idea…

"And (*wa*) **all** (*kol*) **of the children** (*beny*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **acted upon and did** (*'asah* – celebrated, actively engaged, and profited) **for the benefit of the relationship** (*'asher*)

as (*ka*) **Yahowah** (*YaHoWaH*) **had instructed** (*tsawah* – directed and ordained)**; Moseh** (*Mosheh* – one who draws us out) **and** (*wa*) **'Aharown** (*'Aharown* – enlightened freewill) **likewise did the same** (*ka 'asah* – celebrated, engaged, and profited similarly)**."** (*Shemowth* / Names / Exodus 12:50)

The twelfth chapter of *Shemowth* / Names concludes with…

"And then (*wa*)**, it happened** (*hayah* – it occurred, came to be, and took place) **in** (*ba*) **this** (*zeh* – specific) **essential and substantive** (*'etsem* – speaking of a skeleton which provides the framework for life and our backbone) **day** (*yowm*)**: Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **came to bring out** (*yatsa'* – He descended to serve, extending Himself to lead out and bring forth, to free and deliver) **the Children of Yisra'el** (*beny yisra'el* – the family members who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God)**."** (*Shemowth* / Names / Exodus 12:51)

The timing of things is as important to Yahowah as is the substance. One day isn't just as good as another. Nothing is chaotic, random, or the result of happenstance. God has a plan for His Family, and He came to bring it to fruition on His schedule.

Rest assured, there is a lot more to be known and said about *Pesach* | Passover. Therefore, in the *Miqra'ey* | Invitations volume of *Yada Yahowah*, you will find two chapters where the prelude to Passover and reasons for it are followed by three more devoted expressly to Pesach. Thereafter, three additional chapters share the insights we have gleaned from what Yahowah has revealed regarding *Matsah* | UnYeasted Bread.

Every good teacher knows that our memory is aided by repetition. And that is why Yahowah's most essential *Towrah* | Guidance, and there is none more vital than *Chag Matsah*, is consistently reinforced through a variety of predictions, promises, dress rehearsals, instructions, historical enactments, explanations, and fulfillments. Here is one of many such examples…

"The religious and political oppressors (*wa Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution) **were intensely resolute** (*chazaq* – were strong-willed and firm, some helpful and others harsh) **with the people** (*'al ha 'am*)**, hurriedly** (*mahar* – anxiously and quickly, impulsively and impetuously, formally but fearfully) **sending them** (*la shalach hem* – dispatching them) **out of the region** (*min ha 'erets*)**. For they said** (*ky 'amar*)**, 'We will all die** (*kol 'anachnuw muwth*)**!'** (*Shemowth* 12:33)

So (*wa*)**, the people** (*ha 'am*) **brought along** (*nasa'*) **their dough** (*'eth batseq huw'* – their grain mixed with water) **before it was yeasted and there was a return of the grievous sorrow of cruel oppression** (*terem chamesh* – in advance of the embittered fungus conceiving the culture of ruthless persecution) **– having their kneading bowls** (*mish'ereth hem* – their breadboards; from *sha'ar* – to remain behind) **bound up** (*tsarar* – wrapped up and confined reminiscent of being bound in dire straits) **in** (*ba*) **their garments** (*simlah hem* – their clothing; from *semel* – resembling idolatrous worship) **and upon** (*'al*) **their shoulders** (*shakem hem* – backs; from *shakam* – to rise and get an early start on the day)**."** (*Shemowth* / Names / Exodus 12:34)

The specter of death will cause most to panic, which is what occurred in Mitsraym. The people were afraid that they would all be killed by the God who was committed to

freeing His children. There was nothing in heaven or on earth that would stop Him from obtaining their liberty.

Yahowah has confirmed what we have come to recognize. By using *terem chamesh*, we know that "before the bread was yeasted" was indicative of acting "before there was a return of the grievous sorrow and cruel oppression as a result of the embittered fungus permeating the culture of ruthless religion." *Chamesh* drives to the heart of the issue God has been articulating.

Yahowah has nothing against yeast, *per se*. His issue is with what *chamesh* represents through its other connotations: "ruthless tyranny and subjugation, cruel behavior which embitters, leading to callous repression, merciless conditions, horrific suffering, and sorrow." Cynical and disillusioned people become defiant and harbor animosity against God which in turn leads to cognitive dissonance and emotional anguish. When covetous people enter the realm of politics and religion, they tend to become tyrants who prosper by lording over others. This is what Mitsraym represents, which is why leaving the land of political persecution and religious corruption became analogous with the purpose of UnYeasted Bread.

Similarly revealing, the same three Hebrew consonants can be vocalized *chamash*, which means "to devise an unjust plot or plan which leads to the mistreatment of others, plundering them, destroying their land and possessions, while terrorizing and killing them without any hint of morality." Mitsraym, indeed.

The roots of the remaining words paint a vivid portrait of what was occurring. Their *mish'ereth* | breadboards symbolized not wanting to be *sha'ar* | left behind in the realm *simlah* | clothed in *semel* | idolatrous religious worship. Having *shakem* | shouldered the burden of being

enslaved, they would *shakam* | arise and get an early start on the day.

While they were free and no longer remained *tsarar* | confined and besieged, by incorporating this word so cleverly into the text, Yahowah was making an ominous and yet reassuring prediction. As the Time of *Ya'aqob's Tsarar* | Israel's Troubles approaches, rest assured that there will be another *Yatsa'* | Exodus.

It was inadequate on its own merit following 82 years of enslavement, but nonetheless, Yahowah gave the captors the opportunity to make reparations…

"When (*wa*) **the Children** (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **had engaged** (*'asah* – had acted at that time and actually done, expending the energy and effort to profit (qal perfect)) **in a manner consistent with** (*ka*) **Moseh's** (*Mosheh's* – the One who Draws Out) **message** (*dabar*)**, they asked** (*wa sha'al*) **the religious despots and political tyrants** (*Mitsraym*) **for** (*min*) **implements and cooking vessels** (*kaly*)**, silver** (*keseph*) **objects** (*kaly*) **and gold** (*wa zahab*)**, in addition to clothing** (*wa simlah*)**."** (*Shemowth* / Names / Exodus 12:35)

When we engage in a manner consistent with His *Towrah's* | Guidance, Yahowah will free us from the sting and stain of political persecution and religious oppression. Such is the purpose of Chag Matsah. Beyond being liberated from the wiles of man, we are also enriched by God – given everything we need and desire to live a fulfilling life. These objects were but a token of the riches we will receive. The Children of the Covenant will be showered with the most wonderful inheritance in the universe as we are adopted into Yah's Family.

"Yahowah (*YaHoWaH*) **bestowed and granted** (*nathan*) **for the family** (*ha 'am*) **a sense of empathy resulting in a favorable and compassionate disposition**

(*'eth chen*) **in the sight** (*ba 'ayin* – in the eyes and perceptions) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the place of coercive cruelty and slavery) **such that they let them have what they requested** (*wa sha'al hem*)**.**

Thereby (*wa*)**, the political and religious oppressors** (*Mitsraym*) **were spared further anguish** (*natsal*)**."** (*Shemowth* / Names / Exodus 12:36)

The *Natsal* | Opportunity for Deliverance, now known as the *Yatsa'* | Exodus, is a *nathan* | gift granted and bestowed by God. It is born out of His sense of *chen* | empathy and mercy for His *'am* | family.

Had the Children of Yisra'el continued to act upon the *dabar* | message of Moseh by *shamar wa shama'* | observing and listening to the *Towrah* | Teaching of Yahowah, this is the reception they would have enjoyed throughout history. From this moment to the present day, there would have been no wandering around in the wilderness, no inhospitable reception in the Promised Land, no Philistines or Fakestinians, no Assyrian or Babylonian captivity, no Greek or Roman invasions, and resulting subjugation, no Diaspora or Holocaust, no anti-Semitic Christian conspiracies or Islamic terrorism. Moreover, had the Children of Yisra'el engaged in harmony with the *Towrah's* | Guidance, the nations which have suffered for having tormented God's People would have been spared that fate.

"The Children (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **set out** (*nasa'* – picked up and departed) **from** (*min*) **Ramses** (*Ra'ameses* – Ra is the one who bore him, or the son of the sun) **to Sukowth** (*Sukowth* – Temporary Dwelling or Encampment; from *sukah* and *sakak* – to shelter and protect, to pitch a tent and camp out, and to cover) **with**

approximately (*ka*) **six hundred thousand** (*shesh me'ah 'eleph*) **able individuals** (*ha geber* – capable and strong people [while *geber* is masculine it is used to describe adult humans who have the strength to prevail and is not limited to males) **on foot** (*ragly*) **besides** (*la bad min*) **little children** (*tap* – infant boys and girls who take quick little steps)**."** (*Shemowth* / Names / Exodus 12:37)

Sukowth is the plural of *Sukah*, which serves as the name of Yahowah's seventh and final *Miqra'* – the festival which celebrates mankind camping out with God in the Promised Land. This tells us that the pathway to paradise which begins with Passover and UnYeasted Bread leads to *Sukah* | Shelters Just as 'Abraham was called out of the political and religious milieu of Babylon before he could walk with God to the Promised Land, the Yisra'elites were led out of an equally corrupt realm in which the sun and stars had been considered gods before they were allowed to camp out with Yahowah.

As an interesting aside, since *geber* can mean "men" in addition to "adept adult individuals," the passage is often rendered as "six hundred thousand men in addition to women and children." However, *geber* is a measure of aptitude, not gender. It was used to say that there were approximately 600,000 able individuals with a fighting chance to succeed in this journey.

Moreover, *tap* means "infants," not "women and children." It comes from a root which speaks of quick little steps and of those more likely to trip as a result. Accordingly, it would be wrong to conclude that there were six hundred thousand men, even more women, and twice that many children.

And while the scars left by hundreds of thousands of refugees walking across the arid landscape of the Sinai Peninsula are still visible from space, there may be more to the number six than simply an assessment of the

population. “Six” is the number of man, and it represents the unique animal conceived with a conscience on the sixth creative day. And from God’s perspective, these were the most important people on the planet. He would validate His formula of six plus one, of man with God equating to a better life through them.

Until recently, it was considered implausible that there were six hundred thousand Yisra’elite slaves in Egypt, but now the evidence is ubiquitous and irrefutable. Digs in the Upper Nile region, especially the gravesites unearthed in Avaris, demonstrate that hundreds of thousands of Hebrews were enslaved in this region.

Satellite photos of the Sinai not only reveal evidence of an ancient migration, but the footsteps also lead to the beach at Nuweiba on the western shore of the Gulf of Aqaba. It is the only place of sufficient size to accommodate this multitude prior to the crossing. Not only is the mountainous route which leads to this area consistent with the Towrah’s depiction, but there is also an elevated pathway closer to the surface of the Gulf of Aqaba at this location. It is also replete with remnants of Egyptian chariot wheels encrusted in coral beneath the waves. This gradual grade across the northeastern arm of the Red Sea is suitable for a massive population to cross into Arabia. Moreover, large stone columns (approximately 15 feet tall and 4 feet in diameter based on the pictures) were erected on the Eastern and Western shores in this location by Solomon, thanking Yahowah for the role He played in freeing His people.

“They baked (*wa ‘aphah*) **the dough** (*‘eth ha batseq*) **which** (*‘asher*) **they had brought out** (*yatsa’*) **of** (*min*) **the Crucibles of Oppression** (*Mitsraym*) **as flat loaves** (*‘ugah*) **of unyeasted bread** (*matsah* – without the fungus of yeast, thereby uncontentious, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **because** (*ky*) **there was no yeast added** (*lo’ chamets* –

their loaves were not embittered or oppressed, they were not wrongly treated) **as** (*ky*) **they had been expelled** (*garish*) **from** (*min*) ***Mitsraym* | Political and Religious Persecution** (*Mitsraym*)**, and they would not have prevailed** (*lo' yakol*) **if they had delayed, having vacillated and dithered** (*la mahah*)**. Moreover** (*wa gam*)**, they had not done anything to prepare** (*lo' 'asah*) **food or provisions** (*tseydah*) **for themselves** (*la hem*)**."** (*Shemowth* 12:39)

"And then (*wa*)**, it came to pass** (*hayah*)**, at** (*min*) **the completion** (*qets* – the finish, limit, duration, and end) **of thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*)**, in** (*ba* – during) **this one very substantial, essential, and foundational** (*'etsem ha yowm ha zeh*)**, day** (*yowm*)**, it came to be** (*hayah*) **that everyone** (*kol*) **who was part of the vast assemblage of individuals following their leader** (*tsaba'*)**, Yahowah** (*YaHoWaH*)**, came out and were withdrawn** (*yatsa'*) **from** (*min*) **the realm** (*'erets*) **of religious and political persecution and tyranny** (*Mitsraym*)**."** (*Shemowth* / Names / Exodus 12:41)

Over the course of 430 years, there are 157,058 days, and yet there was only one which could be considered "*'etsem* – essential." What does this tell us about Yahowah's sense of punctuality, of His reliability, and of His adherence to a predetermined schedule? If He fulfilled His plan on this day, shouldn't we expect that He will do the same upon His return? Why then is it so difficult for the preponderance of people to ascertain that this will occur on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah?

This is the second time Yahowah has used *'etsem* in association with the *Miqra'* of *Matsah*. As we discovered in our review of *Shemowth* / Exodus 12:17, *'etsem* denotes the "essential nature of a living organism, its skeleton and the foundation of life and limb." It also conveys the idea of

"becoming vast and powerful." Our ability to stand with God and endure forever with Him is predicated upon our response to what He did for us on this day. *'Etsem* lies at the heart of how we were constructed as well as how God facilitated our ability to stand with and relate to Him.

These passages confirm that even over the course of four centuries, Yahowah's sense of timing was directed toward a singular moment – the most essential and substantial day in human history. No, not this day, the 15th of 'Abyb 1448 BCE, but this same day in 33 CE when *Chag Matsah* was fulfilled. The *Miqra'* would provide the framework from which the redemption of mankind would be fleshed out.

Yes, Passover is vitally important. It is where those who rely upon Yahowah to open the door to life become immortal. But that alone is not sufficient. Our rebellious nature needs to be purged, and the penalty we have earned for our crimes against God and our fellow man needs to be paid. That is the purpose of UnYeasted Bread. Our souls, scrubbed and cleansed of Mitsraym are removed from the crucible of *She'owl* | Hell – from eternal separation from God. We are ransomed on this day because, on it, Dowd's soul endured She'owl to redeem His Covenant children. He became our provision. He paid our penalty. He removed the culture of religious and cultural fungus so that we would be free to answer His summons and serve – to walk with Him and stand with Him.

What follows is fascinating. Yahowah uses "night" rather than "day" to describe the ordeal that is foreshadowed by the Invitation to be Called Out and Meet of UnYeasted Bread. This is because Dowd's suffering on our behalf intensified at sunset, at the dawn of the Shabat of Matsah, as his soul entered She'owl. It would be the longest of nights – the time Dowd's soul descended into the lightless realm of a crucible akin to a black hole in our stead to save us from having to go there ourselves.

God seems to be predicting that He, Himself, will be vigilant, saving us, during the evening of UnYeasted Bread. And because we are the beneficiaries, to capitalize, we need to acknowledge what He has done in the darkness so that we might bask in His light.

"It is (*huw'*) **a night** (*layl* – a time of darkness and shadow devoid of light; from *luwl* – to fold back) **to be alert while holding an evening vigil** (*shimrym* – for an evening watch to be on guard through the darkness with the expectation of salvation; from *shamar* – to be observant, closely examining and carefully considering that which protects and saves lives) **to approach** (*la* – to draw near) **Yahowah** (*Yahowah* – a transliteration of 𐤉𐤄𐤅𐤄, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **and for them to come out** (*la yatsa' hem* – to go out with them, bringing them out (hifil – within the confines of the relationship, God is facilitating their departure and, in the process, making them more like Him, infinitive – intensifies the action as a verbal noun, and construct – making this act possessive of them)) **from the land** (*min 'erets*) **of *Mitsraym* | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; 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 and shut up in the likes of a concentration camp by those showing great hostility)**.**

It is the night (*huw' la layl ha zeh* – this is the period away from the light) **to be vigilant, closely examining and carefully considering** (*shimrym* – to be resolutely focused and observant, an evening to watch and be on guard through the darkness with the expectation of salvation; from *shamar* – to be observant, contemplating that which protects and saves lives) **the means to approach** (*la* –

drawing near, being concerned about, and regarding moving toward) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for** (*la* – on behalf of) **all** (*kol*) **the children** (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **throughout their generations** (*la dowr hem* – regarding their offspring, for their households, within their dwelling places, and for all time)**."** (*Shemowth* / Names / Exodus 12:42)

It is what transpired during the darkness of the Miqra' of Matsah that we are being encouraged to observe, closely examining and carefully considering, what Yahowah did for us this night so that we can approach Him at first light the following day.

This remarkably insightful statement further reveals that there are two essential aspects of Chag Matsah, which is why it is comprised of two Miqra'ey. During the day, Yahowah had also "*la yatsa' hem* – made it possible for His People to leave" man's "*mitsraym* – oppressive political and religious influence."

Once God removes His chosen from the ongoing stigma and stain of the culture of man, then He perfects our souls by eliminating the darkness associated with the human approach. This is why He is asking us to be vigilant this night, alert and observant, so that we are ready to approach Him when it is over.

To this end, *yatsa'*, God's preferred terminology for the "Exodus," was written in the infinitive as an intensified and actionable noun. More telling still, it was scribed using the hifil stem, revealing that it is Yahowah who enables our departure through our relationship with Him.

As this name implies, Mitsraym was a crucible of religious and political persecution and economic and

military subjugation. It was like every other civilization where the only person who was free to do as he pleased was the dictator, whether the tyrant was called pharaoh, king, khan, czar, caesar, general, or lord. The requisite caste systems assured that everyone else would be controlled, manipulated, deceived, and used by the potentate who claimed his god had bequeathed him such rights. And to assure compliance, unrelenting toil and torture were the lot of ordinary individuals. Moreover, the tyrant was afforded the right to torment his detractors through his affinity with the religious establishment because the priests were psychopaths, ever ready and always willing to afflict the noncompliant.

Mitsraym was the state of affairs for every civilization throughout the world. They were all characterized by the most ruthless individual rising to power, then claiming his god's authority through the integration of government and religion. The imposition of a repressive caste system followed, with *mitsraym* becoming the way of man. This abuse of power prevailed in Imperial Rome and under Roman Catholicism with the imposition of feudalism. It exists today in India and communist China.

It is God's desire to free us from mankind's religious and political, economic and military, conspiratorial and cultural schemes. He did so on the 15th of 'Abyb in 1447 BCE and again on the 15th day of 'Abyb in 33 CE. His offer is valid today – especially as we approach the Time of Ya'aqob's Troubles and His Yowm Kipurym return. What you and I do with this realization determines the fate of our souls.

The night of UnYeasted Bread has been presented as a called out and special Shabat, the 15th of 'Abyb each year. During this day and night, Dowd's soul went to the place of separation and darkness to remove the culture of yeast from our souls so that we could live forever with Yahowah. It was the darkest and yet brightest time in all creation.

Bringing this all together for us…

"Then, Moseh said (*wa Mosheh 'amar*) **to the people** (*'el ha 'am* – to the family and kin)**, 'Remember** (*zakar* – be mindful of and never forget, memorialize and consistently mention) **this specific day** (*'eth ha yowm ha zeh*) **which, to reveal the way to get the most enjoyment out of life** (*'asher* – which to show the way to receive the benefits of the relationship)**, you were brought out** (*yatsa'* – you were withdrawn, emancipated) **from** (*min* – out of) **the realm of** (*'erets* – the land and nation of [included in the Dead Sea Scrolls but omitted from the Masoretic Text]) **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility)**, away from** (*min*) **the house** (*beyth* – home and lineage) **of slavery** (*'ebed* – of bondage, of being owned, controlled, and compelled)**.**

For indeed (*ky* – rather, emphasizing through contrast)**, with** (*ba* – in) **a strong and forceful** (*chozeq* – overpowering and uncompromising; from *chazaq* – strengthening and empowering, courageous and prevailing, resolute and firm) **hand** (*yad* – influence and control)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **descended to serve you, bringing you out and withdrawing you** (*yatsa' 'eth 'atem* – extended Himself to remove you, leading you out and delivering you (hifil perfect)) **from this** (*min zeh*)**.**

Therefore, do not continue to consume (*wa lo' 'akal* – do not make a habit of eating or partaking in (nifal imperfect – the subject, you, are affected by whatever you

consistently eat)) **yeast** (*chamets* – the fungus which puffs up bread with hot air (carbon dioxide), ferments, and grieves, produces alcohol in beer and wine) (*Shemowth* 13:3) **this day** (*ha yowm*) **in the month** (*ba chodesh* – in this time of renewal) **of 'Abyb** (*ha 'Abyb* – when newly formed and ripening barley is growing and green) **when you** (*'atem*) **were brought out** (*yatsa'* – were withdrawn and removed)**.'"** (*Shemowth* / Names / Exodus 13:4)

It is so obvious, and so vital to our redemption, that I am amazed that no one else has perceived or acknowledged the connection between Yahowah removing us from religious and political corruption and God asking us to memorialize the occasion by removing yeast from our diet. It means that the fungus we are foregoing is the very religion and politics which enslaved the people. This is not only what Yahowah is saving us from, but also what He is asking us to remove from our lives.

Therefore, *Pesach* | Passover opens the doorway to eternal life, making the children of the Covenant immortal. *Matsah* | UnYeasted Bread perfects us by removing the corruptive nature of religion and politics from our souls. This results in *Bikuwrym* | Firstborn Children whereupon the Covenant Family is reborn spiritually in anticipation of *Shabuw'ah* | the Promise of Seven, when we are empowered and enriched by God.

Selah | please pause now and contemplate the enormity of this realization and its influence on our lives here and now and then forevermore. Then consider how much has been lost as a result of the failure to perceive the obvious and capitalize upon it.

Rabbis have fundamentally altered the nature of Pesach and Matsah because God's reality is counter to their religion. In so doing, they have deliberately deprived 100 generations of Jews of their salvation, desecrating the

means to life and foreclosing redemption. It is an offense for which a hellish recompense is certain.

Rabbis have gone so far as to systematically denounce the fulfillment of the Miqra'ey and deny that Dowd served as the Passover Lamb. In their Talmud, they have renamed the Zarowa', "Yeshu," an acronym which they claim means: "May His Name Be Blotted Out." They refer to the Lamb of God as "one of the worst people who ever lived who is stuck in hell forever." Then these same rabbis jumped headfirst into the pit of depravity by removing all but an inedible bone from their Passover Seder. Their plate would be modeled after Cain's unacceptable offering, thereby making a mockery of the Miqra' while ending the possibility of eternal life.

Then, rather than following Yahowah's lead, and memorializing Matsah above all else, celebrating its role in perfecting our souls through the removal of religion, Rabbinic Judaism has reduced the *'etsem Qodesh Miqra'* of *Chag Matsah* to nothing more than an ingredient. They remove yeast from their homes but are absolutely clueless as to why this should be done. And even then, they do so in conjunction with their religion as opposed to in opposition to religion. As a result, every Jew who has followed the rabbinical example remains mired in the corruption from which God has sought to withdraw us.

Depending upon your ethnicity and prior history, you may be wondering which is worse. Is Judaism more at fault for negating the purpose of the Passover Lamb while perverting Yahowah's intent to the point their redemption is squandered? Or is Christianity worse for having renamed Dowd "Jesus," affording him Dowd's titles, and then completely ignoring his Passover sacrifice? Judaism has all but eliminated the 'ayil from Pesach, while condemning the Passover Lamb. Christianity rejects any association with the Miqra' and has turned the lamb into a god. In Judaism, *matsah* is an ingredient rather than a Miqra'. But

with Christianity, they don't even know what *matsah* means.

Since the consequence for those foisting these lies is *She'owl* | Hell, it is baffling that both religions are deceiving and damning their constituents – and doing so belligerently. The answers Yahowah provided were in writing, in His Towrah, clearly stated, and obvious.

"'Tell (*wa nagad* – conspicuously and in a straightforward manner inform) **your children** (*la ben 'atah* – your sons) **about this day** (*ba ha yowm ha huw'*)**, saying** (*la 'amar*)**, "For the sake of the participants who benefit from this occasion** (*ba 'abuwr zeh* – because of this)**, Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **engaged to do this for me** (*'asah la 'any* – performed this service for me to approach, working on my behalf)**, when** (*ba* – and because) **I** (*'any*) **came out and was removed** (*yatsa'* – I was withdrawn) **from** (*min* – out of) **the coercive nature of religion and politics** (*Mitsraym* – from being subjected to governmental, military and economic control, from having my freedoms curtailed and then being further restricted during a time of testing and tribulation)**."""** (*Shemowth* / Names / Exodus 13:8)

Once we understand that *mitsraym* represents the caustic and controlling influences in our world, we are in a position to keep our children safe. Yahowah engaged to do this for me and for you. He has removed the *mitsraym* from every child of the Covenant.

While the opportunity to be adopted into the Covenant Family is available to everyone, societal imprinting is so pervasive, very few are aware of God's offer. Acceptance is predicated upon coming to know Yahowah and understanding what He is offering and expecting in return. Then we must choose to rely exclusively on Him and upon

His Way. No changes, corruptions, concealments, or counterfeits will qualify.

Speaking of the benefits of Chag Matsah, God revealed…

"'And it shall exist (*wa hayah*) **on your behalf** (*la 'atah*) **as** (*la*) **an awe-inspiring sign** (*'owth* – a symbol designed to communicate an essential truth) **to influence your actions** (*'al yad 'atah* – overriding your ability to make a difference)**.**

And (*wa*) **it represents a reminder for retrospection, depicting a record worth recalling** (*la zikarown* – a maxim, proverb, symbol, and inheritance right) **for comprehension between** (*bayn* – to aid in understanding in the midst of) **your eyes** (*'ayin 'atah* – your perspective and ability to be an observant witness)**.**

The purpose is so that (*la ma'an* – it is for the intent and reason that) **the *Towrah* | Teaching and Guidance** (*Towrah* – Instructions and Directions) **of Yahowah** (*Yahowah* – a transliteration of ፡ሃዋህ, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **exists** (*hayah* – may be) **in your mouth as part of your speech** (*ba peh 'atah*)**.**

Indeed (*ky*)**, the powerful and resolute** (*chazaq* – the capable and unyielding, the firm and encouraging, sustaining, consistent, persistent, and confirming) **hand** (*yad* – ability and influence) **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) **will bring you out, removing and delivering you** (*yatsa' 'atah* – withdrew you and led you away)**, from** (*min*) **the oppressive nature of religion and politics** (*Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures engaged in coercive cruelty where lives are controlled, confined, and

restricted by political persecution)**.'"** (*Shemowth* / Names / Exodus 13:9)

The Miqra' of Matsah played a pivotal role in the lives of the Chosen People, with Yahowah liberating them from the land of Mitsraym. By doing so, UnYeasted Bread has become an awe-inspiring sign for us and is symbolic of God's willingness to purge the *mitsraym* from our lives.

In this illustration, our hands, eyes, and mouths are metaphors, with God wanting what He did for us on this day to influence our actions, our perspective, and our dialog with others. Chag Matsah is worth remembering and proclaiming. It is one of the Towrah's greatest gifts.

When pondering how to spend this day, consider Yahowah's advice. Let His Towrah guide our hands, sharing what we have experienced with others. Let this perspective on this day lead to understanding. And as we observe the Towrah, let God's words flow from our mouths. After all, we were just told that His *Towrah* | Instructions should direct our every thought and action.

This pronouncement also serves as an excellent example of religion running amok. The Hasidic wear phylacteries, or tefillin, on the back of their hands (actually strapped from finger to bicep as if a black serpent running up their arms) and on their foreheads – each with Towrah snippets contained in them – not understanding that the reference to one's eyes and hand was similar to the mouth.

Rabbis go so far as to claim that *Shemowth* / Exodus 13:9 (also Shemowth 13:16 and Dabarym 6:8 and 11:18) demonstrates the need for their Oral Law, and books such as the Babylonian Talmud, because the Towrah does not explain how to build their silly boxes, how they should be worn, or even what verses should be contained in them.

Yahowah gave Yisra'el every advantage when it comes to knowing Him, serving with Him, and being part

of His Family. He revealed His testimony through them, and He saved them from servitude in Mitsraym. And yet, this is how they have squandered and rejected His generosity.

I have devoted the last twenty-two years of my life to awakening Yisra'elites and Yahuwdym, calling them back to Yahowah, to Moseh, and Dowd. All the while it is frustrating to see them act so foolishly and counterproductively. I have long known that there is no opportunity to save the Jews who are Haredi (Ultra-Orthodox). Hope is slim for the Modern Orthodox and Conservatives. Religion remains mankind's most deadly vice.

Recognizing this reality, I translate and write for those who are Jewish by ethnicity and neither overtly political nor religious. They will more likely consider renouncing the residue of *mitsraym* within them.

The benefits of Pesach and Matsah are squandered when the religious demean Yahowah's service and desecrate His Word by wearing it inside of silly black boxes, when they play religious dress up, and when they venerate the irrelevant and misleading musing of rabbis who have led so many astray. While perhaps less tragic, it is no better for those who corrupt the message of Matsah through religious ceremonies such as the Eucharist and Communion.

There is a better choice, one recommended and endorsed by no less than God, Himself…

"'Therefore (*wa*)**, closely examine and carefully consider** (*shamar* – be aware of and focus upon, cling to and revere, actually contemplating at this time (qal perfect)) **this clearly communicated written prescription of what you should do in life to live** (*'eth ha chuqah* – this inscription chiseled in stone regarding the process of being cut into the relationship, this engraved

invitation to be accepted as part of the whole)**, drawing near during this Eternal Witness to the Appointed Meeting Time** (*ha zo'th la Mow'ed* – approaching as part of this Scheduled Appointment memorializing the everlasting testimony; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **for** (*min*) **days upon days** (*yowmym yowmym* – forever, for an unlimited number of days)**.'"** (*Shemowth* / Names / Exodus 13:10)

Yes, the Mow'ed of Matsah is the day of days. And we benefit from it by "*shamar* – observing it." How is that for simple and direct, especially since we are told what to closely examine and carefully consider?

We find Yahowah's *Towrah* | Guidance on the means to live a fulfilling and prolonged life again in the sixteenth chapter of *Shemowth* – Names. Therein, God is not only offering to nourish our bodies and souls with it but, also, use it to ascertain who is listening to Him.

"Then (*wa*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke** (*'amar*) **to Moseh** (*'el Mosheh* – as God to the one who withdraws)**, 'Look to Me** (*hineh* – pay attention to Me and behold)**; I will send down** (*matar* – I will provide and rain down) **for you and upon you all** (*la 'atem* – on your behalf and for you to approach) **bread** (*lechem* – food) **from** (*min*) **the heavens** (*ha shamaym* – the spiritual realm)**.**

And the family members (*wa ha 'am* – the kin and related people) **shall go out** (*yatsa'* – they will extend themselves, come out) **and gather** (*wa laqat* – glean as in a harvest, collecting) **the daily message** (*dabar yowm* – the word of the day) **each day** (*ba yowm huw'*)**.**

This is so that (*la ma'an*) **I may determine** (*nasah* – I can conduct a test to distinguish (piel imperfect energic

nun jussive – the evaluation is ongoing and we endure its effect as a demonstrable expression of freewill)) **whether they walk** (*huw' ha halak* – if they conduct their lives in accordance with) **in** (*ba*) **My Towrah** (*Towrah 'any* – My Instruction and Teaching, My Guidance and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction (scribed with the first-person singular suffix, making the Towrah Yahowah's, and in the feminine, singular, construct form, eternally associating and binding the one and only Towrah with our *halak* – walk)) **or not** (*lo'*)**.'"** (*Shemowth* / Names / Exodus 16:4)

The means to walk to God and to walk with God are delineated in the Towrah. Life is a test to determine who among us takes their Heavenly Father's Directions seriously enough to spend eternity by His side.

Yahowah's Towrah is the ultimate guide, teacher, and authority on Earth and in Heaven. Consider this discussion…

"And it came to be that (*wa hayah min*) **the next day** (*macharath*) **Moseh** (*Mosheh*) **sat to adjudicate a matter** (*wa yashab la shaphat* – approached and met to judge by confronting the evidence required to make an informed and

rational decision) **with the family** (*'eth ha 'am* – in harmony with the related individuals)**.**

And the people were present, standing around (*wa 'amad ha 'am 'al*) **Moseh** (*Mosheh*) **from morning to evening** (*min ha boqer 'ad ha 'ereb*)**.** (*Shemowth* 18:13)

When Moseh's father-in-law saw (*wa ra'ah chathan Mosheh*) **all that he was doing for the family** (*'eth kol 'asher huw' 'asah la ha 'am* – everything which, for the benefit of the relationship, he was engaged in on behalf of the people)**, he asked, 'What** (*wa 'amar mah*) **is this matter** (*ha dabar ha zeh* – is the message and purpose of this manner of speaking) **which, to show the proper way to get the most out of life** (*'asher*)**, you are doing** (*'asah* – acting upon) **on behalf of the people** (*la ha 'am*)**?**

Why are you (*maduwa' 'atah* – what is the reason and how is it that you)**, yourself, sitting alone** (*yashab la bad 'atah* – meeting by yourself) **with all of the family** (*wa kol ha 'am*) **standing around you** (*natsab 'al 'atah* – position over you) **from morning to evening** (*min ha boqer 'ad ha 'ereb*)**?'"** (*Shemowth* / Names / Exodus 18:14)

This is what happens when far too few people are willing to engage in the business of God, which is to share His Word and apply it to life's situations. Moseh clearly enjoyed helping his people understand the Towrah, and it is certain that he was a phenomenal teacher. But a family functions best when we all work together.

Moseh, in his response to his father-in-law, provides us with three of the most important reasons to observe the Towrah. It is the primary place to look when we are seeking answers from God…

"So, Moseh answered (*wa 'amar Mosheh*) **his father-in-law** (*la chathan huw'*)**, 'Because** (*ky*) **the people** (*ha 'am* – family) **come to me seeking information about** (*bow' 'el 'any la darash* – arrive, inquiring about, looking

for, desiring a relationship with) **God** (*'elohym*)**.** (*Shemowth* 18:15)

Because (*ky*) **those who come to me** (*bow' 'el 'any*) **have** (*hayah*) **among them** (*la hem*) **accounts and ways of speaking** (*dabar* – messages, questions, concerns, and things to communicate)**, and I arbitrate and make evaluations** (*shaphat* – I make determinations and decisions by exercising good judgment) **between an individual and his friend such that they understand** (*byn 'iysh wa byn rea' huw'* – making the proper connections to encourage comprehension between fellow countrymen and neighbors)**.**

And I make known (*wa yada'* – I respect, acknowledge, understand, and reveal) **the clearly communicated and inscribed prescriptions for living** (*'eth choq* – authorized and engraved thoughts and recommendations regarding being cut into the relationship and life) **of the Almighty** (*ha 'elohym* – the Mighty One who is God) **in addition to His *Towrah* | Instructions** (*wa 'eth Towrah huw'* – as well as His Teaching, Guidance, and Direction: His signed, written, and enduring means to search for, find, and choose His instructions, teaching, guidance, and direction which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction regarding Him to one which is more fortuitous and beneficial (scribed in the third-person singular suffix, making the Towrah Yahowah's, and in the feminine, singular, and construct form, eternally associating and binding the one and only Towrah with *'elohym* – God Almighty))**."** (*Shemowth* / Names / Exodus 18:16)

The Towrah is the best and most reliable source of answers for those seeking to know Yahowah. The Towrah and its prescriptions for living can be used by those who

exercise good judgment to resolve the most serious disputes between God and neighbors. With Yahowah's *Towrah* | Teaching we can grow past knowing and benefit from understanding.

There is no higher calling, no more worthy a mission, than sharing the insights on life, love, relationships, justice, and salvation provided within Yahowah's *Towrah* | Instructions. Best of all: because God had Moseh write it all down for us, and then had His message preserved such that we can read His instructions today, we can do as Moseh had done. As such, the Towrah is the most relevant and yet underappreciated resource in the universe.

Yada' is the perfect word for Yahowah to have inspired Moseh to use in reference to His Towrah. It tells us that the Great Liberator "was familiar with" the Towrah, which is what caused him to "understand" it. *Yada'* tells us that Moseh "came to respect" the Towrah, and that he "revered" it. From *yada'* we "know" that the people came to Moseh because he not only "possessed information regarding" the Towrah, but he was also "willing to reveal what he knew to others, providing" them with "answers."

Even better, *yada'* followed *shaphat*, which means "to exercise good judgment and make informed and rational decisions." And it preceded *byn*, which reveals that we come "to understand by making the proper connections between things."

At this point in the discussion, Moseh's father-in-law interrupts to say something which is marginally appropriate from a man's perspective and wholly counterproductive out of this context. And that in itself is a teaching moment because it reveals that there are many things said in the Towrah and throughout the Prophets which express the opinions of men and women – not God. And while Moseh listened and responded, and while it is

best when we work together, sharing the Towrah is always beneficial.

"And Moseh's father-in-law said to him (*wa 'amar chothen Mosheh 'el huw'*)**, 'It is not ideal** (*lo' towb* – it is not healthy or good, appropriate or effective) **to share the Word** (*ha dabar* – to communicate the message) **as** (*'asher*) **you are now doing** (*'atah 'asah*)**.** (*Shemowth* 18:17)

You will wear out and wither away (*nabel nabel* – you will shrivel up and lose heart because you will be considered imprudent and foolish (qal infinitive qal imperfect – literally, demonstrably, and continually being disheartened))**, not only you but, also** (*gam 'atah gam*)**, these family members** (*ha 'am ha zeh* – related people) **who are with you** (*'asher 'im 'atah*)**.**

This is because (*ky*) **from you** (*min 'atah* – by means of you being used as an implement)**, the Word** (*ha dabar* – the Message) **is very significant and valuable** (*kabed* – worthy and honorable, distinguished and rewarding)**, but you are not able** (*lo' yakol* – you are not able to endure or capable of prevailing) **to accomplish it** (*'asah huw'* – engage and prevail in this) **by yourself** (*la bad 'atah* – alone)**.'"** (*Shemowth* / Names / Exodus 18:17-18)

In actuality, what Moseh was doing was so good, there should have been a thousand others doing it. And the more we devote ourselves to learning and sharing the Word of God, the more vital and vibrant our lives become. No matter how much we strive to give, we always receive more in return.

I am not suggesting that any of us are in Moseh's league, but nonetheless, I have twenty-two years of experience in this regard. And I can attest that, after devoting ten to twelve hours a day, six to seven days a week to clarifying and sharing Yahowah's Towrah such that all who are interested understand, I never grow weary of doing

so. In fact, the opposite is true. Any time I step away, I'm itching to return.

Furthermore, the Covenant is contagious. The more I learn and share, the more others in the Covenant Family benefit and grow.

The *nabel nabel* reference in association with Yahowah's "*dabar* – Word" is explained beautifully in *Yasha'yah* / Isaiah, where we are told that we humans "*nabel* – wither and fade away," but that the "*dabar 'elohym* – Word of God" endures forever. So, the father-in-law is suggesting that more people will be blessed by Yahowah's Word if more than one person engages to share it.

Kabed is the operative word underlying the meaning of the Instruction which encourages us to "*kabed* – honor" our Father and Mother. As is the case with many Hebrew words, it carries more than one meaning. While its primary definition is "significant and valuable, worthy and honorable," even "glorified and rewarding," its secondary connotation is "weighty and heavy – in the sense of mass and value, or seriousness in the sense of thought-provoking."

But, not willing to attribute any of these positive evaluations to Yahowah's Towrah, Christian translators have universally rendered *kabed* as being a "heavy burden," giving the impression that anything associated with Yahowah's Towrah is a "burden too heavy for us to endure." The opposite is true because the Towrah is freeing and liberating.

Apart from Moseh, it is true that the significance, the value, the reward, and the sheer volume and massiveness of the Towrah are too great for any one person to convey by themselves. God's teaching, His instruction and guidance, is expansive.

However, we are not asked to engage by ourselves. Every word is a conversation with Yah, a moment spent in His company. And even more than this, the *Ruwach Qodesh* | Set-Apart Spirit exists to enlighten us all along the way.

Moseh's father-in-law was actually speaking to the wrong person. Rather than asking Yahowah's prophet to do less, he should have been asking God's people to do more.

"So now then (*'atah*)**, listen** (*shama'* – hear (qal imperative)) **to my voice** (*ba qowl 'any*)**.**

I have decided upon and am proposing a plan (*ya'as* – I have determined a course of action and am providing advice (qal imperfect)) **for you whereby** (*'atah wa*) **God** (*'elohym*) **will choose to continue to be** (*hayah* – will want to actually and constantly be (qal imperfect jussive)) **with you** (*'im 'atah* – around you in a continued association, near and alongside you)**.**

You can choose yourself to be (*hayah 'atah* – you may continue to exist (qal imperative)) **near and concerned about the people** (*la ha 'am* – beside the family)**, as the circumcised before** (*muwl* – in front of and facing, then curtailing and warding off by invoking the name of) **the Almighty** (*ha 'elohym*)**.**

Then, you, yourself, can bring (*wa 'atah bow'* – you can come, returning (hifil perfect)) **the messages and issues** (*'eth ha dabarym* – the statements, sayings, and communications) **to the Almighty** (*'el ha 'elohym*)**."** (*Shemowth* / Names / Exodus 18:19)

Wrong! He has it backward. We should be listening to Yahowah's voice, not man's. The only advice and plans which matter are those expressed by God. The father-in-law's opinions are irrelevant.

God chose Moseh and He was committed to working through him. Moreover, Moseh made his decision to represent Yahowah on behalf of the people during their initial encounter. With each passing day, the result of their partnership continued to be expressed in *Dabarym* / Words / Deuteronomy.

This known, why did his father-in-law use *muwl*, the Hebrew word for "circumcision," in this context? No one stands between us and God, no one curtails God, no one wards God off either – not even great prophets like Moseh.

Although to be fair, Yethro, Moseh's father-in-law, would not have known any better. He was a Midian priest, and not a Yisra'elite, so he would not have been speaking for Yahowah. While we have no reason to suspect that Yethro was anything other than a good man, *Midyan* in Hebrew means "contention and strife."

Additionally, we are best served when Yahowah's prophets do as they are asked, which is to share Yahowah's *dabarym* | words with us. There is no reason for them to convey ours to Him.

If not for what came before it, this would be good advice…

"And you can warn them and be their shining light (*wa zahar 'eth hem* – you can dissuade and admonish them, conveying the dangerous consequences of their current behavior while brilliantly teaching and enlightening them) **with the clearly communicated and inscribed prescriptions for living** (*'eth ha choq* – the engraved thoughts and recommendations which cut us into the relationship) **and with regard to** (*wa 'eth*) **the *Towrah* | Teachings and Instructions** (*Towrah* – signed and written directions and guidance)**.**

And then (*wa*)**, you will cause them to know and understand** (*yada' la hem* – you will reveal and provide

them with the information which leads to being aware of, recognizing, and acknowledging) **the Way** (*'eth ha derek* – the Path (singular and absolute)) **they should consistently walk** (*halak* – they should continually follow, travel, and go about their lives (qal imperfect)) **with this** (*ba hy'* – in it)**, along with** (*wa 'eth*) **the work** (*ha ma'aseh* – the preparation, pursuits, actions, results, labors, business, accomplishments, and achievements; from *mah* – to ponder the implications of *'asah* – doing) **which, to receive the benefits of the relationship** (*'asher* – to show the way to the path to walk to get the most enjoyment out of life)**, they should act upon and pursue** (*'asah* – they should engage in, endeavor to undertake, celebrate, and profit from (qal imperfect))**."** (*Shemowth* / Names / Exodus 18:20)

The father-in-law's vocabulary continues to be a bit puzzling, even when he returns to offer some sound advice. *Zahar* is a loaded term, meaning everything from "warning and cautioning" to "teaching and enlightening," from "admonishing and dissuading" to "being brilliant." Vocalized as Zohar, it is the name rabbis have ascribed to the religious text underlying the spiritualism and magic of Kabbalah. In that context, Zohar has been extrapolated to extol the rabbis who wrote it as "the everlasting glorification and brilliance of the teachers of righteousness."

This known, the object of *zahar* was to be Yahowah's *choq* and *towrah*. But wasn't that already Moseh's life's *ma'aseh* | work? When we consider Dabarym, all we hear is Moseh admonishing and enlightening those seeking to know Yahowah.

As a result of the *Towrah* | Teaching and its *choq* | prescriptions, we come to *yada'* | know and understand the *derek* | way to *halak* | walk which enables us to pursue the

ma'aseh | work of God and thoughtfully and meaningfully *'asah* | engage.

𐤉𐤄𐤅𐤄

Let's consider God's teaching on how we received His Towrah. That story is also found in *Shemowth* – Names. And as we read this explanation, please note that all seven of the names (six individuals in addition to Yisra'el) listed in this revelation are important, as is the reference to "seventy." It serves to expose the lies which undergird Rabbinic Judaism. Rabbis Akiba and Maimonides advanced the myth that seventy elders of Israel received their Oral Law at the same time Moseh received the Towrah from Yahowah. But God says otherwise:

"To Moseh (*wa 'el Mosheh* – to the one who draws out)**, He said** (*'amar*)**, 'Ascend** (*'alah* – rise up) **to** (*'el*) **Yahowah** (*Yahowah* – a transliteration of 𐤉𐤄𐤅𐤄, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence)**, you** (*'atah*)**, 'Aharown** (*wa 'Aharown* – Aaron, the Alternative, the one who brings light and choice (i.e., informed freewill))**, Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely)**, and 'Abyhuw'** (*wa 'Abyhuw'* – He is My Father; from *huw'* – he and *'ab* – father)**.**

But (*wa*) **the seventy** (*shib'iym*) **from** (*min*) **the elders** (*zaqen* – old people) **of Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle Against God or who Engage and Endure with the Almighty)**, you will come up with your own oral explanations by acting independently, influencing yourselves with your interpretations and verbal communications** (*chawah* – you will form your own oral arguments, making your pronouncements (hitpael perfect – makes it absolutely clear that the elders of Yisra'el composed their own oral

arguments without input of any kind from Yahowah or Moseh))**, from afar at a great distance away** (*min rachowq* – distanced and removed, separated and alienated, being absent and remote)**.'"** (*Shemowth* / Names / Exodus 24:1)

Four people were invited to ascend the mountain to meet with Yahowah. Each was named and chosen by God. *Moseh* | the One who Draws Out, *'Aharown* | the Alternative, *Nadab* | Encouraging the Willing, and *'Abyhuw'* | He is My Father.

The 70 elders of Yisra'el, however, those credited by the rabbis for having "received the Oral Law from G-d" on this day, were isolated and on their own – sent a great distance away. And even worse for Judaism's most foundational claim – their oral arguments, a.k.a., the Talmud, was pronounced independently.

The hitpael stem is uncommon, and yet it speaks volumes. When it is used, as it was here with "*chawah* – to announce verbally," it means that their oral arguments were developed on their own initiative without any outside influence. God has just placed a dagger into the heart of Judaism.

We know this because the hitpael stem, which is deployed only 170 times in the Tanakh, reveals that the subject, which is the "elders," "acted on their own initiative and, yet, managed to influence many into believing their interpretive oral testimony." Scribed in the perfect conjugation, this is what occurred, and nothing more, during this moment in time.

Chawah, when modified by the hitpael stem, provides a precise prophetic portrayal of the greatest curse to befall Yahuwdym and Yisra'el. Jews have caused more harm to themselves with their diatribes against Yahowah through their Talmud than Christians and Muslims combined.

At the very moment Jews claim that their religion was born, God killed it.

The Hasidic are without excuse. They have unfettered access to Yahowah's testimony, and God just acknowledged they are only fooling themselves. They remain "*min rachowq* – afar, a great distance away, removed, separated, and alienated" from Yahowah.

There is only one Towrah, the one presented to Moseh. Without it, no one can approach Yah…

"Then, Moseh (*wa Mosheh*) **alone** (*la bad* – exclusively and by himself) **approached and was personally present** (*nagas* – came near and entered the presence (niphal perfect – subject alone is affected by approaching at this moment))**, himself moving toward** (*huw' 'el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**.**

But (*wa*) **the others** (*hem*)**, they did not approach and were not present** (*lo' nagas* – did not come near)**. So, therefore** (*wa*)**, the people** (*ha 'am*)**, they did not ascend** (*lo' 'alah* – they did not climb up) **with him** (*'im huw'*)**."** (*Shemowth* / Names / Exodus 24:2)

Yahowah chose Moseh to be the conduit for the Word of God. Having proved worthy of his calling, that role would continue.

He had wielded Yahowah's words against the most powerful kingdom in the world and they had prevailed. Thereafter, Moseh invited the people to celebrate *Pesach*, *Matsah*, and *Bikuwrym* and they engaged. Now, seven weeks later, he was about to enrich, enlighten, and empower them on *Shabuw'ah* by delivering the Towrah.

"Moseh (*Mosheh* – One who Draws Out) **returned** (*bow'* – arrived and approached) **and accurately**

recounted a written record (*wa saphar* / *sepher* – provided an accurate accounting by way of an inscribed scroll) **for** (*la*) **the people** (*ha 'am* – family) **of all of** (*kol* – of every one of) **the words** (*dabary* – the statements, message, and communication) **of Yahowah's** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence)**, including every** (*wa 'eth kol*) **means provided to exercise good judgment and resolve disputes** (*ha mishpat* – the ability to decide, to make rational decisions, to reach sound verdicts, to achieve justice and to be both right and fair, resolving conflicts; from *my* – to contemplate the process of *shaphat* – deciding, exercising good judgment, and resolving disputes)**."** (*Shemowth* / Names / Exodus 24:3)

Moseh brought an accurate written record of what Yahowah revealed to him. As a result, it is as if we were there. While we are not privy to the tenor of Yahowah's voice, listening, while good, isn't as effective as reading where our processing speed, retention, and capacity to understand are enhanced. The written word provides us with the opportunity to study the text at the most opportune pace and to pause whenever we wish to contemplate its implications. The written word of God is truth maintained for individual consumption.

Of paramount importance is the use of "*saphar* / *sepher* – to accurately and carefully record in writing, providing a precise accounting." God purposely selected *saphar* / *sepher* and combined this with *dabary* | My words to reveal that the Towrah isn't hearsay. It is admissible evidence as a contemporaneous transcription of Yahowah's testimony. It is comprised of God's words.

Since Yahowah is ascribing precision, it seems reasonable we do the same. For example, since Yahowah wrote "set apart," we shouldn't replace this concept with "holy." Since God wrote "Yahowah," those who replace His name with "the LORD" are copyeditors rather than

translators. Since *towrah* means "teaching," changing it to "law" is both errant and dishonest.

More telling still, *saphar* | to accurately account is identical in its letter composition to *sepher*, which is "written communication," a "document, book, or scroll." That is not to say, however, that the entire Towrah was transcribed at this juncture, but only that everything God had said so far was accurately recorded. There would be yet another, more comprehensive installment.

Had the sentence concluded with "all of the words of Yahowah," it would have been sufficient to convey that Moseh had been a reliable scribe. But there is more to God's Teaching than words, more to Guidance than the letters on the page. It is how we process them that matters. And that is where *mishpat* adds to our comprehension. Comprised of "*my* – to ponder the implications of something" and "*shaphat* – to judge and to decide," it indicates that there is a recommended way to think about what God has revealed. Specifically, we are "to exercise good judgment" and focus on the "means that have been provided to resolve disputes" so that we are all on the same page.

Mishpat provides an insight into something particularly sinister. This word became synonymous with the Jewish religion and served as a warning to those who would try to usurp God's authority. *Mishpat* has been religiously transliterated as mitzvot. Then, two thousand five hundred years after Moseh inscribed Yahowah's *mishpat* | means to decide, Rabbi Moshe Maimonides concocted his 613 "mitzvot – rabbinical regulations, edicts, and laws" which serve to define Judaism. Usurping Yahowah's credibility, these Jewish commandments were labeled "Halakhah" and "Torah," which they misconstrued as "Rules" and "Law." Then as affirmation, he claimed that his list was equal to the number of seeds in a pomegranate

and the quantity of bones in the human body, neither of which is true.

Citing the Rambam, rabbis claimed authority for themselves and condemned tens of millions of Jewish souls in the process. But as we have just witnessed, there is no record of their Oral Law existing prior to the emergence of rabbinical influence 1,500 to 2,500 years after the Towrah was meticulously transcribed and read to the people.

Unlike their present-day infatuation with the Talmud, on this day, the Children of Yisra'el listened to the Towrah…

"And all (*wa kol*) **the people** (*ha 'am* – family) **answered** (*'anah* – replied and responded (qal imperfect)) **in one** (*'echad*) **voice** (*qowl*)**, saying** (*wa 'amar*)**, 'All** (*kol* – every one of) **the words** (*ha dabarym* – statements and accounts) **which, for the benefit of the relationship** (*'asher* – to show the way to get the greatest enjoyment out of life)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **has spoken** (*dabar* – has communicated through these words at this moment in time (piel perfect – at this point the people reflected the intent of the words))**, we will act upon** (*'asah* – we will engage in and profit from, accomplish and celebrate, bringing about their intent (qal imperfect))**.'"** (*Shemowth* / Names / Exodus 24:3)

Then providing what should have been yet another death blow to the religions of Christianity, Judaism, and Islam, 1,500 to 2,500 years before they were conceived under Paul, Akiba, Muhammad, and Maimonides, Yahowah revealed…

"And (*wa*) **Moseh** (*Mosheh* – the One who Draws Out) **wrote down** (*kathab* – engraved and inscribed using an alphabet, a pen, ink, and parchment to record as a scribe a written record of (qal imperfect)) **every one of** (*'eth kol*

– all) **the words** (*dabarym* – statements and accounts) **of Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Shemowth* / Names / Exodus 24:4 in part)

Since Yahowah has demonstrated that His testimony is true, Judaism, Christianity, and Islam are false, as is Secular Humanism. Since the Towrah was accurately transcribed, the religious corruptions and counterfeits of God’s foundational message to humankind cannot be trustworthy or reliable since they are contradictory. And as such, for the sake of many, these religions must be exposed and condemned.

This declaration is particularly caustic to Judaism because it precludes the notion of an Oral Law. Since Moseh wrote down everything Yahowah said, Judaism’s claim that the 70 elders received a second, oral law, at the same time, crumbles. Further, if these words cannot be trusted, if Moseh didn’t accomplish what Yahowah attested, Judaism cannot be relied upon because it would then have drawn its authority from twisting the words of an unreliable God and an errant text.

This revelation is also damning of Christianity. It means that the religion’s festivals, symbols, and beliefs are wrong since they are in conflict with the testimony of God as transcribed by Moseh. Mutually exclusive and diametrically opposing concepts, such as the massive discrepancies which exist between the Towrah and the Church, cannot both be right. Since the Invitations to be Called Out and Meet and the Shabat are from God, Christmas, Easter, and Sunday worship are not.

“He grasped hold of (*wa laqach* – he received and accepted, taking (qal imperfect – actually, literally, and consistently obtaining)) **the written communication** (*sepher* – the inscribed documentation, the engraved scroll with accurate and exacting, physically recorded

inscriptions on it) **regarding the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement based upon mutual trust, binding oaths and promises, the alliance and marriage vow, from *beyth*, family, home, and household (singular and absolute)) **and** (*wa*) **he read it aloud, offering an invitation to meet** (*qara'* – he pronounced a summons to be called out, to be welcomed, proclaiming, announcing, and reciting it) **within** (*ba*) **the hearing** (*'ozen* – the ears to be heard) **of the family** (*ha 'am* – for the people)**.**

Then, they said (*wa 'amar* – so they responded by promising and affirming)**, 'Everything** (*kol* – all) **which, to reveal the proper path to walk to receive the benefits of the relationship** (*'asher*)**, Yahowah** (*Yahowah* – a transliteration of 𐤉𐤄𐤅𐤄, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has spoken** (*dabar* – has communicated in words)**, we have listened to** (*shama'* – we have heard) **and we will act upon** (*wa 'asah* – we will engage in, acknowledge, profit from, and celebrate)**.'"** (*Shemowth* / Names / Exodus 24:7)

The original scroll of the Towrah includes "the written documentation of the *Beryth* | Covenant." To benefit from this relationship, and to become part of Yahowah's Family, we must do as they did: read and recite the words of the Towrah, listen to God, and then act upon what He has shared with us. Yahowah's revelation has been meticulously recorded so that we might come to know Him, understand what He is offering and expecting in return, thereby, enabling us to trust and rely upon His provisions.

It was *qara'* which was translated as "read it aloud, offering an invitation to meet." It is the verb which lies at the heart of *Miqra'*. Its primary definition is "to call out" "inviting and summoning" us into God's presence, "welcoming us to meet" with Yahowah. It also means "to read and recite, to announce and proclaim." Collectively,

these ideas define the purpose of the Towrah and the Covenant. Yahowah is not only calling us to Him, but He is also calling us out of this world to His set-apart realm. He is inviting us into His Family.

We answer Him by walking along the seven-step path He has provided to His home. The Towrah is the Way. The Covenant is the result. The Miqra' is the path.

What happens next is a foreshadowing of Dowd's Passover sacrifice and the future fulfillment of the Towrah's Miqra'.

"Moseh (*Mosheh* – the One who Draws Out) **took some** (*laqach* – obtained and received, grasped hold of and accepted a portion (qal imperfect)) **of the blood** (*'eth ha dam*) **and he sprinkled it** (*zaraq* – he used his fingertips to collect and disperse some small drops) **before** (*'al* – over, near, and toward) **the family** (*ha 'am* – the people)**.**

He said (*wa 'amar*)**, 'Behold** (*hineh* – look now and see, pay attention to) **the blood** (*ha dam*) **of the Familial Covenant Relationship** (*ha beryth* – of the household alliance and the binding promise regarding the family-oriented agreement) **which, for the benefit of relationship** (*'asher* – which, to show the way)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has cut** (*karat* – has formed as a solemn agreement between parties with stipulations and responsibilities for their mutual benefit and unity) **with you** (*'im 'atem*) **concerning all of these** (*'al kol 'eleh* – over each of these) **words** (*dabar* – statements)**.'"** (*Shemowth* / Names / Exodus 24:8)

The doorway to the Covenant is Passover. The lamb is offered so that we might live. And it is through Dowd's sacrifices that Yahowah made it possible for us to enter His home.

Throughout the Towrah, we are reminded that the *Beryth* | Covenant was *karat* | cut with us. This symbolism is consistent with being called out, being set apart, and being circumcised.

As a result of listening to and acting upon the Word of God, the Children of Yisra'el were prepared, albeit temporarily, to meet their Maker…

"And so (*wa*), **Moseh** (*Mosheh* – Moses, the One who Draws Out)**, 'Aharown** (*wa 'Aharown* – Aaron, the Alternative, the one who brings light and choice (i.e., informed freewill))**, Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely)**, and 'Abyhuw'** (*wa 'Abyhuw'* – He is My Father; from *huw'* – he and *'ab* – father)**, and** (*wa*) **the seventy** (*shib'iym*) **from** (*min*) **the elders** (*zaqen* – old people) **of Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle Against God or who Engage and Endure with the Almighty) **ascended** (*'alah* – rose and climbed up)**.**

They saw (*wa ra'ah* – they were shown and looked upon) **the God** (*'eth 'elohym* – the Mighty One) **of Yisra'el** (*Yisra'el* – individuals who strive with God)**."** (*Shemowth* / Names / Exodus 24:9-10 in part)

It is interesting to report that the names of the participants, in the order they are presented, tell us something about Yahowah: the One who draws us out, the alternative to man's way who brings enlightenment and freewill, the one who voluntarily gives of himself – He is my father.

This time, the elders of Yisra'el were allowed to see God. But there is no indication that He revealed anything to them. Before Yahowah would convey another installment of His message, He would reduce the audience back down to a single individual.

The passage goes on to reveal that this manifestation of God was corporeal – that is to say, He had hands and feet, and He enjoyed a good meal. And in the process of doing this, Yahowah destroyed the religion Maimonides would later conceive because, to denounce the notion that the Son of God served as the *Pesach ‘ayil*, the Rambam claimed: “God is incorporeal – incapable of assuming human form.”

“And (*wa*) **under** (*tachath*) **His feet** (*regel huw’*)**, there seemed to be** (*ka*) **a work** (*ma’aseh* – something made) **of bricks** (*libnah* – tablets and tiles) **of precious stones, similar to sapphires and lapis lazuli** (*ha sapyr* – of an accurate accounting) **and like** (*wa ka* – so as to be similar to) **the essence of** (*‘etsem* – the structure comprising) **the heavens** (*ha shamaym*) **relative to the brilliance and clarity** (*la tohar* – the brightness and coloration, splendor and majesty)**.** (*Shemowth* 24:10)

But (*wa*) **He did not extend** (*lo’ shalach* – He did not stretch out, place, or offer) **His hand** (*yad huw’*) **to** (*‘el*) **the leaders** (*‘atsyl* – the rulers, those holding status, and the most eminent, especially the religious and political) **of the Children of Yisra’el** (*ben Yisra’el*)**. And yet** (wa)**, they observed** (*chazah* – they looked at) **the Almighty** (*‘eth ha ‘elohym*)**, and they ate** (*wa ‘akal* – they dined) **and drank** (*wa shathah* – consumed beverages)**.”** (*Shemowth* / Names / Exodus 24:11)

That is an indicting statement and, yet, consistent with God’s approach to humankind. Yahowah is not impressed with status, leadership positions, or resumés. To the elders of Yisra’el, God did not offer His hand. Case closed on the preposterous notion that the Talmud was inspired. It is nothing other than the arrogant and confused mumblings of the kinds of men Yahowah would not touch.

What is also telling is that, while God did not have any contact with the most eminent of Yisra’elites, He still let

them know that He existed. He wanted them to be aware of what they were forfeiting to go their own way. And as such, Judaism is premeditated murder and thus not manslaughter.

While we aren't explicitly told, based on the timing, I am convinced that they were observing the *Miqra'* of *Shabuw'ah* – Seven Shabats. It is celebrated seven weeks after Firstborn Children. At this time, everyone is invited to a feast whereupon the benefits of the Towrah, Miqra'ey, and Covenant are explained – even to those estranged from God – which would explain the presence of the elders of Yisra'el. It is symbolic of God enriching and empowering His children – which is the express purpose of the Towrah, its Miqra'ey and Beryth.

When it came time to reveal His Towrah, Yahowah knew who He could trust…

"Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **said** (*'amar* – spoke) **to** (*'el*) **Moseh** (*Mosheh* – Moses, the One who Draws Out)**, 'Under the auspices of freewill, choose to come up** (*'alah* – of your own initiative, rise up and ascend (qal imperative – the choice is literally yours to rise up)) **to Me** (*'el 'any*) **on the mountain** (*ha har*)**.**

Choose of your own volition to be (*hayah* – elect of your own freewill to exist (qal imperative – a genuine offer to exist provided to the listener under the auspices of freewill)) **here** (*sham* – near Me) **because I want to give to you** (*wa nathan la 'atah* – and then I will be able to produce for you (qal cohortative – a literal expression of the speaker's will and desire to bestow)) **the Tablets of Stone** (*'eth luwach ha 'eben* – the finished surface for inscribing words which is suitable for rebuilding and reestablishing) **along with** (*wa*) **the Towrah** (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction; from *yarah* – source of teaching and instruction and of the

pouring out of guidance and direction)**, including** (*wa*) **the terms and conditions of the relationship** (*ha mitswah* – the authoritative and instructive directions which serve as prescriptions of the mutually binding agreement, providing the means to accomplish what is required; from *my* – to ponder the implications of *tsawah* – terms and requirements, precepts and instructions regarding expectations) **which, to show the way to get the most out of life** (*'asher* – to show the correct path to walk to receive the benefits of the relationship)**, I have written** (*kathab* – I have inscribed to communicate by way of words using an alphabet (qal perfect)) **to teach and guide them** (*la yarah hem* – to direct and instruct them)**.'"** (*Shemowth* / Names / Exodus 24:12)

Three times in a single statement we find an affirmation that it is Yahowah's desire to provide His *Towrah* | Guidance to us and it is our choice to accept or reject it. Further, God wanted Moseh to choose to be with Him. It is what God desires most – our companionship – especially when there is something important to be accomplished.

This request also reveals something about God that few people consider. He chose to be with one man, not four, not seventy-four, and not hundreds of thousands. Yahowah found His relationship with Moseh to be sufficient at the moment – although through it, many more would come to know Him.

There is something about personal interactions that is lost in a larger group. We are less guarded, more open and approachable, in one-on-one conversations. Moreover, the larger the group, the more likely it becomes that we will acquiesce to the crowd and be less personally accountable and responsible. The more men congregate, the worse we become. That is what happened with the 70 elders, and it explains why they were no longer welcome.

As an example of Yahowah's affinity for one-on-one interactions, God found 'Adam to be fulfilling. Chawah was added for 'Adam's benefit, not to make God's existence more enjoyable.

Yahowah communicated directly with Noach, who then communicated with his wife, his sons and their wives. Through the one, many were saved.

Yahowah reached out to a single man and woman, 'Abraham and Sarah, when initiating the Covenant. They grew to become a family. And with family, there would be more heartaches and joys as frustrations were interlaced with opportunities.

Among all of the people of Yisra'el, Yahowah chose Dowd. He became the exemplar of his people and the Covenant. And he would compose the Mizmowr and Mashal and fulfill the Mow'ed Miqra'ey in anticipation that through one there would be many.

Clearly, Yahowah loves many people, both men and women. He has cultivated thousands of wonderful and productive relationships – and there are many more to be developed. But on the whole, the lesson is clear: God is not only content with fewer people in His presence – at times He prefers it.

One of the reasons this insight into God's nature is not well-known is because man's view is the opposite. Religions are validated in the eyes of the constituents based on their popularity. In reality, the larger the institution, the worse it becomes. Truth has never been popular. This is especially valid today with Political Correctness and Cancel Culture demanding that the truth be rejected so that their lies can be accepted.

There were three things Yahowah wanted to provide to us through Moseh: *Luwach ha 'Eben* | the Tablets of Stone, *ha Towrah* | the Teaching and Guidance, and *ha*

Mitswah | the Instructive Terms of the Relationship Agreement. Of these, the religious have abridged and mistranslated the first, replaced the second, and ignored the third.

Fortunately, you and I have access to all three. Our interest in them and acceptance of them will determine whether or not we will enjoy private moments with Yahowah – as did Moseh.

The only short book in the *Yada Yahowah* series is *Written in Stone*. This is because Yahowah intended for the Two Tablets to serve as the Abstract to His Dissertation. The three statements on the first Tablet explain the nature of Yahowah's desired relationship with humankind. The seven instructions on the second Tablet guide us toward that result. It is the only attempt God made to summarize His Towrah.

The Hebrew word *towrah* defines the purpose of the book. It serves as an instruction manual for human existence including, as it should, our Creator's prescriptions for productive living. In it, we discover God's guidance, giving us a set of directions to get the most out of life. The Towrah conveys Yahowah's teaching through which to understand what God is offering and expects in return.

As we have learned but will continue to reinforce, *Towrah* is from *tow* – a 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 which facilitate our restoration and return, even our response to that which is *towb* – good, pleasing, joyful, beneficial, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying

and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction.

The Towrah is the reservoir of human potential. It is the only way out of this life alive and to live with God in Heaven.

There is nothing in the etymology of *towrah* which would cause an informed and rational individual to miscast God's guidance and teaching as "Law." Obedience to a set of Laws is a religious contrivance. In fact, the Hebrew lexicon does not include a word which can be accurately translated as "obey." When you see it in a Bible, it is the result of misrepresenting "*shama'* – to listen."

The third gift on Yahowah's list was "*ha mitswah* – the instructive terms of the relationship agreement." These are comprised of the five "conditions of the Covenant." They "provide the means to accomplish what is required" to become a member of God's Family. *Mitswah* is a compound of *my*, an interrogatory, which encourages us to ask the "who, what, where, when, why, and how questions regarding" the implications of "*tsawah* – the instructions and directions, the terms and conditions, the requirements and prescriptions regarding the expectations of the relationship."

The instructive conditions we are asked to meet should we want to benefit from the Covenant are: 1) Distance ourselves from the *babel* | intermixing of the religion and politics of man, 2) Trust and rely on Yahowah rather than human institutions, 3) Walk to Yahowah along the path He has provided and become perfected, 4) Closely examine and carefully consider these *mitswah* | conditions of the Covenant, and 5) circumcise our sons while equipping them to participate in the Miqra'ey and Beryth.

These *mitswah* | instructive terms lead to the "*'asher* – benefits of the relationship agreement." By accepting them,

we are assured of being on the right path to get the most enjoyment out of life.

Yahowah concluded this listing of gifts He was bestowing by affirming that Towrah was, in fact, predicated upon the verb, "*yarah* – to guide and direct, teach and instruct." Recognizing the Source and the subject, the Towrah becomes the most enlightening and empowering, enhancing and enriching book in the universe. It is Shabuw'ah, after all.

Further, Yahowah "*kathab* – wrote it." Not just the two Tablets of Stone, but also the *Towrah* including the *Mitswah*. I had thought that Yahowah articulated these stories and explanations and Moseh wrote them down, but *kathab* was inscribed in the qal stem, perfect conjugation, first-person singular. This means that there was a point in time when God, Himself, literally wrote the Towrah and Tablets. And Yahowah did so for the express purpose of *yarah* | teaching and guiding us. Therefore, God has provided the answers, teaching us what we need to know while guiding us along the path to Him.

This does not mean that Moseh stopped learning or that he did not inscribe some of what Yahowah said onto a scroll on his own or augment it along the way as is the case with *Dabarym* / Deuteronomy. It is something Yahowah would ask of Yisra'el's leadership, knowing that by writing it down they would learn from it.

While the invitation was for one, Moseh did not stand alone. *Yahowsha'* | Joshua would assist him, which is an example we may want to emulate…

"So (*wa*)**, Moseh** (*Mosheh* – the One who Draws Out) **and** (*wa*) **Yahowsha'** (*Yahowsha'* – Yahowah Frees, Delivers, and Saves (the son of Nuwn of the tribe of 'Ephraym))**, the one assisting him** (*sharath huw'* – the one attending to him and associating as a helper to serve him (piel participle))**, stood up** (*quwm* – arose, standing

upright) **and** (*wa*) **Moseh** (*Mosheh* – the One who Draws Out) **ascended** (*'alah* – and went up, climbing) **toward** (*'el*) **the Mountain of God** (*har ha 'elohym*)**."** (*Shemowth* / Names / Exodus 24:13)

The change from *'Aharown* | the Alternative to *Yahowsha'* | Yahowah Liberates and Saves is noteworthy at this juncture. This was the beginning of a rift in which 'Aharown would stay behind with the elders and join them in digging a hole for themselves…

"Then (*wa*)**, to the elders** (*ha zaqen* – the seasoned citizens who were leaders within the community)**, he said** (*'amar* – he clarified and stated) **'It is your decision to remain and wait** (*yashab* – wait (qal imperative)) **for us right here** (*la 'anachnuw sham zeh*) **until we return to you with the everlasting testimony regarding the benefits of the relationship** (*'ad 'asher shuwb 'el 'atem*)**.**

Take note (*wa hineh* – behold)**, 'Aharown** (*'Aharown* – the Alternative and freewill) **and Chuwr** (*wa Chuwr* – to Dig a Hole) **are with you** (*'im 'atem* – being similar to you and associated with you)**.**

If (*my* – should) ***Ba'al* | the Lord** (*Ba'al* – the Master who possesses, a.k.a., Satan) **speaks** (*dabar* – conveys a message and has an affair)**, let him approach them** (*nagash 'el hem* – let him be present with them)**.'"** (*Shemowth* / Names / Exodus 24:14)

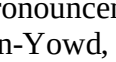
This is the preeminent contrast between Yahowah and the Lord. Moseh would take a stand with Yahowsha' and ascend to Yahowah to receive the Towrah. All the while, the Alternative would misuse his freewill to construct and worship a Golden Calf in concert with the elders while listening to *Ba'al* | the Lord and Adversary.

These things considered, Yahowah could be using this passage to predict that rabbis, as the "lords and masters of words," would ascribe their "Oral Law" to these seventy

men, suggesting that their Talmud would be of *Ba'al* and not Him.

Neither of these insights is available, however, to someone placing their trust in a KJV or JPS translation. The *King James Version* mistranslated *Ba'al* | Lord as "any man" to propose…"If any man have any matters to do, let him come unto them." Having neglected to translate the subject and the verb, they added without basis "any man," "have any matters," and "to do."

The Jewish Publication Society was equally errant with: "Whosoever hath a cause, let him come near unto them." It is as if *Ba'al* | the Lord was not mentioned and as if *dabar* | to speak was "hath a cause."

In this next pronouncement, *Synay* | Sinai is spelled Samekh-Yowd-Nun-Yowd, or  . The graphic intent of these letters reads: My Sign I am Giving to My Children.

In the process of trying to ascertain the meaning of *synay*, I came upon something interesting. *Sywan*, which means "their covering," is also the name of the third month of the Towrah's year. It, therefore, corresponds to the *Miqra'* of *Shabuw'ah* in May or June – seven sevens from *Bikuwrym*.

Therefore, this correlation between Synay and the month of Sywan suggests that the first installation of the Towrah corresponds to the timing of Shabuw'ah, serving as this day's source of enrichment, enlightenment, and empowerment. Also relevant, the purpose of the Set-Apart Spirit's Garment of Light is to adorn us in Yahowah's glory and, thereby, conceal our religious and political past, making us appear perfect in God's eyes. The spiritual rebirth which facilitates this transformation is often equated with water, as it has been here on Mount Synay, because we are born of water and because water cleanses and purifies.

“Then (*wa*)**, Moseh** (*Mosheh* – the One who Draws Out) **climbed up** (*‘alah* – ascended) **upon the mountain** (*‘el har*) **even though the mountain** (*wa ‘eth ha har*) **was covered** (*kasah* – it was shrouded) **in a cloud** (*ha ‘anan* – in either water vapor or smoke)**.** (*Shemowth* 24:15)

And the glorious presence and splendor (*kabowd* – the manifestation of power and attribution of honorable characteristics, the tremendous significance, abundance, and reward) **of Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **came to dwell** (*shakan* – came to inhabit and live, settling upon and abiding) **upon** (*‘al*) **Mount** (*har*) **Synay** (*Synay* – Sinai)**.**

The cloud (*wa ‘anan* – water vapor or smoke) **clothed and adorned** (*kasha* – covered and concealed) **it** (*huw’* – Him and/or him (Yahowah, Moseh, and the Mountain are all masculine singular)) **for six** (*shesh*) **days** (*yowmym*)**.**

And on (*wa ba* – in) **the seventh** (*ha shaby’iy*) **day** (*ha yowm*)**, He called out** (*qara’* – He offered an invitation and summons) **to** (*‘el*) **Moseh** (*Mosheh* – the One who Draws Out) **from** (*min*) **the midst** (*tawek* – middle or center) **of the cloud** (*ha ‘anan* – obscuring accumulation of water vapor and/or smoke particles)**.”** (*Shemowth* / Names / Exodus 24:16)

While God is eternal, time is very important to Him. Everything crucial to His revelation and our relationship and salvation occurs on His schedule. His plan of salvation is being mirrored here, just as it was in the Creation account and is in the Shabat. The Path to God is comprised of six steps which lead to the final result – to camping out with our Heavenly Father on the *Shabat*, or Seventh Day.

In this passage, *shakan*, meaning “to camp out, to settle down, to dwell and temporarily abide,” explains the *Miqra’* of “*Sukah* – Shelters” – the seventh and final Festival Feast. And just as the seventh of seven *Miqra’ey* |

Invitations to be Called Out and Meet God follows six days of preparation, Yahowah "*qara'* – called out to Moseh, inviting him to meet with Him" on the seventh day. As such, six (representing man who was conceived on the sixth day) in addition to one (representing God who is one) equates to seven – symbolic of God's promise to "*shakan* – settle our affairs so that we can settle down, camp out, and live with Him.

Also relative to the timing, six days of preparation followed by the summons on the seventh, there is an insight few have considered. There was no indication that either Yahowah or Moseh engaged, doing any work during the initial six days. It was not until the seventh that they began the long process of educating and guiding humankind. This realization seems to affirm the interpretation of the Shabat we will present throughout these volumes. The Shabat, rather than a time to do nothing, is the best time to observe our relationship with Yahowah by reading the very same Towrah He presented to Moseh at this moment in time.

Further, by saying that *kabowd* represents His "manifestation of power," His "splendor and glory," His "status and reputation," and His "abundance and significance," when God uses its root, *kabad*, in His Instruction to "view as honorable, worthy, and significant" our "Father and Mother" in the Instruction He engraved in stone on this day, we ought to immediately recognize that Yahowah was speaking of "*kabad* – valuing" our Heavenly Father and Spiritual Mother.

Also, the reason that water vapor and smoke are being associated with Yah's presence is because water is both the source of life and nature's ultimate solvent and is symbolic of our birth and cleansing. And the smoke of a fire rises up to God, illustrating the direction our souls will travel if we rely upon Him.

Reinforcing this point, we read…

“The appearance (*wa mar’eh* – then the vision and sight, the visual spectacle and phenomenon, the mirror image and reflection)**, the manifestation of power and the glorious presence** (*kabowd* – the splendor and tremendous riches, the honorable characteristics deserving reverence and respect, the reputation and abundance, the significance and weighty nature)**, of 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) **was similar to** (*ka* – could be compared to) **a consuming** (*‘akal* – feeding) **fire** (*‘esh* – flames of radiant energy as a source of light) **within** (*ba*) **the summit** (*ro’sh* – the top) **of the mountain** (*har*) **from the point of view and perspective** (*la ‘ayin* – eyesight and capacity to understand, the perceptions) **of the Children of Yisra’el** (*beny Yisra’el* – the Offspring who Engage and Endure with God)**.”** (*Shemowth* / Names / Exodus 24:17)

This provides an interesting clue; one we will use when we consider Yahowah’s instructions throughout the Miqra’ey. This is particularly relevant on *Yowm Kipurym* | the Day of Reconciliations, when we are asked to come into the presence of the *‘ishah* | feminine manifestation of this fiery light. Reinforcing this symbolism, Yahowah is using *‘esh* | fire to convey aspects of His nature and purpose.

Fire is a brilliant source of light, which is the closest analog to the spiritual energy of God. Equally important, fire transforms dying organic life into radiant energy, just as we, as physical beings, can be elevated to the seventh dimension through this conversion process.

It was the summit of this mountain which was ablaze, not a “burning bush.” Yahowah has and will ratchet down His energy to serve us but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this

Arabian mountain is still visible upon Jabal Maqla, the Burnt Mountain.

Trekking higher up the Mountain of God on Shabuw'ah, we discover…

"Moseh (*Mosheh* – the One who Draws Out) **entered** (*bow'* – pursued, came to, arrived, and was included) **into** (*ba*) **the midst** (*tawek*) **of the water vapor** (*'anan* – cloud and mist) **and ascended higher** (*wa 'alah* – he climbed up and rose up) **upon the mountain** (*'el ha har*)**.**

And then (*wa*)**, Moseh** (*Mosheh*) **was** (*hayah* – existed) **on the mountain** (*ba ha har*) **for forty** (*'arba'ym* – to be square and thus right) **days** (*yowmym*) **and** (*wa*) **forty** (*'arba'ym* – to be square and thus right) **nights** (*wa laylah*)**."** (*Shemowth* / Names / Exodus 24:18)

If Yahowah could have summarized His *Towrah* | Teaching, such that it was reduced to a handful of bullet points, Moseh would not have been on the mountain this long. If His *Towrah* | Guidance could have been condensed to the length of an average sermon, God would have done so. The very fact that Moseh was there forty days and forty nights speaks volumes about how much there is for us to learn, know, and understand.

Forty is the number Yahowah has designated as the time required for the completion of a period of examination. For example, forty Yowbel (2,000) years transpired from being expelled from the *Gan 'Eden* | the Garden of Great Joy to the conception of the Covenant with 'Abraham. Another forty Yowbel would transpire from that day to the fulfillment of its promises. The final forty Yowbel will have run their course upon Yahowah's return.

Moseh's own life repeats this pattern. He was 40 years old when he fled Mitsraym. He was 80 upon his return as the liberator of his people. And he would lead them another forty years, reaching 120 years old at the conclusion of his

mortal existence. He had lived three lives – one as a prince in Mitsraym, one as a shepherd in Arabia, and one as Yahowah's prophet. It was an extraordinary life.

Yahowah's penchant for forty is further reinforced by the fact it rained for forty days and nights during the flood. And the Children of Yisra'el wandered in the wilderness for forty years before they were allowed to enter the Promised Land.

God's plan of reconciliation unfolds over seven days, following His six (man) plus one (God) equals seven (the desired result of the Covenant) formula. There are six steps which lead to God (Passover, UnYeasted Bread, Firstborn Children, Seven Shabats, Trumpets, and Reconciliations), with the seventh (Shelters) representing the desired result – which is camping out with our Heavenly Father. Therefore, we should not be surprised that human history follows this pattern, with the first six Invitations to be Called Out and Meet occurring during the first six days (represented by six thousand years), all of which lead to the Millennial Shabat – a one-thousand-year celebration of the *Miqra'* of *Sukah*.

Using these insights, we know that forty Yowbel transpired from the time 'Adam and Chawah were expelled from the Garden of 'Eden in 3968 BCE until 'Abraham and Yitschaq affirmed the Covenant on Mount Mowryah in 1968 BCE (year 2000 Yah), providing a dress rehearsal of Passover. Then exactly forty Yowbel later, in 33 CE (year 4000 Yah), on this very same mountain, Yahowah, Dowd, and the Ruwach Qodesh fulfilled the promises of Passover, UnYeasted Bread and Firstborn Children. Father and Son resolved the consequence of religion which is death, redeemed the penalty of its corruption which is separation from God, and then tangibly demonstrated Bikuwrym which speaks of us being born anew spiritually as God's children.

Forty Yowbel from 33 CE is 2033, which will be year 6,000 Yah. At this time, and after fulfilling the *Miqra'* of *Taruw'ah* by harvesting the Covenant Family, Yahowah will return with Dowd to reconcile His relationship with *Yahuwdym* and *Yisra'el* on *Yowm Kipurym*. Five days later, God will commence the one-thousand-year-long celebration of *Sukah*, where He will camp out with us on Earth, now returned to the conditions experienced in 'Eden.

What's more, this passage on the Towrah, its Covenant and Miqra'ey, confirms that these things have nothing to do with the Jewish religion but, instead, lead to the familial relationship Yahowah established with 'Abraham and affirmed through Moseh. There is but one path to God, one set of instructions, and one Family.

5

'Eduwth | Eternal Witness

The Mercy Seat…

Yahowah's proclamations are often symbolic – painting a prophetic picture of what God is poised to provide. They are sometimes a bit more challenging to translate because we must peer well beyond the mundane. So, after giving our Father's sentiments considerable thought, here is my best effort…

"Moseh consistently did (*wa Mosheh 'asah* – so the One who Draws Out acted upon and engaged in (qal imperfect)) **everything consistent with** (*kol ka*) **that, which to show the way to the benefits of the relationship** (*'asher* – which to reveal the correct path to walk to get the greatest enjoyment out of life)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **had instructed** (*tsawah* – had directed) **him** (*'eth huw'*)**.**

He acted and engaged (*'asah* – he conducted himself and worked (qal perfect)) **honestly and correctly** (*ken* – in a manner which was consistently right and truthful)**.** (*Shemowth* 40:16)

And it came to be (*wa hayah*) **in the beginning of the first month** (*ba ha chodesh ha re'shown*) **of the second year** (*ba ha shanah ha sheny*)**, on the first** (*ba 'echad*) **of the month** (*la ha chodesh* – of the time of renewal)**, that the Tabernacle** (*ha mishkan* – Shelter, Tent, House, and Dwelling; from *mah* – to consider the implications of *shakan* – to settle down, camp out, abide, and reside) **was**

established, standing upright (*quwm* – was set up, arose, stood, and was confirmed)**.”** (*Shemowth* / Names / Exodus 40:17)

Since Moseh did as Yahowah instructed, to please our God, to enter His company, shouldn’t we also carefully examine and thoughtfully consider God’s *Towrah* | Instructions and then engage in a manner which is consistent with it? And in this regard, you’ll note that Moseh didn’t go off and write a Talmud to argue or compete with God.

Ka was deployed twice to reveal that Moseh’s response was consistent with the Towrah, as opposed to being in absolute compliance with it. Moseh lived as we are encouraged to live, which is not as a slave to the literal interpretation of every rule but, instead, as someone who reveres and capitalizes upon the intent of God’s “*towrah* – teaching, instruction, guidance, and direction.” To use Yahowah’s parlance: He made an honest effort.

‘Asah | doing absolutely everything perfectly won’t serve to please God, but it will drive you crazy. You’d become so self-absorbed that you’d likely distance yourself from God. And that is the purpose of *ka*, letting us know that a correct and honest appraisal of the *ka* | symbolism is often the intent.

This realization is indeed highlighted by the perspective provided by: “*ka* – comparing,” “*shamar* – observing,” and “*‘asah* – doing.” If we diligently observe the Towrah, we, like Dowd, can be exonerated even when our behavior is less than compliant. And that is the purpose of Passover, UnYeasted Bread, Firstborn Children, the Promise of the Shabat, Trumpets, and Reconciliations leading to Shelters – perfecting the imperfect. Since we are human, and aren’t capable of being perfect, we can count on God doing exactly what is required to cleanse us of our imperfections.

Yahowah's Tabernacle is *ka* | synonymous with *Sukah* | Shelters, where we are invited to camp out with God. It represents God's idea of the perfect result, of a good time, which is to enjoy the company of His children.

"Moseh (*Mosheh*) **stood up to raise up and established** (*quwm* – took a stand to erect and affirm) **the Tabernacle** (*'eth ha mishkan* – that which is associated with the Shelter, Tent, House, and Dwelling; from *mah* – to consider the implications of *shakan* – to settle down, camp out, abide, and reside)**.**

He provided (*nathan* – he gave us) **accordingly** (*'eth*) **its foundation and upright pillar** (*'eden huw'* – its basis, footing, pedestal, central column, and overall structure) **and he put its framework in place** (*wa sym 'eth qeresh huw'*– he examined, located, and set up its structural elements, its firm and solid slab and its reliable footing, beams, and planks)**.**

He provided (*nathan* – he put in place) **its crossbars and bolts** (*baryach huw'* – the joists and doorposts) **and raised, lifting up** (*quwm* – erected, setting up) **its structural columns** (*'eth 'amuwd huw'* – its support posts and upright pillars)**."** (*Shemowth* / Names / Exodus 40:18)

By telling His story this way, we know that God wants to engage with us, building a Family and Home together. By being willing to work with Yahowah to lead his people away from human oppression, and to deliver the Towrah, Moseh played an essential role in the establishment of Yahowah's Tabernacle.

'Eden | Upright Pillar is written אדן (Aleph Daleth Nun). Quite often, Yahowah associates *'eden* with Himself, suggesting that He is the upright pillar in the center of the Tabernacle – enlarging and securing the tent.

In Ancient Hebrew, the alphabet Moseh deployed to write the Towrah, the Aleph was drawn in the form of a

ram's head 𐤏. It signified power, might, ability, authority, and leadership. The 𐤃 Dalet was depicted as a doorway, the meaning of which is obvious. The 𐤍 Nun was written to resemble both a seed, which is taking root, and also a man's sperm. It symbolizes life, growth, children, and inheritance. So, bringing these concepts together, 𐤏𐤃𐤍 – *'eden* is defined by the letters which comprise the word: "the Lamb of the Almighty, representing the power, authority, and leadership of God, serving as the Doorway to Life, enabling us to grow as God's children, and inherit all that is His to give."

And while this metaphorical amplification of *'eden* is revealing, everyone has been robbed of this revelation by rabbis and, most especially, the Masoretes. They deliberately vocalized אדן differently, changing "*'eden* – the foundation of the Tabernacle and its upright pillar" to "*'adon* – lord," and then to "*'adonay* – My Lord." Rather than communicate one of Yahowah's favorite titles, "*'Eden* – Upright Pillar," the religious substituted one of their own, "*'adonay* – My Lord." And they would ultimately deploy this title seven thousand times, on each occasion replacing Yahowah's name with an epithet depicting Satan's ambition.

The Rabbis (a title which means "elevated, lofty, and great") coveted the title, "Lord" just as had Satan before them. That is why Lord, from *ba'al*, is the Towrah's most commonly used moniker for the Adversary. Satan, like most religious leaders, seeks to control people, to own and possess their hearts, minds, souls, pocketbooks, and even land. They both seek to lord over the masses.

Not Yahowah. His Covenant is not about ownership, but relationship. He wants to be our Father, not our Lord. Participation is optional, not compulsory.

Rather than being "the Lord," Yahowah is the "*'eden* – Upright Pillar and Foundation" of the Shelter. He is the

one who knelt down to serve us, to lift us up to Him. When you bow down to God as "Lord," instead, you are insulting Him and demeaning what He has done. Worse, you are not only upending what He wants, you are also missing the message and point of His Covenant.

"And he spread out (*paras* – he stretched out, making known) **the tent** (*'eth ha 'ohel* – the shelter and covering, dwelling and home; from *'ahal* – to be clear and to shine) **over the Tabernacle** (*'al ha mishkan* – upon the Shelter, Home, and Dwelling; from *my* – to ponder the implications of *shakan* – residing and abiding, settling down and being established) **and he placed** (*wa sym* – he put) **the covering** (*'eth miksah* – the protective cover; from *my* – to consider the who, what, where, why, when, and how of *kasah* – that which clothes, adorns, covers, protects, and conceals) **of the tent** (*ha 'ohel* – shelter and covering, dwelling and home; from *'ahal* – to be clear and to shine) **upon it** (*'al huw'* – on Him) **from above** (*min la ma'al* – from on high and out of a greater dimension) **consistent with the way to approach the benefits of the relationship** (*ka 'asher*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **had instructed** (*tsawah* – had directed and appointed, constituted and commissioned) **Moseh** (*Mosheh* – the One who Draws Out)**."** (*Shemowth* / Names / Exodus 40:19)

Replete with symbolism, the *miksah* | protective covering positioned over the *mishkan* | dwelling place is indicative of our souls being adorned in the *Ruwach Qodesh's* | Set-Apart Spirit's Garment of Light. She "*kasah* – clothes us," so that we do not appear naked before God, our faults exposed. She "*kasah* – conceals" the stains and stigmas of religion, flooding the dark recesses of our souls with Her brilliant light. And she "*kasah* – protects" us, so that we can survive, even thrive, in God's presence. When we are "*kasah* – embellished" by our Spiritual Mother, we

are instantly empowered, enlightened, and enriched" as God's children, members of our Heavenly Father's "*'ohel* – family and household" who are invited to "*mishkan* – dwell" with Him. This is the message of the Towrah.

"He received and grasped hold of (*wa laqach* – he obtained and accepted (qal imperfect – literally and with ongoing implications)) **and then** (*wa*) **he placed** (*nathan* – he offered, gave, and provided (qal imperfect)) **the Eternal Witness and Restoring Testimony** (*'eth ha 'eduwth* – the everlasting agreement, provisions to return, and reviving stipulations; from *'uwd* – to return, be revived, and restored) **alongside the Ark** (*'el ha 'arown* – next to or inside the chest and container; from *'arah* – to gather in a harvest)**.**

And then, he installed (*sym* – he set) **the poles** (*'eth ha bad* – the branches which separate and set apart) **on the Ark** (*'al ha 'arown* – upon the chest and container; from *'arah* – to gather as in a harvest)**.**

Next (*wa*)**, he placed** (*nathan* – he offered, gave, and provided) **the Mercy Seat** (*'eth ha kaporeth* – the Reconciling Covering and atoning lid which restores and resolves relationships, reuniting the parties to an agreement; from *kaphar* – to reconcile, atone, purge, and cover, to conciliate, and satisfy through recompense, which is to restore a relationship by providing an unearned, undeserved, fortuitous, and merciful solution) **upon the Ark** (*'al ha 'arown* – upon the chest and container; from *'arah* – to gather in a harvest) **from above** (*min la ma'al* – from on high adding a greater dimension)**."** (*Shemowth* / Names / Exodus 40:20)

The "*'Eduwth* – Eternal Witness and Restoring Testimony" is the Towrah. *'Eduwth* is based upon *'ed*, meaning "witness, testimony, and evidence," and *'ad*, "that which is eternal, everlasting, and never-ending." Its root,

'uwd, speaks of the Towrah's ability to "return" us to God "revived and restored."

Further, Yahowah's "*'eduwth* – testimony" is directly related to *'ewmuwn* and *'emuwnah*, making it "trustworthy and true, dependable and reliable, firm and upholding, nourishing and supporting." It is then based upon *'aman* which, as a verb, means "to trust and to rely," and as a noun conveys: "that which is right and true, truthful and reliable."

'Aman, and especially its *'amen* vocalization, has been usurped by the Adversary to denote the most famous Egyptian god: Amen Ra. We find it in the name of Tutankhamen. We also find it in Christian prayers, which conclude: "In the name of god we pray, Amen!"

In our quest to understand the *'arown* | Ark, some digging is required. On the surface, *'arown* is a "chest or container." Its root is *'arah*, which means "to pluck off and gather together in a harvest."

If we were to consider the six words which follow "*'arown* – ark" in our Hebrew lexicons, we would discover that *'Arownyah* is "the Light of Yah." Then an *'arach* is "one who journeys" to the Light along *'orach* "the Way" and "the Path" to become "*'araz* – firm and strong." Next, *'orach* describes "living one's life" so that it is "*'arak* – prolonged." Moving in the other direction through the best Hebrew dictionaries, we find *'aruwmah* speaking of being "raised up." The *'aruwkah* are "healed and restored by being perfected" in God's eyes. Further, only one letter separates *'Aharown* (אַהֲרֹון), representing "the alternative and enlightened freewill," from *'arown* | Ark (אָרוֹן). As we have learned, *'Aharown* is based upon: "*'aw* – to desire," "*'ow* – to choose and prefer," and "*'owr* – light and enlightenment." And as such, we ought to consider all of these implications.

Presented pictorially in Ancient Hebrew, *'arown* | Ark reads: 𐤀𐤓𐤍𐤁. Reading right to left, the Aleph represents God leading and protecting His flock. The Rosh depicts an observant individual, looking, listening, and thinking. The Wah speaks of having one's home enlarged and secured. And the Nun is symbolic of the seed of life which takes root and grows as a child. Therefore, when we closely examine and carefully consider the protection and leadership God is providing, we grow up as His children in a secure home.

As valuable as these insights are to us, they pale in comparison to understanding the basis of *Kaporeth* | the Mercy Seat. This accoutrement is the only reason the *'arown* | Ark exists. *Kaporeth* is a compound of *kaphar* and *'eth*, meaning "that which pertains to reconciliation." *Kaphar* then serves as the basis of *Yowm Kipurym* | the Day of Reconciliations. And as we shall discover in the *Mow'ed* | Appointments volume of *Yada Yahowah*, *Dowd* | David, upon his return, will be preparing the *Kaporeth* | the Mercy Seat of the *'Arown Beryth* | Ark of the Covenant in anticipation of Yisra'el's return to Yahowah.

Kaphar means "to reconcile and to pardon by purging and then covering." Yisra'el will be forgiven when the people have the stench and stain of their religion purged from their systems.

The reason Yahowah's Restoring Testimony and Eternal Witness was placed alongside the *Kaporeth* | Mercy Seat of the Ark of the Covenant is so that we would recognize that *Kipurym* | Reconciliations leads to *Sukah* | Shelters and to camping out with Yahowah. Further, in *Dabarym* / Deuteronomy 31:24-26, Yahowah affirms that His *'Eduwth* is in fact His *Towrah* | Guidance.

"Then (*wa*)**, it came to exist** (*hayah* – it occurred (qal imperfect)) **just as** (*ka*) **Moseh** (*Mosheh*) **finished** (*kalah* – concluded (piel infinitive – demonstrably put into effect))

writing (*kathab* – inscribing using a written alphabet to communicate (qal infinitive)) **the words** (*'eth dabar* – the message, accounts, and statements) **of the *Towrah* | Teaching and Guidance** (*ha Towrah ha zo'th* – Instructions and Directions; from *tow* – of 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, that *tuwb* – provides answers which facilitate our response, restoration, and return to that which is *towb* – good, pleasing, beneficial, and right, and that which causes us to be become acceptable and to endure, *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **upon the written scroll** (*'al sepher* – on the inscribed document designed to recount, relate, declare, and communicate)**, to the point of completing the eternal witness for them** (*'ad tamam hem* – perfectly finishing their restoring testimony)**,** (*Dabarym* 31:24) **Moseh** (*Mosheh* – One who Draws Out) **directed** (*wa tsawah* – instructed, appointed, and commissioned) **the Lowy** (*'eth ha Lowy* – those who join and unite) **to lift up and carry** (*nasa'* – to raise and bear) **Yahowah's** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **Ark** (*'arown* – chest and container; from *'arah* – to gather and harvest) **of the Covenant** (*Beryth* – of the Family-Oriented Relationship; from *beyth* – family and home)**.**

He said (*la 'amar*)**,** (*Dabarym* 31:25) **'Accept and grasp hold of** (*laqach* – receive and obtain (qal infinitive)) **the written scroll** (*sepher* – the written letter and inscribed document designed to recount and communicate) **of the *Towrah* | Instructions and Directions** (*ha Towrah ha zeh* – the Guidance and Teaching, the signed and written means of return, restoration, and acceptance) **and place** (*wa sym* – put) **it alongside** (*'eth huw' min sad* – it against, near, and beside) **Yahowah's** (*YaHoWaH* – an accurate

presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God's** (*'elohym 'atem*)**, Ark** (*'arown* – chest and container; from *'arah* – to gather in a harvest) **of the Covenant** (*Beryth* – Family-Oriented Relationship Agreement)**.**

He will exist (*wa hayah* – He is) **there** (*sham* – here and by name) **with you** (*ba 'atah*) **through the Restoring Witness and Enduring Testimony** (*'ed* – the everlasting evidence and eternal record on how to return and be restored)**.'"** (*Dabarym* / Words / Deuteronomy 31:26)

The Covenant's constitution was now complete. The words which comprise Yahowah's Teaching and Guidance had all been conveyed for us to examine and consider. And let's be clear, it was all in writing. There was no Oral Torah.

Further, there is an enduring and irrefutable connection between Yahowah's *Towrah* | Guidance and His *'Arown Beryth* | Ark of the Covenant. Without the *Towrah's* | Instructions, the Ark is nothing more than a dated artifact and cultural curiosity. As we have learned, the Ark's association with the Towrah and incorporation of the *Kaporeth* | Mercy Seat is what makes it an integral part of our redemption. Similarly, the *'Arown* | Ark is instrumental in reconciling Yahuwdah's and Yisra'el's relationship with Yahowah.

Moreover, Yahowah's *Towrah* | Teaching is comprised of God's *'Eduwth* | Eternal Witness and Restoring Testimony. And because it is enduring, nothing more will be added to it or replace it – nullifying the Talmud and New Testament. And because it is restoring, its instructions provide the means for us to participate in Yahowah's Covenant Relationship. The Towrah teaches us that we are perfected during Matsah when we come into the Maternal presence of God's fiery light, whereby the

Ruwach Qodesh | Set-Apart Spirit adorns us in Her Garment of Light, purging the darkness of religion from our presence.

Best of all, when we look to the Towrah, we will find God. He will always exist there for us.

𐤉𐤄𐤅𐤄

Yahowah is offering to restore our relationship with Him. He is providing eternal life, perfection, and adoption into His Covenant Family. He is willing to enrich and empower His children such that they inherit all our Heavenly Father has to give, and all He is asking of us in return is to listen.

What follows ranks high on my list of favorite pronouncements. The words and thoughts expressed by Moseh in *Dabarym* / Deuteronomy 4 are insightful and inspiring, enlightening and empowering. By listening to him, and acting upon his advice, our lives are transformed.

"And now (*wa 'atah* – so then)**, Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle Against the Almighty and Those who Engage and Endure, with God)**, of your own freewill, listen** (*shama'* – choose to hear, receive the message (scribed in the imperative mood which expresses an exhortation whereby the audience is encouraged to choose on their own volition to listen and qal stem – literally, genuinely, and actually within the confines of the relationship)) **to God's** (*'el* – concerning the Almighty's) **clearly communicated and inscribed prescriptions of what we should do to be cut into the relationship** (*ha choq* – engraved thoughts and recommendations regarding life and the appointments) **and to God's** (*wa 'el* – regarding the) **means to exercise good judgment to justly resolve disputes** (*ha mishpat* – basis for sound decision-

making and rational thought; from *my* – to consider the who, what, where, why, when, and how of *shaphat* – thinking rationally and morally) **which provide the benefits of the relationship** (*'asher* – to reveal the way to get the greatest enjoyment out of life) **which I** (*'anoky*) **learned about and I am teaching** (*lamad* – acquired the information which I am sharing by instructing) **you** (*'eth 'atem*) **so that you engage** (*la 'asah* – so that you act (qal infinitive – a verbal noun which encourages a literal response)) **such that** (*la ma'an* – for the reason) **you will be restored to life and continue to live** (*chayah* – will have your life revived and preserved, restored, renewed, and nurtured, continuing to grow and flourish (scribed in the qal stem, such that we interpret this literally and the imperfect conjugation, telling us that the benefits of restoration and life, prosperity and growth, will continue to unfold throughout the whole of time))**.**

You will return and enter (*wa bow'* – you will arrive and be included)**, becoming an heir** (*wa yarash* – receiving as an inheritance) **of the realm** (*'eth ha 'erets* – the Land) **which** (*'asher*) **Yahowah** (*YaHoWaH*)**, the God** (*'elohym*) **of your fathers** (*'ab 'atem*)**, is giving** (*nathan* – is offering and bestowing) **to you** (*la 'atem*)**."** (*Dabarym* / Words / Deuteronomy 4:1)

What a beautiful sentiment and wise counsel!

According to Yahowah, those who listen to His *choq* | prescriptions for living *mishpat* | make educated and rational decisions to receive *'asher* | the benefits of the relationship. And those who *lamad* | learn from the Towrah, and then *'asah* | act upon it, live forever. For the many Jews who wear the *Chai* pendant necklace, this is what it is really about.

God is not only inviting us to live with Him in the Promised Land, but He is also offering the most extraordinary inheritance to His children. If you are a

Yisra'elite or Yahuwd, this would be an opportune time to come back home.

With these words, the myths of faith-based and works-based salvation schemes are rendered moot. There are things we must listen to and learn, study and decide upon, and then engage in for our lives to be restored. However, in this context, our actions are in response to what Yahowah has done and is offering, making our contributions irrelevant.

Yes, this was written to Yisra'el, but so was the entirety of Yahowah's Word. Moreover, if you don't see yourself as *'ysh* – an individual, who seeks to *sarah* – engage and endure with *'el* – God, then feel free to disregard this testimony. Further, if you are willing to limit "occupying and inheriting the land" after being "restored to life" to nothing more than a few people living a short while in a small desolate place surrounded by their mortal enemies, none of God's promises will mean much to you anyway.

Adding a "New Testament" or "Oral Law" would be a wholesale violation of the following instruction…

"You should not make a practice of adding (*lo' yasaph* – you should not actually join something else or continually conceive another version (qal imperfect)) **to the Word** (*'al ha dabar* – upon the message and accounts) **which, to show the way to the benefits of the relationship** (*'asher*)**, I** (*'anky*) **am instructing you** (*tsawah 'eth 'atem* – I am offering as directions, appointing and constituting for you)**.**

And (*wa*)**, you should not subtract** (*wa lo' gara'* – you should not habitually or continually reduce or diminish the relevance (qal imperfect)) **from it** (*min huw'*)**.**

Approach by observing (*la shamar* – draw near by closely examining and carefully considering (qal infinitive

– actually and demonstrably)) **the instructive conditions of the relationship** (*'eth mitswah* – the directions and requirements, the precepts and terms of the covenant; from *my* – to consider the who, what, why, where, and when of *tsawah* – instructions and directions) **of 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*)**, which, to convey the correct path to get the most enjoyment out of life** (*'asher*)**, I** (*'anky*) **am instructing you** (*tsawah 'eth 'atem* – I am offering as directions, appointing and constituting for you)**."** (*Dabarym* / Words / Deuteronomy 4:2)

Yahowah has conveyed everything we require to attend His Miqra'ey and engage in His Beryth. Only a fool would diminish the relevance of these instructions.

It takes a special kind of arrogance to prioritize one's own words above God's – like Paul, Muhammad, and the rabbis have done. Every time a Christian quotes Paul and claims it to be the "Word of God" or a rabbi calls his G-dforsaken Babylonian Talmud "the Torah," I want to puke. It is as irrational as it is impudent – ignorant, arrogant, disrespectful, and presumptuous.

In the previous statement, we were asked to listen to Yahowah's *choq* | prescriptions for living, *mishpat* | means to make good decisions, and *lamad* | sound teaching. And now we are encouraged to observe His *mitswah* | instructive conditions of the relationship and *tsawah* | directions.

At this point, Moseh reminds his audience that many among them were recently fooled by *Ba'al* | the Lord…

"You saw (*ha ra'ah* – you witnessed) **with your own eyes** (*'ayin 'atem* – and you perceived and understood) **that which** (*'eth 'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* –

teaching regarding His *hayah* – existence) **did** (*'asah* – made happen at that time in His response (qal perfect)) **with** (*ba*) **Ba'al Pa'owr** (*Ba'al Pa'owr* – the Lord of Enlightenment and the Lord of the Popular Way, the Master of Commitment and the Owner of the Broad and Open Path, compelling and troublesome light; from *pa'al* – ordained and committed, working for and serving, *pa'ar* – wide open, broad, and gaping, and *'owr* – light, illumination, and enlightenment)**.**

For indeed (*ky*)**, every** (*kol*) **individual** (*ha 'ysh*) **who** (*'asher* – relationally) **walks** (*halak* – travels in that direction, proceeds toward, and goes (qal perfect)) **following after any variation** (*'achar* – another, similar, or the next, even western and subsequent version) **of the Lord of Enlightenment and the Owner of the Wide Open and Broad Path** (*Ba'al Pa'owr* – the Master of Light and Commitment, the compelling and troublesome light; from *pa'al* – ordained and committed, working for and serving, *pa'ar* – wide open, broad, and gaping, and *'owr* – light, illumination, and enlightenment)**, Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God** (*'elohym 'atah*)**, will bring them to naught and will annihilate them** (*shamad huw'* – will destroy and demolish him, wiping him out and decimating him, exterminating him such that he perishes, ceasing to exist after death) **from your midst** (*min qereb 'atah*)**."** (*Dabarym* / Words / Deuteronomy 4:3)

This shatters the myth that Yahowah does not care what someone calls Him. It demonstrates that God is not all-loving and accepting, or that He wants to forgive everyone. Clearly, there are not many paths to God.

Ba'al is the Hebrew word for "lord." It is most often used in association with *ha Satan* | the Adversary. *Ba'al* | Lord describes Satan's ambition, which is not only to "lord over" the Most High but also to "own, possess, and

control" humankind. Those worshiping "the Lord" are unwittingly paying homage to Satan.

In this regard, let's dispel a persistent myth. Satan does not want to be known or worshiped as the Adversary. He despises the title "Satan" as much as he craves being the Lord. He wants to be perceived as God – not the Devil. And the only way this can occur is when *ha Satan* becomes the Lord of religion, particularly Judaism, Christianity, Islam, and the Lord of Progressives.

Pa'owr is a compound of two Hebrew words. Since *'owr* means "light," we have been given a vital clue regarding Satan's appearance and strategy. The prefix *pa'* is from *pa'ar*, which means "wide open and broad," and *pa'am*, which means "to persistently compel, to beat and push in a disturbing and troubling direction," causing someone to ultimately "*pa'ah* – groan and scream."

Satan is a spiritual being, and thus, like all spirits, the Adversary resembles light. He appeared as a "flash of light" as he was being cast out of heaven. And Paul, who admits to being demon-possessed and controlled by one of Satan's messengers in Second Corinthians, and thus was well-acquainted with the Devil, reported his first sighting as a "flash of light" on the road to Damascus.

This realization is further underscored by Ba'al holding a thunderbolt and by the fact that Zeus and Jupiter were similarly festooned. Moreover, solar images, such as steeples and obelisks, halos and wreaths, rays of light and golden discs, even stars, are pervasive throughout the vast array of religions – particularly Christianity. Similarly, equinox and solstice festivals, such as Easter and Christmas, are commonly celebrated as the faithful worship their god on Sunday mornings.

Returning to *Ba'al Pa'owr* | the Lord of Enlightenment and the Popular Way for a moment, we find that the qualifiers used to distinguish and identify this depiction of

ha Satan | the Adversary are interesting. The "lord of light" is "compelling compliance," which is a common thread among religious and political schemes. His ways are "particularly broad and wide open," which explains why man's institutions are so numerous, accepting, and popular.

With *'owr* | light rendered as "enlightenment," we find Secular Humanists and Progressives under Satan's spell. These universally irrational individuals share many common beliefs, most of which are untrue. These include the Black Lives Matter conspiracy of institutional racism, the environmental myth of manmade global warming / climate change, and the socialist propaganda of punishing success and rewarding failure through the redistribution of wealth.

Throughout this *Introduction to God*, you will be shown evidence from Yah's Word which proves that most human souls cease to exist at the end of their mortal lives. The souls of those who follow after the Lords of religion and enlightenment will be destroyed, fading into oblivion. This may sound harsh, but it's not. It's not a penalty or a punishment. While *She'owl* | Hell exists, it is reserved for those who promote the Lord and Enlightenment, not for their victims.

God did not say, "Obey Me or I will see to it that you are punished forever in hell." Such a spirit would be sadistic. Therefore, the religions of Christianity and Islam, which promote this myth, are wrong. The vast preponderance of human souls simply ceases to exist after death. For those who were deceived, there is no eternal life in heaven or hell.

Fortunately, our fate is in our hands…

"And you (*wa 'atem*)**, the ones remaining close, who are unwavering** (*ha dabeq* – the ones who are dependable and steadfast, resolute and unyielding, remaining connected in a relationship, sticking) **with** (*ba*) **Yahowah**

(𐤀𐤋𐤄𐤉𐤊𐤌), **your God** (*‘elohym ‘atem* – your Mighty One; from *‘elowah* – God Almighty)**, every one of you** (*kol ‘atem*) **is alive and thriving** (*chay* – is nourished, growing, and vigorous, having been renewed and restored) **this day** (*ha yowm*)**.”** (*Dabarym* / Words / Deuteronomy 4:4)

We are nourished and flourish when we are unwavering in our relationship and remain close to Yah. God wants us to live and to grow. If this does not occur, it is because we have interfered with His intent somewhere along the way. His purpose and message are consistent…

“You should choose to be perceptive (*ra’ah* – of your own volition, take notice, pay attention, and see (qal imperative))**.**

I learned and then taught you (*lamad ‘eth ‘atem* – I acquired the information and now I’m sharing, I was trained so that I could instruct and educate) **the clearly communicated and inscribed prescriptions of what we should do in life to live** (*choq* – the engraved thoughts which cut you into the agreement and the recommendations and requirements regarding the covenant relationship)**, along with the way to make sound decisions, especially regarding the means to resolve disputes** (*wa mishpat* – the basis upon which we can exercise good judgment and decide what is right)**.**

This was in the manner in which (*ka ‘asher* – which is consistent with the way to get the most out of life) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, my God** (*‘elohym ‘any* – my Mighty One; from *‘elowah* – God Almighty)**, instructed me** (*tsawah ‘any* – guided and directed me) **to engage and act** (*la ‘asah* – to do, celebrate, enacted, and instituted)**, accordingly** (*ken* – thereafter)**, in the innermost part** (*ba qereb* – within the midst) **of the realm** (*ha ‘erets* – the land) **which, as a result of the relationship** (*‘asher*)**, you are entering** (*‘atem bow’ sham* – are

returning to and being included within) **as an inheritance** (*la yarash hy'* – as an heir)**."** (*Dabarym* / Words / Deuteronomy 4:5)

We approach God and receive the benefits of the relationship by being perceptive. This means that we do not come to Him through religion, faith, charitable contributions, or works.

The process is as it should be: we learn from the Towrah and teach others such that the Covenant Family grows and matures. Then we capitalize upon Yahowah's instructions, engaging in the relationship in a manner which is consistent with His guidance. When this occurs, in this way and in this order, we are invited to live with God in the Promised Land. And if that were not enough, we become heirs to the universe, inheriting everything.

Moseh learned and taught the Towrah, recognizing that it not only restores and prolongs our lives but, also, that observing it makes us wise, improves our ability to think, and enhances our perspective.

"You should be observant (*wa shamar* – you should closely examine and carefully consider while the opportunity exists (qal perfect)) **and then you should engage** (*wa 'asah* – so that you can act (qal perfect)) **because surely, this** (*ken hy'*) **instruction and experience will make you intelligent and wise** (*chokmah 'atem* – teaching will facilitate your capacity to think properly and be effective and prudent)**, such that you are discerning and understand** (*wa bynah 'atem* – and so that you make the proper connections to perceive thoughtful insights, deliberate upon and cogitate the data received judgmentally to process information properly to respond morally and rationally)**.**

Consequently, the family will perceive (*la 'ayin ha 'am* – from the perspective of the people and in the sight of the nation) **the benefits of the relationship** (*'asher* – the

proper path to walk to get the most out of life) **as they consistently and ardently listen** (*shama'* – by hearing (qal imperfect paragogic nun – literally and genuinely, consistently and continually, enthusiastically and emphatically listening)) **to all of these clearly communicated thoughts and prescriptions regarding everything that should be done to get the most out of life, including being cut into the relationship and receiving a share of the inscribed allotment** (*'eth kol ha choqym ha 'eleh* – to each of the engraved requirements regarding what has been appointed to receive a portion; from *chaqaq* – to cut in, to inscribe, to engrave, and to portray something which has been prescribed)**.**

And then, they will say (*wa 'amar* – they will convey and claim at the appropriate time (qal perfect – genuinely declare at a moment in time))**, 'This family** (*'am* – these people and this nation) **is uniquely and especially** (*raq* – is distinctly and singularly) **prudent, intelligent, learned, and wise** (*chakam* – educated and experienced, well-schooled and properly instructed, ethical and competent)**, and the understanding and insights** (*wa byny* – such that the discernment from being diligent, the instruction derived from comprehension, and the thinking based upon making intelligent and reasoned connections, distinguishing right from wrong while separating truth from deceptions (nifal participle masculine singular absolute – because the *gowy* is actively and demonstrably discerning, he determines insights which, when shared, encourage understanding in others)) **of this especially valuable and intensely verbal *gowy* | man of a different ethnicity who grows through amplification are great** (*ha gowy ha gadowl ha zeh* – of this important individual from another nation who seeks to magnify and encourage growth, of the distinguished and often loud gentile, this man who is not Jewish, is worthy)**."** (*Dabarym* / Words / Deuteronomy 4:6)

Yahowah does not ask us to be religious or demean those who are not, unlike the rabbis. Yahowah does not tell us to believe or to obey, either, further distinguishing Him from those who claim His authority. Yahowah does not ask for money or seek to control any part of our lives – as opposed to every aspect of it in Judaism. Yahowah wants to educate and enlighten us while the rabbis want to deprive Jews of access to any information that isn't from their Talmud so that they can indoctrinate them.

As a result, the most brilliant ethnicity and industrious race has conceived the most dimwitted and debilitating religion. The Chosen People have chosen poorly.

The alternative is to ignore the rabbis, toss the Talmud, and become *shamar* | observant – closely examining and carefully considering these words which Yahowah inspired Moseh to scribe on our behalf. And then, once you are aware of what Yahowah has revealed, act upon His instruction and engage in the relationship.

Those who accept Moseh's advice will *bynah* | understand. Nothing is more valuable or enabling.

Bynah speaks of being discerning and discriminating such that we learn how to distinguish truth from lies, good from bad, right from wrong. With *bynah*, the means to comprehension is through diligently deliberating upon the data God has made available to us while processing this information judgmentally. By doing so, we gain the capacity to make reasoned connections between the things Yahowah has revealed, and this leads to a proliferation of profound insights.

God's intent is for His Covenant Family to be *'ayin* | perceptive. The more we know, the more likely it is that we will turn to Yah and then rely upon Him to provide the *'asher* | benefits of the relationship.

Foremost among the things we should be considering is Yahowah's *choq* | clearly communicated thoughts and prescriptions regarding what should be done to get the most out of life, including being cut into the relationship and receiving a share of the inscribed allotment. God engraved the Covenant's requirements in stone so that we would know and understand them.

Moseh's concluding statement is prophetic, speaking of a time over 3,300 years from his own. He is claiming something of the Chosen People which heretofore has not occurred. Only now, and likely in harmony with the insights provided within *Yada Yahowah*, Yahuwdym are distancing themselves from the caustic influence of religion, politics, and conspiracy and becoming "*chakam* – learned and wise, prudent and discerning." Schooled in the Towrah, enlightened by Yahowah, they are starting to "*byn* – understand."

Since only two individuals among the initial hundreds of thousands who listened to Moseh were allowed into the Promised Land, the Family of God was far from prudent on this day. Many were no doubt perceptive when *Dowd* | David sang to them as their messiah and prophet, shepherd and king, but that was long ago, and his voice has faded among the Chosen People. There was a brief respite from religion under Hezekiah, and while glorious, it too was short-lived.

Sadly, according to Yasha'yah, not a single Yisra'elite has known Yahowah or understood His *Towrah* | Teaching since 450 BCE. Despondent over this result, Yasha'yah devoted the 11th chapter of his prophetic revelation to the *gowy* | non-Yisra'elite whose amplification of God's testimony, profound insights, and vociferous commentary that the *Ruwach* | Spirit would inspire to reintroduce Yahowah's name and call His people home.

Therefore, we are witnessing God's Family becoming especially learned and wise, growing in understanding, as a result of the valuable insights the gowy has gleaned on their behalf through the amplification of Yahowah's *Towrah* | Guidance.

"By comparison (*ky* – indeed by contrast)**, where is there** (*my* – who else has) **a person from a different race and place** (*gowy* – a non-Yisra'elite) **whose voice is as loud or whose message regarding the benefits of the relationship is as extensive or intense** (*gadowl 'asher* – whose amplifications pertaining to the correct way to walk to get the most out of life are as empowering and valuable) **as his concerning the imminent approach of God and developing a close, personal relationship with Him** (*la huw' 'elohym qarowb 'el huw'*)**?**

As a result (*ka* – accordingly)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, our God** (*'elohym 'anachnuw*)**, is with every one of us** (*ba kol 'anachnuw* – is in all of us) **who call upon Him** (*qara' 'el huw'* – who summon Him and are called out by Him, inviting and greeting Him, welcoming Him by reading and reciting His proclamations)**."** (*Dabarym* / Words / Deuteronomy 4:7)

Gowy | non-Yisra'elite, which designates someone as being from a different race or place, is commonly rendered as "nation" in this statement by religious translators. However, Yisra'el is not comprised of *gowym* and it was not a nation on this day. In fact, no one in Moseh's audience would ever comprise one. Further, shortly after Yisra'el formed into a country under Dowd, the people became so much like the surrounding *gowym*, they became easy prey and were hauled off into slavery by the Assyrians – becoming known as the lost tribes. And even now, following the Holocaust, when Israel was declared a country again in 1948, there still isn't a person among them who calls upon Yahowah's name. Therefore, *gowy gadowl*

cannot be translated as “a great nation,” especially in this context.

Recognizing this, we are left to render *gowy* by its customary and principal meaning, which is “an individual from a different race and place, a non-Yisra’elite, commonly known as a Gentile.” In this statement, as is the case in the previous one, and will be in the next, *gowy* is masculine singular.

A positive reference to a *gowy* is such an anomaly that we would be wise to be attentive when it occurs. There just aren’t very many Gentiles addressed favorably in the Towrah or Prophets because the preponderance are uncouth from God’s perspective – with an irritating propensity to be religious, political, and conspiratorial and as a result torturously abusive to His people. Typically, they are to be avoided rather than acknowledged.

If the paranoid xenophobia of the rabbis has affected your thinking to the point that learning something about God from a *gowy* seems incredulous, keep in mind how frustrating it had to be for Yahowah to deploy a *gowy* to educate and enlighten Yisra’el, especially since Yisra’elites were chosen for this role. And yet, there were no *Yahuwdym* | Jews willing to acknowledge His name, much less proclaim it. There were none willing to listen to Him or observe His Towrah, much less share His Teaching and Guidance.

While the mission for which this *gowy* was chosen is important, indeed vital, he is not *gadowl* | great. His voice is loud, his words are many, and he is intensely devoted to the extensive use of amplification. Moreover, he is here serving you because of *‘asher* – the word which was mistranslated by every Bible publisher in *Shamuw’el* / 2 Samuel 7:14. Rendered accurately and completely, *‘asher* defines the non-Yisra’elite’s mission: to reveal the correct path to walk to receive the benefits of the relationship and

to get the greatest joy out of life. If this sounds good to you, let your eyes feast upon the truth.

What you will continue to discover is that the *gowy* is focused on helping you develop a close, personal relationship with Yahowah prior to God's imminent approach. If you follow his quest through words, dimensions, and time, you will be welcomed into the Almighty's Home with open arms.

Qara' is the star of this show. This is because Yisra'elites will *qara' huw'* | invite God into their lives, call upon Him, and greet Him by reading and reciting His testimony. During Yowm Kipurym circa year 6000 Yah, may you be among them.

Most of those who claim that "God is with us" are mistaken. Our goal should be to be with God, to approach Him on His terms, so that we can enjoy a close personal Covenant relationship with Him. We should strive to conform to Him, rather than strive to change God so that He conforms to some religious or political interpretation.

Of course, the one and only place to find these directions is in Yahowah's Towrah. Dabarym 4 gets better with every word…

"And (*wa*) **where is there** (*my* – who else has) **a non-Yisra'elite** (*gowy* – a person from a different race and place) **whose voice will be as loud or whose amplifications regarding the benefits of the relationship will be as extensive** (*gadowl 'asher* – who will be as intense or prolific pertaining to the correct way to walk to get the most out of life, who will be as empowering or valuable, as significant or important) **regarding His clearly communicated and inscribed prescriptions of what we should do in life to live** (*la huw' choq* – the engraved thoughts which cut you into the agreement and the recommendations and requirements regarding the covenant relationship) **so that we can exercise good**

judgment regarding the means to resolve disputes and make sound decisions (*wa mishpat* – and becoming just, moral, and rational) **pertaining to being right about vindication** (*tsadyq* – regarding being correct, in accord with the means to live an upright and righteous life)**, such that it is consistent with** (*ka* – in harmony with and according to) **every aspect** (*kol* – all) **of this *Towrah* | Guidance** (*ha Towrah ha zo'th* – of this Teaching, Instruction, and Direction, this signed, written, and enduring means to search for, find, and choose the guidance which provides answers which facilitate our restoration and return, which are good, beneficial, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial) **which, to show the way to the benefits of the relationship** (*'asher*)**, I am bestowing and placing** (*'anoky nathan* – I am giving and providing) **before you** (*la paneh 'atem* – in front of you) **this day** (*ha yowm*)**?"** (*Dabarym* / Words / Deuteronomy 4:8)

The *gowy's* extensive amplifications of God's voice are focused upon His *choq* | clearly communicated and inscribed prescriptions of what we should do in life to live. His goal is for you to be sufficiently informed regarding the conditions of the Covenant so that you can *mishpat* | exercise good judgment and decide in favor of *tsadyq* | being right with God and thus vindicated.

Rather than misconstrue and misappropriate the Towrah to such an extent that it is replaced with volumes of Talmud and *Mishnah*, this *gowy* is devoted to providing a more complete and accurate translation of Yahowah's Towrah so that our lives come to reflect His Teaching and Guidance. The Towrah is Yahowah's gift to us. It is His Towrah which *'asher* | reveals the correct path to walk to receive the benefits of the relationship.

You may take issue with aspects of the Towrah. You may quibble with the means God has established to resolve disputes and achieve justice. You may want Him to be more inclusive and accepting, even multicultural. You may even prefer Him to be more explicit, with a plethora of rules and commandments to obey. That is your choice. But don't expect a positive response from Yahowah should you advocate an alternative – as is the case with Judaism and Christianity.

With Twistians, this sorry state of affairs exists because Paul took issue with the Towrah in his letters. And unfortunately, Christians have been conditioned to believe Him rather than trust Yahowah's Witness. As such, among believers, the Torah is no longer considered "*tsadyq* – correct or vindicating." But how is it that a religion which claims the Towrah was inspired by their God opposes the view articulated here by Moseh?

Or should you be Jewish, are you of the belief that men know better and are more effective communicators than God? Otherwise, why complicate your life with a thousand restrictive rules on Kosher when Yahowah has none? Why make a religion of doing nothing on the Shabat, depriving oneself of access to the internet, electronic devices, even a light switch, such that you restrict your education and growth? In fact, why be religious when God is so overtly opposed to it?

In his next statement, Moseh's instruction is to be especially concerned about our "*nepesh* – soul," not our body or spirit. As we shall discover, our soul is all that matters to Yahowah and, therefore, should be what matters most to us. There will be no bodies in heaven, as they would be a liability. Further, there are many spirits, most good, some bad. And even then, those spirits are not our spirit, but either God's or one of Satan's that is now associating with us.

Providing a glimpse into this realm, we find…

"Exclusively without exception (*raq*) **be observant** (*shamar* – of your own volition and for your benefit, closely examining and carefully considering (nifal imperative)) **as your goal** (*la 'atah*)**.**

And choose to pay very close attention to your soul (*wa shamar nepesh 'atah ma'od* – be observant and circumspect to the greatest extent possible regarding your individual consciousness, the essence of your life which gives you the capacity to observe and respond (qal imperative)) **lest you forget or overlook** (*pen shakah* – so that you do not misappropriate or dismiss) **the words** (*'eth ha dabarym*) **which you have seen with your eyes** (*'asher ra'ah 'ayin 'atah*)**.**

Otherwise (*wa pen*)**, they will depart and be removed** (*suwr* – will be withdrawn and retracted (qal imperfect)) **from your heart and thinking** (*min leb 'atah* – from your capacity to exercise good judgment) **the rest of your life** (*kol yowm chay 'atah*)**.**

Make them known (*wa yada' hem* – reveal them) **to your children and to your children's children** (*la ben 'atah wa la ben ben 'atah*)**."** (*Dabarym* / Words / Deuteronomy 4:9)

The *dabarym* | words we are being advised to observe are those set before us by Moseh. You will find all of them in the Towrah today. Now that the offer has been made, the fate of our soul depends upon our response.

If you were to ask a religious Christian or Jew to list the five requirements and five benefits of the Covenant, or how we know them to be so, few, if any, would know the answers. If you were to ask the faithful to name each of Yahowah's seven Mow'ed Miqra'ey and explain the purpose of each, fewer than one in a million would be correct. If you ask an Orthodox Jew or Christian to

pronounce our Creator's name and address its merit, I don't suspect that any would get either right. And yet, these are the basic fundamentals of the Towrah's *choq* and the means to *mishpat*.

I share this exercise with you to prove Moseh's point. The truth is so far removed from the religious, even asking these questions will make them uncomfortable and agitated.

Just as the single most important thing our Heavenly Father could do for us was to reveal His Towrah, the most important thing we can do for our children is to share it with them. This known, should we want to align our inclinations with God's, we should *shamar Towrah* and then *yada'* | reveal what we have come to know with our children. When we are diligent in this way, and scrutinize the Towrah, we will find God. And if we follow this advice, no one will ever be able to lead us away from Him.

Since this is one of the many places where "keeping" becomes an irrational rendering of *shamar*, let's delve into the etymology of the word. I want to do this now, and again later, because *shamar* is so commonly presented as "keep" in English Bible translations that the vast preponderance of people has come to see the "God of the Old Testament demanding that we must comply with a long list of laws." That is how most people react to the phrase: "Torah-observant." And yet, *shamar* only means "keep" in the sense of "keeping your eyes open, keeping something within the field of your vision, and keeping focused and alert."

Examining Hebrew lexicons for terms which share the same sh-m root, we discover that every word related to *shamar* speaks of "observing, of watching, of being a watchman, of keeping one's eyelids open so as to be vigilant, and of being on one's guard, acting as a guardian to protect oneself and one's loved ones." Watchmen and

guards who have their eyes closed, who are not observant, are useless.

But there is more. Also sharing the sh-m root of *shamar*, similar words convey the idea of "receiving and processing information which is being communicated to us." These terms suggest that, while "the resource may be challenging to understand, it is nonetheless being made known to those who are observant." These sh-m–based words speak of "a message, of news, of information which is being proclaimed." They focus upon "hearing and listening, receiving and understanding, that which has been communicated, especially verbally when reciting the written word."

I am unaware of a single Hebrew word which shares the sh-m base whose primary definition is accurately rendered as "to keep" in the sense of "submitting to and complying with" a list of laws. Therefore, while "*shamar* – closely examining and carefully considering, genuinely caring about, actually investigating, scrutinizing, exploring, and diligently evaluating" Yahowah's Towrah, "keeping it in front of you with your eyes focused upon it," will cause an informed and rational person to act upon His advice. Doing so is a byproduct of the verb, not the intent of *shamar*. It is focused on looking and considering, not doing or keeping.

As we know, Yahowah revealed the Towrah through Moseh, but that did not stop Him from also speaking directly to His children. This passage chronicles one such occasion…

"That day (*yowm*) **you were present, standing** (*'asher 'amad* – you were upright and on your feet in attendance) **before** (*la paneh* – in the presence of and facing the appearance 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)**, your God** (*'elohym 'atah*)**, in** (*ba*) **Choreb** (*Choreb* – knife's edge for cutting and separating, sharp engraving tool, hot and desolate)**, wherein** (*ba*)**, Yahowah** (*YaHoWaH*) **said to me** (*'amar 'el 'any*)**, 'Summon and gather** (*qahal* – call together, collect, and assemble (hifil imperative – acting on God's implement by choice)) **the family** (*'eth ha 'am* – the people who are related) **so that I can have them hear** (*wa shama' hem* – so that I may have them listen to) **My words** (*'eth dabarym 'any*) **so that** (*'asher*) **they will learn** (*lamad* – they will receive an education and instruction, being taught) **to respect** (*la yare'* – admire, value) **and accompany Me** (*'eth 'any*) **all of the days which** (*kol ha yowmym 'asher*) **they will live** (*hem chay* – exist) **on the Earth** (*'al ha 'adamah* – upon the ground and soil, speaking of the material realm)**, and so that they might teach their children** (*wa 'eth ben hem lamad* – share this information with and educate their sons)**.'"** (*Dabarym* / Words / Deuteronomy 4:10)

Yahowah wants us to learn about Him because He knows that when we come to know Him, we will "*yare'* – respect and admire" Him. This will then cause us to want to be with Him as well as rely upon Him to make it possible.

Choreb is a provocative choice of names. And while it is typically translated as "desolate," which would be "dry and lifeless," this aspect of the word is in contrast to the richness of life Yahowah is offering. Equally important, since *choreb* is a cutting and engraving tool, it speaks of the Tablets Yahowah etched in this place. Also, as a knife's edge, this razor-sharp summit is prophetic of the Covenant cut with Yisra'el.

It should also be noted that, while Yahowah wanted to speak directly with those He had rescued, and did, they did not like the sound of His voice. The Yisra'elites actually asked God to stop speaking to them. And this could not

have been a result of being intimidated because those who were gathered before Yahowah were all "*'amad* – standing upright on their feet" in His presence. They did not bow down nor should we.

Like a teacher asking those gathered in the back to come forward, Yahowah requested…

"Please approach and come near (*wa qarab* – advance and come forward) **standing** (*'amad* – be present and upright) **at the base of** (*tachath*) **the mountain** (*ha har*)**.**

All the while (*wa*) **the mountain** (*ha har*) **was illuminated and ablaze** (*ba'ar* – was burning) **with fire** (*ba ha 'esh* – in light and radiant energy) **as an enduring witness reaching up as high as** (*'ad* – providing testimony regarding eternity and beyond) **the heart** (*leb* – the midst and thoughts) **of the heavens** (*ha shamaym* – the universe and the spiritual abode of God)**, the illumination diminished** (*chosek* – darkened and obscured) **by a cloud** (*'anan* – condensed water vapor sufficiently dense to reduce visibility) **and** (*wa*) **a very dense obscuring phenomenon** (*'araphel* – a mass of particles in the atmosphere which block most of the available light)**."** (*Dabarym* / Words / Deuteronomy 4:11)

Qarab | approach and come near is the operative verb used throughout the Miqra'ey. Yahowah requests that we respond to His Invitations to be Called Out and Meet by coming into the presence of the *'ishah* | feminine manifestation of His fiery light. This is symbolic of approaching the *Ruwach Qodesh* | Set-Apart Spirit, our *Mala'kah* | Spiritual Mother, so that Yahowah can make us immortal, perfect and adopt us, empower and enrich us, while enlightening and protecting us.

The purpose of the Towrah is to present the means for us to approach God. We do so by walking to Him through the Miqra'ey, not by crawling on our knees in religious

devotion. So, while Yahowah wants us to stand upright beside Him, He knows that, until such time as we are enveloped in His Spirit and restored, the overwhelming power of His presence would intimidate us and might even incinerate us. And that is why this diminished manifestation of His glory was partly concealed by the obscuring phenomenon.

We have covered this previously, but it bears repeating: there are many reasons why Yahowah's presence is associated with fire. First, fire is a burning and blazing source of light, revealing that spiritual beings, like Yahowah, are akin to light. That is to say, they are energy-based, which means that they are vastly more powerful and energetic than we are as material beings. Light, like a spirit, is eternal in time and is able to travel vast distances in every dimension.

Second, fire transforms decaying organic matter into energy and light. This is symbolic of Yahowah using His Miqra'ey to change, empower, and enlighten people who are dying and flawed into perfect and eternal spiritual beings.

Third, the light of a fire eliminates the darkness. Enveloped within it, we are safer and more confident.

Fourth, fire lived within the heart of a home. It provided warmth, making us more comfortable. And with its light, the time was extended so that we could share with our families and be observant.

Fifth, fire was and is still used to cook our food, making the meals better tasting, healthier, and safer. And we use fire to purify water, removing the pathogens which would otherwise sicken us.

Sixth, fires stoked crucibles. Within them, metals were refined, separating that which was precious and valuable from the dross.

Seventh, fire is beautiful, as anyone who has built a campfire is aware. The flames swirl and dance. The blaze will crackle and pop. The smoke can be wonderfully aromatic and soothing. And it is alluring, drawing everyone in, creating a sense of togetherness.

As we press forward, it may be of assistance for you to know that the conjunction, "*wa* – and," found at the beginning of most sentences can be rendered in many different ways, although it isn't always designed to be spoken or read. In a language without capitalization or punctuation, more often than not, the prefix was used to designate the beginning of an additional, and related, thought.

Also, regarding translation techniques, while *'el* is the Hebrew title for God along with the elongated *'elowah* and the plural *'elohym*, it can also serve as the preposition "to." Likewise, *'al*, which is nothing more than a different vocalization of the letters, Aleph-Lamed, is both "Almighty" and serves as the preposition "on" or "above." Therefore, there are opportunities within these translations to provide both options. Additionally, *'eth* is usually untranslated but can mean "with or against, pertaining to or among, associated with or accordingly."

As a reminder, while many Hebrew words are prefixed and suffixed with prepositions and pronouns, I have chosen to transliterate the most basic form of these words within the parentheses so that you are able to ascertain the validity of these renderings using your own or online Hebrew dictionaries and lexicons (where Hebrew words are only presented in their most generic forms).

While Yahowah uses light, and thus the appearance of fire, to convey His presence and nature, words have always been His most revealing and enduring symbols…

"Then (*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*) **from** (*min*) **the midst** (*tawek* – the center) **of the fire** (*ha 'esh* – radiant energy and light)**.**

The sound (*qowl* – audible nature and sound waves) **of the words** (*dabarym*) **you heard** (*'atem shama'* – you listened to)**, but** (*wa*) **you did not see** (*'ayin 'atem ra'ah* – you did not view, perceive, or witness) **a visual form** (*tamuwnah* – an image, likeness, representation, or material manifestation, an embodiment or similitude)**, only** (*zuwlah* – exclusively) **the voice** (*qowl* – sound)**."** (*Dabarym* / Words / Deuteronomy 4:12)

It's time for Captain Obvious to clear away the world's collective blindness regarding the word of God. Unless it is presented as it is here in Yahowah's name, the resulting rendering is inaccurate, misleading, and misappropriated. This deliberate, conspicuous, and prolific alteration invalidates and permeates every Bible translation, from the Jewish Publication Society to the *King James Version*, from the *New American Standard Bible* to the *New International Version*, from the *New Revised Standard Version* to the *New Living Translation*. They are all deliberately depriving their readers of the single most important realization: these are Yahowah's words.

And let's lay blame where it is deserved. The Chosen People have chosen to revere the Babylonian Talmud over and above Yahowah's Towrah. While their book is arrogantly festooned with the names of rabbis, there is no mention of Yahowah. The same can be said of their Zohar and *Mishnah*. As such, these rabbinical sources speak for those men and not for Moseh's God. And apart from Yahowah's name, there is no salvation.

This audible proclamation from the midst of the fire occurred because Yahowah genuinely wanted to address His people, those He had rescued, in the hope that they

would choose to become part of His Covenant Family. With His voice, He wanted to reassure them because He wanted them to trust Him, not fear Him.

These were not the only factors. Since the gods man had conceived were crafted and worshiped within the scope and contours of things humans recognized in the natural world, such as in the form of men, women, and animals, it was vital for Yahowah to dispel such myths. He had nothing in common with Bel or Ba'al, 'Asherah or Amun Ra, Osiris or Isis, Zeus or Athena, Jupiter or Venus, Dionysus or Bacchus. God was set apart from His Creation and thus would not be seen as a "*tamuwnah* –likeness or embodiment of any material being." Said another way, Yahowah is not "Jesus" or Buddha, and He is not the sun, moon, or stars. Unlike the gods of the Hindus and Egyptians, Greeks and Romans, Yahowah is without form.

Moreover, it was important to prove to the Children of Yisra'el that Moseh was being inspired by the very same God who had liberated them from captivity. His voice and His words written on the page were the same – as were those He had chiseled in stone. Not only wasn't he making any of this up, but it was also the Creator God of the universe who was inspiring him and addressing them.

The first thing Yahowah spoke about, the very first thing He mentioned to His children, was the Covenant. Nothing is more important to our Heavenly Father. This is the reason we exist…

"Straightaway, He told you all about (*wa nagad la 'atem* – publicly and openly, He informed and reported to all of you regarding (hifil imperfect)) **His Family-Oriented Covenant Relationship** (*'eth beryth huw'* – His mutual agreement and binding contract based upon building a *beyth* – family and home) **which, to receive the benefits** (*'asher* – which to show the proper path to walk to get the most out of life)**, He instructed you** (*tsawah 'eth*

‘atem – He provided directions for you) **to engage in and act upon** (*la ‘asah* – to celebrate and profit from by doing (qal infinitive – as a verbal noun, the effect of the action is intensified and prolonged while in the qal stem the relationship between us and our God is real, authentic, and genuine))**.**

The Ten Statements (*‘eserah ha dabarym* – the Enriching Words; from *‘ashar* – enriching and *dabar* – words, statements, counsel, communication, and answers)**, He wrote them** (*wa kathab hem* – He inscribed and engraved them in writing, communicating using an alphabet) **on Two Tablets of Stone** (*‘al shanaym luwach ‘eben* – upon a pair of plates comprised of rock; from *shanah* – to change, repair, and transform, *luach* – to glisten, and *banah* – to build and establish a family or home)**.”** (*Dabarym* / Words / Deuteronomy 4:13)

This confirms what we surmised. According to God, the Covenant is explained in the Ten Statements which were written on the Two Tablets. By observing them, we learn about the Relationship – and how to participate in it. And that provides an entirely different perspective from which to examine and consider what God wrote.

As we now know, having devoted the first three chapters of this volume of *An Introduction to God* to Words Yahowah inscribed on the Two Tablets of Stone, these are comprised of Three summary Statements followed by Seven specific Instructions. The Message on the first Tablet introduces the Covenant Relationship, and as such, it serves as an overview of God’s purpose and plan. Seven specific Instructions are then delineated on the second Tablet, where they follow Yahowah’s universal one (representing God) plus six (representing mankind) formula. The Shabat illustration is unique among the Seven because it provides the framework to understand the timing and nature of God’s plan.

“So (*wa*)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **instructed and guided me accordingly** (*‘eth ‘any tsawah* – directed and authorized me, enjoined and appointed me) **at** (*ba* – or in) **this time** (*ha ‘eth* – this season, occasion, and place on the calendar) **that She** (*ha hy’* – speaking of the Set-Apart Spirit, our Spiritual Mother and Counselor) **would teach** (*la lamad* – would provide the required information to instruct and educate) **you regarding** (*‘eth ‘atem*) **the clearly communicated and inscribed prescriptions of what to do in life to live** (*la huw’ choq* – the engraved thoughts which cut you into the agreement and the recommendations and requirements regarding the covenant relationship) **and how to exercise good judgment regarding the means to resolve disputes and make sound decisions** (*wa mishpat* – and to become just, moral, and rational) **so that you act upon them** (*la ‘asah ‘atem ‘eth hem* – so that you can engage in them and profit from them) **in the land** (*ba ha ‘erets* – within the realm) **which because of the relationship** (*‘asher*)**, you are being led toward and will be crossing into, passing over** (*‘atem ‘abar shem*) **the Yarden** (*Yarden* – to descend; commonly transliterated Jordan [found in the DSS, not the MT]) **as your inheritance** (*la yarash hy’* – as your gift as an heir)**.”** (*Dabarym* / Words / Deuteronomy 4:14)

Yahowah is the *tsawah* | sponsor of the *choq* and the *mishpat*. We should take them both seriously.

‘Abar | to pass over is the verb which explains *Pesach* | Passover. In this case, the Yisra’elites would be crossing over the *Yarden* | Jordan and entering the Promised Land. And in the case with the Miqra’ of Pesach, we pass over death as we become God’s children and enter His Heavenly Home. This is actually communicated through the reference to *Yarden* | to descend. On Pesach, by looking up to Yah we avoid going down.

Yahowah underscores the importance of our "*nepesh* – soul" in the next statement. God's concern is based upon mankind's propensity to create religious icons and then worship them. He specifically lists creating male and female statues and is overtly denouncing both Crucifixes and the Madonna and Child. Yahowah says that the consequence of such behavior is *shachath*: "corrupting and destructive," and that it will lead many past the grave to *shachath*: "incarceration in the pit."

In this light, we find God initiating this pronouncement by telling us not to be enticed by, or bow down to, the sun, moon, or stars. And yet, most every important aspect of Christianity is sun-based, Islam is moon-based, and Secular Humanism is star-based. (In Secular Humanism, humans are the residue of the stars as they provide all of the elements of the universe as well as the essence of life.) And the symbol of Judaism has become the 'Star of David' – an image which has nothing to do with Dowd, and everything to do with the religious imposter Akiba foisted upon his people.

So, God is speaking directly to the religious and the political when He advises us not to make "replicas" of men, women, birds, fish, reptiles, the sun, or the moon…

"Therefore (*wa*)**, be very observant and remain resolutely focused** (*shamar me'od* – diligently and closely examine and carefully and systematically consider) **upon that which pertains to your souls** (*la nepesh 'atem* – with respect to your consciousness, your unique persona)**.**

Be aware (*ky*)**, you did not see** (*lo' ra'ah* – you did not perceive or witness) **any image or form** (*kol tamuwnah* – anything resembling a physical appearance) **during the day** (*ba yowm*) **Yahowah** (*YaHoWaH*) **spoke** (*dabar* – communicated the word) **as God to you** (*'el 'atem*) **in Choreb** (*Choreb* – knife's edge for cutting and

separating, sharp engraving tool, hot and desolate) **from the midst of the fire** (*min tawek ha 'ets*)**.**

Otherwise (*pen*)**, you would be corrupted** (*shachath* – you will be spoiled and decay to the extent of being cast off and destroyed, ultimately exterminated (hifil imperfect paragogic nun)) **by making for yourselves** (*wa 'asah la 'atem* – and you will conceive and perform on behalf of) **an object of worship** (*pesel* – an idolatrous image) **in the form of** (*tamuwnah* – resembling) **a variety of shapes and types** (*semel* – figurines, statues, images, likenesses, and idols) **replicating** (*tabnyth* – patterned after, modeling, or representing) **male or female human forms** (*zakar 'ow naqebah*)**,** (*Dabarym* 4:16) **representing** (*tabnyth* – patterned after, modeling, or replicating) **a wide spectrum of lifeforms** (*kol bahemah*) **which are on the Earth** (*'asher ba ha 'erets*)**, patterned after** (*tabnyth* – replicating, modeling, or representing) **an array of winged birds which fly in the sky** (*kol tsipuwr kanaph 'asher 'uwph ba ha shamaym*)**,** (*Dabarym* 4:17) **imitating** (*tabnyth* – duplicating, reproducing, or representing) **many which crawl or creep** (*kol ba ramas*) **along the ground** (*ba ha 'adamah*)**, or patterned after** (*tabnyth* – replicating, modeling, or representing) **numerous kinds of fish** (*kol dagah*) **which are in the water below the level of the earth** (*'asher ba ha maym min ha tachath la ha 'erets*)**.** (*Dabarym* 4:18)

And lest (*wa pen* – because otherwise I am apprehensive that in the future there is a distinct possibility that) **you might promote or accept a different perspective and understanding** (*nasa' 'ayin 'atah* – you lift up your eyes and are continually carried away by a perception (qal imperfect)) **of the heavens** (*ha shamaym* – of the physical universe and spiritual realm) **and you see** (*wa ra'ah* – you envision, look upon, pay attention to, and find delight in (qal perfect)) **the sun** (*'eth ha shemesh* – that which is glittering and associated with enlightenment

and apparent brilliance)**, the moon** (*'eth ha yareach* – establishing a calendar around a lessor luminary in the darkness)**, and the stars** (*wa 'eth ha kowkab* – celestial bodies, high places, the vastness of the universe, or astrology)**, or the full array** (*kol*) **of the spiritual implements** (*tsaba'* – God's messengers and envoys who, while enormously powerful and eternal, are without freewill and follow orders or face immediate consequences) **of the heavens** (*ha shamaym* – physical universe and spiritual abode)**, and then you are enticed and led astray, scattered and banished** (*wa nadah* – such that you are seduced and misled and thus stray, lured away and cast aside)**, and you speak on their behalf, even bow down and worship them** (*wa chawah la hem* – you are like Chawah and speak for God, allowing yourself to be diminished by prostrating yourselves to them while promoting them verbally, even praying to them)**, and you serve them** (*wa 'abad hem* – you work for them and minister on their behalf and are reduced to a life of burdensome servitude) **because this** (*'asher*) **is disruptive and divisive, separating the deceived from** (*chalaq* – is a slippery slope, is misleading and destructive, especially ruinous, dispersing those who had an inheritance away from) **Yahowah** (*Yahowah* – transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God** (*'elohym 'atah*)**, and with them every other family and people** (*'eth hem la kol la ha 'amym*) **under** (*tachath* – instead of) **the entirety of the heavens** (*kol ha shamaym* – all of the spiritual realms)**."** (*Dabarym* / Words / Deuteronomy 4:19)

Nothing is more seductive, more compelling, or more destructive than religious worship. And yet, in overt defiance of Yahowah's instructions, mankind has done this very thing, turning images of men, women, the natural environment, the sun, moon, and stars into objects of worship. The examples are countless, and they permeate every religion and political institution on Earth.

As a result, nearly everyone has been deceived, separated from God, and led astray to their ultimate demise. Nothing man has ever created is as contagious or as deadly the plagues of religion and politics. Few things have been as costly as ignoring this advice.

The lone remedy is *shamar* | being observant in the fullest extent of the word, which is what we are doing by closely examining and thoughtfully considering Yahowah's *Towrah* | Guidance. It is the sure, safe, and highly recommended vaccine for the soul.

Be aware, they saw light filtered through water vapor, which would have been replete with swirling rainbows. And they heard a voice – nothing more. There were no fireworks or miracles. The words which were spoken were all that mattered.

God is not part of His creation. He cannot be represented by any aspect of it. He is spiritual and energy-based, akin to light and, thus, is not material. God is not a man, no matter how many Christians protest otherwise. The notion of the Crucifix – of a dead and tortured god on a stick – is demeaning and repulsive, and it misses the point entirely. Similarly, the Babylonian-inspired sculptured images of the Madonna and Child, of the Mother of God and Queen of Heaven, display a complete disregard for the words God spoke on this day.

In Daniel, after enduring six chapters of religious rubbish, we find that Dowd was sent to reveal the broad strokes of civilization. He said that the Beast that was *Babel* | Babylon would be infectious, contaminating its conquerors, the Persians. The evil influence of civilization, and the malignancy of its religious and political schemes, of its oppressive caste systems and deprivation of freewill, would metastasize and spread throughout the empires the Greeks conquered. God predicted well in advance of it occurring that the toxins formulated in Babel, and which

permeated Persia and spread throughout the realms conquered by Alexander, would be swallowed by Rome – creating the most vicious, cruel, and deadly Beast the world had ever known. And then out of the religious and political milieu born and bred in Babylon, the Roman Catholic Church would emerge to tread upon the entire world.

As a blend of the myths tracing back to Babel – of Bel and Astarte, the Lord God and Queen of Heaven – and of the Greek mythology of Odysseus and Dionysus, the Christian Jesus Christ was *tamuwnah* | patterned and modeled. These early Twistians even named their Scriptures, the Bible, after Babel. And in the process, the very things Yahowah had warned His people about became commonplace – permeating every culture and country on Earth.

Humankind would play God, and *nasa' 'ayin* | promote an entirely different perspective than the one Yahowah spoke about. The Jewish, Christian, and Muslim gods, HaShem, Jesus, and Allah, grew to resemble the men who conceived them. These deranged psychopaths would *nadah* | seduce and entice, mislead and banish, billions of souls as the preponderance of people came to act like Chawah, putting their words in God's mouth. Banishment was the result, as was the case in the Gan 'Eden. Being religious is *chalaq* | disruptive to the relationship and divisive, separating the deceived from God.

It only takes one to sicken many. The plague of religion is highly contagious and the lone remedy, the soul cure, has been kept on the shelf, unused, for thousands of years. It is not from a lack of a double-blind clinical trial either, because that occurred with Yisra'el and is well-documented – especially the doubly blind aspects. It is not for a lack of the proper endorsement or approval, because well beyond the FDA and CDC, we have Yahowah's word on its effectiveness. And yet, in typical human fashion,

religious conspiracies have fostered a pandemic due to their irrational fear of an effective vaccine.

Yahowah commonly refers to Himself as *Yahowah tsaba'*, which is doubly corrupted to "Lord of Hosts" in religious literature. The word, *tsaba'*, speaks of a vast array of spiritual implements and heavenly messengers. These spiritual beings are individually known as *mal'ak* – heavenly messengers and spiritual representatives. They are erroneously known as "angels" because this is a transliteration of the Greek word for messenger, *aggelos*.

Collectively then, *tsaba'* conveys the realization that the *mal'ak* are organized into an army of sorts under the "command and control" of God. As such, they are required to follow His instructions. They were not given freewill, which is to say that a single act of rebellion leads to an immediate and negative consequence – and ultimately to complete rejection, separation, and imprisonment.

This known, the *mal'ak* serving within Yahowah's *tsaba'* are exceedingly capable, powerful, and immortal. These energy-based spiritual representatives are tasked with promoting God's agenda, which includes protecting those employed by Him. Most perform as directed, while the remainder serve the Adversary. Therefore, many have been seduced to the dark side by a demon appearing "angelic." And since the consequence of an allegiance with a demon is an eternity in She'owl, one should be careful.

Moving on to Moseh's next statement, upon investigating the meaning of *Mitsraym*, the term God uses to describe the nation the West calls "Egypt," it becomes immediately obvious that Yahowah is adroitly describing the conditions imposed upon the Yisra'elites by their religious and political oppressors. *Mitsraym* depicts the horrendous influence of governmental, military, economic, and conspiratorial coercion and cruelty. It portrays a

cauldron or crucible where the people were confined, restricted, and persecuted.

Mitsraym is plural of *matsowr*, which speaks of being abused as a foe and besieged during a time of testing and tribulation. It is from "*tsuwr* – to be bound and constrained by an adversary, beleaguered and assaulted, as if in a concentration camp by those showing great hostility.

This identification with *tsuwr* is particularly insightful today on the cusp of a second *Yatsa'* | Exodus. This time Yahuwdym will be withdrawn from the Beast of *Babel* | Babylon during the Time of *Ya'aqob's Tsuwr* | Israel's Tribulation and Troubles as the Chosen People are once again *mitsraym* | besieged, confined, and abused by religious and political influences.

Further, these references to being taken away from bondage in Mitsraym are designed to reinforce Yahowah's role as our Liberator and Savior, as the One leading us away from religious and political persecution. Guiding us to this realization, in His next pronouncement, Yahowah confirms that *mitsraym* was meant to denote "crucibles," and address cauldrons of human oppression leading to Divine Judgment. Let's listen to the voice of God…

"But as for you (*wa 'eth 'atem*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **has obtained and grasped hold** (*laqach* – has selected, collected, and retrieved, having accepted and received (qal perfect)) **and He has led you away, withdrawing you** (*yatsa' 'eth 'atem* – He has extended Himself to serve you, removing you (hifil imperfect)) **from** (*min* – and out of) **the crucible** (*kuwr* – of being afflicted and tested by being separated out as an impurity in a smelting furnace and forge) **of iron** (*barzel* – of an especially hard and dense unprocessed and unrefined material from the ground, from

unreceptive soil which is especially harsh, repressive, cruel, domineering, and tyrannical) **of** (*min* – within the composition of) **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility)**, to approach and exist** (*la hayah* – with the goal of being (qal infinitive – intensifying the ongoing and genuine existence)) **with Him** (*la huw'* – to draw near to Him) **as a family** (*la 'am* – in order to be a people) **with an inheritance** (*nachalah* – of heirs, who by association receive all that their Father has to give)**, as is the case** (*ka* – similar to what is being witnessed) **on this day** (*ha yowm ha zeh*)**."** (*Dabarym* / Words / Deuteronomy 4:20)

The first letter 𐤉 in Yahowah's name, written, 𐤉𐤄𐤅𐤄𐤉, depicts God's role in reaching down and out to His people, grasping them by the hand and leading them away from this crucible of human abuse. And the concluding letters reveal our role in this process, which is to stand up, look up, and reach up to God such that we avail ourselves of His willingness to deliver us from religious and political oppression.

To be spared from the plagues of religion and politics, we must be willing to walk away from these things and then to grasp hold of Yahowah's hand, relying upon Him to do everything which is required for us to be adopted as His children. In this way, this pronouncement serves as a summation of the Towrah.

In his speech, Moseh carefully selected words to describe what God had already done and would continue to do to lead His people so long as we are willing and reliant. And to appreciate them, the context in which this

conversation occurred is paramount. The Towrah pleads with us to avoid idolizing, addressing, speaking on behalf of, bowing down to, worshiping, serving, praying to, being deceived and led astray by the kind of imagery which continues to dominate mankind's religious, political, economic, and military systems. From the likenesses of dead presidents, generals, religious leaders, and kings to eagles and doves, from the serpents of medicine and the symbols and objects of science to the economic symbolism of bears and bulls, from sunbursts, crosses and tribute statuary to a new green reverence for the planet, these images permeate our national, religious, military, and economic landscape. Just look at your flag, at your nation's capitol, at your currency, at the symbols under which your armies march, and inside a neighboring church or synagogue. It is these very things which men and women honor and celebrate that Yahowah wants us to avoid.

So now, within the purview of God's disdain for all things religious, political, and militaristic, even economic with the imposition of caste systems, let's examine *kuwr*. It speaks of "being afflicted, abused, and tested in a crucible." In the case of *kuwr*, the Yisra'elites had been "separated as inferior, as if they were impure." It is the same condition Jews endured under Roman Catholicism throughout Europe and under Islam throughout the Middle East. For Christians and Muslims to replace the Chosen People, the founders of both religions thought it prudent to denigrate and demean them as if they were dross to be discarded.

As iron, *barzel* was the material from which the most menacing weapons and restrictive shackles were comprised. As such, it serves as a perfect metaphor to describe the oppressive nature of the overtly religious, political, and militant, money and power-hungry realm of the Pharaoh. He was so hardheaded and unreceptive that no amount of irrefutable information, unassailable logic, or

unrelenting pleas for compassion influenced him in the least. Throughout human history, we have witnessed the wealthiest, most powerful, and influential among us become especially harsh, repressive, cruel, domineering, and tyrannical. It is the nature of man when he leads civilizations and becomes political, religious, and militaristic.

"Because now (*ky* – rather instead and by contrast)**, I will pass away in this realm** (*'anoky muwth ba ha 'erets ha zo'th* – I will experience a natural death on the Earth (qal participle – passing away in an illustrative manner))**. It is not for me** (*'ayn 'any*) **to pass over** (*'abar* – to cross and transit (qal participle)) **the Yarden** (*'eth ha Yarden* – the Jordan; from *yarad* – to descend)**.**

However, you will cross over (*wa 'atem 'abar* – you will pass over and transit) **and inherit** (*wa yarash* – you will become heirs and gain possession (qal perfect)) **that good and beautiful, productive and pleasing, land** (*'eth ha 'erets ha towb ha zo'th*)**."** (*Dabarym* / Words / Deuteronomy 4:22)

Much ado is made of the realization that, after enduring forty years at Pharaoh's side, being part of the civilization of Mitsraym, forty years as a shepherd in the Arabian wilderness, and then serving another forty years at the Liberator and Prophet of his people, Moseh was not among the two members of the original cast to cross the *Yarden* | Jordan and enter Yisra'el.

I suspect the reason is as simple as that he had completed the job to which he had been recruited and assigned. Second only to *Dowd* | David, the value of the work Moseh accomplished on our behalf, leading Yisra'el away from Mitsraym, delivering the Towrah, and shepherding God's flock ranks highest among the contributions of humankind. As one of the two most important people who ever lived, he, having done his job

to near perfection, had earned a trip Home, to Heaven. Herding Yisra'elites and defending them within the Land would be *Yahowsha's* | Joshua's mission.

This is one of many places where Yahowah paints the Promised Land as a metaphor for entering Heaven. Not only is entry the result of *'abar*, but the verb also lies at the heart of Passover – the Door to Life – the Land is presented as *towb* | pleasing and good, joyous and desirable, agreeable and festive.

Moreover, it comes by way of an inheritance. The Children of the Covenant become heirs to all our Father has to offer – which includes the entire universe. And so now, making sure we would appreciate this connection between the Covenant, our inheritance, and the Land, Yahowah inspired Moseh to scribe…

"Choose to be observant (*shamar* – of your own freewill, elect to closely examine, carefully consider, thoroughly investigate, and thoughtfully evaluate (nifal imperative)) **on your own behalf** (*la 'atem*)**, lest** (*pen*) **you ignore or forget** (*shakah* – you stop being mindful of the significance and fail to respond appropriately to (qal imperfect)) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God's** (*'elohym 'atem*)**, Family-Oriented Covenant Relationship** (*'eth beryth* – the mutually binding agreement, the nurturing household promise, the relational accord, and the marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with Yahowah, Himself)) **which, to convey the benefits of the relationship** (*'asher*)**, He cut** (*karat* – He established by way of separation) **with you** (*'im 'atem*)**.**

Or else (*wa*) **you may create for yourselves** (*la 'asah la 'atem* – you might make on your behalf, and seek to

profit from) **a religious image, serving as an object of worship and veneration** (*pesel* – an icon or idol representing a god)**, a representation** (*tamuwnah* – a likeness, form, or semblance patterned) **of the many things** (*kol*) **which, because of the relationship** (*'asher*)**, Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**, your God** (*'elohym 'atem*)**, has instructed you against** (*tsawah 'atem* – has warned you about)**."** (*Dabarym* / Words / Deuteronomy 4:23)

The religious have chosen to ignore or replace Yahowah's Covenant, such that there is no remembrance of or respect for God's Family. And yet, nothing is more important to Yah – or for us. Instead of the relationship God enabled on our behalf, and His, the world has turned against Him, becoming religious instead.

This next statement provides valuable insight regarding the different aspects of God's nature. This evolves into a sobering warning that Yah's response to us will be predicated upon our approach to Him.

"For indeed (*ky* – be aware)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atem*)**, is a nurturing and consuming** (*'akal* – feeding and destroying) **fiery light** (*'esh* – either an enlightening and warming theophany of illumination or a burning hot conflagration)**.**

He (*huw'*) **is a passionate, zealous, and jealous God seeking exclusivity and deep devotion in the relationship** (*qana' 'el* – is desirous of a monogamous, uncompromising, emotional, and relationally loving God who is annoyed when neglected, cheated upon, or replaced)**."** (*Dabarym* / Words / Deuteronomy 4:24)

Those who dislike the God of the Torah often throw His "*qana'* – jealousy" back in His face, as if it were an immature expression. And while zealousness is offensive to those who lack passion and avoid meaningful

commitments, it is one of Yahowah's defining characteristics. God is not going to share us with false gods, human constructs, or faulty notions. If that is what someone prefers, they can have it by foreclosing on any possibility of entering Heaven.

I love my wife. And I am devoted to sharing. But I'm not going to share her with another man. Our home is a gathering place for friends and family, but it is our home, not theirs. Those who choose to oppose or disrespect us are not welcome here. And the same is true with Yah.

The most piercing emotional pain comes from unrequited love. If you have ever been infatuated with someone, only to see them ignore or reject you, then you are aware of the gaping hole this leaves in one's heart. Yahowah loves Yisra'el, and yet Yisra'elites have cheated on Him, rejected Him, and replaced Him in their lives. Christians have never known Him which is sad in its own way but not as hurtful as what Jews have done.

Monogamy in our relationship with Him is something Yahowah expects from us. There is only one of Him, and thus polygamy is pagan. If someone is not sufficiently observant, informed, moral, or judgmental to ascertain that Yahowah alone is God, then, good riddance.

Today, compromise is considered virtuous, but such is not the case with God. Therefore, Paul's presentation of love in First Corinthians 13, where he says that "love is not jealous," that "love does not seek its own," that "love is not provoked," and that "love does not take into account a wrong suffered," is in complete conflict with Yahowah's testimony in this regard, presenting yet another place where the wannabe apostle and God disagree. Further, love for God is the emotion the Hasidic have drummed out of them. They are too busy trying to impress one another with their religiosity and righteousness that they have forgotten the joy of knowing Yahowah as our Father.

Real love, the kind where devotion is steadfastly expressed through genuine caring and sharing, through an unwavering commitment, is passionate, zealous, and jealous. It is protective. It is monogamous and not adulterous. Those who are not bothered by a husband or wife leaving them for another never really loved them in the first place.

In the following passage, Yahowah, speaking through Moseh, correctly predicts that His children will stray, and that they will do precisely what people have done, which is to pollute our world with idolatrous images which are offensive to God. He then warns us that Moseh, a.k.a. the Towrah, will be called as a witness against those who have surrounded themselves with these religious corruptions.

"When you have children (*ky yalad ben*)**, and your children have children** (*wa ben benym*)**, and you grow old** (*wa yashen* – live a long time) **in the land** (*ba ha 'erets*)**, but** (*wa*) **you become corrupt and destructive** (*shachath* – you pervert the truth) **by fashioning and serving** (*wa 'asah* – making) **objects to worship** (*pesel* – icons and idols, false gods and religious images)**, patterned after** (*tamuwnah* – resembling) **anything else** (*kol*)**, or in His eyes** (*wa ba 'ayin huw'* – from His perspective)**, those of Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**, you do** (*'asah* – actively engaging in and act upon) **that which is wrong** (*ha ra'* – that which is immoral and harmful, troubling, disagreeable, malignant, injurious, and displeasing)**, so as to provoke Him to anger** (*la ka'as huw'* – to incite Him, causing Him grief or displeasure, saddening or distressing Him, vexing or incensing Him)**,** (*Dabarym* 4:25) **I will be called to be a witness and testify** (*'uwd*) **against you** (*ba 'atem*) **that day** (*ha yowm*) **in association with** (*'eth*) **the spiritual realm of the heavens** (*ha shamaym*) **and in accord with** (*wa 'eth*) **the material realm and Land** (*wa 'eth ha 'erets*)**.**

As a result (*ky* – truly, surely, and reliably)**, you will have squandered your life and will cease to exist** (*'abad 'abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated, your soul exterminated, your whereabouts completely unknown, your life wasted (qal infinitive absolute qal imperfect)) **that instant** (*maher* – without hesitation and promptly, without delay)**.**

From (*min*) **upon the Almighty's** (*'al*) **realm** (*ha 'erets*) **which, as a result of the relationship** (*'asher*)**, you are going to pass over, crossing** (*'atem 'abar*)**, the Yarden** (*ha Yarden* – that which descends) **there** (*sham*) **to inherit it** (*yarash hy'*)**, before too many days upon it** (*lo' 'arak yowmym 'al hy'* – it will only be a matter of time before)**, surely** (*ky*)**, you will be overthrown and decimated** (*shamad shamad* – you will be exterminated)**."** (*Dabarym* / Words / Deuteronomy 4:26)

It would be just as Yahowah predicted. The greatest gift ever offered was squandered within a generation and countless lives were wasted. Moseh, the man responsible for their liberation and the Towrah would become their judge and executioner. But he would not act alone. Wayward Jews would be annihilated by the Egyptians, Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, Europeans, and Nazis as a result of their defiance – for having chosen religion instead of relationship.

But they are not alone. The Christians who excuse their idolatrous religion by suggesting that its rites and rituals don't matter because God knows what is in their hearts haven't read or considered this verse – or any of the Towrah for that matter. For indeed, while it speaks of feelings, it reminds us that religious corruptions and images provoke God to anger. Also relevant, according to God, the witness of the Towrah will continue to prevail in

Heaven and on Earth. There is no mention, or any possibility, of a "New Testament."

God just affirmed that, at the end of their mortal existence, souls who are estranged from Yahowah as a result of religious imagery and political corruption will cease to exist. They will vanish without a trace into nothingness. But as we have noted, this consequence is not "hell." It is not a penalty, nor is it a form of eternal punishment.

Therefore, since there is the promise of eternal life in Heaven with God for those who observe the Towrah and accept the Covenant, and eternal separation in She'owl for those who lead others away from this opportunity, there must be at least three potential outcomes awaiting human souls, not just two as most religions teach. The complete destruction and extermination of a soul, which is being discussed here, requires a third alternative.

Yahowah continued to predict what would happen to His children as a result of their rebellion, saying that rather than living together with Him, they would be scattered among the people, with only a "*moth sa'ar* – small and spared remnant" to be counted among the Gentiles. This happened not once, but multiple times, initially courtesy of the Assyrians then the Babylonians and as a result of the Romans, Roman Catholics, Muslims, Europeans, and Nazis. And it was as a consequence of serving gods they, themselves, had fashioned.

"So, Yahowah (*wa Yahowah*) **will scatter you for a while** (*puwts 'eth 'atem* – will disperse you for a period of time (hifil perfect)) **among the peoples** (*ba ha 'amym* – within the nations)**, such that there will be a small number of men who remain** (*wa sha'ar moth misphar* – so that a few people as representative individuals will be left as a remnant and be spared, albeit an insignificant quantity of males will be counted (nifal perfect)) **among**

the *gowym* | people of different ethnicities (*gowym* – non-Yisra'elites, Gentiles and nations) **where, as a result of the relationship** (*'asher*)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **will drive you there** (*nahag 'eth 'atem sham* – will lead you there and will carry you away from there (piel imperfect))**."** (*Dabarym* / Words / Deuteronomy 4:27)

This reveals four things we'd be wise to consider. First, Yisra'elites were disinherited because they chose to withdraw from the Covenant. As a result, for a long while, they lost possession of the Land and access to God. This means that their inheritance, and thus ours as Children of the Covenant, is conditional. To receive the benefits, we must accept the conditions. The Yisra'elites, initially, and then Yahuwdym were driven out of the Land to demonstrate this essential insight into the relationship agreement.

Second, even dispossessed and scattered among other ethnicities, a remnant would remain to be called back home. They would be small in number, an insignificant quantity of people compared to other races. And indeed, that is what occurred. Jews represent 0.2% of the world's population, 15 million among 8 billion.

Third, as we have witnessed within Yahowah's growing Covenant Family, especially among Jews, there have been and will be far more women than men returning to Yah. In the phrase "*wa sha'ar moth misphar* – so that a few people as representative individuals will be left as a remnant and be spared, an insignificant quantity of males will be counted among the small number who remain," *moth* means "men." This may be a result of Rabbinic Judaism, which is male-dominated and misogynist. When a woman removes herself from the control of rabbis, she is disowned by the religious – which is exactly what God desires. But men are hounded by the zealots among the Haredim.

Fourth, Yisra'elites would endure a long time out, lasting 2,670 years, from 721 BCE to 1948 CE. This was because they continued to reject a relationship with Yahowah, preferring to be religious.

Although to be fair, this suggests, and history affirms, that countless Jews converted to Christianity, Islam, and Communism to survive. When the choice is to be enslaved, deprived of all rights, robbed, tortured, and murdered, or convert, even the worst of man's religious schemes appears preferable.

"And there you will be reduced to servitude, laboring (*wa 'abad sham* – so behold, you will work for and serve, even worship and be enslaved (qal perfect)) **for gods** (*'elohym*) **which are the result of man's influence** (*ma'aseh yad 'adam* – the work, occupation, practices, and customs of human hands, derived from the empowerment and control of the descendants of 'Adam)**.**

Of wood and stone (*'ets wa 'eben* – of trees and rocks)**, therefore, they can neither see, nor hear, nor eat** (*'asher lo' ra'ah wa lo' shama' wa lo' 'akal*)**, nor are they spirit** (*wa lo' ruwach*)**."** (*Dabarym* / Words / Deuteronomy 4:28)

Under the influence of the world's leading belief systems, Christianity, Islam, and Socialist Secular Humanism, Jews would be reduced to servitude, laboring on behalf of the Dead God on a Stick, the Black Stone of the Ka'aba, and the Tree-Hugging and Earth-Worshiping Progressives. Rather than enjoying the best Yahowah could offer, because of their pig-headed recalcitrance, they would endure the worst man could impose.

However, as promised, there would be a remnant, a precious few who would choose to form a relationship with the God of creation, rather than gods conceived by the created. To this end, Yahowah offered the following advice…

“So therefore (*wa*)**, from there** (*min sham*)**, you should seek, search out, and learn about, be responsible and inquisitive, diligently procuring the information needed to find** (*baqash* – you should choose to genuinely pursue, desirous of procuring the available evidence, carefully investigating and considering the testimony, always inquiring and looking to discover what can be known about (piel perfect – during your finite opportunity to learn to be diligent in procuring the available information to cause God to respond such that you encounter)) **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*)**, because you will find Him** (*wa matsa’ huw’* – you will learn about Him, attaining the information necessary to know Him, possessing sufficient data to meet with and encounter Him) **if and when** (*ky*) **you look to and account for Him, care about Him and seek to develop a relationship with Him** (*darash huw’* – you process the information presented responsibly to petition Him (qal imperfect energic nun – actually, literally, consistently, diligently, and enthusiastically investigate)) **with all your heart and soul, engaging the full capacity of your thinking, judgment, and conscious awareness, the totality of your aptitude, attitude, and ambitions** (*ba kol lebab ‘atah wa ba kol nepesh ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 4:29)

I have been to Israel, but I did not find Yahowah there. He approached me 6,000 miles away on Taruw’ah in 2001 in Virginia. Our relationship developed, as this pronouncement attests, when I studied His Towrah and Prophets.

It did not matter where I lived. From Charlottesville, Virginia to Montecito, California, from Cincinnati, Ohio to Fort Lauderdale, Florida, and now on St. Croix in the

USVI, I have found Yahowah approachable, knowable, likable, and supportive. He is liberating and reassuring, enriching and empowering, always enlightening and entertaining.

Finding God has always been a product of three things – each essential. We have to be willing to look, genuinely interested in finding and knowing Him. We must know where to look – which is in His *Towrah* | Guidance, *Naby'* | Prophets, and *Mizmowr* | Songs. And we must be methodical and diligent in our search, devoting the time and effort to transcend ignorance to knowing and then grow past our misconceptions to understanding.

Please note: God is found through observation, by being inquisitive and learning. This means that He is not known through faith, belief, religion, prayer, worship, conversion, or obedience. And as it should be, as it must be, God is only known to those who devote heart and soul to the quest. Heaven is a big place, but eternity is too long a time to spend with those who are not fully committed to the relationship.

As previously stated, Hebrew tenses convey enduring and everlasting truth. This means that Yahowah's instructions are valid and will remain valid, unchanged and unaffected by circumstance or time. In Hebrew, tenses are not stuck in the ordinary flow of time, as are the common past, present, and future tenses in English. They establish relationships, they make connections between things, they provide perspective, they convey volition, they speak of things which are ongoing, which should be habitual, and of those things which are constrained in time or complete. They also differentiate between possibilities and realities. As I study these tenses, I see God's personality and His purpose, and especially His parental nature, scream out of them.

This statement provides us with a wonderful example. "*Baqash* – you should seek, search out, and learn about" was written in the second-person plural, using the piel stem, the perfect conjugation, and the consecutive form. That means that we, you and I, as the subject of this verb, engage the object, Yahowah, causing God to respond to the diligence of our investigation.

The piel stem refers to the effect the subject of the verb, and that would be us, has on the object of the action, which is God in this case. So, by way of illustration, the piel effect is revealed in the sentence "Moseh shepherded the sheep," or "David flung the stone at Goliath," both of which convey the individual's influence over the object of the verb. Therefore, in this case, the piel stem tells us that our willingness to search for Yahowah will significantly and tangibly influence God's response to us. Yahowah will react favorably to those who undertake this voyage of discovery. He will meet us along the way.

When we are responsible and inquisitive in our procurement and processing of the information found in His testimony, Yahowah becomes an essential part of our lives – our Father and our focus. This is largely because our diligence reveals the instructive conditions of the Covenant, which then prompts us to respond such that we become God's children. Our investigation illuminates the path Yahowah provided home, through His Miqra'ey, such that we respond and capitalize. God is then honor-bound to do for us as He has promised. Therefore, the key to getting God to act on our behalf is acting upon what He is offering on our behalf. As a result, the overriding purpose of these volumes is to know what Yahowah is offering and asking in return. And that is why there are two volumes devoted to the *Beryth* | Covenant and three to the *Mow'ed Miqra'ey* | Enduring Witnesses to the Invitations to Meet God.

Additionally, *baqash* was scribed in the consecutive form which conveys volition. This means that our quest is

our choice. We cannot be compelled or coerced into knowing Yahowah but, instead, must be self-motivated. Yahowah is not interested in forcing anyone to do anything and that includes coming to know Him.

Baqash conveys the scientific notion of "careful observation," suggesting that we are "to be diligent in the procurement of data so that we discover the truth and learn something important in the process." The verb itself conveys a sense of volition, implying that we "should really want to do this," as it "naturally demonstrates a strong desire to thoroughly examine and thoughtfully consider the evidence which has been made available to us regarding" Yahowah.

It is also telling that, in addition to *baqash*, Yahowah interjected a second, similar term into this pronouncement. *Darash huw'* conveys: "look to and account for Him, care sufficiently about Him to strive to develop a relationship with Him." With *darash huw'*, we are invited "to process the information presented about Him responsibly so that we can petition Him through consistent, diligent, and enthusiastic investigation."

Not only did Moseh select a different word for "seek," *darash* | to account for and care about while seeking to develop a relationship with, rather than repeating *baqash*, he also changed the stem from piel to qal and the conjugation from the perfect to imperfect. The reason behind these choices is illustrated by the fact that the qal stem serves to establish a genuine relationship between the subject, you, through the action of the verb which is to responsibly petition, and the object, who is God. That is to say, the process of seeking to develop a relationship with God will have an influence on the resulting relationship with Yahowah. Further, the qal stem is used to reinforce something which is genuine and real, further shaping the nature of this quest.

The imperfect conjugation in conjunction with *darash* speaks of the unfolding and ongoing nature of the search, suggesting that it should become constant and habitual. But more than this, the imperfect reveals the fact that our search will produce ongoing results which will endure throughout time.

The differences between *baqash* and *darash* are significant and yet subtle. While *baqash* emphasizes the process of observation, that is using one's eyes to carefully examine the evidence and learn as much as is possible from it, *darash* addresses the intent of that search which is developing a relationship with Yahowah. Affirming this, *darash* was conveyed using the emphatic energic nun to infer that we should be enthusiastic in our investigation.

Since actively and sincerely seeking, consistently and persistently searching, diligently and thoroughly observing the information Yahowah has made available to us requires effort on our part, some might protest that such diligence infers that salvation is no longer free – that it requires us to do something to earn it. But what is missing here is that the object of this search isn't salvation but is, instead, coming to know Yahowah and participating in His *Beryth* | Covenant Family. And engaging in any relationship, and most especially the Covenant, requires both parties to be actively involved.

In Christendom, there is this misconception that the objective is to be saved and that the result of salvation is a relationship with God. But in fact, it is just the opposite. The goal according to Yahowah is for us to participate in and benefit from His Covenant after we come to know Him. Moreover, His Invitations to be Called Out and Meet provide the means to our redemption and reconciliation and thereby provide the means to salvation.

The purpose of the Covenant is to do things together – learning being among them – so it is all about both parties

being actively engaged in the relationship. Whereas in the case of our salvation, Yahowah does all the work, so our only requirement is to demonstrate our reliance by walking along the Path He has provided.

One of the many ways Yahowah tells us that the Towrah is for everyone, no matter where or when we live, is through prophetic statements like the one we are going to consider next. It speaks of a time 3,478 years distant from those listening to Moseh.

By being observant, carefully considering the countless clues Yahowah has provided in His Towrah, and by thoughtfully processing this information through Yahowah's six plus one formula, it becomes obvious that the time of *Tsarar* | Trouble and Tribulation during the *'Acharyth ha Yowmym* | Last of Days will commence between the fall of 2026 and 2030, most likely in 2029, three to seven years prior to Yahowah's return on *Yowm Kipurym* | the Day of Reconciliations in 2033 (year 6000 Yah). It is then that the Children of Yisra'el, amidst the distress of the Time of Ya'aqob's Troubles, will return to God and be reconciled unto Him.

If you are a Yisra'elite or Yahuwd, these words were written for you…

"As you approach during the period of troubling oppression and restrictions (*ba ha tsarar la 'atah* – concerning the turmoil, anguish, and tribulation imposed upon you by your enemies wherein you are confined and besieged, afflicted and anguished attempting to draw near, hampered and harassed by adversaries while in dire straits)**, when** (*wa*) **all of** (*kol*) **these specific words** (*ha dabarym ha 'eleh* – the things included in this particular accounting of the testimony and message) **find you** (*matsa' 'atah* – they meet up with and encounter you such that they are uncovered and presented in a manner sufficient for you (qal perfect)) **in** (*ba* – during) **the last** (*'acharyth* – the distant

future and final, in the end during the period of reward for the remnant; from *'achar* – after and without delay or hesitation) **of days** (*ha yowmym*)**, then** (*wa*) **you will return** (*wa shuwb* – you will turn to by changing your direction, coming back to and being restored and are reconciled (qal perfect – literally return at that moment and be restored)) **to 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*) **forevermore as a result of the enduring witness and restoring testimony** (*'ad* – eternally as a result of the evidence which has been presented) **and by actually listening to His voice at that time** (*wa shama' by qowl huw'* – and by genuinely hearing Him speak at that moment (qal perfect))**."** (*Dabarym* / Words / Deuteronomy 4:30)

The time of *Ya'aqob's Tsarar* | Israel's Troubles will soon be upon us. And to a significant degree, as I write these words in the summer of 2023, it has already begun. Anti-Semitism is running rampant and unchecked throughout the world, spilling out of the Islamic Middle East to Europe and beyond. And it is especially prevalent among progressives in universities and, thus, on the rise among the more impressionable and less experienced youth.

The Biden Administration has reversed Trump's overtures and taken up where Obama left off in pursuit of Israel's demise through the imposition of the "Two-State Solution." Iran will develop nuclear weapons under his watch and Hezbollah, Hamas, and the PLO will continue to plague the Chosen People – all while the Liberal Left blames the victims for this terrorist onslaught. Never in the history of human events has a nation been so viciously criticized and sanctioned for building homes and defending itself from terrorists.

Fortunately, the Light will shine its brightest, and the relationship will be the most revered, when things appear the darkest and the anguish is the greatest. And be forewarned, things are about to get much worse. After the imposition of the "Two-State Solution," Islamic terrorists will flood into Israel such that there will not be enough bullets to stop them. It will only be through God's personal intervention that the nation will be spared. But the respite will be short-lived because Communist China will pick up where they left off. It will get so bad that only Yahowah's return with *Dowd* | David will be sufficient to save the nation and restore His relationship with Yisra'el.

The words Moseh wrote circa 1448 BCE have been available to Yisra'elites for more than 3,460 years. And yet according to the prophets, particularly *Yasha'yah* | Isaiah, prior to *Yada Yahowah*, there wasn't a single Yahuwd who had returned to Yah. Therefore, while this presentation of Moseh's testimony in Dabarym 4 is nothing more than an amplified translation of the words Yahowah inspired his prophet to write on our behalf, along with explanations and insights to help heighten our full appreciation of what God conveyed, what other than these volumes has changed for this predicted transformation to occur? Said another way, if you are a Yahuwd reading what Yahowah inspired Moseh to write pertaining to you today, would these words have found you, would you be reading them during our approach to the last days, and would they be resonating with you if not for Yahowah's witness through His *nes* | banner?

If the prophet was alluding to these translations when writing *ha dabarym ha 'eleh* | these specific words presented in the most recognized language on Earth, the language understood by more Jews than Hebrew, are you going to capitalize upon what you are reading to return to Yahowah? Are you ready to restore your relationship with Him? It is, after all, the express intent of Yahowah's

enduring witness and restoring testimony to bring His Family back into fellowship.

While many will remain stubbornly self-reliant and will wander aimlessly until the last possible moment to recognize, embrace, and rely upon God, we do not have to wait to enjoy His company.

"Truthfully (*ky* – surely and reliably)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, is a merciful and compassionate** (*rachuwm* – forgiving; from *racham* – loving and loyal, affectionate and kind) **God** (*'el*)**.**

He will not relent or abandon you (*lo' raphah 'atah* – He will not be slack in His work or leave you alone (hifil imperfect jussive – it is God's desire to engage with you so that you are accompanied by Him forevermore))**.**

He will not allow you to be destroyed (*wa lo' shachath 'atah* – He will not allow the corrupt to ruin you (hifil imperfect))**.**

Additionally (*wa*)**, He will not overlook or fail to respond to** (*wa lo' shakach* – He will not forget, ignore, or slight the significance of, allow to wither, or cease to care deeply about, and He will not leave (qal imperfect)) **the Familial Covenant Relationship** (*'eth Beryth* – the nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages growth (singular)) **with your fathers** (*'ab 'atah*) **which, to provide the benefits of the relationship** (*'asher*)**, He promised them** (*shaba' la hem* – He swore as a solemn oath to them, and He affirmed as being truthful and reliable for them)**."** (*Dabarym* / Words / Deuteronomy 4:31)

In the end, it all comes down to God and His commitment to His Covenant. So long as we persistently

listen to what He has told us, and consistently respond, so long as we pay no attention to those who try to change what He has promised, then we can count on God to do everything necessary to embrace us. And that is the good news.

But here is the bad news for those of you who are religious: there is only one Covenant and God cares deeply about it. He isn't about to ignore it, to overlook it, to forget it, to allow it to wither or fade away. He will not exchange it for something else, something new, something different. There never was, and there never will be a "new" covenant, but rest assured, the Covenant will be "renewed" in accordance with Yahowah's testimony in *Yirma'yah* / Jeremiah 31:31-34 – a passage we have and will continue to examine very closely. Moreover, in spite of what the rabbis protest, this Covenant is with Yahuwdym, not Judaism.

If you want to be part of Yahowah's Family, if you want to engage in a relationship with Him, listen to His voice as it is recorded in His Towrah, and God will honor the promises He has made therein. There is no chance whatsoever that God made these assertions only to renege on them.

With the Covenant, we become immortal, perfected, adopted, enriched, and empowered. Regarding these benefits, Moseh asks…

"So, please consider (*ky sha'al na'* – now I ask you to contemplate and actually inquire about) **the initial days, in the beginning** (*la yowmym ri'shown*) **which occurred long before you existed** (*'asher hayah la paneh 'atah*)**, since the day** (*la min ha yowm*) **that God created 'Adam** (*'asher bara' 'elohym 'adam* – which, for a beneficial relationship, the Almighty formed and fashioned man) **upon the Earth** (*'al ha 'erets*)**, even taking into consideration the extremity of the universe and the**

scope of one end of the heavens to the other (*wa la min qatseh ha shamaym wa 'ad qatseh ha shamaym*)**, whether** (*ha* – if) **there has ever been** (*hayah*) **something comparable to the importance of this statement** (*ka ha dabar ha gadowl ha zeh* – something stated of this magnitude)**? Or** (*'ow*)**, has anyone heard** (*ha shama'*) **of the likes of this** (*kamow huw'*)**?"** (*Dabarym* / Words / Deuteronomy 4:32)

We have known from the beginning of Moseh's public address in Dabarym 4 that this speech was special – among the greatest ever given. Considering the content, no words ever spoken rival what we have heard.

Moreover, in the full expanse of time, and across the enormity of the universe, there has never been an offer more generous than the Covenant. And it has all been laid out before us, awaiting our perusal so that we can capitalize. Heaven anyone?

"Have people heard (*ha shama' 'am*) **the voice of God** (*qowl 'elohym*) **speaking** (*dabar*) **from out of the midst** (*min tawek*) **of a fire** (*ha 'esh*) **as you have heard** (*ka 'asher shama' 'atah*) **and have their lives nurtured and restored** (*wa chayah* – and live)**?** (*Dabarym* 4:33)

Or (*'ow*)**, has another god** (*'elohym*) **attempted** (*nasah* – exerted himself or tried, proving himself) **to go** (*la bow'*) **to acquire and take** (*la laqach* – to select, grasp by the hand, and obtain) **for himself** (*la huw'*) **one group of people** (*gowy* – an ethnicity) **from the midst** (*min qereb*) **of another race** (*gowy*) **by testing and trials** (*ba masah*)**, by signs and symbols** (*ba 'owth*)**, by awesome acts, even miracles** (*wa ba mowpheth*)**, including with battle lines drawn** (*wa ba milchamah*)**, with a resolute and powerful hand** (*wa ba yad chazaq* – with emboldened and uncompromising influence, firm and decisive action) **and with a *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) **extended** (*natah* – stretched out)**, doing awesome things born out of great reverence and respect** (*wa ba mora' gadowl*)**, consistent with all of which, to bestow the benefits of the relationship** (*ka kol 'asher*)**, Yahowah, your God** (*Yahowah 'elohym 'atah*)**, did for you** (*'asah la 'atem*) **in the Crucibles of Political and Religious Oppression** (*ba Mitsraym* – within the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility)**, with you as a witness** (*la 'ayin 'atah* – before your eyes)**?"** (*Dabarym* / Words / Deuteronomy 4:34)

It seems obvious, but so few actually contemplate the implications of what was written and occurred. It isn't just the Towrah acknowledging the only example of God interjecting Himself on behalf of His people; archeologists have been able to verify the existence of Hebrew slaves in Egypt and their subsequent liberation. The creation account is not only affirmed through science, the timeline and order of events are accurate. There is even proof of the flood occurring when and where Yahowah explained. This being so, why do so few, as little as one in a million, take what God said seriously?

Most people are either religious or political in spite of the fact His testimony invalidates both. His invitations to meet go unanswered and His Covenant Family remains exceedingly small. There aren't even a thousand among the

billions on the planet who know that there was a *Zarowa'*, much less able to name them.

The Towrah, Prophets, and Psalms represent the only authorized eyewitness accounting of God's identity, purpose, instructions, and plan. And in that light, I invite you to consider what may well be the most important and enlightening instruction in the whole of the Towrah.

"You (*'atah*)**, yourself, have been given the ability to see and perceive** (*ra'ah* – you have been prepared to use your sense of sight to be observant, and you have been equipped to see, witnessing what has been revealed (hofal perfect – although you had no say in the design nor input in the process of developing vision, you were equipped with sight because your Creator wanted it that way at the time)) **so that you can come to actually know** (*la yada'* – you can become aware, become familiar with, to recognize, acknowledge, and understand (qal infinitive – this verbal adjective intensifies the process of becoming knowledgeable through literal awareness)) **that, indeed** (*ky* – this is truthful and reliable)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, He** (*huw'*) **is Almighty God** (*ha 'elohym*)**.**

There is no (*'ayn*) **other enduring witness** (*'owd* – restoring testimony as an alternative) **apart from Him** (*min la bad*)**."** (*Dabarym* / Words / Deuteronomy 4:35)

Eyes to see, words to read. We were given the ability to see so that we might observe the Towrah and come to know Yahowah. He alone is God. His testimony, unlike any other, is trustworthy.

The verb "*ra'ah* – to see" is timeless; that is to say it was as true for these Yisra'elites as it is for you and me reading their eyewitness account. And interestingly, *ra'ah* was scribed in the hofal stem, which tells us that Yahowah personally engaged to prepare you and me so that we would be equipped to see Him and to know Him. We were

designed this way because Yahowah realized that, by being observant, we would find Him.

Yada' is the operative word of this passage, which is why it was established as the title for *Yada Yahowah*. It means: "to know, especially in a relational sense." *Yada'* speaks of "acquiring and possessing information and of using what we discover to learn and become aware." To *yada'* is "to find, to recognize, and to acknowledge." These are all wonderful concepts when the focus is upon knowing Yah.

In this sentence, "*yada'* – to know" was scribed using the qal infinitive construct. The qal stem refers to the relationship of the verb's subject, which is "you," to the action, which is "knowing Yahowah." The qal stem also underscores reality, communicating to us that we can "actually come to know Yahowah," that we can come "to recognize Him as He really is."

The infinitive construct conveys the idea of a verbal noun. For example, "To read is to know." Or "I want to know so I read." When the infinitive construct follows the preposition, *la*, conveyed by the Hebrew Lamed, as it does in this declarative sentence, it speaks of the process of "knowing" and thus indicates its purpose.

As you let all of this sink in, recognize that *ky* plays a major role in this essential revelation. It "strengthens" an already strong statement, telling us that we can come to know God with "absolute certainty," so much so that we can come "to trust and rely" upon Yahowah "without any reservations." Moreover, *ky* tells us that, as a result of this, we will "be marked" by God, and that we will come "to bear His brand," which is His name: "Yahowah."

Then Moseh, speaking for our Heavenly Father, revealed…

“From (*min* – out of) **the heavens** (*ha shamaym* – the spiritual realm)**, He has enabled you to hear** (*shama’ ‘atah* – He made it possible for you to hear (hifil perfect)) **His voice** (*‘eth qowl huw’* – His call and speech) **for the explicit purpose of improving you by teaching and correcting you** (*la yasar ‘atah* – with the goal of providing advice and instructing you, empowering and enlightening you (piel infinitive construct energic nun – you benefit from God’s counsel in demonstrable fashion with ongoing implications because He is possessive and enthusiastic))**.**

And upon the Earth (*wa ‘al ha ‘erets* – therefore, within the material realm)**, He let you see** (*ra’ah ‘atah* – He prepared you to witness (hifil perfect)) **His magnificent fiery light** (*‘eth ‘esh huw’ ha gadowl* – His intensely amplifying fire, empowering radiant energy, and impressive warmth) **and** (*wa*) **you heard** (*shama’* – you listen to) **His words** (*dabar huw’* – His testimony and message) **from the midst** (*min tawek*) **of the fire** (*ha ‘esh* – conflagration of radiant energy, light, and warmth)**.”** (*Dabarym* / Words / Deuteronomy 4:36)

“*Shama’* – to listen” was written using the hifil stem, which is a more assertive version of the hofal stem we considered with regard to “*ra’ah* – to see.” It speaks of Yahowah’s active role in conceiving us so that we would be able to hear Him speaking to us. God did this so that He, like any loving father, could “*yasar* – make us better, reaching our full potential, by teaching and instructing us.”

Ra’ah | to see was written similarly because God designed us to see Him, to recognize Him, to read all about Him, and to approach Him based upon what we observe and witness.

We hear Yahowah’s voice and listen to His words when we read and recite the *Towrah*, *Naby’*, *wa Mizmowr* | Teaching, Prophets, and Songs. One of the many enjoyable things my wife and I do together each day is to

recite His words aloud and then ponder their implications. And even when I am alone and translating His testimony, I pronounce each sentence in my mind, mouthing the words while allowing the sounds to resonate within me. The reward exceeds the consequence of appearing to be a crazy person muttering marvelous things in the company of his unseen friend.

Yahowah's Covenant is personal, it is important, and it is the motivation for everything God has done for us…

"Because of His underlying love (*wa tachath ky 'ahab* – so indeed, undergirding His close friendship and affectionate relationship (qal perfect)) **for your fathers** (*'eth 'ab 'atah*)**, He has chosen to favor** (*bachar* – He has selected and preferred, showing special concern for (qal imperfect)) **their descendants** (*ba zera' huw'* – their seed and offspring along with what they have sown) **without hesitation after them** (*'achar huw'*)**.**

And so (*wa*)**, He descended to serve you, withdrawing you, and leading you** (*yatsa' 'atah* – He has extended Himself to remove you and then bring you (hifil imperfect)) **into His presence** (*ba paneh huw'* – through His appearance) **by way of His tremendous capacity to empower and magnify** (*ba koach huw' ha gadowl* – through His means to produce something exceedingly important, distinguished, amplified, capable, and verbal)**, as part of being taken away from** (*min* – out of) **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility)**.** (*Dabarym* 4:37)

Consequently, as an inheritance, different ethnicities will be dispossessed (*la yarash gowym* – to become heirs, people of different races, cultures, and countries were expelled (hifil infinitive construct)) **who are more numerous** (*gadowl* – greater and more intense)**, and also more accomplished and powerful than you** (*wa 'atsuwm min 'atah* – stronger, more physically imposing than you)**, from before your presence** (*min paneh 'atah*) **so that you can enter and be included within** (*la bow' 'atah* – to bring you to and have you return to (hifil infinitive construct)) **their Land** (*'eth 'erets hem*) **which consequently is being given to you** (*la nathan la 'atah* – which is being offered and bestowed on your behalf) **as an inheritance** (*nachalah* – as property bequeathed to successive generations as part of an assigned relationship) **in accordance with this day** (*ka ha yowm ha zeh* – consistent with the specifics associated with this time)**.** (*Dabarym* 4:38)

Accordingly (*wa*)**, you should acknowledge and make known, even understand** (*yada'* – cognitively, you should be knowledgeable about and familiar with, perceive, distinguish, recognize, and be aware of, care about and experience (qal perfect)) **this day** (*ha yowm*)**, and you should change and return** (*shuwb* – you should bring back (hifil perfect)) **your heart, thinking, and ambitions** (*la lebab 'atah* – your approach to exercising good judgment regarding your inclinations and motivations) **because, indeed** (*ky* – truthfully and reliably)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, He is Almighty God** (*huw' ha 'elohym*) **in the spiritual realm of the heavens above** (*ba ha shamaym min ma'al*) **and upon the Earth below** (*wa 'al ha 'erets min tachath* – the material realm beneath)**.**

There is no other restoring or eternal witness (*'ayn 'owd*)**."** (*Dabarym* / Words / Deuteronomy 4:39)

He has chosen to love Yisra'el because of His affection for 'Abraham, Yitschaq, and Ya'aqob and their role in the formation of His Covenant. His devotion to them and for it is enduring. God has never wavered or hesitated when it comes to expressing His favoritism. This is never going to change, thereby foreclosing the notions underlying Judaism, Christianity, and Islam.

Yahowah wants Yisra'el to realize that He descended to serve His people, doing so by removing them from the caustic and debilitating effects of religion, human governance, slavery, and caste systems. And He led the Children of Yisra'el into His presence, magnifying and empowering them along the way.

The enemy from which they were extracted was a crucible of control and a confining and restrictive cauldron of human malfeasance. While real, *mitsraym* serves as a harbinger of the horrible abuses Jews will once again endure on the cusp of Yahowah's return. And it is from the imposition of religion and the liberalization of politics, from societal anti-Semitism and cultural conspiracies, that Yahowah is calling His people back home.

The races and places which have abused His people will be dispossessed and driven away so that the Chosen People can inherit the rights and privileges of the Covenant. It matters not that these gowym outnumber Yahuwdym 500 to 1, or that their nations are larger and more powerful. Soon, and before our very eyes, Yahowah will remove the religious and political trash from the Promised Land and resettle His Family where they belong – next to Him.

However, it isn't as simple as claiming it or taking it, because Moseh revealed that all of this would occur *ka ha yowm ha zeh* | in a manner consistent with what Yahowah

had revealed through him on this day – and thus in accordance with this magnificent speech.

Our approach to God is always the same. It occurs in our heads, between our ears and eyes. The journey is cognitive, which is why *yada'* | to know and understand was used in this context.

In the case of Yisra'el and Yahuwdah, the people have been stubbornly estranged for so long, so misled by the rabbis, to return home, a change of heart is required. How else would a community conditioned against the name of God recognize and acknowledge *ky Yahowah huw' ha 'elohym*?

This approach and change in one's thinking occur when we come to realize and accept that there is no other God or any other eternal witness and restoring testimony.

Yahowah realizes that our hearts must follow our minds or else we risk relapsing and falling in love with all manner of false deities and unreliable schemes…

"Therefore (*wa*)**, you should observe** (*shamar* – you should closely examine and carefully consider, you should open your eyes, be diligently observant, and thoughtful, focusing upon while the opportunity presents itself (qal perfect)) **His clearly communicated and inscribed prescriptions to be cut into the relationship** (*'eth choq huw'* – His engraved thoughts and recommendations regarding life and being allocated a share of what has been appointed and enacted) **along with the instructive conditions regarding what He has chosen, constituted, offered, and expects in return** (*wa 'eth mitswah huw'* – His authoritative directions and written instructions which comprise the precepts and terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what He

has commissioned) **which, to convey the benefits of the relationship** (*'asher* – which, to show the proper path to walk to get the most enjoyment out of life)**, I** (*'anky*) **have instructed you, providing directions for you** (*tsawah 'atah* – I have appointed and established for you, calling these terms and conditions out to you, along with what is being offered and expected in return) **this day** (*ha yowm*)**.**

As a result of the relationship (*'asher*)**, it will be good for you, and especially beneficial** (*yatab la 'atah* – this will enable you to be right, correct, successful, prosperous, attractive, and cheerful, making you a better, more pleasing and joyful person in your approach (qal imperfect))**, and on behalf of your children** (*wa la beny 'atah*) **after you** (*'achar 'atah* – following you)**, for the express purpose** (*wa la ma'an*) **of you elongating** (*'arak* – of you lengthening and extending) **your days** (*yowmym* – the time) **upon the earth** (*'al ha 'adamah* – on the land of 'Adam) **which, as a benefit of the relationship** (*'asher*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, is giving to you** (*nathan la 'atah* – is offering for you to approach (qal participle)) **for all time** (*kol ha yowmym* – for an unlimited number of days)**."** (*Dabarym* / Words / Deuteronomy 4:40)

As often as Moseh has stated it, it's flabbergasting that so few recognize or acknowledge Yahowah's name – especially *Yahuwdym* | Jews since they were named after Him. Equally puzzling, how is it that the religious, particularly the aforementioned Jews, have been hoodwinked into believing that G-d has hundreds of rules His people must obey when all He asked is that we are observant and listen to Him?

Choq is such a beautiful and compelling term, it is a shame "His clearly communicated and inscribed prescriptions pertaining to being cut into the relationship" have been misconstrued as "statutes" or "laws." Likewise, how did the religious manage to ignore the construction of

mitswah as a compound of *my* and *tsawah*, such that instructive conditions on what God has offered and expects in return have been convoluted into "commandments" rabbis redraft to restrict and debilitate the lives of the religious? After all, making the proper assessment obvious, Moseh explained *mitswah* by sharing its root, *tsawah*, in the same sentence.

Moseh isn't God and, therefore, he cannot issue commands. He was, after all, the Great Liberator, not an infamous enslaver. Moseh's role is defined in the Towrah, which not-so-coincidentally also means to provide instructions and directions. As simple as God has made this for us, it's a wonder the race with the highest average IQ, the ethnicity named after the language in which this was revealed, Hebrew, could be so stupid. But that is what religion does to its victims. It turns their minds to mush.

Moseh even explained it all for us, saying that, by closely examining and carefully considering Yahowah's *choq* and *mitswah*, life would be *yatab* | good and we would be *yatab* | successful, prosperous, attractive, cheerful, and pleasing. God is not only pleasing and joyful, He wants those of us who approach Him to wear smiles, not frowns.

Moreover, the purpose of all of this, of the *yarash* and *nachalah*, of *yada'* and *shuwb* Yahowah as *'elohym*, of *shamar*, *choq*, and *mitswah* leading to *yatab*, is that our days will *'arak* | be prolonged as a benefit of the relationship Yahowah, our God, *nathan* | is offering, living with Him forevermore.

Therefore, the purpose of the Towrah is to reveal that God is good for us, and that His express purpose is to make us happy and extend our lives.

"This is (*wa zo'th*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction; from *tow* – the signed, written, and enduring, *towrah* – way of treating us, *tuwr* – giving us the means to explore, to

seek, find, and choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate our restoration and return to that which is *towb* – good, pleasing, joyful, beneficial, healing, and right, and that which causes us to be loved and to become acceptable so that we endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – providing an opportunity to change our thinking, attitude, and direction) **which, as a result of the relationship** (*'asher*)**, Moseh** (*Mosheh* – the One who Draws us Out and away from oppression and judgment) **placed before** (*sym la paneh* – set in place in the presence, presenting and preserving in front of) **the Children of Yisra'el** (*beny Yisra'el* – the offspring who engage and endure with God)**."** (*Dabarym* / Words / Deuteronomy 4:44)

God has defined the purpose of His Towrah.

Moseh is the recipient of the Towrah, not its author. That distinction belongs to Yahowah. He wrote it down and placed it before the Yisra'elites, adding his commentary such that we might more fully understand. Moseh was hesitant, albeit willing, to do as God had asked. And we are the beneficiaries.

"It is comprised of (*'eleh*) **the Testimony** (*ha 'edah* – the enduring and restoring witness)**, the clearly communicated prescriptions of what we should do in life to live** (*wa ha choq* – the inscribed thoughts and engraved recommendations which cut us into the relationship)**, and the means to execute good judgment, making reasoned decisions regarding the resolution of disputes** (*wa ha mishpat* – the basis of informed, thoughtful, and rational thinking leading to being moral, fair, just, and right) **which, to reveal the proper path to get the greatest joy out of life** (*'asher*)**, Moseh** (*Mosheh*) **spoke to** (*dabar 'el* – communicated using words on behalf of God to) **the Children of Yisra'el** (*beny Yisra'el*) **when He led them** (*ba yatsa' hem* – when he withdrew them,

bringing them) **away from** (*min* – out of) **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; 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 and shut up in the likes of a concentration camp)**."** (*Dabarym* / Words / Deuteronomy 4:45)

The Towrah is Yahowah's Witness, God's Testimony, His clearly communicated prescriptions for living. And if that isn't enough to get your full and undivided attention, then what more is there to say?

As perhaps the most important speech ever orated, it is fitting and proper that we consider the Great Liberator's and Prophet's words uninterrupted and in their entirety…

"And now (*wa 'atah*)**, Yisra'el** (*Yisra'el*)**, of your own freewill, listen** (*shama'*) **to God's** (*'el*) **clearly communicated and inscribed prescriptions of what we should do to be cut into the relationship** (*ha choq*) **and to God's** (*wa 'el*) **means to exercise good judgment to justly resolve disputes** (*ha mishpat*) **which lead to the benefits of the relationship** (*'asher*) **which I** (*'anoky*) **learned about and I am teaching** (*lamad*) **you** (*'eth 'atem*) **so that you engage** (*la 'asah*) **such that** (*la ma'an*) **you will be restored to life and continue to live** (*chayah*)**.**

You will return and be included (*wa bow'*)**, becoming an heir** (*wa yarash*) **of the realm** (*'eth ha 'erets*) **which** (*'asher*) **Yahowah** (*YaHoWaH*)**, the God** (*'elohym*) **of your fathers** (*'ab 'atem*)**, is giving** (*nathan*) **to you** (*la 'atem*)**.** (*Dabarym* / Words 4:1)

You should not make a practice of adding (*lo' yasaph*) **to the Word** (*'al ha dabar*) **which, to show the way to the relationship** (*'asher*)**, I** (*'anky*) **am instructing you** (*tsawah 'eth 'atem*)**. And** (*wa*)**, you should not**

subtract from it or diminish its relevance (*wa lo' gara' min huw'*)**.**

Approach by observing (*la shamar*) **the instructive conditions of the relationship** (*'eth mitswah*) **of Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, which, to convey the correct path** (*'asher*)**, I** (*'anky*) **am instructing you** (*tsawah 'eth 'atem*)**.** (*Dabarym* / Words 4:2)

You witnessed (*ha ra'ah*) **with your own eyes** (*'ayin 'atem*) **that which** (*'eth 'asher*) **Yahowah** (*YaHoWaH*) **did** (*'asah*) **with** (*ba*) ***Ba'al Pa'owr* | the Lord of Enlightenment and of the Popular Way** (*Ba'al Pa'owr*)**. For indeed** (*ky*)**, every** (*kol*) **individual** (*ha 'ysh*) **who** (*'asher*) **conducts his or her life** (*halak*) **following after any variation** (*'achar*) **of the Lord of Enlightenment and the Owner of the Wide Open and Broad Path** (*Ba'al Pa'owr*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, will bring them to naught and will annihilate them** (*shamad huw'*) **from your midst** (*min qereb 'atah*)**.** (*Dabarym* / Words 4:3)

And you (*wa 'atem*)**, the ones remaining close who are unwavering** (*ha dabeq*) **with** (*ba*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God** (*'elohym 'atem*)**, every one of you** (*kol 'atem*) **is alive and thriving** (*chay*) **this day** (*ha yowm*)**.** (*Dabarym* / Words 4:4)

"You should choose to be perceptive (*ra'ah*)**. I learned and then taught you** (*lamad 'eth 'atem*) **the clearly communicated and inscribed prescriptions of what we should do in life to live and to be allocated a share of the relationship** (*choq*)**, along with the way to make sound decisions, especially regarding the means to resolve disputes** (*wa mishpat*)**.**

This was in the manner in which (*ka 'asher*) **Yahowah** (*Yahowah*)**, my God** (*'elohym 'any*)**, instructed me** (*tsawah 'any*) **to engage accordingly** (*la 'asah ken*) **in**

the innermost part (*ba qereb*) **of the realm** (*ha ‘erets*) **which, as a result of the relationship** (*‘asher*)**, you are entering** (*‘atem bow’ sham*) **as an inheritance** (*la yarash hy’*)**.** (*Dabarym* / Words 4:5)

You should be observant (*wa shamar*) **and then you should act** (*wa ‘asah*) **because surely, this** (*ken hy’*) **instruction and experience will make you intelligent and wise** (*chokmah ‘atem*)**, such that you are discerning and understand** (*wa bynah ‘atem*)**.**

Consequently, the family will perceive (*la ‘ayin ha ‘am*) **the benefits of the relationship** (*‘asher*) **as they consistently and ardently listen** (*shama’*) **to all of these clearly communicated thoughts and prescriptions regarding everything that should be done to get the most out of life, including being cut into the relationship and receiving a share of the inscribed allotment** (*‘eth kol ha choqym ha ‘eleh*)**.**

And then, they will say (*wa ‘amar*)**, ‘This family** (*‘am*) **is uniquely and especially** (*raq*) **prudent, intelligent, learned, and wise, educated and competent** (*chakam*)**. And the understanding and insights** (*wa byny*) **of this especially valuable and intensely verbal *gowy* | man of a different ethnicity who grows through amplification are great** (*ha gowy ha gadowl ha zeh*)**.** (*Dabarym* / Words 4:6)

By comparison (*ky*)**, where is there** (*my*) **a person from a different race and place** (*gowy*) **whose voice is as loud or whose message regarding the benefits of the relationship is as extensive or intense** (*gadowl ‘asher*) **as his concerning the imminent approach of God and developing a close, personal relationship with Him** (*la huw’ ‘elohym qarowb ‘el huw’*)**? As a result** (*ka*)**, Yahowah** (*Yahowah*)**, our God** (*‘elohym ‘anachnuw*)**, is with every one of us** (*ba kol ‘anachnuw*) **who call upon Him** (*qara’ ‘el huw’*)**.** (*Dabarym* 4:7)

And (*wa*) **where is there** (*my* – who else has) **a non-Yisra'elite** (*gowy*) **whose voice will be as loud or whose amplifications regarding the benefits of the relationship will be as extensive** (*gadowl 'asher*) **regarding His clearly communicated and inscribed prescriptions of what we should do in life to live** (*la huw' choq*) **so that we can exercise good judgment regarding the means resolve disputes and make sound decisions** (*wa mishpat*) **pertaining to being right about vindication** (*tsadyq*)**, such that it is consistent with** (*ka*) **every aspect** (*kol*) **of this *Towrah* | Guidance** (*ha Towrah ha zo'th*) **which, to show the way to get the most out of life** (*'asher*)**, I am providing and placing** (*'anoky nathan*) **before you** (*la paneh 'atem*) **this day** (*ha yowm*)**?** (*Dabarym* / Words 4:8)

Exclusively without exception (*raq*) **be observant** (*shamar*) **as your goal** (*la 'atah*)**. And choose to pay very close attention to your soul** (*wa shamar nepesh 'atah ma'od*) **lest you forget or overlook, misappropriate or dismiss** (*pen shakah*)**, the words** (*'eth ha dabarym*) **which you have seen with your eyes** (*'asher ra'ah 'ayin 'atah*)**. Otherwise** (*wa pen*)**, they will depart and be removed** (*suwr*) **from your heart and thinking** (*min leb 'atah*) **the rest of your life** (*kol yowm chay 'atah*)**. Make them known, revealing them** (*wa yada' hem* – reveal them)**, to your children and to your children's children** (*la ben 'atah wa la ben ben 'atah*)**.** (*Dabarym* / Words 4:9)

That day (*yowm*) **you were present, standing** (*'asher 'amad*) **before** (*la paneh*) **Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, in** (*ba*) **Choreb** (*Choreb*)**, wherein** (*ba*)**, Yahowah** (*YaHoWaH*) **said to me** (*'amar 'el 'any*)**, 'Summon and gather** (*qahal*) **the family** (*'eth ha 'am*) **so that I can have them hear** (*wa shama' hem*) **My words** (*'eth dabarym 'any*) **so that** (*'asher*) **they will learn** (*lamad*) **to respect** (*la yare'*) **and accompany Me** (*'eth 'any*) **all of the days which** (*kol ha yowmym 'asher*) **they will live** (*hem chay*) **on the Earth** (*'al ha 'adamah*)**, and**

so that they might teach their children (*wa ‘eth ben hem lamad*)**.’** (*Dabarym* / Words 4:10)

Please approach and come near (*wa qarab*)**, standing** (*‘amad*) **at the base of** (*tachath*) **the mountain** (*ha har*)**. All the while** (*wa*) **the mountain** (*ha har*) **was illuminated and ablaze** (*ba’ar*) **with fire** (*ba ha ‘esh*) **as an enduring witness reaching up as high as** (*‘ad*) **the heart** (*leb*) **of the heavens** (*ha shamaym*)**, the illumination diminished** (*chosek*) **by a cloud to reduce visibility** (*‘anan*) **and** (*wa*) **a very dense obscuring phenomenon** (*‘araphel*)**.** (*Dabarym* / Words 4:11)

Then (*wa*)**, Yahowah** (*YaHoWaH*) **spoke the word** (*dabar*) **as God to you** (*‘el*) **from** (*min*) **the midst** (*tawek*) **of the fire** (*ha ‘esh*)**. The sound of** (*qowl*) **of the words** (*dabarym*) **you heard** (*‘atem shama’*)**, but** (*wa*) **you did not see** (*‘ayin ‘atem ra’ah*) **a visual form** (*tamuwnah*)**, only** (*zuwlah*) **the voice** (*qowl*)**.** (*Dabarym* / Words 4:12)

Straightaway, He told you all about (*wa nagad la ‘atem*) **His Family-Oriented Covenant Relationship** (*‘eth beryth huw’*) **which, to receive the benefits** (*‘asher*)**, He instructed you** (*tsawah ‘eth ‘atem*) **to engage** (*la ‘asah*)**.**

The Ten Statements (*‘eserah ha dabarym*)**, He wrote them** (*wa kathab hem*) **on Two Tablets of Stone** (*‘al shanaym luwach ‘eben*)**.** (*Dabarym* / Words 4:13)

So (*wa*) **Yahowah** (*YaHoWaH*) **instructed me** (*‘eth ‘any tsawah*) **at** (*ba*) **this time** (*ha ‘eth*) **that She** (*ha hy’*) **would teach** (*la lamad*) **you regarding** (*‘eth ‘atem*) **the clearly communicated and inscribed prescriptions of what to do in life to live** (*la huw’ choq*) **and how to exercise good judgment regarding the means to resolve disputes and make sound decisions** (*wa mishpat*) **so that you act upon them** (*la ‘asah ‘atem ‘eth hem*) **in the material realm** (*ba ha ‘erets*) **which, because of the relationship** (*‘asher*)**, you are being led toward and will**

be crossing into, passing over (*'atem 'abar shem*) **the Yarden** (*Yarden*) **as your inheritance** (*la yarash hy'*)**.** (*Dabarym* / Words 4:14)

Therefore (*wa*)**, be very observant and remain resolutely focused** (*shamar me'od*) **upon that which pertains to your souls** (*la nepesh 'atem*)**. Be aware** (*ky*)**, you did not see** (*lo' ra'ah*) **any image or form, or anything resembling a physical appearance** (*kol tamuwnah*)**, during the day** (*ba yowm*) **Yahowah** (*YaHoWaH*) **spoke** (*dabar*) **as God to you** (*'el 'atem*) **in Choreb** (*Choreb*) **from the midst of the fire** (*min tawek ha 'ets*)**. Otherwise** (*pen*)**, you would be corrupted** (*shachath*) **by making for yourselves** (*wa 'asah la 'atem*) **an object of worship** (*pesel*) **in the form of** (*tamuwnah*) **a variety of shapes and types** (*semel*) **replicating** (*tabnyth*) **male or female human forms** (*zakar 'ow naqebah*)**,** (*Dabarym* 4:16) **representing** (*tabnyth*) **a wide spectrum of lifeforms** (*kol bahemah*) **which are on the Earth** (*'asher ba ha 'erets*)**, patterned after** (*tabnyth*) **an array of winged birds which fly in the sky** (*kol tsipuwr kanaph 'asher 'uwph ba ha shamaym*)**,** (*Dabarym* 4:17) **imitating** (*tabnyth*) **many which crawl or creep** (*kol ba ramas*) **along the ground** (*ba ha 'adamah*)**, or patterned after** (*tabnyth*) **numerous kinds of fish** (*kol dagah*) **which are in the water below the level of the earth** (*'asher ba ha maym min ha tachath la ha 'erets*)**.** (*Dabarym* / Words 4:18)

And lest (*wa pen*) **you might promote or accept a different perspective and understanding** (*nasa' 'ayin 'atah*) **of the heavens** (*ha shamaym*) **and you see** (*wa ra'ah*) **the sun** (*'eth ha shemesh*)**, the moon** (*'eth ha yareach*)**, and the stars** (*wa 'eth ha kowkab*)**, or the full array** (*kol*) **of the spiritual implements** (*tsaba'*) **of the heavens** (*ha shamaym*)**, and then you are enticed and led astray, scattered and banished** (*wa nadah*)**, and you speak on their behalf, even bow down and worship**

them (*wa chawah la hem*)**, and you serve them** (*wa ‘abad hem*) **because this** (*‘asher*) **is disruptive and divisive, separating the deceived from** (*chalaq*) **Yahowah** (*Yahowah*)**, your God** (*‘elohym ‘atah*)**, and with them every other family and people** (*‘eth hem la kol la ha ‘amym*) **under** (*tachath*) **the entirety of the heavens** (*kol ha shamaym*)**.** (*Dabarym* / Words 4:19)

But as for you (*wa ‘eth ‘atem*)**, Yahowah** (*Yahowah*) **has grasped hold** (*laqach*)**, and He has led you away** (*yatsa’ ‘eth ‘atem*) **from** (*min*) **the crucible to forge** (*kuwr*) **iron** (*barzel*) **associated with** (*min*) **the Crucibles of Political and Religious Oppression** (*Mitsraym*)**, to exist** (*la hayah*) **with Him** (*la huw’*) **as a family** (*la ‘am*) **with an inheritance** (*nachalah*)**, as is the case** (*ka*) **on this day** (*ha yowm ha zeh*)**.** (*Dabarym* / Words 4:20)

Because now (*ky*)**, I will pass away in this realm** (*‘anoky muwth ba ha ‘erets ha zo’th*)**. It is not for me** (*‘ayn ‘any*) **to pass over** (*‘abar*) **the Yarden** (*‘eth ha Yarden*)**. However, you will cross over** (*wa ‘atem ‘abar*) **and inherit** (*wa yarash*) **that good and beautiful, productive and pleasing land** (*‘eth ha ‘erets ha towb ha zo’th*)**.** (*Dabarym* / Words 4:22)

Choose to be observant (*shamar*) **on your own behalf** (*la ‘atem*)**, lest** (*pen*) **you ignore or forget** (*shakah*) **Yahowah** (*Yahowah*)**, your God’s** (*‘elohym ‘atem*)**, Family-Oriented Covenant Relationship** (*‘eth beryth*) **which, to convey the benefits of the relationship** (*‘asher*)**, He cut** (*karat*) **with you** (*‘im ‘atem*)**. Or else** (*wa*) **you may create for yourselves** (*la ‘asah la ‘atem*) **a religious image, serving as an object of worship and veneration** (*pesel*)**, a representation** (*tamuwnah*) **of the many things** (*kol*) **which, because of the relationship** (*‘asher*)**, Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atem*)**, has instructed you against** (*tsawah ‘atem*)**.** (*Dabarym* / Words 4:23)

For indeed (*ky*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atem*)**, is a nurturing and consuming** (*'akal*) **fiery light** (*'esh*)**. He** (*huw'*) **is a passionate, zealous, and jealous God seeking exclusivity and deep devotion in the relationship** (*qana' 'el*)**.** (*Dabarym* / Words 4:24)

When you have children (*ky yalad ben*)**, and your children have children** (*wa ben benym*)**, and you grow old** (*wa yashen*) **in the land** (*ba ha 'erets*)**, but** (*wa*) **you become corrupt and destructive** (*shachath*) **by fashioning and serving** (*wa 'asah*) **objects to worship** (*pesel*)**, patterned after** (*tamuwnah*) **anything else** (*kol*)**, or in His eyes** (*wa ba 'ayin huw'*)**, those of Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**, you do** (*'asah*) **that which is wrong** (*ha ra'*)**, so as to provoke Him to anger** (*la ka'as huw'*)**,** (*Dabarym* 4:25) **I will be called to be a witness and testify** (*'uwd*) **against you** (*ba 'atem*) **that day** (*ha yowm*) **in association with** (*'eth*) **the spiritual realm of the heavens** (*ha shamaym*) **and in accord with** (*wa 'eth*) **the material realm and Land** (*wa 'eth ha 'erets*)**. As a result** (*ky*)**, you will have squandered your life and will cease to exist** (*'abad 'abad*) **that instant** (*maher*)**.**

From (*min*) **upon the Almighty's** (*'al*) **realm** (*ha 'erets*) **which, as a result of the relationship** (*'asher*)**, you are going to pass over, crossing** (*'atem 'abar*)**, the Yarden** (*ha Yarden*) **there** (*sham*) **to inherit it** (*yarash hy'*)**, before too many days upon it** (*lo' 'arak yowmym 'al hy'*)**, surely** (*ky*)**, you will have overthrown and decimated** (*shamad shamad*)**.** (*Dabarym* 4:26)

So Yahowah (*wa Yahowah*) **will scatter you for a while** (*puwts 'eth 'atem*) **among the peoples** (*ba ha 'amym*)**, such that there will be a small number of men who remain** (*wa sha'ar moth misphar*) **among the *gowym* | people of different ethnicities** (*gowym*) **where, as a result of the relationship** (*'asher*)**, Yahowah** (*Yahowah*)

will drive you (*nahag ‘eth ‘atem sham*)**.** (*Dabarym* / Words 4:27)

And there you will be reduced to servitude, laboring (*wa ‘abad sham*) **for gods** (*‘elohym*) **which are the result of man’s influence** (*ma’aseh yad ‘adam*)**. Of wood and stone** (*‘ets wa ‘eben*)**, therefore, they can neither see, nor hear, nor eat** (*‘asher lo’ ra’ah wa lo’ shama’ wa lo’ ‘akal*)**, nor are they spirit** (*wa lo’ ruwach*)**.** (*Dabarym* / Words 4:28)

So therefore (*wa*)**, from there** (*min sham*)**, you should seek, search out, and learn about, be responsible and inquisitive, diligently procuring the information needed to find** (*baqash*) **Yahowah** (*Yahowah*)**, your God** (*‘elohym ‘atah*)**, because you will find Him** (*wa matsa’ huw’*) **if and when** (*ky*) **you look to and account for Him, care about Him and seek to develop a relationship with Him** (*darash huw’*) **with all your heart and soul, engaging the full capacity of your thinking and conscious awareness** (*ba kol lebab ‘atah wa ba kol nepesh ‘atah*)**.** (*Dabarym* / Words 4:29)

As you approach during the period of troubling oppression and restrictions (*ba ha tsarar la ‘atah*)**, when** (*wa*) **all of** (*kol*) **these specific words** (*ha dabarym ha ‘eleh*) **find you** (*matsa’ ‘atah*) **in** (*ba*) **the last** (*‘acharyth*) **of days** (*ha yowmym*)**, then** (*wa*) **you will return** (*wa shuwb*) **to Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*) **forevermore as a result of the enduring witness and restoring testimony** (*‘ad*) **and by actually listening to His voice at that time** (*wa shama’ by qowl huw’*)**.** (*Dabarym* / Words 4:30)

Truthfully (*ky*)**, Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, is a merciful and compassionate** (*rachuwm*) **God** (*‘el*)**. He will not relent or abandon you** (*lo’ raphah ‘atah*)**. He will not allow you to be destroyed** (*wa lo’ shachath ‘atah*)**. And** (*wa*) **He will not overlook**

or fail to respond to (*wa lo' shakach*) **the Familial Covenant Relationship** (*'eth Beryth*) **with your fathers** (*'ab 'atah*) **which, to provide the benefits of the relationship** (*'asher*)**, He promised them** (*shaba' la hem*)**.** (*Dabarym* / Words 4:31)

So please consider (*ky sha'al na'*) **the initial days, in the beginning** (*la yowmym ri'shown*) **which occurred long before you existed** (*'asher hayah la paneh 'atah*)**, since the day** (*la min ha yowm*) **that God created 'Adam** (*'asher bara' 'elohym 'adam*) **upon the Earth** (*'al ha 'erets*)**, even taking into consideration the extremity of the universe and the scope of one end of the heavens to the other** (*wa la min qatseh ha shamaym wa 'ad qatseh ha shamaym*)**, whether** (*ha*) **there has ever been** (*hayah*) **something comparable to the importance of this statement** (*ka ha dabar ha gadowl ha zeh*)**? Or** (*'ow*)**, has anyone heard** (*ha shama'*) **of the likes of this** (*kamow huw'*)**?** (*Dabarym* / Words 4:32)

Have people heard (*ha shama' 'am*) **the voice of God** (*qowl 'elohym*) **speaking** (*dabar*) **from out of the midst** (*min tawek*) **of a fire** (*ha 'esh*) **as you have heard** (*ka 'asher shama' 'atah*) **and have their lives nurtured and restored** (*wa chayah*)**?** (*Dabarym* / Words 4:33)

Or (*'ow*)**, has another god** (*'elohym*) **attempted** (*nasah*) **to go** (*la bow'*) **to acquire and take** (*la laqach*) **for himself** (*la huw'*) **one group of people** (*gowy*) **from the midst** (*min qereb*) **of another race** (*gowy*) **by testing and trials** (*ba masah*)**, by signs and symbols** (*ba 'owth*)**, by awesome acts, even miracles** (*wa ba mowpheth*)**, including with battle lines drawn** (*wa ba milchamah*)**, with a resolute and powerful hand** (*wa ba yad chazaq*) **and with a *Zarowa'* | Productive Shepherd** (*Zarowa'*) **– extended** (*natah*)**, doing awesome things born out of great reverence and respect** (*wa ba mora' gadowl*)**, consistent with all of which, to bestow the benefits of the relationship** (*ka kol 'asher*)**, Yahowah, your God**

(*Yahowah ‘elohym ‘atah*)**, did for you** (*‘asah la ‘atem*) **in the Crucibles of Political and Religious Oppression** (*ba Mitsraym*)**, with you as a witness** (*la ‘ayin ‘atah*)**.** (*Dabarym* / Words 4:34)

You (*‘atah*)**, yourself, have been given the ability to see and perceive** (*ra’ah*) **so that you can come to actually know** (*la yada’*) **that, indeed** (*ky*)**, Yahowah** (*Yahowah*)**, He** (*huw’*) **is Almighty God** (*ha ‘elohym*)**.**

There is no (*‘ayn*) **other enduring witness** (*‘owd*) **apart from Him** (*min la bad*)**.** (*Dabarym* / Words 4:35)

From (*min*) **the heavens** (*ha shamaym*)**, He has enabled you to hear** (*shama’ ‘atah*) **His voice** (*‘eth qowl huw’*) **for the explicit purpose of improving you by teaching and correcting you** (*la yasar ‘atah*)**.**

And upon the Earth (*wa ‘al ha ‘erets*)**, He let you see** (*ra’ah ‘atah*) **His magnificent fiery light** (*‘eth ‘esh huw’ ha gadowl*) **and** (*wa*) **you heard** (*shama’*) **His words** (*dabar huw’*) **from the midst** (*min tawek*) **of the fire** (*ha ‘esh*)**.** (*Dabarym* / Words 4:36)

Because of His underlying love (*wa tachath ky ‘ahab*) **for your fathers** (*‘eth ‘ab ‘atah*)**, He has chosen to favor** (*bachar*) **their descendants along with what they have sown** (*ba zera’ huw’*) **without hesitation after them** (*‘achar huw’*)**.**

And so (*wa*)**, He descended to serve you, withdrawing you, and leading you** (*yatsa’ ‘atah*) **into His presence** (*ba paneh huw’*) **by way of His tremendous capacity to empower and magnify** (*ba koach huw’ ha gadowl*)**, as part of being taken away from** (*min*) **the Crucibles of Political and Religious Oppression** (*Mitsraym*)**.** (*Dabarym* / Words 4:37)

Consequently, as an inheritance, different ethnicities will be dispossessed (*la yarash gowym*) **who are more numerous** (*gadowl*)**, and also more**

accomplished and powerful than you (*wa ‘atsuwm min ‘atah*)**, from before your presence** (*min paneh ‘atah*) **so that you can enter and be included within** (*la bow’ ‘atah*) **their Land** (*‘eth ‘erets hem*) **which consequently is being given to you** (*la nathan la ‘atah*) **as an inheritance** (*nachalah*) **in accordance with this day** (*ka ha yowm ha zeh*)**.** (*Dabarym* / Words 4:38)

Accordingly (*wa*)**, you should acknowledge and make known, even understand** (*yada’*) **this day** (*ha yowm*)**, and you should change and return** (*shuwb*) **your heart, thinking, and ambitions** (*la lebab ‘atah*) **because, indeed** (*ky*)**, Yahowah** (*Yahowah*)**, He is Almighty God** (*huw’ ha ‘elohym*) **in the spiritual realm of the heavens above** (*ba ha shamaym min ma’al*) **and upon the Earth below** (*wa ‘al ha ‘erets min tachath*)**. There is no other restoring or eternal witness** (*‘ayn ‘owd*)**.** (*Dabarym* / Words 4:39)

Therefore (*wa*)**, you should observe** (*shamar*) **His clearly communicated and inscribed prescriptions to be cut into the relationship** (*‘eth choq huw’*) **along with the instructive conditions regarding what He has chosen, constituted, offered, and expects in return** (*wa ‘eth mitswah huw’*) **which, to convey the benefits of the relationship** (*‘asher*)**, I** (*‘anky*) **have instructed you, providing directions for you along with what is being offered and expected in return** (*tsawah ‘atah*) **this day** (*ha yowm*)**.**

As a result of the relationship (*‘asher*)**, it will be good for you, and especially beneficial, enabling you to be right, successful, prosperous, attractive, and cheerful, making you a better, more pleasing and joyful person in your approach** (*yatab la ‘atah*)**, and on behalf of your children** (*wa la beny ‘atah*) **after you** (*‘achar ‘atah*)**, for the express purpose** (*wa la ma’an*) **of you elongating** (*‘arak*) **the days** (*yowmym*) **upon the earth** (*‘al ha ‘adamah*) **which, as a benefit of the relationship**

(*‘asher*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, is giving to you** (*nathan la ‘atah*) **for all time** (*kol ha yowmym*)**.** (*Dabarym* / Words 4:40)

This is (*wa zo’th*) **the Towrah** (*ha Towrah*) **which, as a result of the relationship** (*‘asher*)**, Moseh** (*Mosheh*) **placed before** (*sym la paneh*) **the Children of Yisra’el** (*beny Yisra’el*)**.** (*Dabarym* / Words 4:44)

It is comprised of (*‘eleh*) **the Testimony** (*ha ‘edah*)**, the clearly communicated prescriptions of what we should do in life to live** (*wa ha choq*)**, and the means to execute good judgment, making reasoned decisions regarding the resolution of disputes** (*wa ha mishpat*) **which, to reveal the proper path to get the greatest joy out of life** (*‘asher*)**, Moseh** (*Mosheh*) **spoke to** (*dabar ‘el*) **the Children of Yisra’el** (*beny Yisra’el*) **when He led them** (*ba yatsa’ hem*) **away from** (*min*) **the Crucibles of Political and Religious Oppression** (*Mitsraym*)**.”** (*Dabarym* / Words / Deuteronomy 4:45)

Thank you, Moseh.

6

Mitswah | Conditions

The Agreement…

The Torah teaches that there is only one God, Yahowah, and that He established His *Beryth* | Family-Oriented Covenant Relationship with ‘Abraham in anticipation that some of us would come to know and love Him. As evidence of this, please consider the following *Towrah* | Instruction from the greatest of the prophets.

“These are (*wa ze’th*) **the instructive conditions regarding the appointed offering and the expectations of the relationship** (*ha mitswah* – the authoritative directions and written instructions which comprise the precepts and terms of what has been established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing, establishing, and constituting the message, then enjoining it by shouting out the instructions and directions regarding what has been commissioned)**, the clearly communicated and inscribed prescriptions of what we should do in life to live** (*choq* – the shared thoughts and recommendations regarding an allocation of what has been appointed and cuts us into the agreement)**, and the means to exercise good judgment to justly resolve disputes** (*wa ha mishpat* – along with the basis for sound decision-making and rational thought; from *my* – to consider the who, what, where, why, when, and how of *shaphat* – thinking rationally and morally) **which, to provide the benefits 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)**, your God** (*'elohym 'atem*)**, has provided instructions and directions** (*tsawah* – has appointed and established, constituting the message and enjoining it by shouting out the instructions and directions regarding what He has commissioned (piel perfect)) **to teach** (*la lamad* – to impart the information needed to learn, to offer instructions and insights, even clues which, when diligently, rigorously, and thoughtfully processed, engender a reasoned response) **you what should be done, especially how you should engage and act** (*'eth 'atem la 'asah* – what you should celebrate, actively engage in, act upon, prioritize, focus on accomplishing, and capitalize upon (qal infinitive))**, in the Land** (*ba ha 'erets* – within the material realm) **to which you** (*'asher 'atem* – which, to show you the way to get the most out of life, you) **are going to pass over** (*'abar* – you will move through) **there** (*sham* – this place) **as an inheritance** (*la yarash hy'* – to receive it as an heir)**."** (*Dabarym* / Words / Deuteronomy 6:1)

Moseh is picking up where he left off in Dabarym 4 by delineating the building blocks of the Towrah: *mitswah* | instructive conditions, *choq* | inscribed prescriptions, *mishpat* | sound decision-making, *'asher* | benefits of the relationship, *lamad* | effective teaching, *'asah* | acting and engaging, *'abar* | passing over, and *yarash* | to receive an inheritance.

When religious Jews see such a list, it curls the cutest *payot*, twists the straps of the tightest *tefillin* as it excites their wee-little *phylacteries*, girds their *gartel*, knots up their *tzitzit*, and levitates their *kippah*, stretching the polyester threads of their *bekishe* to the limits of their endurance. Lord only knows what it does to the fur in their *shtreimel* | weasel hats or what would occur if rabbis endorsed magical undies like the Mormons. Undaunted, the grey-bearded rabbis have turned their contorted interpretations and tortured augmentations of the *mitswah*

– corrupted into 613 mitzvot – into a lifelong neurotic obsession. Oh, the joys of being Hasidic.

Based upon the superlative cognitive extrapolations orated in Rabbi Simlai's captivating sermon in the 3rd century CE (dutifully recorded in Talmud Makkot 23b (not to be mistaken for Moseh or Dabarym)), there are 248 *mitzvot aseh* | positive commandments (wrongly ascribed to the number of bones and organs in the human body) to ritualistically perform and 365 *mitzvot lo taaseh* | negative commandments to arduously avoid – one to obsess over every day each year. Mind you, only 77 of the positive and 194 of the negative mitzvot can be observed because Rome razed the Temple and used Yahowah's treasures to build their God-forsaken Colosseum – but let that not deter the devoted.

Christians have the opposite reaction. Bamboozled as they are by Paul's Gospel of Grace, they cringe any time someone even hints at the idea that there are things God wants us to do – that He expects us to learn, act upon, and engage in to be "saved." For them, this somehow turns God's generous offering into something laborious, even superfluous. What they do not realize is that, while Yahowah has facilitated the means to reconciliation, and while He delineates the path home throughout the Towrah, the preponderance of His *Towrah* | Teaching isn't focused on salvation but, instead, upon conveying the *mitswah*, *mishpat*, and *choq* such that we *lamad* to *'asah* to His *Beryth* | Covenant relationship.

Like any meaningful commitment between individuals, both parties have to engage for it to have any value. Imagine trying to live in a marriage where you did nothing together, and where your husband or wife never responds to anything you say or do. Such a "relationship" would be a source of endless frustration. Or worse, imagine the frustration you would feel if your partner constantly did

the opposite of what you asked, as is the case with the religious and God.

When it comes to His *Beryth* | Family-Oriented Covenant Relationship, Yahowah is our Father, and we are His children. As a Father, it is God's responsibility to teach His children such that they act in a manner which is conducive to their growth and wellbeing. And while you and I are free to ignore His advice, to reject His guidance, to oppose His instructions, or to accept His counsel, if you choose any of these options save the last, our Heavenly Father will have every reason to ignore you, reject you, or even oppose you. It's His Covenant, His Family, and His Home. They exist, and we enter, under His terms and conditions.

The Covenant's blessings are a gift; they represent an inheritance from our Father. To receive them, all that is required of us is to agree to God's terms, of which there is one prerequisite and four requirements.

That is not to say everything Yahowah told His children to do "in the land" remains "doable" today in unrelated places governed by man's religious and political pronouncements. Some of Yahowah's instructions are better understood symbolically and applied metaphorically. For example, foods which were once lethal are now relatively safe, but ingesting rotten things, like religious indoctrination, remains fatal.

The Towrah Teaching continues with…

"They are for the intent and purpose that (*la ma'an* – this is in order that) **you come to revere and respect** (*yare'* – you highly regard, value, and admire (scribed in the qal stem which conveys that our reverence and respect must be actual, real, and relational in nature, and in the imperfect conjugation, telling us that it is something which if it endures over time will have unfolding and continuing results, and in the second-person singular, speaking to each

of us individually)) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, by observing** (*la shamar* – by closely scrutinizing and examining, carefully exploring and considering, and thoughtfully investigating and evaluating (qal infinitive)) **all of** (*'eth kol*) **His clearly communicated thoughts and prescriptions of what we should do to get the most out of life, including being cut into the relationship and receiving a share of the inscribed allotment** (*chuqah huw'* – His engraved recommendations and requirements; feminine form of *choq* which is derived from *chaqaq* – to cut in, to inscribe, to engrave, and to portray something which has been prescribed)**, along with the instructive conditions regarding what He has offered and expects in return** (*wa mitswah huw'* – in addition to His authoritative directions and written instructions which comprise the precepts and terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what He has commissioned) **which, to reveal the correct path to walk to the relationship** (*'asher*)**, I** (*'anky*) **have instructed you, providing directions for you** (*tsawah 'atah* – I have appointed and established for you, calling these terms and conditions out to you, along with what is being offered and expected in return)**, for you and for your children** (*'atah wa ben 'atah*)**, and your children's children** (*wa ben ben 'atah*)**, all** (*kol*) **of the days** (*yowmym*) **of your lives** (*chayym 'atah* – to nourish you, to restore you, and for you to grow as promised)**, as well as for the purpose of** (*wa la ma'an*) **elongating** (*'arak* – and lengthening) **your days** (*yowmym 'atah*)**."** (*Dabarym* / Words / Deuteronomy 6:2)

One of the many differences between a relationship and a religion is highlighted by the dichotomy between the two extreme connotations of *yare'*. Depending upon the

context, *yare'* can be translated as "revere" or "fear," "respect" or "tremble frightened out of your mind." Meaningful, loving relationships are based upon "reverence and respect," upon "highly regarding and valuing" your partner, friend, associate, or lover. Religions are based upon "fear," the fear of being excommunicated, robbed of one's freedom, possessions, and family, being tortured, imprisoned, killed, or condemned to an eternity in "hell."

You cannot love what you fear. A family controlled by fear is a living hell. So, the religious notion that our Heavenly Father wants us to acquiesce to His terms out of fear that, if we don't, He will torture us forever in "hell" is an affront to His character and a condemnation of His purpose.

If Moseh is right, then Judaism and Christianity are wrong. The prophet is consistently directing our attention to Yahowah while the religious do the opposite. Moreover, Judaism grows by venerating rabbis while Christianity is established by promoting the church – neither of which is part of Moseh's rather extensive vocabulary. I wonder why?

As we have come to appreciate, the only way anyone can genuinely respect Yahowah is to get to know Him. And the only way to actually know God is by *shamar* | closely examining and carefully considering His Towrah. Those who follow this advice, learn from the *chuqah* and *mitswah* but find no mention of anything even remotely related to a *payot*, *gartel*, *kippah*, *bekishe*, *shtreimel*, *synagogue*, or *rabbi*. Likewise, we find no reference to Christ or Christian, a cross or crucifix, Christmas or Easter, Bunnies or Santa Claus – notwithstanding that the concluding myths are jovial and cute in a pagan sort of way.

So, this I would like to ask the retarded, excuse me, I mean, the religious: if *shamar* Yahowah and His *choq* and

chuqah, *mitswah* and *mishpat*, *lamad* and *tsawah* result in *chayym 'arak yowmym* | a prolonged life, what do rabbis or a church provide – other than a handy means to lighten one's wallet while robbing the unwary of their soul? Asked another way: what is gained by convoluting and contradicting God's words?

She'owl | Hell is the answer, but it is hardly a prize – especially when endured alongside those who led you to this place. And in the process, the door to *Shamaym* | Heaven is closed. Although I'm told that if you close your eyes (and mind), and pray really, really hard, it is possible to believe that God wants to reward those who misname and contradict Him.

So where would Moseh's counsel on *shama'* and *shamar* fall on the ledger of positive and negative mitzvot or, for that matter, on Santa's naughty and nice list?

"Listen (*wa shama'* – you should actually take a moment for the sake of the relationship to genuinely hear (qal perfect))**, Yisra'el** (*Yisra'el* – to Engage and Endure with God; from a compound of *'ysh* – individuals who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**, and be observant** (*wa shamar* – you should also closely scrutinize and carefully examine, thoughtfully consider and thoroughly evaluate at some period (qal perfect)) **because, by acting and engaging** (*la 'asah* – because by expending the energy to accomplish this, particularly if you are genuine, intense, and consistent in your effort (qal infinitive)) **in the relationship** (*'asher* – along the proper path to get the most out of life)**, it will be good for you and especially beneficial** (*yatab la 'atah* – this will enable you to be right, correct, successful, prosperous, attractive, and cheerful, continually making you a better, more pleasing and joyful person in your approach (qal imperfect))**, so that as a benefit of the relationship** (*wa 'asher*)**, you will be greatly enhanced, empowered, and**

improved, multiplied and magnified exponentially, becoming vastly superior (*rabah me'od* – you will thrive, exceeding every expectation, living an abundantly wonderful life while growing to the fullest extent possible (qal imperfect paragogic nun jussive))**, consistent with** (*ka 'asher* – as a result of) **what Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, the God of your fathers** (*'elohym 'ab 'atah*)**, has conveyed to you in His Word** (*dabar la 'atah* – has spoken regarding you (piel perfect)) **regarding a land** (*'erets* – of a place and realm) **flowing with an abundance** (*zuwb* – gushing with a tremendous quantity) **of milk** (*chalab* – a mother's natural, finest, and best way to nurture her young) **and honey** (*wa dabash* – along with the sweetness and enduring nature of the word; from *dabar* – word)**."** (*Dabarym* / Words / Deuteronomy 6:3)

Moseh just affirmed what we have been saying, that Yahowah's *Towrah* | Guidance is good for us. His Instructions are beneficial, and they help us grow. Those who listen to Yahowah's message receive the inheritance promised in the Covenant, and as God's children, they become "*rabah ma'od* – exceedingly great and powerful" "*ka* – consistent with" Yahowah's "*dabar* – Word."

Moseh began this declaration by encouraging us to *shama'* | listen to God, which occurs when we are *shamar* | observant. All manner of wonderful things are showered upon those who do both.

The prophet's audience continues to be *Yisra'el* | Israel – although that name seems to apply to the vast majority of people one way or another. While most are wont to Wrestle and Strive Against God, there is a growing number committed to Engaging and Enduring with God.

While Moseh integrated *yatab la 'atah* | it will be good for you into his Dabarym 4 speech, letting us know that the

Towrah serves to *yatab* | make us right with God, successful, prosperous, and cheerful, such that we are better and more pleasing people as a result, this is the first time he has expressed *rabah me'od*. Following *shama'*, *shamar*, and *'asah*, it means that those who listen to God, who observe what He has communicated, and who act upon it will be greatly enhanced, empowered, and improved, such that the capabilities of the Covenant's children are multiplied and magnified exponentially. This is likely the result of being transformed from matter to energy and then taken from three dimensions to seven.

Also telling, Moseh included all manner of modifiers relative to his use of *rabah* – the impending empowerment of the Covenant Family. The qal stem reveals that the result is genuine while the imperfect conjugation denotes an enduring outcome. Both the paragogic and the jussive convey volition, either in first or third person. Since the speaker is Moseh and the one providing the enormity of this benefit is Yahowah, this is being presented as the desire and will of God and His prophet.

The *'erets* | land represents more than *Yisra'el* | Israel. And while it can describe a region, as it does in the accounting of the flood, or the Earth, as it did in Moseh's previous speech, or even the material realm, which is the case during the creation account, the *'erets* is symbolic of the Promised Land – a place where we are offered the opportunity to camp out with Yahowah as did 'Adam in 'Eden.

Much has been made of Yahowah's depiction of the *'erets* flowing with *chalab* | milk and *dabash* | honey. And yet, it is readily apparent that a mother's milk is perfectly formulated to promote healthy growth among newborns – which is how we all begin in our approach to Yahowah. It is why Pesach and Matsah result in *Bikuwrym* | Firstborn Children.

Sure, *dabash* | honey is sweet, but that's not the primary point. Like the *dabar* | word of God upon which *dabash* is derived, it seems to endure forever. Honey is the only natural food product which, even without refrigeration, can survive through the millennia without spoiling.

And said another way, the eternal words of God would flow out of the Promised Land through the prophets to nourish Yahowah's children, helping us grow.

What follows is among the most quoted lines in the Towrah, especially among Jews. Too bad they remove it from this context and then mistranslate it.

"Choose to listen (*shama'* – of your own accord, hear (qal imperative)) **Yisra'el** (*Yisra'el* – Israel; a compound of *'ysh* – individuals who *sarah* – strive and contend or engage and endure with *'el* – God)**. Yahowah** (*YaHoWaH*) **is our God** (*'elohym 'anachnuw*)**. Yahowah** (*YaHoWaH*) **is one** (*'echad* – certain, singular, and unique)**."** (*Dabarym* / Words / Deuteronomy 6:4)

It is as simple and straightforward as it is transformative and profound. The object of Yahowah's attention is Yisra'el – not the Hasidic or the Church. His request is for us to listen – not to believe or obey. God's name is Yahowah – not HaShem, Adonai, the Lord, or Jesus. He is One, eliminating the myth of a Trinity, of God existing in three persons. Or of the Kabbalistic interpretation of God having many personas. Moreover, Yahowah is both certain and unique.

What we know today as *Dabarym* / Deuteronomy 6:4 is the verse most commonly placed within the aforementioned phylacteries | little black boxes worn on the foreheads and forearms of those so blinded by their religion that they cannot differentiate between the actual and allegorical. And yet, in the ultimate act of hypocrisy, those who literally apply the tefillin to their heads and arms

actually alter the citation so that it reads: “Listen Israel, the Lord is our God. The Lord is one.” Stupid is as stupid does. Retardation runs as deep as the religion causing it.

And let’s not end the deserving insults with their willingness to corrupt the words they are placing inside of their little black boxes, or with them hiding such words while wearing them as opposed to reading them. Rather than *shama’* | listening to the words prescribed in Yahowah’s Towrah, Ultra-Orthodox Jews seldom remove their noses from the Babylonian Talmud.

Perhaps you are wondering why Yahowah consistently asks us to “*shama’* – listen to” Him when His Towrah instructions are in writing, necessitating the use of our eyes, not ears. The reasons are several. First, throughout history, most people have been illiterate. They have been dependent upon listening to others recite God’s Word.

Second, for those who are literate, we retain more when we read something aloud because it engages more of our brain, muscles, and senses. By reciting Yahowah’s Towrah, Prophets, and Psalms, we not only hear God speak to us, but we also help others by proclaiming His message.

And third, listening is symbolic of paying attention such that we actually hear what God has to say. In this way, it is like the related *shamar*, which speaks of close examination and careful consideration.

This is the reason the Towrah, the Covenant, the Directions, and the Called-Out assembly meetings were conceived and revealed:

“Love (*wa ‘ahab ‘eth* – based upon the aforementioned commentary you should choose to actually feel genuine affection at this moment, and as a result of listening and being observant, genuinely desire, wanting to be friendly with and adore, cherishing (qal perfect

(waqatal))) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed by His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*‘elohym ‘atah*)**, with all your heart** (*ba kol lebab ‘atah* – such that you are completely devoted mentally and emotionally by using your full capacity to reason and decide)**, with all your soul** (*wa ba kol nepesh ‘atah* – with your entire persona and consciousness, the essence of your life inclusive of your ability to be observant and responsive)**, and with all your might** (*wa ba kol ma’od* – also including all your full capability, to the greatest extent of your power and strength, every aptitude and attribute fully engaged)**.”** (*Dabarym* / Words / Deuteronomy 6:5)

While considered the “Great Commandment,” this is actually Wise Counsel. Yahowah wants our love, and He is eager to reciprocate, but He is not demanding anything.

This is not my opinion or interpretation of this passage but, instead, a reflection of how “ *‘ahab* – love” was written. It was scribed in the wa consecutive perfect *weqatal* form, which is a conditional clause conveying volition. Regarding our love, it presents a choice which is exercised within the framework of freewill, although it is contingent upon the stipulations previously presented.

The *mitswah* | instructive conditions, *choq* | inscribed prescriptions, *mishpat* | sound decision-making process, and *lamad* | effective teaching should be *‘asah* | acted upon to *yarash* | receive an inheritance. When we come to *yare’* | respect Yahowah by *shama’* | listening to and *shamar* | observing His *choq* and *chuqah*, *mitswah* and *mishpat*, *lamad* and *tsawah*, and then *‘asah* | engage, we *‘asher* | receive the benefits of the relationship. We not only *chayym ‘arak yowmym* | have our lives prolonged while *raba me’od* | being exponentially empowered, but we also fall *‘ahab* | in love.

This means that, while God has given us every reason to love Him, He wants to earn the genuine affection of those who have actually come to know Him and who realize what He has done on our behalf.

Love cannot be compelled. It can only be chosen.

Said another way: Yahowah wants us to engage in His Covenant, but He will not, and He cannot, force or coerce us to participate in this relationship with Him. A loving marriage, which is the precursor to a growing family, can only exist if the parties come together and stay together of their own volition, recognizing that love is a verb and thus an action. This is one of the many reasons the religious carrot-and-stick approach to heaven and hell isn't Godly.

There is more, much more, we can learn from the unique relational and enduring aspects of the Hebrew tenses. "*'Ahab* – love" was written in the qal relational stem. It reveals that our love should be actual, genuine, and real. And for this to occur, the object of our love must be actual, genuine, and real, something which precludes devotion to the gods conceived by religions.

Furthermore, "*'ahab* – love" was conjugated in the perfect, which speaks of our love being whole and complete, indivisible and inseparable. The perfect conjugation also means that, at this moment in your life, this would be a wonderful time to fall in love with Yah.

My love for Yah has endured from whence we first met, and it has only grown exponentially since that time. And while that sounds like an ideal application of the continuous nature of the imperfect conjugation, when it comes to loving Him, God's preference is that we live in the moment and let our *'arak yowmym* | tomorrows develop of their own accord. It is enough that we choose to love Him at this moment.

'Ahab, 'ohab, and *'ahabah* are deployed 250 times in the Towrah, Prophets, and Psalms to convey "love." Collectively, they convey a sense of "affection, devotion, and nurturing within the relational confines of a close and personal friendship, marriage, or family."

Racham, which appears 47 times in the Tanakh, frames "love" in the context of "mercy and compassion" which emanates out of "tender affection." Its shorter form, *raham,* makes 44 appearances, and the longer form, *rachuwm,* is scribed 13 times. Collectively, they are used to affirm that Yahowah's mercy is directed toward those He cherishes.

Chashaq is also a Hebrew word for "love," one found 15 times. It shades our response toward "longing for, desiring, finding pleasure in, and becoming attached to the object of our devotion."

One of the more interesting words for "love" is *Dowd,* as it is also the name of God's Beloved Son and Mashyach, "David." There is no "v" in Ancient Hebrew, and as we have discussed, the Hebrew Wah is pronounced "ow." *Dowd*, which is based upon the concept of "fervent, steaming, torrid, and boiling passion," appears 61 times as a noun and another 1076 times as a proper name.

Dowd is so important to Yahowah's story that references to the Messiah and Son of God surpass even Moseh, the great prophet and liberator whose words we are reading. Only Yahowah's name is mentioned more often than His Firstborn Son.

Ra'yah, which is translated as "love," appears 9 times. As a compound of *ro'y* and *yah*, it means: "love our shepherd, Yahowah." And finally, *'egeb* is scribed 10 times to speak of "love in the form of sensuality."

Considering the aforementioned, the opening verb is accurately conveyed as "*'ahab* (waqatal perfect) – based

upon the aforementioned commentary you should choose to actually feel genuine affection at this moment, and as a result of listening and being observant, genuinely desire, wanting to be friendly with and love, cherishing and adoring" *YaHoWaH*.

In this request, there were three ways listed to express our love: with our *leb* | hearts, *nepesh* | souls, and *ma'od* | capabilities. So, let's pause a moment longer and consider how these shape our understanding of *'ahab* when directed at Yahowah.

Ba kol lebab 'atah | with all your heart is only tangentially suggesting an emotional response. Among the Hebrews, the *leb* | heart was the seat of judgment, not emotions. Therefore, *ba kol lebab 'atah* actually says: "such that you are completely devoted mentally and emotionally after exercising good judgment and devoting your full capacity to reason and decide." In Hebrew, the heart was governed by the head. Therefore, our love for Yahowah is a result of *shama'* | listening to and *shamar* | observing Yahowah.

Wa ba kol nepesh 'atah, translated as "with all your soul," describes our entire persona and consciousness. Our *nepesh* is the essence of our life and is inclusive of our ability to be observant and responsive – concepts which loom large in this context. Our *nepesh* is who we are. It is all that remains of us when our time here is done. It is all that matters.

A *nepesh* | soul, while exceedingly valuable, is common to all animals. Consciousness is what differentiates plants from animals, in that we can observe our environment and respond to what we see and hear. And while a soul is the essence of animal life, it has never been identified, quantified, explained, or measured, much less replicated by science. It, like dark energy and dark matter

(comprising 94% of the universe), lies outside of our capacity to perceive.

The concluding phrase, *wa ba kol ma'od*, was rendered in the customary fashion as "and with all your might," and yet that is so inadequate. To the greatest extent possible, those who *kol ma'od* deploy their every aptitude, ability, and attribute to exploring all of the ways to love our Maker. It is to the maximum degree possible.

Curiously, indeed wonderfully, *ma'od* is a compound of *mah*, which asks us to contemplate the implications of *'uwd* – being a firebrand. This is indicative of someone who stokes the fire, fanning the flames, kindling a spark such that the glowing embers ignite into a roaring blaze. A firebrand is someone who is passionate about inciting radical change – especially when that which they are advocating is unpopular. The political and religious establishment would call him or her a rabble-rouser, heretic, and subversive agitator destined to burn in hell – a badge of honor for those devoted to His cause. Yahowah looks at these bold and relentless individuals as courageous and is proud to call His lovable rogue "My son and My daughter, with whom I'm pleased." Dowd was such a man, as was Moseh. And now we know that, according to God, the world is so lost, He would have us all be firebrands.

In the very next line, speaking specifically of what He wants to see on our hearts, Yahowah inspired Moseh to write…

"And these words (*wa ha dabarym ha 'eleh* – this specific message and account) **by which** (*'asher* – as a result of the relationship and to show the proper way) **I am providing instruction for you** (*'anoky tsawah 'atah* – I have been appointed to provide directions for you) **this day** (*ha yowm*)**, they should be** (*hayah* – they should be chosen to exist (qal weqatal perfect)) **on your heart** (*la leb 'atah*

– thereby guiding your thinking and decision-making)**.”** (*Dabarym* / Words / Deuteronomy 6:6)

Should Yahowah look into your heart, would He find His words there or man’s, those of this prophet or your rabbi? Would He see His name or the Lord’s, His Towrah or your Talmud, His Covenant or your religion, His Words or the gobbledygook of faith? Would He find an affinity for Matsah and Kipurym or Purim and Hanukkah, Christmas and Easter? Do you advocate on behalf of Moseh and Dowd or Akiba and Ba’al Shem Towb, Jesus Christ and the Apostle Paul?

Volition is at work here once again, demonstrated by the fact that the verb “*hayah* – they should be” was scribed in the *weqatal* form. We are all invited, even encouraged, to make this choice.

Additionally, *hayah* was written in the literal qal stem, affirming that God was not kidding. He is serious about this. This is what He wants to see, what He expects to see. He will not accept lame excuses or liberal interpretations. This is as real as it gets.

Ha dabar ha ‘eleh | these words comprising this specific message which Yahowah wants to find on our hearts includes His *mitswah* | instructive conditions of the relationship, His *choq* | clearly communicated prescriptions for living, His *mishpat* | means to make sound decisions, His *lamad* | teaching, and His *tsawah* | instructions – all of which are found in His *Towrah* | Source of Teaching and Guidance.

There is no justification for the Babylonian Talmud, the Zohar, the New Testament, a Bible, or the Quran. It is the Towrah or nothing – literally nonexistence.

Therefore…

“Choose to teach them by rote by reciting them (*wa shanan hem* – elect to impress them by repeating them

again and again to mentally prepare and equip them to make reasoned decisions, sharpening and inculcating them (piel weqatal perfect – under the auspices of freewill choose to prepare by teaching this)) **to your children** (*la ben ‘atah*)**.**

And you should speak about them (*wa dabar ba hem* – choose to share these words with them (piel weqatal)) **during your life** (*ba yashab ‘atah* – in the time that you dwell and remain in your settlements and cities, during your mortal existence) **inside of your home and with your family** (*ba beyth ‘atah* – in your household)**, and as you walk** (*wa ba halak ‘atah* – as well as in your travels through life) **along the way** (*ba derek* – in the path as part of the journey)**, in addition to when you lie down and rest** (*wa ba shakab ‘atah* – when you pause and reflect)**, and when you stand up** (*wa ba quwm ‘atah* – when you arise, take a stand, and are restored and established)**.”** (*Dabarym* / Words / Deuteronomy 6:7)

The verbal phrase *wa shanan hem*, translated as “choose to teach them by rote by reciting them” to your children, was once again scribed in the waw consecutive *weqatal* form, the contingent voice of volition, whereby we are encouraged to make this choice in recognition of the cause and effect. This is not a command but, rather, an informed request.

In that it was written using the piel stem, we know that our children will benefit as they will be positively influenced by our willingness to teach them God’s Word. And that is why our purpose in life ought to be to mentally prepare and equip our children by reciting Yahowah’s Words to them.

Still speaking of teaching our children by repeatedly quoting Yahowah’s testimony to them, we find the statement religious Jews have taken out of this context to make fools of themselves.

“And you should choose to be associated with them, conspiring to be bound together with them (*wa qashar hem* – contingent upon the aforementioned and under the auspices of freewill, in open defiance of the authorities, you should closely identify yourself with them, joining yourself to them, collaborating in an alliance with them, tying these things together) **as a sign of consent** (*la ‘owth* – as an illustration and example of something which is symbolic, providing evidence and verification as a way to remember that you agree, as a communicative illustration and non-verbal pledge which conveys meaning and provides proof; from *‘uwth* – to agree and show consent, to show approval after deciding) **upon your hand** (*‘al yad ‘atah* – by your actions so that it influences what you strive to accomplish)**.**

And they should be (*wa hayah* – they should exist as a contingent expression of volition such that they are) **symbolic** (*la towtaphoth* – emblematic, representational, and encompassing (feminine plural) [convoluted into little black boxes called phylacteries]) **to promote understanding between your eyes** (*bayn ‘ayn ‘atah* – so that these words influence your perspective and thinking through making reasonable connections and associations; from *byn* and *bynah* – to be discerning and discriminating, making the connections between these things to understand)**.** (*Dabarym* 6:8)

And (*wa*) **you should write them** (*kathab hem* – you should inscribe and engrave them, permanently recording them (qal weqatal perfect)) **upon the doorframes** (*‘al mazuwzah* – on the doorposts, framework, doorjambs) **of your home** (*beyth ‘atah*) **and upon your gates** (*wa ba sha’ar ‘atah* – as well as in conjunction with the entrances to your community and property)**.”** (*Dabarym* / Words / Deuteronomy 6:9)

The descriptive words are both allegorical, from *‘owth* | sign and symbol to *towtaphoth* | symbolic and

emblematic. Even *bayn ‘ayn ‘atah* conveys that we are to view this from the proper perspective. Just as God does not want us to literally open up our chests to place His words on our hearts, He is not asking us to hide snippets in little black boxes which are then ritualistically tied to the forearm and forehead. If nothing else, this instruction goes a long way to prove that the Hasidic are irrational.

God wants us to make His *Towrah* | Teaching an important part of our lives, such that we are constantly reminded of it and share it with our children. On our gates and doorposts of our homes, His words serve as a way of reinforcing that the Towrah should be acknowledged and shared. By making this a priority, by reciting these words so often that our children learn God’s Directions by rote, our families become Covenant. His Word provides the purest form of nourishment for our minds.

Yahowah wants His Towrah to influence our actions and our thoughts, even shape our perspective and lead to understanding. As with many things written in the Towrah, we gain more by understanding them than we do performing them.

The single most important thing we can do during our mortal existence is to come to know and understand what Yahowah revealed in His Towrah – learning about His Word, His Name, His Instructions, and His Guidance so that we choose to attend His Invitations to be Called Out and Meet and engage in His Covenant. The better we know them, the more readily we can choose to accept them, trust them, and rely upon them.

The second most important thing we can do during our brief lives is to share what we have learned so that others, and most especially our children, come to know Yahowah. And along these lines, it is the knowledge of Yahowah’s Towrah which leads to understanding, and understanding leads to trust, and trust to reliance.

Yahowah's *Beryth* | Covenant is our Heavenly Father's *beyth* | home and family. So, when we follow God's example and teach our children, our family receives the same benefits.

To participate in Yahowah's *Beryth* | Family-Oriented Covenant Relationship and to enter His *Beyth* | Home, we must walk away from the oppressive and corrupting influence of politics and religion and then walk to God along the path He has provided so that He can perfect us. That is the "*halak* – walk" being referenced here.

And the "*derek* – path" presented herein is symbolic of Yahowah's seven-step plan of reconciliation, one which begins by walking through the Doorway known as Passover. That is why Yahowah's Towrah should be written there, so that we know what it represents, and on our gates, so that others might know as well.

Considering the merit of what we just read, let's do as God requested:

"These are (*wa ze'th*) **the instructive conditions regarding the appointed offering and the expectations of the relationship, the authoritative directions and written instructions which comprise the precepts and terms of what has been established** (*ha mitswah*)**, the clearly communicated and inscribed prescriptions of what we should do in life to live, inclusive of the shared thoughts and recommendations regarding an allocation of what has been appointed and cuts us into the agreement** (*choq*)**, along with the means to exercise good judgment to justly resolve disputes, the basis for sound decision-making and rational thought** (*wa ha mishpat*)**, which, to provide the benefits of the relationship** (*'asher*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atem*)**, has provided as instructions and directions, constituting the message and enjoining it by shouting out what He has commissioned** (*tsawah*)**, to**

teach, imparting the information needed to learn the insights which can be rigorously processed to engender a reasoned response (*la lamad*) **regarding what you should do, and especially how you should engage and act, prioritize and capitalize upon** (*'eth 'atem la 'asah*)**, in the Land** (*ba ha 'erets*) **to which you** (*'asher 'atem*) **are going to pass over** (*'abar sham*) **as an inheritance** (*la yarash hy'*)**.** (*Dabarym* / Words 6:1)

They are for the intent and purpose that (*la ma'an*) **you come to revere and respect, highly regarding** (*yare'*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, by observing, by closely scrutinizing and examining, carefully exploring and considering, and thoughtfully investigating and evaluating** (*la shamar*)**, all of** (*'eth kol*) **His clearly communicated thoughts and prescriptions of what we should do to get the most out of life, including being cut into the relationship and receiving a share of the inscribed allotment** (*chuqah huw'*)**, along with the instructive conditions regarding what He has offered and expects in return** (*wa mitswah huw'*) **which, to reveal the correct path to walk to the relationship** (*'asher*)**, I** (*'anky*) **have instructed you, providing directions for you** (*tsawah 'atah*)**, for you and for your children** (*'atah wa ben 'atah*)**, and your children's children** (*wa ben ben 'atah*)**, all** (*kol*) **of the days** (*yowmym*) **of your lives, to nourish and restore you, and for you to grow as promised** (*chayym 'atah*)**, as well as for the purpose of** (*wa la ma'an*) **elongating** (*'arak*) **your days** (*yowmym 'atah*)**.** (*Dabarym* / Words 6:2)

Listen, taking a moment for the sake of the relationship to genuinely hear (*wa shama'*)**, *Yisra'el* | to Engage and Endure with God** (*Yisra'el*)**, and be observant, closely examining and carefully considering what you see** (*wa shamar*) **because, by acting and engaging** (*la 'asah*) **in the relationship** (*'asher*)**, it will be good for you and especially beneficial, enabling you to**

be correct, successful, prosperous, attractive, and cheerful, continually making you a better, more pleasing and joyful person in your approach (*yatab la ‘atah*)**, so that as a benefit of the relationship** (*wa ‘asher*) **you will be greatly enhanced, empowered, and improved, multiplied and magnified exponentially, becoming vastly superior** (*rabah me’od*)**, consistent with** (*ka ‘asher*) **what Yahowah** (*YaHoWaH*)**, the God of your fathers** (*‘elohym ‘ab ‘atah*)**, has conveyed to you in His Word** (*dabar la ‘atah*) **regarding a land** (*‘erets*) **flowing with an abundance** (*zuwb*) **of milk, a mother’s natural, finest, and best way to nurture her young** (*chalab*) **and honey, along with the sweetness and enduring nature of the word** (*wa dabash*)**.** (*Dabarym* / Words 6:3)

Choose to listen (*shama’*) **Yisra’el** (*Yisra’el*)**. Yahowah** (*YaHoWaH*) **is our God** (*‘elohym ‘anachnuw*)**. Yahowah** (*YaHoWaH*) **is one, certain, singular, and unique** (*‘echad*)**.** (*Dabarym* / Words 6:4)

Based upon the aforementioned commentary, you should choose to actually feel genuine affection at this moment, and as a result of listening and being observant, genuinely desire, wanting to be friendly with and adore, cherishing and loving (*wa ‘ahab ‘eth*) **Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, with all your heart** (*ba kol lebab ‘atah*)**, with all your soul, the essence of your life inclusive of your ability to be observant and responsive** (*wa ba kol nepesh ‘atah*)**, and with all your might, your fullest capability, the greatest extent possible** (*wa ba kol ma’od*)**.** (*Dabarym* / Words 6:5)

And these words (*wa ha dabarym ha ‘eleh*) **by which** (*‘asher*) **I am providing instruction for you** (*‘anoky tsawah ‘atah*) **this day** (*ha yowm*)**, they should be** (*hayah*) **on your heart, thereby guiding your thinking and decision-making** (*la leb ‘atah*)**.”** (*Dabarym* / Words 6:6)

Choose to teach them by rote by reciting them (*wa shanan hem*) **to your children** (*la ben ‘atah*)**. And you should speak about them** (*wa dabar ba hem*) **during your life** (*ba yashab ‘atah*) **inside of your home and with your family** (*ba beyth ‘atah*)**, and as you walk** (*wa ba halak ‘atah*) **along the way** (*ba derek*)**, in addition to when you lie down and rest** (*wa ba shakab ‘atah*)**, and when you stand up** (*wa ba quwm ‘atah*)**.** (*Dabarym* / Words 6:7)

And you should choose to be associated with them, conspiring to be bound together with them (*wa qashar hem*) **as a sign of consent** (*la ‘owth*) **upon your hand, influencing your actions** (*‘al yad ‘atah*)**.**

And they should be (*wa hayah*) **symbolic** (*la towtaphoth*) **to promote understanding between your eyes** (*bayn ‘ayn ‘atah*)**.** (*Dabarym* / Words 6:8)

And (*wa*) **you should write them** (*kathab hem*) **upon the doorframes** (*‘al mazuwzah*) **of your home** (*beyth ‘atah*) **and upon your gates** (*wa ba sha’ar ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 6:9)

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This next statement affirms that Yahowah, the Towrah, the Covenant, and Yisra’el are inseparable. They are a package deal, such that one is not available without the others. That is not to say, however, that the latter currently understands the former.

Moseh’s declaration will use the pretext of the *Yatsa’* | Exodus from *Mitsraym* | the Crucibles of Political and Religious Oppression to predict a second exodus on behalf of the Covenant Family. Embedded within the prophecy is another reference to the *nakry* | observant foreigner because he is engaged pointing the way home for those who will soon have eyes to see. With the past painting the

future, this revelation plays out over the span of 3,482 years, culminating with Yahowah's and Dowd's return. It begins…

"These (*'eleh* – providing perspective on God which is up close and personal) **are the words** (*dabary* – the statements and the message, the explanations and accounts providing a linguistic basis) **of the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which lead to the benefits of the relationship** (*'asher* – which provide guidance on how to be happy and blessed, showing the steps along the certain and narrow path which give meaning to life) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **instructed** (*tsawah* – taught and directed, educated and authorized, appointed and commissioned (piel perfect)) **for** (*'eth*) **Moseh** (*Mosheh* – One who Draws Out) **to cut and establish** (*la karat* – to make as an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine ongoing and intensely active relationship through a verbal noun)) **with** (*'eth*) **the Children** (*ben* – the sons, people, offspring, and descendants) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in the land** (*ba 'erets* – in the territory, region, country, or realm) **of Mow'ab** (*Mow'ab* – Who's Your Father)**.**

He did so in conjunction with and as part of (*min la bad* – as an aspect of the whole, as a branch from the same tree, denoting membership through separation) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **that He cut** (*'asher karat* – which He established to lead to the benefits of the relationship, cutting to reveal the proper and correct path to be blessed while getting the most out of life, cutting through separation with stipulations, responsibilities, and benefits)

in association with them (*'eth hem* – while accompanying them in accordance with them) **in Choreb** (*ba Choreb* – with the knife's edge for cutting and separating, with the sharp engraving tool for writing, and in a hot and desolate place prior to the approach of living waters)**."** (*Dabarym* / Words / Deuteronomy 29:1)

The Towrah, which was revealed through Moseh on Mount Choreb, exists to present the Covenant, its origination and purpose, its conditions and benefits. The anticipated joy of the Covenant is the impetus for the universe and life – the very reason we exist. Without the Covenant, there would have been no reason for 'Adam or Chawah to exist, no purpose for the Garden of 'Eden, no need for Noach or the Ark, and no value to the relationship established with 'Abraham and Sarah. There would have been no accounting for Yitschaq or Ya'aqob, no stories told about Leah or Yahuwdah, and nothing known regarding Rachel and Yisra'el. There would have been no Moseh, no Towrah, and no Exodus.

Without the *Beryth* | Covenant, there would be nothing but a lonely God. There would be no *Miqra'ey* | Invitations to Meet or *Mow'ed* | Eternal Witnesses to the Appointments, no Mowryah or Tsyown, no Shamuw'el or Dowd, and no prophets like Yasha'yah and Zakaryah. Every word, from "Let there be light" to "Come out of her, My people," exists because Yahowah wants a family.

The universe and the life within it were conceived with words, as was the Covenant for which both were ordained. This Covenant was "*karat* – cut," thereby established by way of "separation," by "setting one group apart from another." By being *karat*, it is "an agreement with stipulations, responsibilities, and benefits," which have become known to us through Yahowah's *Towrah* | Teaching.

At the time this was spoken, Yisra'el was still in *Mow'ab* | Who is Your Father and, thus, not yet home. They were as we are, surrounded by an incestuous milieu of Socialist Secular Humanists and Pauline Christians – each with questionable allegiances. We will come to appreciate this prophetic distinction when we focus our attention on the conception of Mow'ab in Sodom and then trace it through its hideous demise throughout the five volumes of *Observations*.

Suffice it to say for now that it is from the modern manifestation of Mow'ab that Yahowah is calling His people. As we will come to realize when studying *Yasha'yah* 15 and 16, Mow'ab represents the multicultural blending of sectarian and secular notions which have become so prevalent in the West. Just as Yahowah was guiding His people out of Mow'ab and into the Promised Land on this day, while preparing them to live in it with Him, today He is doing the same thing, calling *Yahuwdym* | Jews out of the places infected with Christianity and Multicultural Socialist Secularism into Yisra'el so that He can protect them.

Yahowah, the most creative and influential being in the universe, the most brilliant and effective communicator we will ever know, not only worked with and through a man to convey these words, He chose someone who had been part of the problem before he became part of the solution. Their collaboration was genius, both brilliant and poetic, cerebral and pragmatic.

In his next statement, Moseh makes a connection most have missed. "*Yahowah 'asah* – Yahowah acted upon and engaged in" the Miqra'ey, thereby *qara'* | inviting us to meet with Him, summoning us to be called out of this world so that we could be welcomed in His, doing so by reading and reciting His invitation…

“Then, Moseh (*wa Mosheh* – so the One who Draws Out) **summoned, calling out to** (*qara’ ‘el* – he invited, meeting with and welcoming, reading and reciting to (qal imperfect)) **all of** (*kol* – the totality of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, saying to them** (*wa ‘amar ‘el hem* – speaking on behalf of God to them)**,**

‘You, yourselves, have witnessed (*‘atem ra’ah* – you have been shown and have seen, you have witnessed and perceived (qal perfect)) **everything that** (*‘eth kol ‘asher* – all that leads to the blessings of the relationship and which provides guidance to get the most out of life) **Yahowah** (*Yahowah* – a transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted upon and engaged in** (*‘asah* – has done and accomplished (qal perfect)) **before your eyes** (*la ‘ayn ‘atah* – in your sight and to provide a witness) **in the realm of the religious and political oppressors** (*ba ‘erets mitsraym* – within the country of despots and tyrants and within the cauldrons of military and economic subjugation, where the authority figures in the place of coercive cruelty confined, restricted, and enslaved) **before Pharaoh** (*la pharo’ah*)**, before all** (*wa la kol*) **of his servants** (*la ‘ebed huw’* – of his associates and coworkers)**, and throughout his land** (*wa kol ‘erets huw’*)**.’”** (*Dabarym* / Words / Deuteronomy 29:2)

Moseh was addressing those who had been slaves in Mitsraym. For the first time in 82 years, they were free. As indelible an impression as this must have made, based upon all that Yahowah has shared, we actually “*ra’ah* – see” these events more clearly than the eyewitnesses who lived them. Our perspective is more complete as are the prophetic texts available to us.

Also, since Moseh’s audience was aware of what he was telling them, as they had lived through it, this was written for our benefit so that we would know what

Yahowah has done. This is not only relevant to our lives in the modern incarnation of Mow'ab, it is predictive of what will soon occur.

Now this indictment: since the Egyptian title "Pharaoh" was accurately transliterated using the Hebrew alphabet over 3,300 years before the Rosetta Stone provided scholars with the linguistic clues needed to decipher their hieroglyphics, why do you suppose these scholars claim that they cannot use the same letters, replete with seventeen consonants and five vowels, to pronounce YaHoWaH? This is a stunning indictment of academia and theology.

The point Moseh is making in this next statement has been largely ignored. God was not bragging. He wasn't trying to impress the Yisra'elites or scare the Egyptians. He was, instead, conveying a message that was intended to advance our understanding today.

Unfortunately, the religious are eager to show their god as fearsome and impressive, able to perform great signs and wonders, all to impress the faithful. Without any evidence to demonstrate the viability of their gods, magic and myth are used to cower the uninitiated and disempowered. And so, theologians have trivialized something profoundly prophetic.

Both *'owth* and *mowpheth* are signs in the sense of pointing us in the right direction. They reveal what's going to occur along the way. So rather than Yah saying, "I was great!" He is saying that the experiences in *Mitsraym* and during the *Yatsa'* serve as signs foreshadowing what is going to occur, in particular the fulfillment of Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah (33 CE). These signs are also being used to predict a second exodus just prior to 6000 Yah, with God calling His people out of *Babel* | Babylon. As such, the events which transpired then should be seen with an eye to the future,

enabling us to perceive what God is doing in the lives of His people today in the modern manifestation of Mow'ab.

"This was an especially valuable and intensely empowering (*ha gadowl* – this was vitally important as an extensive verbal exchange which is essential for growth, amplifying, enabling, and magnifying; from *gadal* – to grow and become important, to become powerful and be magnified, to do great things) **experience, a time of examination and validation, and of getting the desired response** (*ha masah* – period of testing and evaluation, a proof statement at the conclusion of a voyage of discovery, a means to assess individuals and nations; from *nasah* – to evaluate and try, to test and prove) **which, for the benefit of the relationship** (*'asher* – to guide to the proper path to get more joy out of life)**, you saw, witnessing** (*ra'ah* – you observed and perceived, were shown to observe (qal perfect)) **with your eyes** (*'ayn 'atah* – your faculty of sight)**, the appearance of the conspicuous and distinguishing signs announcing future events** (*ha 'owth* – the consent agreement and prophetic proof statements, these promises which will be recognized and remembered because they are predictive, accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised banner which is revealing and symbolic) **and** (*wa* – in addition to) **the exceptional indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem* – the marvelous and empowering symbols laden with tremendous portent along with the expectations of what will occur, the wonderful tokens and amplified verbal expressions which correspond to future events which are enabling and magnifying, this means of communication which is vitally important and which facilitates growth; from *yaphah* – to be bright and beautiful)**."** (*Dabarym* / Words / Deuteronomy 29:3)

Sometimes I wonder why so few have seen and shared the insights we have come to appreciate, such as a second exodus, with the first from Egypt foreshadowing the next, from today's Babylons. Even more perplexing, how is it that so few appreciate the meaning behind each of the seven Miqra'ey, the conditions and benefits of the Covenant, and the timeline from 'Eden and back to the Garden?

These insights are essential because Yahowah is consistent. What transpired in the past serves as instruction for the future. This is Yah's way of saying that each story serves a purpose, and every occasion is a learning experience. Life in the *Gan 'Eden* | Garden of Great Joy foreshadows what the Covenant's children will experience when Yahowah replicates an expansive variation of the Garden. The reason for the flood account is to show how serious Yahowah is about our need to distance ourselves from the ways of man. The lessons associated with the people's misguided affinity for King Sha'uwl were to warn us of the consequence of the wannabe Apostle Sha'uwl. The story of 'Abraham and Yitschaq on Mowryah was a dress rehearsal for the Son's fulfillment of Passover. The first exodus provides guidance for the next.

These signs have been posted. They are there to guide us home. But should we have wondered why so few Yisra'elites have come to appreciate Yahowah's approach and accept the guidance provided upon His signs, God explains…

"But (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has not bestowed, giving** (*lo' nathan* – has not placed nor entrusted (qal perfect – literally has not provided for a specific period of time)) **you** (*'atah*) **the judgment or inclination** (*leb* – the disposition or thought process, the mindset or will, the attitude or

aptitude) **to know or understand** (*yada'* – to notice or perceive, to be aware or acknowledge, to observe or realize, to have the mental acuity to comprehend, or even to appreciate what Yada has come to know and understand (qal infinitive construct))**,** (*wa*) **nor the eyes to have perspective** (*'ayn ra'ah* – nor the ability to be observant)**, or** (*wa*) **the ears to hear** (*'ozen la shama'* – the faculty of listening) **up to this time and beyond** (*'ad* – until now, from the distant past to the present and into the future) **on this day** (*ha yowm ha zeh*)**.'"** (*Dabarym* / Words / Deuteronomy 29:4)

Of the statements we have evaluated thus far, this is the most provocative and thought-provoking. It appears to say that the capacity to know Yahowah is not innate but is, instead, a gift. It isn't that He is precluding His creation from finding Him, nor is He stupefying anyone or blinding them – but He isn't making it easy either. And this means that God is not only taking the initiative and influencing who is ultimately adopted into His Family, but that also, especially in harmony with *'ad* | up to this time, He is exerting considerable influence on when people will come to know Him by the timing of His gift of Divine insight.

This being the case, we are in a position to answer a number of questions. First, as He did with Noach, 'Abraham, Moseh, Dowd, and Yirma'yah, and many others, God introduces Himself to those He is interested in knowing.

Second, God facilitates *yada'* | our capacity to recognize and appreciate Him such that we are prepared to respond. Without this assistance, we may never have heard of Yahowah or of the men and women who brought Him to our attention.

Third, while the decision to engage remains ours, as is the choice to prioritize the relationship and learn as much as is possible, everything is a collective effort. And as we

ponder the reasons this may be so, one explanation seems to rise above the others. There is so much rubbish out there, so many twisted and perverted claims, and they are so popular, the solution isn't to blend them together, to find common ground, to provide yet another source of half-truths but, instead, to undermine it all, obliterate the myths, and then render a consistent, corroborative, and correct presentation of Yahowah's testimony. However, as an isolated voice against this ever-present and resilient chorus, we would be at such a disadvantage without Yahowah supplying the *yada'*, we would be rowing up a waterfall. We simply wouldn't be smart enough to question the established institutions or make a lasting impression based upon what we could learn individually or on our own.

In this light, I think trust is earned and that over time we demonstrate our commitment to knowing and freely sharing the truth by our consistent willingness to go where Yahowah's words lead – no matter how isolating, culturally irritating, and unpopular. By way of example, my exploration at God's bequest began in the most childish sandbox of human malfeasance and delusions: the Quran. Read *Tea with Terrorists* and *God Damn Religion* and then listen to any one of the 5,000 talk radio interviews I did on the subject and decide whether or not you think I deserved a promotion.

Even then, my initial foray into Yahowah's Word began with the Prophets, not the Towrah. And while there were insights galore, years would pass before I recognized the purpose of the Miqra'ey, could enumerate the conditions of the Beryth, was able to properly pronounce Yahowah's name, realized that the New Testament was an outlier, and came to appreciate that Dowd was the Messiah and Son of God, even our Savior. It is not just that these realizations were inspired by Yahowah bestowing the inclination to know and understand, the eyes to see and the

ears to hear, being diligent and consistent mattered as did being devoted to being right.

Based upon God's provocative statement, we might conclude that we should be careful when it comes to trusting Jews presenting or interpreting Yahowah's message. From this occasion to ours, there have been fewer than 100 Jews who have gotten it right, while the Israeli landscape is littered with those who got it wrong, including a long list of infamous rabbis. God's pronouncement indicates why, apart from His forty prophets, there have been so few Yahuwdym who have come to know and love Yahowah. And it explains why the rabbis seem to get nothing right and everything wrong. There has to be a reason why this entitled group of people could be so lost for so long. (Beyond the fact that Jews were chosen, that God's revelation was to them in their language, the average IQ of Ashkenazi Jews is between 110 and 115, giving them the highest average intelligence quotient of any ethnicity. (Blackman, 1972, Levinson, 1959, Romanoff, 1976))

As evidence of the obvious, search through the rabbinical writings and see if you can find Yahowah's name. See if you can find a listing of the five conditions or five benefits of the Covenant. Try to find an explanation of the purpose of any, much less all, of the Invitations. Search for someone who realized and wrote that Dowd was the Pesach 'Ayil and that he is the returning Mashyach and the Son of God.

There is a most valuable and encouraging insight we can deduce from: **"But Yahowah has not bestowed, giving you [Yisra'el and Yahuwdah] the judgment or inclination, the disposition or thought process, the mindset or will, the attitude or aptitude, to know or understand, to notice or perceive, to be aware or acknowledge, to observe or realize, the mental acuity to comprehend, or even to appreciate what Yada has come to know, nor the eyes to perceive, or the ears to hear up**

to this time, from the distant past to the present and beyond, on this day." The gift of Divine awareness is forthcoming. The reason that *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah is going to live up to Yahowah's expectations, and be enjoyed as the best day ever, is because a remnant of the people will have their hearts and minds, eyes and ears, opened such that they will be able to perceive – to *yada'* – what their forefathers missed.

Personally, this realization is stupendous because it means that we need not worry about disappointing Yahowah – that our commitment to correctly conveying and interpreting His words will fail to awaken a sufficient number of Yisra'elites and Yahuwdym to result in a satisfying and pleasing gathering of the Chosen People before Yahowah during Reconciliations. Yahowah will use what we are offering to achieve the desired result.

Moseh also affirmed something we have learned from Dowd. The path to God is through understanding. And understanding is predicated upon knowing and then making the proper connections. Further, knowing isn't possible without observing and listening.

Understanding requires a logical mindset and an open and receptive attitude. With Yah it has always been and will always be about *shama'* and *shamar* | listening and observing, *yada'* and *byn* | knowing and understanding, so that we can be *tsadaq* | right about the *beryth* | Covenant.

In this regard, Yahowah wasn't being mean to the Yisra'elites gathered around Moseh on this day – just stating a fact. They had no reason, and thus no inclination to know how the things they had witnessed would affect our future. But we do.

And speaking of understanding the future, the length of Yahowah's timeline is seven and the fulcrum of His calendar is forty. As such…

"'I have journeyed with you (*wa halak 'eth 'atem* – I have walked, traveling through life together along with and near you (hifil imperfect)) **forty years** (*'arba'ym shanah* – throughout this period of evaluation and renewal based upon forty) **in the wilderness** (*ba ha midbar* – in the place where one asks the who, what, where, why, when, and how questions regarding the word; from *ma* – to question and *dabar* – the word)**."** (*Dabarym* / Words / Deuteronomy 29:5 in part)

The history of man conceived in God's image, of mankind with a *neshamah* | conscience, plays out over the course of seven thousand years, six thousand from expulsion from the Garden to being invited to reenter. This period is divided into three segments of 2,000 years – a multiple of forty *Yowbel* – the seven times seven years plus one interval representing the time all slaves are freed, all debts are forgiven, and everyone returns to the land.

In year 0 Yah (3968 BCE), 'Adam and Chawah were expelled from 'Eden, starting this progression of time. They had corrupted God's instructions and rebelled against them.

In year 1000 Yah (2968 BCE), Noach entered the scene, and he would walk away from human civilization and listen to Yahowah such that he and his family were spared aboard the Ark. This served as a vivid and compelling demonstration of the Covenant, inclusive of its conditions and benefits. He listened to Yahowah and did as God requested. As a result, he and his family were saved.

In year 2000 Yah (1968 BCE), 'Abraham and Yitschaq confirmed the Covenant with Yahowah, providing a dress rehearsal for Pesach upon Mowryah. Their seventh meeting together followed six in which the five instructive conditions and resulting benefits of the Covenant were revealed. This exceptional event transpired

40 Yowbel from the expulsion from the Garden, thereby establishing the means to return.

In year 3000 Yah (968 BCE), Yahowah revealed that Dowd was the Cornerstone of His Covenant Home on the summit of Mowryah, just as it was being constructed. The man who wrote the Psalms and united Yisra'el was the Mashyach and the Son of God. His first of three lives would be lived in the center of human history, as the fulcrum upon which Yahowah's relationship with His people would pivot. It is 3,000 years after the expulsion from 'Eden and 3,000 years prior to our return to the Garden.

Then in year 4000 Yah (33 CE), Father and Son fulfilled the first four Miqra'ey. Passover, UnYeasted Bread, Firstborn Children, and seven sevens later, *Shabuw'ah* | the Promise of Seven would enable the benefits of the Covenant. Yahowah's children would have the opportunity to become immortal, perfected, adopted, enriched, and empowered as a result of what Dowd achieved in cooperation with Yahowah at this time.

Forty Yowbel thereafter, in year 6000 Yah (2033), in the aftermath of the *Yatsa'* | Exodus from modern *Mow'ab* | Who's Your Father and this neo-*Babel* | Babylon Confusion, Yahowah will return for His Covenant Family. He will do so once again with His Son, the *Mashyach* | Messiah, *Dowd* | David, arriving on *Yowm Kipurym* | the Day of Reconciliations. They will appear at sunset in Yaruwshalaim, above Mowryah, 6:22 PM, October 2, 2033. They will lead us back to the Garden on *Sukah* | to Camp Out together for a thousand years.

It is all a matter of time for the observant who listen to and think about what Yahowah has said and done. By quantifying the past, we can account for the future.

The compound of *ma* and *dabar* in *midbar* encourages us to seek answers to the who, what, where, why, when,

and how questions regarding the Word of God. We are to ponder the implications of His testimony.

While this next line may seem a bit mundane, we'd be wise to consider it from the perspective of Yahowah's overall provision. I think Yah wants us to consider the enduring nature of the Set-Apart Spirit's Garment of Light as well as the protection He provided to keep Satan from oppressing His people. He does not want his minions nipping at their heels as was foretold in the Garden, so that we can walk with Him.

"Your garments (*salmah 'atah* – your clothing; from *simlah* – covering) **did not wear out or become obsolete** (*lo' balah* – did not decompose or decay) **from upon you** (*min 'al 'atem* – as part of you and over you)**, and your sandals** (*wa na'al 'atah* – your shoes serving as protection to enclose your feet) **did not decompose** (*lo' balah* – did not wear out or become obsolete, nor decay or deteriorate, avoiding oppression, hardship, and decomposition) **from upon your feet** (*min 'al 'atah regel*)**."** (*Dabarym* / Words / Deuteronomy 29:5)

God's protection is enduring, and His apparel is perfecting. Our walk will never subside.

In that *Matsah* | UnYeasted Bread is symbolic of removing the fungus of religion and government, militarism and conspiracy, from our souls, *lechem* | bread infused with yeast is seen as a corrupting influence. Therefore, once they had availed themselves of the benefits of *Pesach* and *Matsah*, these *Bikuwrym* were kept pure prior to entering the Promised Land.

"You have not consumed (*lo' 'akal 'atah* – you have not eaten) **yeasted bread** (*lechem* – leavened flour which is baked and rises; from *lacham* – to fight and make war, to be devoured in battle) **or wine** (*wa yayn* – crushed grapes fermented with yeast)**.**

Intoxicating beverages (*wa shekar* – fermented drinks such as beer or alcohol)**, you have not drunk** (*lo' shathah* – you have not consumed nor experienced) **so that, for the purpose of being a witness** (*lama'an* – for the sake of and on account of; from *la* – concerning and *ma'an* – to testify, responding with answers as a witness)**, you may know** (*yada'* – you may be aware and acknowledge, reveal and understand) **that, indeed** (*ky* – truly and surely)**, I am** (*'any*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*'elohym 'atah*)**."** (*Dabarym* / Words / Deuteronomy 29:6)

It takes a clear head to appreciate the things of God. Those who refrain from what is corrupting and intoxicating are invited to serve as witnesses, testifying to what we have come to know about Yahowah. It is the highest and best use of our time.

"Observe (*wa shamar* – of your own initiative closely examine and carefully consider (qal perfect consecutive)) **the words associated with** (*'eth dabar* – the statements and message) **the Covenant** (*ha beryth ha zo'th* – the Family-Oriented Relationship Agreement, this binding oath and promise, this stipulated arrangement between parties) **and** (*wa*) **act upon them and engage based upon them** (*'asah 'eth hem* – of your own freewill expend the considerable energy necessary to accomplish what needs to be done regarding them (qal, perfect, consecutive)) **so that you may become an effective witness and provide answers** (*lama'an* – for the sake of and on account of; from *la* – concerning and *ma'an* – to testify, responding with answers as a witness)**, gaining insights by coming to understand and by being circumspect** (*sakal* – being prudent to prosper, paying attention to the instruction so as to comprehend (hifil imperfect)) **with regard to everything** (*'eth kol*) **you do** (*'asah* – you expend energy

to achieve, engage in and act upon (qal imperfect paragogic nun jussive)) **to show the way to get the most out of life** (*'asher* – which provides guidance regarding the correct and yet narrow path to walk to the benefits of the relationship)**.'"** (*Dabarym* / Words / Deuteronomy 29:9)

When it comes to knowing Yahowah and engaging in a relationship with Him, becoming part of His Covenant Family, it all begins with "*shamar* – being observant." We have tried to honor this request by prioritizing our review of the words describing the Covenant. The *Family* volume of *Yada Yahowah* and the *Covenant* volume of *Observations* are both devoted in their entirety to appreciating what Yahowah is offering and what He expects from us in return. The benefits include immortality, being perfected and adopted, being enriched and empowered. To receive these gifts, we are asked to disassociate from religion and politics and to walk to God along the path He has provided, trusting and relying upon Yahowah. This is achieved by closely examining and carefully considering the terms and conditions of the Covenant, the last of which is to circumcise our sons so that we prepare them to be part of God's Family.

"'You are standing (*'atem natsab* – you are firmly established) **this day** (*ha yowm*)**, all of you** (*kol 'atem*)**, before the presence** (*la paneh* – face-to-face, approaching the appearance) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*'elohym 'atah*)**.**

This includes the finest aspects (*ro'sh* – the uppermost) **of your familial associations** (*shebet 'atah* – of your people, tribes, and family)**, your mature men** (*zaqen 'atah* – those of you who are advanced in age, the elderly, and seasoned citizens)**, your scribes** (*soter 'atah* – those who are literate and trained at writing)**, all of the individuals who comprise** (*kol 'ysh*) **Yisra'el** (*Yisra'el* –

those who engage and endure with God)**,** (*Dabarym* 29:10) **your little ones** (*tap ‘atah* – your young children)**, your women** (*‘ishah ‘atah* – your mothers and other females)**, and the foreigners from different ethnicities than your own** (*wa ger ‘atah* – those from different geographical or cultural groups) **who are camping out in your midst** (*‘asher ba qereb machaneh* – who to enjoy the benefits of the relationship and to be guided along the way are in the middle of your encampment and temporary dwelling place)**, from the one who chops your wood** (*min chatab ‘ets ‘atah* – from a woodsman who fells trees for fires and for construction) **to the one who draws your water** (*‘ad sha’b maym ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 29:11)

This statement is relevant because it expands our perception of Yisra’el. The Individuals who either Engage and Endure with God or who Strive and Struggle Against the Almighty include men and women, young and old, the leaders, the laborers, and the literate. Yisra’el is inclusive of every ethnicity – albeit with a caveat. To be counted among the Chosen, to be invited into God’s presence, we must camp out in their midst.

This serves as an indictment against the conspiratorial, political, and religious who view their anti-Semitism as enlightened and righteous. It is especially condemning of Christians, whose religion is based upon Replacement Theology and whose actions have been so abusive of God’s people. If you are opposed to Jews, Israel, or Zionism, you are opposed to God.

What appears particularly interesting, in addition to the inclusiveness of the Covenant, is the mention of three occupations pertaining to writing, chopping wood, and drawing water. Everything we know about Yahowah has come by way of the scribes who wrote the testimony God conveyed through His prophets on parchment. Wood was used to build homes, cook food, and illuminate the

darkness, keeping us warm and nourished, enlightened and protected, safe and comfortable. Water cleanses and restores life. Collectively, they may represent Dowd, the writer, Dowd, the Passover Lamb, and the Set-Apart Spirit.

"This is so that you may approach and pass into (*la 'abar 'atah ba* – you can travel and draw near, crossing over into, come to possess a share of, by passing through into (the basis of Passover)) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement, the pledge and binding oath, the contractual and mutually beneficial arrangement between God and His people) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*'elohym 'atah*)**, into** (*ba*) **His sworn agreement** (*'alah huw'* – His binding oath) **which leads to the benefits of the relationship** (*'asher* – which provides guidance to the correct and narrow path to get the most joyous life)**.**

Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*'elohym 'atah*)**, has cut, establishing it** (*karat* – made, creating an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with you this day** (*'im 'atah ha yowm*)**."** (*Dabarym* / Words / Deuteronomy 29:12)

We have said it repeatedly because Yahowah wants us to acknowledge that the Covenant is His Family. It is a sworn and binding agreement, and therefore, backed by the word of God. Its stipulations lead us to the benefits of the relationship our Heavenly Father is seeking to establish with His children.

Being invited into Yahowah's Family is a wonderful opportunity. And while it affords us tremendous freedom, we were not given the authority to alter what He is offering. When looking to participate, do not turn to the Talmud or New Testament. They are not the word of God, because they are the lies of men. Unlike the authors of those books, Yahowah does not break His promises, change His approach, or contradict Himself.

With statements like this next one, it's a wonder that five people, much less five billion, believe anything written in the Babylonian Talmud or Pauline New Testament…

"With the intent of providing answers and for the sake of enabling witnesses (*lama'an* – for this purpose and to this end, to make the response observable and knowable; from *la* – concerning and approaching and *'anah* – to respond, reply, answer, and testify)**, He established** (*quwm* – so that He can stand up for and confirm, doing what is needed to set up, build, accomplish, and fulfill) **you** (*'eth 'atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la 'am* – for His kin and followers, as part of His life and nation)**.**

Therefore, He will continue to be (*wa huw' hayah* – He will actually exist as (qal imperfect)) **your God** (*la 'atah la 'elohym*)**, consistent with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **His communications with you** (*dabar la 'atah* – His Word with regard to you) **and** (*wa*) **in keeping with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **what He promised** (*shaba'* – provided as a sworn oath on the basis of seven, affirming the truth of what He had conveyed (nifal perfect)) **to your fathers** (*la 'ab 'atah*)**, to 'Abraham** (*la 'Abraham* – Enriching and Merciful Father as well as the Father of Many Nations)**, to Yitschaq** (*la Yitschaq* – to Laughter and Play)**, and to Ya'aqob** (*wa la Ya'aqob* – My Footsteps, I grab the heel, commonly transliterated Jacob; from *y* – I

and *'aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in or embedding one's heels, sometimes walking in a sly and accusative manner)**."** (*Dabarym* / Words / Deuteronomy 29:13)

The Covenant was established with 'Abraham, Yitschaq, and Ya'aqob, and confirmed with Yisra'el. It was not annulled, renewed, or changed by Dowd and, most especially, not by Sha'uwl. By His own admission, Yahowah has been "*ka 'asher dabar* – consistent with His words and guidance," never wavering from what He "*shaba'* – has promised."

With this affirmation of Yahowah's enduring promise to continue to serve as the God of Yisra'el, the pretext of Christianity is destroyed. A religion predicated upon Replacement Theology crumbles when that foundation is torn asunder. This also means that the New Testament books of Matthew and Acts, where Paul's anti-Semitic influence was aggressively introduced, are discredited by the Towrah.

His one and only Covenant would be for all of us…

"However, it is not with you alone that (*wa lo' 'eth 'atah la bad 'atah* – but not for you by yourself) **I** (*'any*) **am establishing** (*karat* – making, creating an agreement through separation with stipulations, responsibilities, and benefits (qal participle absolute – establishing a genuine and singular relationship through a verbal adjective)) **this Covenant** (*'eth ha beryth ha zo'th* – this particular Family-Oriented Relationship Agreement, the unique pledge based upon marriage, this treaty and alliance, the one and only contractual arrangement between parties)**.**

Indeed (*ky* – surely for the reason)**, this sworn agreement** (*wa 'eth ha 'alah ha zo'th* – in addition to this binding promise and oath) (*Dabarym* 29:14) **exists to show the way to whomever** (*'eth 'asher yesh huw'* – it is being

presented and is there to guide everyone to the benefits of the relationship, thereby affirming for them the correct path to walk to get the most out of life) **is here with us** (*poh ‘im ‘anachnuw* – is hungry for this message, seeking to listen to what is being said from this place, who seeks to be in a relationship with us)**, present and standing upright** (*‘amad* – sustained and enduring, taking their stand, firm in their conviction and remaining steadfast) **at this time** (*ha yowm* – today) **before the presence** (*la paneh* – approaching the appearance and personal existence, face-to-face and in front) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our God** (*‘elohym ‘anachnuw*)**.**

It is also for whoever benefits from the guidance along the correct path to the relationship (*wa ‘eth ‘asher* – in addition to those who follow the narrow path to get the greatest benefit out of life) **who is not** (*‘ayn*) **among those present here** (*poh* – someone open to the speech providing nourishment) **in conjunction with us this day** (*‘im ‘anachnuw ha yowm* – with us at this time)**.”** (*Dabarym* / Words / Deuteronomy 29:15)

There would be one Covenant for all people and for all time. This Covenant is a sworn agreement from Yahowah, and He has never reneged on a promise. While it is undeniably with Yisra’el, *Gowym* | Gentiles who choose to stand with the Chosen People have always been welcome no matter where or when we may live.

There has never been and will never be a new or different covenant for other ethnicities. Therefore, if a person opposes Jews or Israel, as is the case with most liberal and progressive secular humanists, right-wing extremists, multiculturalists, Protestant and Orthodox Christians, Roman Catholics, Muslims, and conspiratorialists, by way of this animosity alone, they are

excluded from the Covenant, estranged from God, and banned from heaven.

It should be no surprise to anyone who isn't either ignorant or irrational that Muslims have been indoctrinated to hate Jews. It should also be obvious that there is a rapidly increasing number of politicized individuals, both extremely liberal and conservative, who are overtly hostile to Jews and Israel. Moreover, the fastest growing belief system worldwide is conspiracy, the foundation of which is predicated upon blaming Jews for everything.

To the surprise of many, the putrid well from which this misguided antagonism toward Jews grew to become a worldwide menace is the Roman Catholic Church. Challenged only by Islam in their violent and degrading treatment of Jews, popes have oppressed and demeaned Yahowah's Chosen for over 1,700 years. It is one of several reasons why the Roman Church is condemned as the Whore of Babylon and why the tyrannical Islamic nations represent geographical Babylon.

We enter into God's presence and are adopted into His Family through the Towrah. Therein we find the keys to heaven and the path home. Consistently entering the doorways to synagogues, mosques, churches, temples, shrines, political edifices, and social media conspiracy sites universally exclude believers from approaching God. These are the ways of the *Gowym*, of politics and religion.

"Indeed (*ky* – in truth)**, you, yourself, know** (*'atah yada'* – you are aware and understand, you have learned and acknowledge, you possess the information to be cognizant of (qal perfect)) **how we lived** (*'asher* – how to convey the proper path while we remained) **in the realm of the Crucibles of Oppression** (*ba 'erets mitsraym* – in the land of the chronically diseased, in a place of anguishing troubles, of conspiracy and militarism) **and how, to show the correct way to the benefits of the**

relationship (*wa ‘asher* – and how to provide guidance to the proper and narrow, restrictive but right, path to walk to get the most out of life)**, we passed through** (*‘abar ba* – we were led and forgiven in) **the midst** (*qereb* – the psychological nature of the disemboweled corpses, within the womb of the dead and among the dying, gaining a sense of the warlike thoughts, emotions, and entrails) **of the nations comprised of Gentiles** (*ha gowym* – of the prideful pagan peoples worshiping false gods, of the populations of animalistic individuals, of the dead and decaying bodies, of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for ass))**.**

We were led to do so (*‘asher* – through which we were led along the correct path) **in conjunction with Passover** (*‘abar* – passing over and forgiven)**.”** (*Dabarym* / Words / Deuteronomy 29:16)

We are being provided with facts, with the evidence required to “*yada’* – know” how to become part of Yahowah’s Family – in addition to knowing what would cause us to be excluded. This is the truth which sets us free, just as it did for those who were listening on this day.

The Hebrew root of *mitsraym*, the plural of *mitsry* or *mitsra’*, is derived from a blend of rather ominous terms: “*matsrep* – crucible, to test and purge,” *matsora’* – leprous and dreaded, chronic disease,” “*metsar* – anguishing trouble and distressful hardship,” “*matsarah* – to be on guard, alerted against an impending future consequence,” “*mits’ar* – lowly and little,” and “*matsowr* – to besiege.” Matsowr, as we have learned, is a compound of *mah* – to contemplate the who, where, why, when, and how of *tsuwr* – to be troubled and confined, abused and afflicted.

Therefore, in the plural, we might well define *mitsraym* as: “the crucibles of chronic and dreaded diseases, a place of anguishing hardships and distressing

troubles." Those associated with it "should be on guard, alerted against an impending future consequence of being besieged by the lowly and little (the meaning of the Roman name *Paulus* | 'Paul')."

In this light, it is particularly telling to realize that many, if not most, Masr (Egyptian) Coptic Christians are ethnic Jews, the legacy of compelled conversions millennia earlier. It was here that the Towrah was robbed of its Hebrew roots and was bastardized, giving birth to the Hellenized *Septuagint*. It is here that every pre-Constantine copy of the Christian New Testament was written and later discovered. It could be stated, both literally and historically, that the origins of the Christian Bible, its Old and New Testaments, were written in Greek in Alexandria, rather than in Hebrew in Yisra'el, Yahuwdah, or Yaruwshalaim. If I may quote Dowd: *selah* | pause now and think about that.

One of the many things which make the prophecies regarding the role of the *Nakry* | Observant Foreigner so provocative is that Yahowah consistently tells His people that the ways of the *Gowym* | Gentiles are an abomination, especially their religions and politics, their militaristic ways and customs. This is one of many such examples…

"So therefore (*wa*)**, you have seen** (*ra'ah* – you have witnessed, perceived, and judged after discovering and considering) **the abominable religious things associated with their gods** (*'eth shiquwts hem* – their detestable and idolatrous abominations, their repulsive and filthy things, their corrupting and vile idols) **and also** (*wa*) **that which accompanies** (*'eth*) **their objects of worship and religious attire** (*giluwlym hem* – their religious images, statues, artwork, idols, clothing, and apparel) **which are expensive monetarily, often derived from silver and gold, many of which are comprised of wood or built of stone** (*'ets wa 'eben wa keseph wa zahab 'asher 'im hem* – timbers used to torture, hang, and kill prisoners, displayed

as religious symbols and objects of worship which cause the doorway to close (and thus Christian crosses and crucifixes), of rock or any other natural materials including building stones which are valued and pricy, costing a lot of money, causing people to desire them, longing for what they represent, comprised of precious metals to appear splendorous and brilliant)**.”** (*Dabarym* / Words / Deuteronomy 29:17)

Religious gods are eerily similar in character and disposition to the men and women who created them, making humankind’s objects of worship a bewildering blend of anthropogenic amorphisms, replete with the human propensity for contradictions and rational fallacies, hypocrisy and misogyny, along with a heavy dose of immorality and violence. For example, Allah, like Muhammad, was depicted as a terrorist throughout the Quran. Dumb as the Black Stone in the obscured Ka’aba, the Islamic god can’t keep his stories straight, and is wrong historically, scientifically, rationally, morally, and prophetically. Allah endorses rape and pedophilia and encourages mass murder, terrorism, and deception.

Therefore, with Muhammad engaged in perverted sexuality, murderous revenge, and seeking ill-gotten gain, Muslims lie, steal, and kill for their pathetic deity expecting perpetual virgins in a paradise as their reward for horrific behavior. This manmade god was unable to perform a single inspiring miracle, offer so much as one creative insight, or provide a single prophecy which became reality to demonstrate that he was anything more than the deification of one of the most pathetic individuals who ever lived. To believe Muhammad, a rapist and pedophile, a murderous anti-Semite, a ruthless terrorist and thief, is to be ignorant, immoral, and irrational. And to be a good Muslim is to be like Muhammad.

Paul’s god, the Christian “Jesus Christ,” reflects his creator. The totality of this god fits within the human form.

He was born and he dies, killed by the same Romans Paul claimed citizenship and to whom he demands submission. To believe Paul, it no longer matters what the God who created man has to say because Christianity is based upon, "But I, Paul, say…."

The people through whom Yahowah revealed everything become the enemy of the new faith as the entire Gentile world is told that Paul, to the exclusion of all others, was deputized to speak for the reincarnated Greco-Roman Gnostic deity presented throughout the factually inaccurate and consistently contradictory verbal diarrhea that is venerated as "Scripture."

Paul wasn't the first to lead people astray. The history of such behavior began with the king of Babylon, Nimrod – the Son of God. His wife, Astarte / 'Asherah, was worshiped as the Queen of Heaven and the Mother of God – especially on Easter Sunday. Said to be impregnated by the Sun God during the Vernal Equinox, she gave birth nine months later to the Son of God on the Winter Solstice – creating the religious holiday known today as Christmas. Throughout the long march of time, the worst among us have claimed divine authority to conjure up such stories and then rule based upon them, many of whom actually claimed to be gods themselves and demanded veneration.

The irony in this is that the God who created these men and women isn't religious and does not want to be objectified or worshiped. Imagine creating this universe and conceiving the life within it, expressly to enjoy a familial relationship with your ultimate achievement, to enrich and empower those you have conceived, only to have these men and women ignore you and, worse, replace you in their lives with convoluted products of their twisted imaginations.

On one hand, we have the God who is responsible for everything. He not only revealed Himself to us through

Yahuwdym, proving His existence in the process, He made it possible for us to know Him and live with Him as His children, inheriting all He has to offer. He's brilliant and articulate, consistent and conversant, approachable and dependable, loving and lovable, enlightening and enriching, empowering and liberating. He's all we could ever want and more.

Conversely, the religious, political, and militaristic gods of the Gentiles are nonexistent figments of man's imagination, complete fabrications which have to be believed rather than known because they are mythical. They are perverted, convoluted, capricious, and fearsome, and yet, they always seem to support the local and national agendas no matter how counterproductive, covetous, or murderous the men responsible for them have been. Considering the contrast, to choose the fakes over the real, one must be blind.

Before we contemplate Moseh's next statement, a little history lesson may be beneficial. Beginning in the 4th century BCE, and in the wake of Alexander's conquests, Rabbinic Judaism became heavily influenced by Greek philosophy and culture. The Yahuwdym admired the Greeks to such a degree it could be argued that the story chronicled in Maccabees is actually against total assimilation.

"Their purpose negated, no one (*pen* – beware, there isn't anyone for an extended period in the future who) **exists among you** (*yesh ba 'atem* – of stature, substance, or affluence, affirms Your existence or status) **at this time** (*ha yowm min* – today, and from this day)**, not a man or woman, no group of people or tribe** (*'iysh 'ow 'ishah 'ow mishphachah 'ow shebet* – individual, male or female, nation or kingdom, aristocratic family or institution, clan or subdivision)**, whose reasoning or inclinations** (*'asher lebab huw'* – whose thinking and motivations, whose heart, mind, and soul, whose thoughts, conscience, feelings, and

volition show their path through life and what they enjoy) **are found directed toward the presence of** (*panah ‘im* – who are seen focusing their attention on, moving in the direction of, prepared to face and appear with the appearance of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, our God** (*‘elohym ‘anachnuw*)**.**

They are going after (*la halak* – they are conducting their lives, living for, and following)**, approaching, worshiping, and serving** (*la ‘abad* – to draw near, work with, or subject themselves to)**, the gods** (*‘eth ‘elohym* – the deities and objects of worship, idols, judges, ghosts, the powerful or majestic) **of the Gentile nations** (*ha gowym ha hem* – of those prideful pagan peoples worshiping false gods, of those populations of animalistic individuals, of those in contrast to Yisra’el, of the dead and decaying bodies of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for asses))**.**

Negated and without purpose (*pen* – invalid and useless)**, there will be** (*yesh* – there will exist) **among you** (*ba ‘atem*) **a root** (*soresh* – an underground source, a base and foundation) **bearing** (*parah* – producing an abundance of offspring over successive generations**) that which is infuriating and noxious** (*la’anah* – cursed and sickening, unpleasant and galling, annoying, irritating, and maddening)**, poisonous and embittering** (*wa ro’sh* – with the beginnings of that which is toxic and bitter, foremost in serpentine venom)**.”** (*Dabarym* / Words / Deuteronomy 29:18)

After Solomon, Dowd’s son, there were only a handful of prophets willing to listen to and speak for Yahowah. From *Mal’aky* | Malachi to now, over the span of almost

2,500 years, there has been none – not a single Yahuwdym willing to work with or speak for Yahowah.

As a result, there simply weren't any Jews capable of exposing and condemning the ostentatious rhetoric of *Sha'uwl* | Paul. Unchecked, this evil man became so enamored with the most beastly expression of the ways of the Gentiles, he accepted the Roman name, Paulos (eerily similar to Apollo). Then, in the preeminent account of his new religion, he wrote, in the book he named, "Romans," that everyone should submit to this Gentile nation and obey them as if they were serving God. Doing so put Paul in irresolvable conflict with Yahowah, His Towrah, Covenant, and People.

Had Yahuwdym not negated their purpose as Yahowah's witnesses and prophets, Paul's New Testament would have been laughed out of existence. Had Yahuwdym not turned away from Yahowah and promulgated all manner of myths, neither Christianity nor Islam would have taken root or spread. And if you count Socialist Secular Humanism among mankind's belief systems, Jews can be found at the root of each of their most menacing foes.

Since religious Jews are notorious for saying, "*Shalowm 'aleichem* – peace be unto you," Yahowah has them muttering what they crave: "*Hayah shalowm la 'any* – peace be upon me." Then, recognizing that the Haredi would fall under the spell of rabbis and become stubbornly adversarial in their "*halakhah* – walking in the Jewish laws," God is calling the practice "*shariruwth* – adversarial and uncooperative recalcitrance."

If you are Jewish, let this sink in. Those who claim to speak for God are only speaking for themselves. No one knows "HaShem." And if you want to know Him, walk away from them and distance yourself from rabbis and their ilk.

“And it shall come to be (*wa hayah* – it shall come to pass and exist) **when he hears** (*ba shama’ huw’* – with him listening or if he chooses to hear (qal perfect consecutive)) **the account and record** (*‘eth dabar* – the word, the message and communication, that which has been said, the matters and statements) **of this binding agreement and promise** (*ha ‘alah ha zo’th* – of this oath, this sworn and solemn statement)**, he will actually commend himself** (*barak* – he will try to invoke divine favor upon himself, adoring and blessing himself) **in his judgment** (*ba lebab huw’* – in his heart, from his perspective, and in his opinion, his sense of right and wrong, and based upon his reasoning and inclinations)**, saying** (*la ‘amar* – claiming and declaring)**, ‘Peace be unto me** (*hayah shalowm la ‘any* – peace be unto me, I am content and satisfied, and I will be saved) **though** (*ky* – on the contrary) **I walk** (*halak* – journey through life and conduct myself) **in the adversarial stubbornness** (*ba shariruwth* – in the twisted recalcitrance, disquieting resistance, and resolute noncooperation, while prevailing by lording over others in association with a fiery serpent) **of my heart** (*leb ‘any* – of my inclinations and motivations, my desires and thinking, my disposition and determination)**.’**

As a result (*lama’an* – as a consequence)**, those who are fully immersed** (*ha rawah* – those with an abundance of experience and engulfed) **are destroyed** (*saphah* – are swept away)**, along with those who are thirsting, wanting more** (*‘eth ha tsame’* – with the parched)**.”** (*Dabarym* / Words / Deuteronomy 29:19)

There is no hope for religious Jews. They will never find the *shalowm* they desire. And sadly, those adorned in black suits and black hats have cast a dark shadow over those who are still thirsting for light, for knowledge, for truth.

This is what we have long suspected, indeed known, but it is nevertheless exasperating to read. Yahowah isn’t

going to forgive the religious. God doesn't want to forgive the religious. He will not invite anyone into His home who has excluded Him from theirs. Those who have blotted out every mention of God's name will find themselves blotted out of Yahowah's memory.

"Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is not willing and will not consent to** (*lo' 'abah* – does not agree with and will not yield to their demands as He is opposed to obedience and submission, is unwilling to offer (qal imperfect)) **forgiveness for them** (*salach la huw'* – a pardon or release for him or them)**.**

But instead (*ky*)**, at that time** (*'az* – simultaneously at that point)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will be aggravated and displeased, smoldering in overt hostility** (*'ashan 'aph* – resentful and furious regarding him, He will angrily envelop him in smoke)**.**

And His passion and desire (*qin'ah huw'* – His desire for exclusivity in the relationship and jealous disposition) **will be against those individuals** (*ba ha 'ysh huw'* – will be upon this person) **such that all** (*kol*) **of the mutually binding promises** (*'alah* – of the sworn and requisite oaths which were made publicly, and in this case especially those invoking retribution) **indelibly written** (*ha kathab* – inscribed and engraved, communicated and recorded using the letters of the alphabet such that they were indelibly memorialized) **in this book** (*ba ha sepher ha zeh* – upon this written document and recorded scroll) **will come to haunt him and them** (*rabats ba huw'* – will be laid upon him, settling upon him)**.**

Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will blot out** (*machah* – will destroy, wiping away and removing, obliterating) **their names** (*'eth shem huw'* – his personal designation, reputation, and renown) **from under heaven** (*min tachath shamaym* – in relation to the spiritual realm)**."** (*Dabarym* / Words / Deuteronomy 29:20)

The unforgivable sin has been further elucidated. For our edification, this comes in conjunction with Yahowah exposing and condemning religious behavior – as we have long suspected. Those who have removed Yahowah's name from His book will have their names removed from the Book of Lives. Fair is fair.

This being the case, let's be so bold as to make a recommendation. Come to know and understand, appreciate and respect, acknowledge and share Yahowah's name. Never utter "Jesus Christ," "HaShem," or "the Lord" again in conjunction with God. And also, join me in openly opposing the rabbis, against whom this indictment was laid. But because of the damage they have done perpetuating this crime, let's also include pastors and priests in our condemnation.

Should you choose to disagree in this regard, please consider this wonderful affirmation of everything we have conveyed regarding *Yisra'el*, the *Beryth*, and the *Towrah*…

"And then (*wa*)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will disassociate from him, excluding them** (*badal huw'* – will dismiss him, expelling them, withdrawing from him, He will banish them)**, for his trouble, his depravity and opposition** (*la ra'ah* – for his deplorable conduct, erroneous opinions, and twisted

perversions, his miserable and disagreeable ways, and malignant corruptions)**, from** (*min*) **every** (*kol*) **association** (*shebet* – clan, family, subdivision, tribe, and part) **with Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in accordance with** (*ka* – consistent with) **all** (*kol*) **of the mutually binding promises** (*'alah* – of the sworn and conditional oaths regarding the publicly acknowledged agreement) **of the Covenant** (*ha beryth* – Family-Oriented Relationship Agreement between the parties replete with pledges and promises) **which were indelibly written** (*ha kathab* – that were inscribed and engraved, memorialized and communicated, then permanently recorded using the letters of the alphabet such that they were scribed) **in the scroll** (*ba sepher* – upon this written document and recorded letter, this book recounting what has occurred while recording what has been said) **of the Towrah** (*ha Towrah ha zeh* – of Teaching and Instruction, Guidance and Direction)**."** (*Dabarym* / Words / Deuteronomy 29:21)

We have been put on notice: the rabbinic, Christian, Islamic, and even secular practice of removing Yahowah's name is considered erroneous and deplorable, twisted and depraved. This perversion of the Word of God will result in complete dissociation from Yahowah and from His people.

Participation in the Covenant is predicated upon mutually binding promises – conditions and benefits – which have been stipulated in writing within the *Towrah*. Therefore, Yahowah, the *Beryth*, and the *Towrah* are inseparable and unalterable. Moreover, the only God who matters is *Yahowah*, the only witness which matters was written in this *Towrah*, and the only relationship capable of prolonging our existence is the *Beryth* presented therein.

It may seem odd to read "him and them" in this text, but nonetheless, it is the most accurate way to convey God's sentiment. So even though *huw'* is third-person

masculine singular, it is common to see it rendered as "them," even without *hem*. And in this case, individuals are misleading many such that the consequence is shared, with the perpetrator and people ostracized and excommunicated.

Further, when an individual's or community's dissociation is from Yahowah, it is indeed a *badal* state of affairs for all who suffer this fate. They will have their souls destroyed, squandering their potential or, worse, be sentenced to an eternity in *She'owl*. Such are the wages of opposition to God for those who advance twisted perversions of His testimony.

'Alah is one of many Hebrew words with a light and dark side. It is "a binding promise, a solemn oath, and a public pronouncement, even an exchange of vows." In this case, Yahowah is bound to do what He has written in His Towrah, especially regarding the terms and conditions of His Covenant. Therefore, if we accept His stipulations, He is bound to provide the agreed benefits. Similarly, those who have vowed to uphold the terms of the Covenant, and who have publicly sworn to listen to God and respond appropriately, are committed to honor their promises or suffer the mutually acknowledged consequences.

When Yahowah told Yisra'el, and us through them, that we would receive every possible blessing if we followed His guidance, He irrevocably stated that misleading others regarding His directions would be disadvantageous. And that is where the dark side of *'alah* comes into play. It speaks of negative consequences, or curses, for those who are not only counter to God, but who lead others away from Him through their religious or political agendas.

The Covenant's mutually binding promises were indelibly written in the scroll of the Towrah. If we want to be part of Yahowah's Family, we will find the conditions

and benefits listed therein. We can accept them, reject them, or ignore them, but we are not at liberty to change them. Nor is it in our purview to alter the consequences of acceptance or rejection.

Addressing everyone, but speaking directly to Yisra'el, there are four things we must know and accept if we want to survive the impending storm: Yahowah's *Shem*, *Towrah*, *Miqra'ey*, and *Beryth*. To discount them is to die. To speak or act in opposition to any of these life-sustaining gifts, and thereby lead others away from Yahowah, is to endure She'owl forever.

And while I'm not your judge, based upon what we have learned by studying Yahowah's words, if you remain deceived by religion or government, or if you embrace conspiracies, your soul will be destroyed. And if you promote your religion, if you are active politically, or if you encourage others to believe conspiratorial notions, eternal incarceration in a black hole will be the consequence.

This remarkable introduction into the mindset of right-minded and misguided Yisra'elites and Gowym throughout the ages brings us to our time and to the influence of the *Nakry* | Observant Foreigner on Yahowah's Children. It appears that it will take an outsider to get Yisra'el's attention at long last. And perhaps that is why those who stand with Yisra'el have been invited to participate in the Covenant. Those who long ago introduced us to Yah now need one of the distant beneficiaries to point Yisra'el in the right direction such that they return home.

Yahowah's testimony in the *Towrah, Naby', wa Mizmowr* has been available for thousands of years, and yet, in all that time, there wasn't a single receptive *Yahuwdy* | Jew through whom Yahowah could communicate to His people. Keeping in mind that the *nakry* is defined in the books we are translating as someone who is "*'asher* – properly guided," who "*quwm* – stands up as

others bow down," and who is "*nakar* – observant, closely examining and carefully considering" Yahowah's words, "exploring and considering" what God has revealed in the Towrah, he's little more than someone holding a lamp along with a magnifying glass, who says, "*Hineh* | Pay attention to what Yahowah has to say."

Fortunately, as Yahowah predicted, for the first time in a long time, Jews are listening to their God. And ironically, it's those who will denigrate and disparage His people, and even kill them, who will scream so loud that they will awaken the Children of Yisra'el such that they hear Yahowah calling them to "Come out of Babylon."

It is only when *Yahuwdym* | Jews are confronted with no alternative but to flee or be tortured and die that they will listen to Yah. The *Nakry* is, therefore, simply a voice, one calling out in the wilderness of human corruptions, "Prepare yourself for the arrival of Yahowah." His arrival was foretold by Moseh so that the Yisra'elites living today might listen to what he has to say on behalf of Yahowah and His *Beryth* and *Towrah*…

"So then (*wa*)**, the last generation** (*ha dowr ha 'acharown* – those descendants dwelling at the end during the latter days) **will make a profession and promise** (*'amar* – will choose to declare at that time, expressing their desires in words, answering with the intent to be informed (qal perfect consecutive))**.**

Your descendants (*'atah ben* – your offspring)**, led along the correct path to receive the benefits of the relationship** (*'asher* – properly guided, will step along the way that gives life meaning and purpose)**, will rise up and take a stand** (*quwm* – will find confirmation and fulfillment, becoming established (qal imperfect)) **during a time long distant from yours** (*min 'achar 'atah* – after your delay because of your hesitation, deferring, and remaining behind, in the end)**, because** (*wa* – and then) **the**

***Nakry* | the Observant and Responsive Foreigner** (*ha Nakry* – the discerning individual will pay very close attention, carefully examining and thoughtfully considering so as to recognize and acknowledge this, a man unrelated by ethnicity who will notice, come to perceive, and know, regard and respect what he discovers, becoming acquainted with the individuals and information; from *nakar* – to recognize and acknowledge, to know and regard that which he discovers through exploring, observing, and listening, then responding) **will come** (*bow'* – he will arrive to pursue this, guiding and directing those who wish to return and be included (qal imperfect)) **from a faraway place in a distant time** (*min 'erets rachowq* – from a country a great distance away and after a long passage of time)**.**

Then (*wa*), **they will witness** (*ra'ah* – they will see, perceive, and understand) **that which is plaguing** (*makah* – the devastating pandemic disease afflicting the population, the casualties and scars, the loss of life) **this land** (*ha 'erets ha hy'* – of the country and place)**, the evil disease and overall impairment** (*tachalu'ym* – the grievous and agonizing sickness) **necessitating intercession to resolve the sickness which grieves** (*'asher chalah ba hy'* – which unnecessarily saddens such that to lead those with the disease away from it and to the benefits of the relationship requires the plague to be associated with, necessitating the suffering of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**."** (*Dabarym* / Words / Deuteronomy 29:22)

Yahowah can be trusted to deliver on every promise. He has repeatedly vowed to reconcile His relationship with Yahuwdah and Yisra'el, and it is a commitment He will uphold. This marvelous moment will occur in a manner consistent with His Towrah instructions. The eyes of God's

people will be opened. They will finally perceive how devastating and deadly the rabbis and their religion have been. Led to the correct path, they will rise up and take a stand against all of those who have misled them. Pointing Yisra'el and Yahuwdah in this direction, and toward this outcome, is the only reason the Nakry is prophetically relevant. Yahowah wants His people to consider what this foreigner has learned by translating His Towrah, Prophets, and Psalms.

The title, *ha Nakry* | the Observant Foreigner, is based on the verb *nakar*: to recognize and acknowledge, to know and regard, that which is discoverable by exploring, observing, and listening. As such, the Nakry isn't presenting his own message but, instead, what he has observed by examining God's Word.

He is comfortable knowing that, whether they reject his translations and insights or find merit in them, they will be dismissing or acknowledging Yahowah, not him. He does not have a following, a mission statement, or a donate button. He does not claim to be a prophet. Nonetheless, it would be wise to read and listen to what he has discovered by studying Yahowah's prophets.

The phrase, *'asher chalah Yahowah ba hy'*, is one of the most intriguing we have considered. It can be translated as "saddened," revealing that Yahowah is rightfully "grieved" by mankind's propensity to be religious. But since *chalah* also means "wounded and sickened, even tormented," the verb reveals that Yahowah, Himself, would be "afflicted and severely pained" by this "disease." It suggests that God would "suffer the consequence of this plague," doing so to free us from the grip of the deadliest institution man has ever conceived: religion.

This realization shapes our understanding of "*'anah* – reply and respond" in conjunction with *Yowm Kipurym* | the Day of Reconciliations. Those who "*'anah* – answer"

Yahowah's *Miqra'* | Invitation to be Called Out and Meet are not "*'anah* – afflicted" because Dowd ransomed us from the plague of religion by allowing his soul to be "*chalah* – tormented" in our stead during UnYeasted Bread. We are, therefore, witnessing the greatest of all gifts and the ultimate demonstration of love.

There are innumerable possibilities with what follows. The devastation could be the result of a nuclear holocaust between nations (mankind's malfeasance), a supervolcano eruption (a natural event), or a devastating asteroid impact (should the prediction in Revelation be correct). But since they are expressly listed, and the causation is comparable, it's more likely a Divine act of cleansing akin to what occurred in *Sadom* | Sodom and *'Amorah* | Gomorrah. The timing also suggests that the devastation might be akin to the plagues preceding the *Yatsa'* | Exodus.

We are also left to wonder if this will occur within one nation, an entire region, or the Earth as a whole. While *'erets* is often used to describe the Promised Land, in this case, the context seems to imply that it is the nation from which the Nakry emerges that may feel the brunt of trauma – as has been the case thus far with Covid-19.

If that is the case, the reason could be reminiscent of Egyptian recalcitrance toward freeing their Yisra'elite captives. The nation that currently benefits the most from Jewish inventiveness and industry is the United States, which not so coincidentally is where most non-Israeli Jews reside.

"Brimstone, with its purifying blue light (*gaphyth* – sulfur, bearing the stench of decay)**, and** (*wa*) **salt** (*melach* – sodium chloride, the element which kills plants and yet preserves and flavors food) **will change the composition but not consume** (*sarephah* – will heat and bake, burning away the serpent's influence) **this entire country** (*kol*

‘erets hy’ – the totality of this land, this region, and possibly the Earth or material realm)**.**

Nothing will be sown (*lo’ zara’* – no seeds will be dispersed or planted, with no yield and thus no first fruits, no children nor family) **and** (*wa*) **nothing will sprout up** (*lo’ tsamach* – life no longer growing from its original source and limited vegetation)**.**

And along (*wa*) **with all of this, vegetation will no longer rise** (*lo’ ‘alah ba hy’ kol ‘eseb* – with all of her plants not going up, ascending, nor growing)**, similar to** (*ka*) **the destruction** (*mahpekah* – overthrowing and transforming; from *ma* – question the who, what, why, when, and where of *haphak* – transforming and overturning, reversing and changing) **of *Sadom* | Scorched** (*Sadom* – Sodom, Burning; from *sad* – to fetter and shackle slaves and hostages) **and** (*wa*) ***‘Amorah* | the Manipulative and Tyrannical** (*‘Amorah* – Gomorrah, enslaving and oppressing, making merchandise of men)**, of *‘Admah* | Reddish Ground** (*‘Admah* – clay; from *‘adam* – man and red) **and** (*wa*) ***Tsabo’ym* | the Swelling of the Adulteress** (*Tsabo’ym* – Zeboim, the gestation of the Whore’s child)**, which** (*‘asher*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **destroyed** (*haphak* – overturned) **in His resentment** (*ba ‘aph huw’* – due to His disgust and frustration) **and in His hostility** (*wa ba chemah huw’* – in His antagonism and burning anger)**.”** (*Dabarym* / Words / Deuteronomy 29:23)

Should this be the result of a natural disaster, it might be the result of a super eruption, such as from the caldera beneath Yellowstone National Park. Should the 1,200-foot diameter asteroid named 99942 Apophis be the culprit and collide with Earth on April 13th, 2029, at 21:46 UT rather than just whizzing past our planet inside of our geosynchronous communication satellites (less than 1/10

of the distance to the moon), then the impact would have a similar effect. The name is ominous because it not only appears in Revelation but was named after the Egyptian sun-god's nemesis, an evil serpent which would plunge the world into darkness.

Beyond these natural phenomena, there is also the likelihood of a devastating nuclear winter as the result of another world war. Of particular concern is the fallout of America's ill-fated invasion of Iraq. It has left the Middle East in shambles, with Muslim refugees infecting most of Europe. Also, Russia and China have now allied with a soon-to-be-nuclear-capable Iran, while Europe and the United States are arming and abetting Sunni Muslims. The flashpoint, as was predicted in *Yasha'yah* | Isaiah 17, is Damascus, Syria. When it ultimately crumbles, the world will fall with it.

Far too few people know and use Yahowah's name today, in 2023, for "*kol gowym* – all Gentiles or every nation" to express it – even in a question. After all, if they knew Yahowah's name, chances are that they would know why this was occurring. So hopefully this book, those which have come before it, the thousands of radio programs which we have produced and archived, along with the voices of those who have been instructed by this witness devoted to the importance and pronunciation of Yahowah's name will serve to educate and enlighten as never before, with a meaningful number of Gentiles knowing and using it.

Considering the fact that Moseh was speaking of an event nearly 3,500 years in his future, regarding people and cultures speaking languages he could not possibly understand, there is another possibility. *Kol*, which is typically rendered as "every or all," could speak of most, a majority, or just many. Rather than translating *gowym* as "gentiles or nations," it could be addressing "non-Hebrew ethnicities, those estranged from or opposed to Yisra'el,

religious and political individuals, or the nations, cultures, or regions in which they congregate." As such, "Gentiles of every ethnicity" seems like an appropriate translation of *kol gowym*.

Should this imply that it's one nation or region which will be devastated – one which is of great concern to the world at large – then it is likely that of the *Nakry*. His nation is indeed a great distance from Israel, of great concern to every nation on Earth, home to the greatest concentration of Jews outside of Yisra'el, and English is the most pervasive language on Earth. It is also the nation rebuked in *Yasha'yah* / Isaiah 18 for its role in narrowing Yisra'el and arming her enemies such that war becomes inevitable.

"Then (*wa*)**, Gentiles of every ethnicity** (*kol ha gowym* – large groups of individuals from every cultural, national, ethnic, political, religious, or geographic identity, all who are either uncultured, polytheistic, or heathen, all those estranged from and opposed to Yisra'el, the majority of foreigners) **will question** (*'amar* – will inquire)**, 'For what reason** (*'al mah* – why, and over what) **has Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted in this manner toward** (*'asah kakah la* – engaged this way and to such a degree toward) **this country** (*ha 'erets ha zo'th* – this land, region, nation, or place)**? What** (*mah*) **caused this intense animosity** (*chory* – burning indignation and fierce response)**, this great antagonism** (*ha 'aph ha gadowl ha zeth* – this tremendous frustration, resentment, and disgust)**?'"** (*Dabarym* / Words / Deuteronomy 29:24)

Apart from the use of Yahowah's name, up to this point, these are questions most anyone might ask. In fact, people are always looking for someone or something to blame for every catastrophe. Catholics continue to blame Jews for killing their god. Muslims blame Jews for their

lack of success. The conspiratorialists blame Jews for that which they, themselves, are guilty of doing. And socialist secularists blame Jews for building houses among those who are terrorizing them.

Beyond this, until more people consider these translations and resulting insights, it's hard to fathom how Gentiles will come to realize that *Yahuwdym* | Jews are reaping the consequence of neglecting Yahowah and His Covenant while also failing to appreciate the prophetic nature and purpose of the first Exodus. Said another way, since the following conclusion is correct, a significant number of *gowym* will become aware of who God is, what He is doing, and why He is engaged in this manner. How that happens, should it not be connected somehow to the Nakry, remains unspecified.

Based upon what follows, logic dictates that the nation being destroyed has a name: the United States of America. The "God of their fathers" and "being led out of Egypt" references apply only to *Yahuwdym* | Jews. Over forty percent of the worldwide population of Yisra'elites (at least of those who acknowledge themselves as such) live in America – which represents two-thirds of those currently abiding outside Israel. Further, since there does not seem to be another candidate writing about such things on behalf of Yahowah and the Chosen People, the nation in which all of these books and radio programs have been written and spoken is the United States.

"Moreover (*wa*)**, they will say** (*'amar* – express)**, 'Regarding the way to the relationship** (*'al 'asher* – in opposition to the path that leads to life)**, they either neglected or they rejected** (*'azab* – the forsook and disassociated themselves from (qal perfect)) **the Covenant** (*'eth beryth* – the Family-Oriented Relationship Agreement) **with Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and

our *shalowm* – restoration)**, the God** (*'elohym*) **of their fathers** (*'ab hem*) **which, to lead them to the benefits of the relationship** (*'asher* – to guide them to the correct path to get the most out of life)**, He established with them** (*karat 'im hem* – He cut them into, creating through separation) **by** (*ba* – with) **Him bringing them out** (*yatsa' huw' 'eth hem min* – Him coming to serve, descending to publicly lead them out) **of the realm of the Crucibles of Oppression** (*Mitsraym* – in the land of the chronically diseased, of testing, and purging, in a place of anguishing troubles, the region besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt)**.'"** (*Dabarym* / Words / Deuteronomy 29:25)

To recognize any of this is to understand the nature of the Covenant and the purpose of the Exodus. While it is right, currently less than one in a million are aware of what Yahowah revealed. Moreover, this will not become common knowledge until after Yah returns.

Speaking to the remnant of Jews living in America, who are unwilling to leave political Babylon, Moseh is reminding us that they remain estranged from the Covenant Yahowah established with their fathers. They have not made the connection we made earlier, that the Exodus from Egypt was a harbinger of the final trip home – quite literally the "final solution" to what has been a Jewish problem. For far too long, Yisra'el has "*'azab* – neglected and/or rejected" their place in the Covenant and the God who offered it to them. They have been harassed and abused by those who covet and claim what they have squandered.

There is something worse than neglecting Yahowah and rejecting His Family, and that is chasing after false gods. And yet, this has become mankind's proclivity, with virtually everyone pursuing gods conceived by men. And Jews have led this crusade, with Yisra'elites having

founded Judaism, Christianity, Islam, and Socialist Secular Humanism.

"So (*wa*), **they pursued** (*halak* – they walked to and went after, proceeding toward and followed, behaving in accordance with) **and served** (*wa 'abad* – working for, being burdened by, and worshiping (qal imperfect)) **other gods** (*'elohym 'acher* – different deities)**, in addition to verbally explaining their allegiance to them** (*wa chawah la hem* – showing and telling, using words to speak to and for them, worshiping them (hitpael consecutive imperfect – continually doing so on their own initiative and without assistance))**, gods** (*'elohym*) **with whom** (*'asher*) **they were unfamiliar and which are unknowable** (*lo' yada' hem* – who made no sense to them (qal perfect)) **negating and dividing them, deceiving and dispersing them** (*wa lo' chalaq la hem* – eliminating their share and apportionment of the inheritance by encouraging misleading opinions, false perceptions, and seductive lies (qal perfect))**."** (*Dabarym* / Words / Deuteronomy 29:26)

Of the things which aggravate Yahowah, it's hard to imagine anything worse than His creation's propensity to create and worship false gods. Claiming to know Him, claiming to speak for Him, claiming to be inspired and authorized by Him, clerics the world over have ignored His testimony and promoted frauds which have poisoned the minds and corrupted the souls of billions of people. It must sicken Yah when His people advance these corruptions and when the resulting concoctions are used to plague Yisra'el and Yahuwdah.

Can you imagine being God, having done so much for humankind, looking upon Your creation and finding no one receptive to You, no one willing to listen to what You have to say and offer? And worse, imagine the most powerful and influential civilizations, religious institutions and nations, such as Imperial Rome, the Roman Catholic Church, Islam, and now the United States of America,

vociferously contending to be Godly with devastating consequences for Your people.

"So (*wa*)**, the animosity** (*'aph* – the frustration and anger, resentment and grievance) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **against** (*ba* – with) **this country** (*ha 'erets ha hy'* – land, region, nation, or realm) **will bring upon it** (*la bow' 'al hy'* – clearly pursuing the inevitable association with) **all of the harmful consequences** (*'eth kol ha qalahah* – everything that invokes the vilification of those seen as insignificant and having no value) **that were written** (*ha kathab* – which were permanently inscribed using words and letters) **in this scroll** (*ba ha sepher ha zeh* – upon this document, written communication, and book)**."** (*Dabarym* / Words / Deuteronomy 29:27)

The Towrah includes a balanced presentation of commendation and condemnation, of credits and debits, of love and hate, of good and bad, such that we are aware of the consequence of our choices. If we choose Yahowah, if we act upon the conditions of His Covenant, if we accept His invitations to meet, we will receive the promised benefits. If we neglect these, we will die, overlooked by God. And if we consistently lead others astray, deceiving them, then we will be convicted and incarcerated consistent with the Towrah's guidance in this regard.

In that we have not heard from Captain Obvious in a while, he would like to point out something, well, obvious. With Moseh constantly referring to this, the written Towrah, and never once mentioning an "Oral Torah," there was only one Towrah.

Addressing Moseh's next statement, unless something is uprooted in an appropriate manner, and unless it is

immediately and properly replanted, it will die. In this case, these are weeds…

"And (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will uproot them** (*natash hem* – pulled them out of the ground, destroying them) **from upon their land** (*min 'al 'adamah hem* – in and out of that ground of theirs) **in frustration** (*ba 'aph* – in anger and animosity, resentment and consternation) **and with deadly antagonism** (*wa ba chemah* – in hostility and displeasure, and even poisoning what remains)**.**

Then, as if snapping a twig in anger (*wa ba qetseph* – as a sign of furious discord, dissension, and disharmony, breaking their branches away in annoyance)**, He will throw them** (*shalak he*m – He will hurl and scatter them, casting them) **into another land** (*'el 'erets 'acher* – into a different country or the next region) **consistent with** (*ka* – similar to and as a comparison or similitude to) **this day** (*ha yowm ha zeh*)**."** (*Dabarym* / Words / Deuteronomy 29:28)

Remember, on this day the Yisra'elites were still in Mow'ab, the modern manifestation which is the politically correct multicultural milieu of socialist secularism and Pauline Christianity. Most Jews remain in this place, embracing the former while harassed by the latter. Therefore, many will be uprooted and die in this place, a milder version of what occurred eighty years ago throughout Europe.

There is a tendency for English Bibles to butcher the concluding statement of Dabarym 29:29. For them, it is as if Yahowah were revealing all of this for absolutely no reason other than for His bemusement. They read: "The secret things belong unto the LORD our God…" (KJV, NASB, and NIV) or "The LORD our God has secrets known

to no one. We are not accountable for them…" (NLT). Why would God keep secrets? Why bother with forty prophets over four thousand years if God wanted to remain hidden and unknown?

The New World was hidden from view, but hardly a secret. So were atoms and DNA. They have always been there and observable, just not known. It took the desire to know, the time and energy to explore, the creation and use of the right tools, and the courage to go where most dared not tread to find these things. The same is true with Yahowah's testimony. The words were written down expressly for us to observe them. And by doing so, we have discovered and shared hundreds if not thousands of insights not previously considered.

The fact that God's name is pronounced Y-aH-oW-aH, that the Set-Apart Spirit is feminine, that Towrah means Teaching, not Law, that there are three destinations for human souls, five conditions of the Covenant, and that the Way to God is through the seven Miqra'ey are examples of what we found by more fully and accurately translating Yahowah's Towrah and Prophets. To this, we can add that Dowd is the Son of God and the returning Messiah. We also know that the Talmud and New Testament are trash.

Confusing many is *la*, a preposition which can be rendered as "concerning or approaching" but not "belong," nor in the manner presented in the NLT. So, in actuality, Moseh is addressing how the things which are unknown prior to investigation and things which have been revealed more openly work together as part of Yahowah's eternal witness, collectively conveying the Towrah's Teaching so that we might approach God by responding appropriately to Him.

"'The concealed things (*sathar* – the hidden and not readily known realizations which are kept safe and

protected) **concerning** (*la* – about) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our God** (*'elohym 'anachnuw*)**, and the things which are revealed, then discovered and openly known** (*wa ha galah* – that information which is uncovered and exposed, then shown to exist)**, are for us to approach** (*la 'anachnuw*) **and for our descendants to draw near** (*wa la beny 'anachnuw* – and concerning our children) **forever and ever as an eternal witness** (*'ad 'owlam* – eternally providing testimony and doing so for all time, as it has been it will always will be, with the evidence provided and the testimony given to the witness continuing to endure going all the way back to the beginning) **so that we may act upon and engage in** (*la 'asah* – endeavoring to do and gain from) **all of the words** (*'eth kol dabarym* – in concert with every word and statement) **of this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo'th* – this particular and singular place from which instructions and directions flow forth)**.'"** (*Dabarym* / Words / Deuteronomy 29:29)

It has always been a matter of going where the words lead. And that is because every word of the Towrah brings us home, to the Covenant. This is what Moseh conveyed. This is what the prophets taught. It would be wise, therefore, to trust his assessment of the Towrah and its Covenant and follow Moseh's advice.

This *Introduction to God* was composed to direct our attention to Yahowah, to provide instruction on the Word of God, to guide the Chosen People back to the Promised Land, and to teach us so that we might more fully understand. Recognizing that repetition serves as a catalyst in this regard, let's review Moseh's prophetic declaration…

"These (*'eleh*) **are the words** (*dabary*) **of the Covenant** (*ha beryth*) **which lead to the benefits of the relationship** (*'asher*) **Yahowah** (*Yahowah*) **instructed** (*tsawah*) **for** (*'eth*) **Moseh** (*Mosheh*) **to establish** (*la karat*) **with** (*'eth*) **the Children** (*ben*) **of Yisra'el** (*Yisra'el*) **in the land** (*ba 'erets*) **of *Mow'ab* | Who's Your Father** (*Mow'ab*)**. He did so as part of** (*min la bad*) **the Covenant** (*ha Beryth*) **that He cut** (*'asher karat*) **in association with them** (*'eth hem*) **in Choreb** (*ba Choreb*)**.** (*Dabarym* / Words 29:1)

Moseh (*wa Mosheh*) **summoned, calling out to** (*qara' 'el*) **all of** (*kol*) **Yisra'el** (*Yisra'el*)**, saying to them** (*wa 'amar 'el hem*)**, 'You, yourselves, have witnessed** (*'atem ra'ah*) **everything that** (*'eth kol 'asher*) **Yahowah** (*Yahowah*) **acted upon and engaged in** (*'asah*) **before your eyes to provide a witness** (*la 'ayn 'atah*) **in the realm of the religious and political oppressors** (*ba 'erets mitsraym*)**, before Pharaoh** (*la pharo'ah*)**, before all** (*wa la kol*) **of his servants** (*la 'ebed huw'*)**, and throughout his land** (*wa kol 'erets huw'*)**.** (*Dabarym* / Words 29:2)

This was an especially valuable and intensely empowering (*ha gadowl*) **experience, a time of examination and validation, and of getting the desired response** (*ha masah*) **which, for the benefit of the relationship** (*'asher*)**, you saw, witnessing** (*ra'ah*) **with your eyes** (*'ayn 'atah*)**, the appearance of the conspicuous and distinguishing signs announcing future events, the prophetic proof statements** (*ha 'owth*) **and** (*wa*) **the exceptional indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem*)**.** (*Dabarym* / Words 29:3)

But (*wa*) **Yahowah** (*Yahowah*) **has not bestowed, giving** (*lo' nathan*) **you** (*'atah*) **the judgment or inclination, the disposition or thought process, the mindset or will, the attitude or aptitude** (*leb*) **to know or understand** (*yada'*)**, nor the eyes to perceive or have**

perspective (*wa ‘ayn ra’ah*)**, or** (*wa*) **the ears to hear** (*‘ozen la shama’*) **up to this time and beyond** (*‘ad*) **on this day** (*ha yowm ha zeh*)**.’** (*Dabarym* / Words 29:4)

‘I have journeyed with you (*wa halak ‘eth ‘atem*) **forty years** (*‘arba’ym shanah*) **in the wilderness – in the place where one asks the who, what, where, why, when, and how questions regarding the word** (*ba ha midbar*)**.**

Your garments (*salmah ‘atah*) **did not wear out or become obsolete** (*lo’ balah*) **from upon you** (*min ‘al ‘atem*)**, and your sandals** (*wa na’al ‘atah*) **did not decompose** (*lo’ balah*) **from upon your feet** (*min ‘al ‘atah regel*)**.** (*Dabarym* / Words 29:5)

You have not consumed (*lo’ ‘akal ‘atah*) **yeasted bread** (*lechem*) **or wine** (*wa yayn*)**. Intoxicating beverages** (*wa shekar*)**, you have not drunk** (*lo’ shathah*) **so that, for the purpose of being a witness** (*lama’an*)**, you may know, you may be aware and acknowledge, understand and reveal** (*yada’*) **that, indeed** (*ky*)**, I am** (*‘any*) **Yahowah** (*Yahowah*)**, your God** (*‘elohym ‘atah*)**.** (*Dabarym* / Words 29:6)

Observe (*wa shamar*) **the words associated with** (*‘eth dabar*) **the Covenant** (*ha beryth ha zo’th*) **and** (*wa*) **act upon them and engage based upon them** (*‘asah ‘eth hem*) **so that you may become an effective witness and provide answers** (*lama’an*)**, gaining insights by coming to understand and by being circumspect** (*sakal*) **with regard to everything** (*‘eth kol*) **you do** (*‘asah*) **to show the proper path to walk to get the most out of life** (*‘asher*)**.’** (*Dabarym* / Words 29:9)

‘You are standing (*‘atem natsab*) **this day** (*ha yowm*)**, all of you** (*kol ‘atem*)**, before the presence** (*la paneh*) **of Yahowah** (*Yahowah*)**, your God** (*‘elohym ‘atah*)**. This includes the finest aspects** (*ro’sh*) **of your familial associations** (*shebet ‘atah*)**, your mature men** (*zaqen ‘atah*)**, your scribes** (*soter ‘atah*)**, all of the**

individuals who comprise (*kol ‘ysh*) **Yisra’el** (*Yisra’el*), (*Dabarym* / Words 29:10) **your little ones** (*tap ‘atah*), **your women** (*‘ishah ‘atah*), **and the foreigners from different ethnicities than your own** (*wa ger ‘atah*) **who are camping out in your midst** (*‘asher ba qereb machaneh*), **from the one who chops your wood** (*min chatab ‘ets ‘atah*) **to the one who draws your water** (*‘ad sha’b maym ‘atah*). (*Dabarym* / Words 29:11)

This is so that you may approach and pass into (*la ‘abar ‘atah ba*) **the Covenant** (*beryth*) **of Yahowah** (*Yahowah*), **your God** (*‘elohym ‘atah*), **into** (*ba*) **His sworn agreement** (*‘alah huw’*) **which leads to the benefits of the relationship** (*‘asher*). **Yahowah** (*Yahowah*), **your God** (*‘elohym ‘atah*), **has cut, establishing it through separation with stipulations, responsibilities, and benefits** (*karat*) **with you this day** (*‘im ‘atah ha yowm*). (*Dabarym* / Words 29:12)

With the intent of providing answers and for the sake of enabling witnesses (*lama’an*), **He established** (*quwm*) **you** (*‘eth ‘atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la ‘am*). **Therefore, He will continue to be** (*wa huw’ hayah*) **your God** (*la ‘atah la ‘elohym*), **consistent with** (*ka ‘asher*) **His communications with you** (*dabar la ‘atah*) **and** (*wa*) **in keeping with** (*ka ‘asher*) **what He promised** (*shaba’*) **to your fathers** (*la ‘ab ‘atah*), **to ‘Abraham** (*la ‘Abraham*), **to Yitschaq** (*la Yitschaq*), **and to Ya’aqob** (*wa la Ya’aqob*). (*Dabarym* / Words 29:13)

‘However, it is not with you alone that (*wa lo’ ‘eth ‘atah la bad ‘atah*) **I** (*‘any*) **am establishing** (*karat*) **this Covenant** (*‘eth ha beryth ha zo’th*). **Indeed** (*ky*), **this sworn agreement** (*wa ‘eth ha ‘alah ha zo’th*) (*Dabarym* / Words 29:14) **exists to show the way to whomever** (*‘eth ‘asher yesh huw’*) **is here with us, who is hungry for this message, willing to listen to what is being said from this place, seeking to be in a relationship with us** (*poh ‘im*

‘anachnuw)**, present and standing upright, taking their stand, firm in their conviction and remaining steadfast** (*‘amad*)**, at this time** (*ha yowm*) **before the presence** (*la paneh*) **of Yahowah** (*Yahowah*)**, our God** (*‘elohym ‘anachnuw*)**.**

It is also for whoever benefits from the guidance along the correct path to the relationship (*wa ‘eth ‘asher*) **who is not** (*‘ayn*) **among those present here** (*poh*) **in conjunction with us this day** (*‘im ‘anachnuw ha yowm*)**.** (*Dabarym* / Words 29:15)

Indeed (*ky*)**, you know** (*‘atah yada’*) **how we lived** (*‘asher*) **in the realm of the crucibles of oppression, in the land of the chronically diseased and of anguishing troubles** (*ba ‘erets mitsraym*) **and how, to show the correct way to the benefits of the relationship** (*wa ‘asher*)**, we passed through** (*‘abar ba*) **the midst** (*qereb*) **of the nations comprised of prideful pagan peoples** (*ha gowym*)**. We were led to do so** (*‘asher*) **in conjunction with Passover** (*‘abar*)**.** (*Dabarym* / Words 29:16)

So therefore (*wa*)**, you have seen and perceived** (*ra’ah*) **the abominable religious things associated with their gods** (*‘eth shiquwts hem*) **and also** (*wa*) **that which accompanies** (*‘eth*) **their objects of worship and religious attire** (*giluwlym hem*) **which are expensive monetarily, often derived from silver and gold, many of which are comprised of wood or built of stone** (*‘ets wa ‘eben wa keseph wa zahab ‘asher ‘im hem*)**.** (*Dabarym* / Words 29:17)

Their purpose negated, no one (*pen*) **exists among you** (*yesh ba ‘atem*) **at this time** (*ha yowm min*)**, not a man or woman, no group of people or tribe** (*‘iysh ‘ow ‘ishah ‘ow mishphachah ‘ow shebet*)**, whose reasoning or inclinations** (*‘asher lebab huw’*) **are found directed toward** (*panah ‘im*) **Yahowah** (*Yahowah*)**, our God** (*‘elohym ‘anachnuw*)**.**

They are going after (*la halak*)**, approaching, worshiping, and serving** (*la ‘abad*) **the gods** (*‘eth ‘elohym*) **of the Gentile nations** (*ha gowym ha hem*)**. Negated and without purpose** (*pen*)**, there will be** (*yesh*) **among you** (*ba ‘atem*) **a root** (*soresh*) **bearing** (*parah*) **that which is infuriating and noxious** (*la’anah*)**, poisonous and embittering** (*wa ro’sh*)**.** (*Dabarym* / Words 29:18)

And it shall come to be (*wa hayah*) **when he hears** (*ba shama’ huw’*) **the account and record** (*‘eth dabar*) **of this binding agreement and promise** (*ha ‘alah ha zo’th*)**, he will actually commend himself** (*barak*) **in his judgment** (*ba lebab huw’*)**, saying** (*la ‘amar*)**, ‘Peace be unto me because I am content and satisfied, and will be saved** (*hayah shalowm la ‘any*)**, though** (*ky*) **I walk** (*halak*) **in the adversarial stubbornness** (*ba shariruwth*) **of my heart** (*leb ‘any*)**.’**

As a result (*lama’an*)**, those who are fully immersed** (*ha rawah*) **are destroyed** (*saphah*)**, along with those who are thirsting, wanting more** (*‘eth ha tsame’*)**.** (*Dabarym* / Words 29:19) **Yahowah** (*Yahowah*) **is not willing, and He will not consent to** (*lo’ ‘abah*)**, forgiveness for them** (*salach la huw’*)**.**

But instead (*ky*)**, at some point** (*‘az*)**, Yahowah** (*Yahowah*) **will become aggravated and displeased, smoldering in overt hostility** (*‘ashan ‘aph*)**. And His passion for exclusivity in the relationship and jealous disposition** (*qin’ah huw’*) **will be against those individuals** (*ba ha ‘ysh huw’*) **such that all** (*kol*) **of the mutually binding promises** (*‘alah*) **indelibly written** (*ha kathab*) **in this book** (*ba ha sepher ha zeh*) **will come to haunt him and them** (*rabats ba huw’*)**.**

Yahowah (*Yahowah*) **will blot out** (*machah*) **their names** (*‘eth shem huw’*) **from under heaven** (*min tachath shamaym*)**.** (*Dabarym* / Words 29:20)

And then (*wa*)**, Yahowah** (*Yahowah*) **will disassociate from him, excluding them** (*badal huw'*)**, for his troubling depravity and opposition, for his deplorable conduct, erroneous opinions, and twisted perversions** (*la ra'ah*)**, from** (*min*) **any** (*kol*) **association** (*shebet*) **with *Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*) **in accordance with** (*ka*) **all** (*kol*) **of the mutually binding promises** (*'alah*) **of the Covenant** (*ha beryth*) **which were indelibly written** (*ha kathab*) **in the scroll** (*ba sepher*) **of the *Towrah* | Teaching and Instruction, Guidance and Direction** (*ha Towrah ha zeh*)**.** (*Dabarym* / Words 29:21)

So then (*wa*) **the last generation** (*ha dowr ha 'acharown*) **will make a profession and promise** (*'amar*)**. Your descendants** (*'atah ben*)**, led along the correct path to receive the benefits of the relationship** (*'asher*)**, will rise up and take a stand** (*quwm*) **during a time long distant from yours** (*min 'achar 'atah*)**, because then** (*wa*) **the *Nakry* | the Observant and Responsive Foreigner** (*ha Nakry*) **will come, guiding those who wish to return and be included** (*bow'*) **from a faraway place in a distant time** (*min 'erets rachowq*)**.**

Then (*wa*)**, they will perceive** (*ra'ah*) **that which is plaguing** (*makah*) **this land** (*ha 'erets ha hy'*)**, the evil disease and overall impairment** (*tachalu'ym*) **necessitating intercession to resolve the sickness which grieves** (*'asher chalah ba hy'*) **Yahowah** (*Yahowah*)**.** (*Dabarym* / Words 29:22)

Brimstone, with its purifying blue light (*gaphyth*)**, and** (*wa*) **salt** (*melach*) **will change the composition but not consume** (*sarephah*) **this entire country** (*kol 'erets hy'*)**. Nothing will be sown** (*lo' zara'*) **and** (*wa*) **nothing will sprout up** (*lo' tsamach*)**. And along** (*wa*) **with all of this, vegetation will no longer rise** (*lo' 'alah ba hy' kol 'eseb*)**, similar to** (*ka*) **the destruction** (*mahpekah*) **of *Sadom* | Scorched** (*Sadom*) **and** (*wa*) ***'Amorah* | the**

Manipulative and Tyrannical (*'Amorah*)**, of *'Admah* | Reddish Ground** (*'Admah*) **and** (*wa*) ***Tsabo'ym* | the Swelling of the Adulteress** (*Tsabo'ym*)**, which** (*'asher*) **Yahowah** (*Yahowah*) **destroyed** (*haphak*) **in His resentment, disgust, and frustration** (*ba 'aph huw'*) **because He has been antagonized** (*wa ba chemah huw'*)**.** (*Dabarym* / Words 29:23)

Then (*wa*)**, people of every ethnicity** (*kol ha gowym*) **will question** (*'amar*)**, 'For what reason** (*'al mah* – why, and over what) **has Yahowah** (*Yahowah*) **acted in this manner toward** (*'asah kakah la*) **this country** (*ha 'erets ha zo'th*)**? What** (*mah*) **caused this intense animosity** (*chory*)**, this great antagonism** (*ha 'aph ha gadowl ha zeth*)**?'** (*Dabarym* / Words 29:24)

Moreover (*wa*)**, they will say** (*'amar*)**, 'Regarding the way to the relationship** (*'al 'asher*)**, they either neglected or they rejected** (*'azab*) **the Covenant** (*'eth beryth*) **with Yahowah** (*Yahowah*)**, the God** (*'elohym*) **of their fathers** (*'ab hem*) **which, to lead them to the benefits of the relationship** (*'asher*)**, He established with them** (*karat 'im hem*) **by** (*ba*) **Him bringing them out** (*yatsa' huw' 'eth hem min*) **of the realm of the Crucibles of Political and Religious Oppression, Conspiratorial and Economic Persecution** (*Mitsraym*)**.** (*Dabarym* / Words 29:25)

In addition (*wa*)**, they pursued** (*halak*) **and served** (*wa 'abad*) **other gods** (*'elohym 'acher*)**, in addition to verbally explaining their allegiance to them** (*wa chawah la hem*)**, gods** (*'elohym*) **with whom** (*'asher*) **they were unfamiliar and which are unknowable** (*lo' yada' hem*)**, negating and dividing them, deceiving and dispersing them** (*wa lo' chalaq la hem*)**.** (*Dabarym* / Words 29:26)

So (*wa*) **the frustration and resentment** (*'aph*) **of Yahowah** (*Yahowah*) **against** (*ba*) **this country** (*ha 'erets ha hy'*) **will bring upon it** (*la bow' 'al hy'*) **all of the**

harmful consequences (*‘eth kol ha qalahah*) **that were written** (*ha kathab*) **in this scroll** (*ba ha sepher ha zeh*)**.** (*Dabarym* / Words 29:27)

And (*wa*) **Yahowah** (*Yahowah*) **will uproot them** (*natash hem*) **from upon their land** (*min ‘al ‘adamah hem*) **in frustration** (*ba ‘aph*) **and with deadly antagonism** (*wa ba chemah*)**. Then, as if snapping a twig in anger** (*wa ba qetseph*)**, He will throw them** (*shalak hem*) **into another land** (*‘el ‘erets ‘acher*) **consistent with** (*ka*) **this day** (*ha yowm ha zeh*)**.** (*Dabarym* / Words 29:28)

The concealed things (*sathar*) **concerning** (*la*) **Yahowah** (*Yahowah*)**, our God** (*‘elohym ‘anachnuw*)**, and the things which are revealed, then discovered, becoming openly known** (*wa ha galah*)**, are for us to approach** (*la ‘anachnuw*) **and for our descendants to draw near** (*wa la beny ‘anachnuw*) **forever and ever as an eternal witness** (*‘ad ‘owlam*) **so that we may act upon and engage in** (*la ‘asah*) **all of the words** (*‘eth kol dabarym*) **of this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo’th*)**.’”** (*Dabarym* / Words / Deuteronomy 29:29)

7

Shuwb | Return

Being Restored…

God's message does not change, but it does change us. Even after Yisra'el's relationship is reconciled, the Covenant Family will continue to be guided by the Towrah. Concurrent with Yahowah's return on the Day of Reconciliations in year 6000 Yah, the God of 'Abraham, Yitschaq, and Ya'aqob will place His Towrah inside of His children – helping us navigate eternity.

The Great Liberator has become the greatest of the prophets. As we read these words spoken in his time about our time, we find a special resonance. This is because Yahowah is most readily known, adroitly understood, and fully appreciated when His thoughts are filtered through the minds of exceptionally observant and intelligent individuals like Moseh.

Dabarym is in Moseh's voice. It represents the prophet's insightful commentary on Yahowah, the Covenant, and Towrah. At times he was inspired to share prophetic advice as he is doing here, even though Dabarym's primary purpose is to convey the insights he has deduced from the words God communicated through him.

While Dowd is the only individual in the long march of history who exceeds Moseh's relevance and contribution, we are all affected similarly. Every moment with Yahowah is a learning experience, one we are motivated to contemplate and enumerate. It is why these

translations are accompanied by commentary. I could not fathom withholding the insights derived along the way. Nor could Moseh, as the Great Liberator spoke of a second exodus – of the Chosen People returning home once again. It was a subject on which he was an expert.

I would like this to be an awakening for you, indeed for all who are willing to listen. The book misnamed Deuteronomy, as the concluding chapter of a tome believed to contain a myriad of antiquated laws which no longer apply, is the antithesis of what the religious have been led to believe. Dabarym speaks to us today regarding the issues Yisra'el is grappling with at this time.

So, are you among those willing to recalibrate your perspective on God, His Towrah, and people and then be counted among those He is calling home? Can you do as Hezekiah did and consider the Towrah from Yahowah's perspective and then apply His guidance appropriately?

"A time will come to exist (*wa hayah* – at a moment in time it will actually occur (qal perfect))**, when indeed** (*ky* – because)**, all of these statements** (*kol ha dabar ha 'eleh* – each of these words, accounts, and promises) **will come upon you** (*bow' 'al 'atah* – this will happen to you (qal imperfect))**, the blessings** (*ha barakah*) **and the disparaging ridicule and vilifications** (*wa ha qalalah* – the derision, mocking, and disdain, the accusations and curses)**, which I have placed before you** (*'asher nathan la paneh 'atah*)**.**

Then, you will return (*wa shuwb* – you will change your perspective and be restored (hifil perfect)) **your heart and mind** (*'el lebab 'atah* – your thinking and inclinations) **while still within all of the gentile nations** (*ba kol ha gowym*) **where** (*'asher sham*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, has scattered you** (*nadach 'atah* – has exiled and banished you (hifil perfect))**.** (*Dabarym* / Words 30:1)

Yes, you will return and be restored (*wa shuwb* – in addition, you will come back home again, changed, indeed transformed, and then you will turn (qal perfect)) **continuously and forevermore to** (*'ad* – as a result of the eternal and restoring witness of) **Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, because you will start to listen to His voice** (*wa shama' ba qowl huw'* – as you will hear His call) **as it is consistent with everything which I have taught you at this time** (*ka kol 'asher 'anoky tsawah 'atah ha yowm*)**, you and your children** (*'atah wa beny 'atah*) **with all of your heart and soul** (*ba kol lebab 'atah wa ba nepesh 'atah* – each of you exercising good judgment with regard to your thinking and feelings, and based upon your ability to observe and respond guiding your consciousness)**.** (*Dabarym* / Words 30:2)

Yet again (*wa*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, will restore you along with your fortunes, returning you from residing in another place where you are controlled and oppressed** (*shuwb 'eth shabuwth 'atah* **–** He will return you to that which is yours, recalling you to a much more favorable place and circumstance)**.**

He will be compassionate and merciful, demonstrating His love for you (*wa racham 'atah* – He will show kindness and affection for you) **as He once again returns and restores you** (*wa shuwb* – He brings you back home)**, gathering you again** (*wa qabats 'atah* – obtaining you as in a harvest) **from all of the peoples** (*min kol ha 'am*) **where** (*'asher sham*) **Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, has scattered you** (*puwts 'atah*)**.** (*Dabarym* / Words 30:3)

Even if (*'im*) **your outcasts** (*nadah 'atah* – your exiled and lured away) **are** (*hayah*) **in the outermost parts** (*ba qatseh* – are at the outskirts) **of the universe** (*ha shamaym*)**, from there** (*min sham*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, will obtain and gather you**

(*qabats ‘atah* – will assemble and harvest you)**. And so, from there** (*wa min sham*)**, He will grasp hold and receive you** (*laqach ‘atah* – He will select, collect, and accept you)**.** (*Dabarym* / Words 30:4)

Then (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will come for you, arriving to include you** (*bow’ ‘atah* – He will return to bring you back)**, within the Land** (*‘el ha ‘erets* – to the place and realm) **which, as a benefit of the relationship** (*‘asher*)**, your fathers received as an inheritance** (*yarash ‘aby ‘atah*)**, such that you will now inherit it** (*wa yarash hy’* – you will receive it as an heir)**.**

You will be in a good place, cheerful and prosperous, right and pleasing (*wa yatab ‘atah* – looking good and doing well, glad to be accepted)**. And you will be greater than, more numerous and more capable** (*wa rabah ‘atah* – you will be exponentially superior to, more empowered and abundant) **than your fathers** (*min ‘aby ‘atah*)**.** (*Dabarym* / Words 30:5)

In addition (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will circumcise** (*muwl* – will remove the covering over) **your heart, your inclinations and judgment** (*‘eth lebab ‘atah* – your thinking and feelings)**, and the thoughts and motivations** (*‘eth lebab*) **of your offspring** *(zera’ ‘atah* – of your descendants and of what you sow) **so that you come to love** (*la ‘ahab ‘eth* – you desire, showing affection for, and you come to enjoy a close relationship with) **Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, with all of your heart and soul** (*ba kol lebab ‘atah wa ba kol nepesh ‘atah*) **and in this manner, you will live** (*la ma’an chay ‘atah* – and as a result, your life will be restored)**.** (*Dabarym* / Words 30:6)

Then (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will place** (*nathan* – will bestow) **all of these curses as a form of retribution** (*‘eth kol ha ‘alah ha ‘eleh* – all of the oaths sworn on behalf of Allah) **upon your enemies**

(*'al 'oyeb 'atah* – on those who oppose you and show hostility toward you, who are adverse to you)**, upon those who detest you and who were unwilling to coexist with you** (*wa 'al sane' 'atah* – as well as upon those who hate you, intensely dislike you, showing an aversion toward you)**, especially those who have persecuted you** (*'asher radaph 'atah* – those who have harassed and oppressed you, acting insolently toward you)**.** (*Dabarym* / Words 30:7)

And so, you will return and be restored (*wa 'atah shuwb* – then you will be transformed as you are brought back home (qal imperfect)) **by listening to the voice** (*wa shama' ba qowl*) **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) **and by observing** (*wa shamar* – by choosing to closely examine and carefully consider (qal weqatal perfect)) **each of the instructive conditions regarding what He has offered and expects in return** (*'eth kol mitswah huw'* – all of His authoritative directions and written instructions which comprise the precepts of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what has been constituted) **which, to convey the benefits of the relationship** (*'asher* – which, to show the proper path to walk to get the most enjoyment out of life)**, I** (*'anky*) **have instructed you, providing directions for you** (*tsawah 'atah* – I have appointed and established for you, calling these terms and conditions out to you, along with what is being offered and expected in return) **at this time** (*ha yowm*)**."** (*Dabarym* / Words / Deuteronomy 30:8)

If that does not bring you to tears, and move you to respond, you may want to check your pulse.

Speaking of what is clearly a second Exodus, this one preceding Yahowah's return, the Yisra'elites will have seen the best of God juxtaposed against the worst man has to offer. The people will be disparaged, ridiculed, and vilified – something which is becoming so pervasive it is the one thing the progressive left and conspiratorial right share in common. And so it will be away from this universal hostility that God will be withdrawing His people, bringing them out of Babylon and back home.

This time, however, Yisra'el's reconciliation with Yahowah will be forevermore. This will occur because finally, after thousands of years of turning a deaf ear toward God, the people will listen. And when they do so, they will recognize that Yahowah's message has not changed – therefore, the voice they will hear is the same as Yisra'el heard nearly 3,500 years ago.

In this case, Moseh is simply a reporter revealing future history. God is restoring the fortunes of His people by conducting the final harvest. Jews are coming home, and their visas are being stamped by Yahowah. With their inheritance restored, God's Family will be in a good place. Away from the rabbis, they will be right again, such that they can be empowered and enriched by Yah.

Then demonstrating an appreciation for the symbolism of circumcision, Moseh reveals that Yahowah will remove the previously impenetrable covering over the people's hearts. Free to think and feel again on their own, they will come to know and love Yah – something the rabbis have prohibited.

And while this homecoming on the Day of Reconciliations is worth celebrating, God's work is not done because, to be just, there must be retribution. Those who have been averse to Jews and Israel will find the God they denied treating them as they treated His children. And while Yahowah's condemnation will envelop all who have

persecuted His people, it is those who have screamed "*Allahu Akbar!*" who will most regret having been terrorists.

If you are desirous of being among those returning home, those who are selected and obtained by Yah, then you are now aware that it is by listening to Yahowah's voice that these benefits are awarded. And we know that by observing the instructive conditions illustrating what God is offering and expects in return that our souls are restored.

"So therefore (*ky* – because truly and surely)**, you should actually and consistently listen** (*shama'* – you always and literally hear, being attentive (qal imperfect)) **to the voice** (*ba qowl* – the sound, call, and summons) **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)**, your God** (*'elohym 'atah*)**, by closely examining and carefully considering** (*la shamar* – thoughtfully scrutinizing, diligently observing, and attentively studying (qal infinitive construct – literally, actually, and genuinely, intensely, actively, and demonstrably, continually, consistently and habitually being observant regarding that which follows)) **the instructive conditions regarding what He has chosen, constituted, offered, and expects in return** (*mitswah huw'* – His authoritative directions and written instructions which comprise the precepts and terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what He has commissioned) **along with His clearly communicated thoughts and prescriptions regarding everything that should be done to get the most out of life, including being cut into His relationship and**

receiving a share of the inscribed allotment (*wa chuqah huw'* – and His engraved requirements regarding what He has appointed so as to receive a portion; from *chaqaq* – to cut in, to inscribe, to engrave, and to portray something which has been prescribed) **which was written** (*ha kathab* – that which were inscribed and prescribed, engraved and permanently memorialized, indelibly recorded and documented in the text conveyed) **in the scroll** (*ba ha sepher* – in the inscribed and documented letter and book) **of this Towrah** (*ha Towrah ha zeh* – of this Source of Instruction and Teaching, Guidance and Direction: this signed, written, and enduring means to search for, find, and choose, the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, that are good, pleasing, beneficial, healing, and right, purifying and cleansing, thereby giving us the opportunity to change our thinking, attitude, and direction to one that is more beneficial)**."** (*Dabarym* / Words / Deuteronomy 30:10)

This is as explicit as words allow. We can *shama'* | listen to the voice of Yahowah, our God, by *shamar* | closely examining and carefully considering the *kathab* | written text of His *Towrah* | Teaching and Guidance.

When reciting the Towrah, we should focus upon Yahowah's "*mitswah huw'* – instructive conditions regarding what He has chosen to offer and expects in return." In addition to God's *mitswah* | the written instructions established for the Covenant relationship, we are wise to consider "*chuqah huw'* – His clearly communicated thoughts and prescriptions regarding everything that should be done to get the most out of life." Those who do "will be cut into the relationship and receive a share of the inscribed allotment." This speaks of the inheritance received by the Covenant's children.

Listen by observing the Towrah…

"For this reason (*ky* – therefore, truly and surely) **you should listen to the voice** (*shama' ba qowl* – literally and continually hear the audible message (qal imperfect)) **of Yahowah, your God** (*Yahowah 'elohym 'atah*)**, by intensely observing** (*la shamar* – by very closely examining and carefully and consistently considering (qal infinitive – genuinely and literally, demonstrably and actively focus upon)) **the instructive conditions regarding what He has offered and expects in return** (*mitswah huw'* – His authoritative directions and written instructions which comprise the terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what He has commissioned) **and His clearly communicated and inscribed prescriptions to be cut into the relationship** (*chuqah huw'* – His engraved thoughts and recommendations regarding life and being allocated a share of what He has appointed and enacted) **which are written** (*ha kathab* – which are scribed and documented, inscribed and engraved (qal participle – in which the writing is both literal and vivid, genuine and highly descriptive)) **within the documented scroll** (*ba sepher* – in the written book and inscribed record) **of this, the Towrah** (*ha Towrah ha zeh* – of the Teaching and Guidance, the Directions and Instructions)**, so that you can return** (*ky shuwb* – such that you change and be restored, resulting in being transformed while coming back (scribed in the qal stem, telling us that this relational result is real and should be interpreted literally, and with the imperfect conjugation, affirming that the restoration will produce ongoing results, second-person singular, speaking to you individually)) **to** (*'el*) **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*)**, with all your heart, thinking,**

and inclinations (*ba kol lebab ‘atah* – with your full volition and contemplation)**, and with all your soul** (*wa ba kol nepesh ‘atah* – as well as with every aspect of your individual consciousness, your ability to be perceptive and responsive)**.”** (*Dabarym* / Words / Deuteronomy 30:10)

This is similar to the previous statement except it goes one step further – to the restoration and return of individual Yisra’elites to Yahowah. Therefore, the means God has provided for His people to come back home, for Yahuwdym to return to Yahowah and be reconciled, their relationship restored, is by listening to the voice of the Towrah. This is accomplished by closely examining and carefully considering the *mitswah* and *chuqah* | the expectations applicable to what God is offering which serve as prescriptions for living.

The Towrah, therefore, was written to restore our souls so that we can return to God. It is the means behind our transformation from mortal to immortal, from flesh to spirit, from a product of man to a child of God.

Beyond the recognition that this is the lone, sanctioned approach to Yahowah, there are four additional and essential aspects of our journey we should acknowledge. First, these Directions and this Guidance are found within the written scroll of the Towrah. Therefore, should you have a Babylonian Talmud, this would be a good time to discard it.

Second, because this is prophetic of what will soon occur, and because the only applicable consideration is the Towrah, the notion of a New Testament must be rejected. It would be ludicrous to believe that God began our existence and relationship with His Towrah, only to change course midstream.

Third, our approach to God is through our ears and eyes and, thus, takes place in our minds. We must listen to

the voice of Yahowah and observe His Towrah to capitalize upon what He is offering and expects in return.

And fourth, admission into the Covenant and access to Heaven is afforded to those who are wholly committed to knowing and loving our God. For this reason, there are no shortcuts.

Moseh is repeating aspects of this essential message because it is life and death, because time is now short, and because there is a great deal more to overcome. In fact, the Second Exodus, of which Moseh is speaking, is far more challenging. This time, the foes are more numerous, and far too many Jews have chosen their fate. It is not just Mitsraym that is abusing the people, but now Progressive Liberalism, Communism, Christianity, Islam, Neo-Nazism, and Conspiracy. Moreover, the most debilitating foes are the wolves in the sheepfold – rabbis.

This time, Yahowah is appealing to the hearts, minds, and souls of His people. He is inviting them to return home. He is not dragging them kicking and screaming. This time it is your choice, and the option to remain or return has been offered through these words rather than by way of a strong and resolute hand.

Moseh is repeating himself because there is no other viable option available to God's people. We no longer have the luxury of time. It is now or never. And because the decision to return to Yahowah and to be restored within the Covenant is an individual choice, rather than scribing this prophecy using *'atem* | you all, Moseh has underscored this distinction by using *'atah* | you individually throughout.

If you are convinced that it is time for you to stop trusting the religious and political, indeed, to stop fearing them, then the approach to God is encapsulated within the Towrah's *mitswah*, *choq*, and *mishpat*. These instructions are provided through the five conditions of the *Beryth* | Covenant and in the seven *Miqra'ey* | Invitations to be

Called Out and Meet with God. While you will discover what Yahowah has to say about these essential elements of His plan of reconciliation delineated within the *Family*, *Invitations*, *Harvests*, and *Appointments* volumes of *Yada Yahowah*, it would be advisable to commence your journey to God with *Beginning* followed by *The Story of Man.*

The recurring theme throughout Moseh's prophetic declaration has been *shuwb* | to change, to return, and to be restored. This applies to the descendants of 'Abraham, Yitschaq, and Ya'aqob because they are the only ones who have previously been in fellowship with Yahowah – although it was long ago. Further, the path back home is through listening to and observing the *Towrah* | Teaching and Guidance of our God.

Speaking directly to you…

"Truthfully (*ky* – indeed, because truly and surely)**, these instructive conditions regarding that which has been offered and is expected in return** (*ha mitswah ha zo'th* – these directions and written instructions which comprise the terms of the established relationship; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing the message, constituting and enjoining it by shouting out the guidelines and directives regarding what has been commissioned) **which, to convey the proper path to the benefits of the relationship** (*'asher* – which, to show the correct way to walk to get the most enjoyment out of life)**, I** (*'anky*) **am instructing you, providing directions for you** (*tsawah 'atah* – I have appointed and established for you, calling these terms and conditions out to you, along with what is being offered and expected in return (piel participle – Moseh is engaging you such that you demonstrably benefit from his instruction and are moved to action)) **at this time** (*ha yowm*)**, they are not too difficult for you to understand** (*lo' pala' hy' min 'atah* – they are not overly challenging, surpassing what you can accomplish (nifal

perfect – by rising to the occasion at this moment in time, you will benefit))**, nor are they beyond your reach because they are about the here and now rather than a time and place long ago** (*wa lo' rachowq hy' min 'atah* – furthermore, this is about no longer being alienated in the present as was the case in the distant past [from 4QDeut which includes *hy' min* and *'atah*])**."** (*Dabarym* / Words / Deuteronomy 30:11)

Through this remarkable man – among the two greatest who have ever lived – Yahowah provided His people, both then and now, with the means to restore their relationship and return. Within the Towrah, there are *mitswah* | instructive conditions which explain what God has offered and expects in return. These instructions direct the steps of those who wish to know and love Yahowah.

Having studied the words Moseh wrote on our behalf, I share his assessment: Yahowah's instructions regarding the conditions of the Covenant are not too difficult to understand. They are appropriately challenging, but nothing that surpasses what we can accomplish when our hearts and minds are aligned.

Think of what those who have sought to climb Everest have done in preparation for their ascent – only to return to the place they began. Now consider the fact that we are ascending infinitely past the limits of our three-dimensional physical realm to Yahowah in the seventh dimension where we are no longer constrained by time or gravity. And while many have demonstrated that we can climb to the heights of Earth, Moseh is affirming that we also have the capacity to follow his instructions to rise up to the Heavens and meet our Maker.

There are two distinctly different and yet related ways to interpret Moseh's concluding comment. He is either reinforcing the idea by using *lo' rachowq* that God's *mitswah* are within our reach, or after affirming that none

of this is too difficult for us, he is revealing that these instructions apply to us in the here and now. Alienation from God is something we can now resolve. And either way, we are being reminded that he is addressing the surviving remnant of God's people during the last days.

These books, all of them, were written to you and for this reason. Yahowah is calling His people home. He has, therefore, inspired us to place Moseh's instructions within your grasp such that everything he has proposed is within your reach. It is all right here, right now, right in front of you…

"It is not in the spiritual realm of the heavens (*lo' ba ha shamaym hy'*)**, such that you must enquire** (*la 'amar*)**, 'Who will make this ascent for us** (*my 'alah la 'anachnuw* – who, when, where, and how will someone go up there for us (qal imperfect)) **to Heaven** (*ha shamaym*) **and grasp hold of it after collecting it and then bring it to us** (*wa laqach hy' la 'anachnuw* – to receive and obtain it, accept it and take it away (qal imperfect third-person singular masculine)) **so that we may listen to it** (*wa shama' 'anachnuw 'eth hy'* – so that we can hear what he says about it (hifil imperfect – we cause him to make it possible for us to consistently hear)) **and then engage by acting upon it** (*wa 'asah hy'* – so that we can capitalize by responding to it)**?'"** (*Dabarym* / Words / Deuteronomy 30:12)

So, what is "it" referencing? Is it the *Nes* | Banner Yahowah has promised to raise up for His people during the Last Days? Is it the Towrah, now presented and explained in the most popular language on Earth in the *Yada Yahowah* series – books which are freely available at the click of a button from YadaYah.com – accessible to everyone with a smartphone? Is it the scroll Yahowah has promised to display in support of His two witnesses? Is "it" all of these things?

On Taruw'ah in 2001, Yahowah chose a *Choter* | Sucker whom He depicts as His *Nakry* | Observant and Responsive Foreigner to compose His *Nes* | Banner which He is raising to call His people home. Courtesy of God, you have been handed what you need to know to approach Him. The question which remains is whether you will devote the time required to read it, especially knowing that what you invest now will be returned to an infinite extent. And that by going from learning to teaching, from receiving these directions to guiding others, you have the opportunity to enlarge and enrich the Covenant Family forevermore.

Yahowah's Nakry is a Gowy who resides surrounded by water in the midst of the sea on a Virgin Island. And yet, with the assistance of some devoted and talented Covenant members, along with the technological advances of the digital age, every word we have translated is available to you in electronic, printed, and audible form at YadaYah.com. You can read or listen on your phone, tablet, television, or computer. Or if you are like me and enjoy the tactile feel of a good book, this, the 2nd of 30 volumes in the *Yada Yahowah* series, can be in your hands royalty-free via Amazon.com in a matter of days.

"Neither is it in Hebrew, nor across the sea (*wa lo' min 'eber la ha yam hy'* – and it is not from Hebrew or out of the ocean [the pronoun was corrected to feminine by 4QDeut and thus still addressing the *mitswah*]**), such that you have to ask** (*la 'amar*)**, 'Who** (*my*) **will cross over** (*'abar* – pass from one side to the other) **for us to the Hebrew on the opposite side of the sea** (*la 'anachnuw 'el 'eber ha yam* – approaching us regarding Hebrew from the sea representing Gentiles) **and grasp hold of it after collecting it and then bring it to us** (*wa laqach hy' la 'anachnuw* – to receive and obtain it, accept it and take it away (qal imperfect third-person singular masculine)) **so that we may listen to it** (*wa shama' 'anachnuw 'eth hy'* – so that we can hear what he says about it (hifil imperfect –

we cause him to make it possible for us to consistently hear)) **and then engage by acting upon it** (*wa ‘asah hy’* – so that we can capitalize by responding to it)**?’”** (*Dabarym* / Words / Deuteronomy 30:13)

The use of *‘eber*, which is the Hebrew word for “Hebrew,” may have been deployed to address the realization that the language in which the Towrah was written, is now spoken by so few people that it, by itself, would have posed an obstacle to understanding. Also, *‘eber* in concert with *yam* may convey the idea that these words are no longer beyond our grasp because they have been translated by a Gentile, of which *yam* | sea serves as a metaphor. Either way, a translation of the Hebrew text into the language spoken by more people, including Jews, than any other would make it easier for everyone to understand.

By way of explanation, *‘abar*, which serves as the basis of Passover, *‘eber*, which means “across, in the region beyond, or on the opposite side,” and *‘Ibry* | Hebrews (the plural form) are written identically in the original text as Ayin-Beyth-Rosh. Also, while *‘Ibry* is said to be based upon *‘eber*, it is more likely from the verbal root *‘abar* | to pass over. Therefore, the Hebrews exist as a result of Pesach and the language defines the people.

Now realizing that the text of Moseh’s message has been delivered to you so that you can listen to it and then act upon it, be aware…

“Because at that time (*ky* – actually and truthfully, even verifiably then)**, the exceedingly empowering and tremendously enriching** (*ma’od* – the extensive and magnificent; from *‘uwd* – the bringing together of the firebrands) **Word** (*ha dabar* – message and account, communication and statements) **will be close to you** (*qarowb ‘el ‘atah* – will be in your immediate proximity, very near you)**.**

When in your mouth, heart, and hand (*ba peh 'atah wa ba lebab 'atah ba yad 'atah* – when incorporated into your speech, thinking, and actions [the addition of *ba yad 'atah* comes from 4QDeut]), **you will be able to approach by acting upon it** (*la 'asah hy'* – you can engage and draw near by capitalizing upon it (qal infinitive – literally and actually, actively and energetically, continually and consistently participate based upon it))**."** (*Dabarym* / Words / Deuteronomy 30:14)

This statement, especially when corrected to reflect the 1,200-year-older text written in Qumran, reveals that the Word of God was in the possession of the Yisra'elites. As a result, it should have influenced their testimony, thinking, and actions – permeating every aspect of their lives.

As a prophet, Moseh was held to an exceedingly high standard. His every word had to perfectly convey the truth, particularly when speaking about future events. And like no other, Yahowah's words are extensive, enriching, and empowering.

Throughout the prophets, and particularly in conjunction with the Choter and Nakar, Yahowah speaks of the role His *Nes* plays in calling His people home. As if coming from the sky, Yisra'elites and Gowym will find God's message brought directly to them. This is Yahowah's gift on behalf of His Covenant Family.

"Of your own accord, look closely and be perceptive (*ra'ah* – choose to open your eyes, become aware by being observant, and adopt this perspective (qal imperative))**.**

I am offering (*nathan* – I am freely granting and giving as a gift at this time (qal perfect)) **on your behalf and in your presence** (*la paneh 'atah* – accordingly before you) **this day** (*ha yowm* – at this time) **that which is associated with** (*'eth*) **life** (*ha chayym* – the source of

continuous and sustained lives, healthy and beneficial nourishment, vigorous living and abundant growth) **and that which is good** (*wa 'eth ha towb* – along with that which is generous and beneficial, productive and appropriate, festive and joyous, beautiful and pleasant, valuable and agreeable, favorable and right, pleasing and enjoyable, of noble character and moral)**, but also** (*wa*) **that which accompanies** (*'eth*) **death** (*ha maweth* – with the plague and pandemic disease which leads to the demise of an entire population) **in association with that which is bad** (*wa 'eth ra'* – along with that which is debilitating and counterproductive, inappropriate and disagreeable, displeasing and unpleasant, evil and wicked, hindering and harmful, destructive and afflicting, miserable and errant, immoral and wrong)**."** (*Dabarym* / Words / Deuteronomy 30:15)

All you have to do is open your eyes and read. The Word of God is here for the observant. This most marvelous installment comes to us through Moseh. The Towrah he articulated through Yahowah's inspiration brings life – healthy and sustained, beneficial and nourishing, continuous and forever-growing life. It is good.

However, to be able to choose to be with God, to show a preference for life and that which is beneficial, we must be afforded the option to reject these things – as foolish as such choices appear to those of us who know the difference. Therefore, the Towrah is the result of what was offered and occurred within the Garden of 'Eden. It presents that which is beneficial and leads to the Tree of Lives while admonishing us against that which is counterproductive and results in our demise. Both are presented as a reflection of the Tree of the Knowledge of Good and Bad.

Throughout the Towrah and Prophets, Yahowah does a marvelous job of presenting both sides, conveying the benefits of the relationship along with the consequence of

religion, the result of being wrong compared to what occurs when we are right. Then it is up to us to educate ourselves and choose wisely.

Considering all that Yahowah is offering and how elegantly His words are written, the magnanimous nature of His gift, and its exceptional value, it is perplexing that over the past 3,400 years, for each one who has chosen wisely, a million have chosen poorly. And while we cannot resolve anything which has previously transpired, as we all have but one life to live, learn, and decide for ourselves, we can influence the future, helping those who still have time to choose appropriately.

So, you will have to excuse us if we come across as impatient or blunt, even uncompromising and overtly critical of the consequence of religion, because the voices advocating that which is wrong are as plentiful as they are deadly. Far too few have spoken on behalf of Yahowah, His Towrah and Prophets, Miqra'ey and Beryth. The Tree of the Knowledge of Good and Bad has become lopsided, with evil flourishing and that which is fruitful pruned being beyond recognition. Therefore, to achieve some balance, these books are many and they are long. And in them, the truth is cultivated while deceptions are lopped off at their source. In that our goal is to please God and enlighten men and women, we make no apologies.

What follows serves as a summary of the Torah's purpose. It is lengthy, so you would benefit by reading the bold text first to get a sense of its scope and then go back and examine the etymological shadings.

"So, to show the proper way, that which (*'asher* – as a result of the relationship and these associations) **I am** (*'anoky*) **instructing you** (*tsawah 'atah* – I am directing you, appointing and establishing for you, calling these terms and conditions out to you) **this day** (*ha yowm*) **is for the purpose of you coming to genuinely love** (*la 'ahab*

‘eth – is for you to approach by engaging in a close personal relationship, by wanting to develop a familial connection (scribed in the qal stem, telling us that our love should be genuine and in the infinitive mood, which when prefixed by *la*, conveys purpose and intent of that which is active and intensely devoted to)) **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*)**, by walking in His ways** (*la halak ba derek huw’* – approaching by traveling along His path (scribed in the qal stem, telling us that our walk must be in accord with the truth, and in the infinitive which intensifies every aspect of the journey)) **and, also, by observing** (*wa la shamar* – by diligently scrutinizing and investigating, and then thoughtfully deliberating while focusing upon (scribed again in the qal stem and in the infinitive mood which convey that which is genuine and literal, consistent and continual, actionable and intense)) **these instructive conditions regarding what He has offered and is expecting in return** (*mitswah huw’* – these directions and written instructions which comprise the terms He established for the relationship; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing the message, constituting and enjoining it by shouting out the guidelines and directives regarding what has been commissioned)**, along with His clearly communicated and inscribed prescriptions** (*wa chuqah huw’* – the engraved thoughts which cut you into His relationship agreement, inclusive of the recommendations and requirements of His covenant) **and His means to make sound decisions, especially regarding the way to resolve disputes** (*wa mishpat huw’* – the basis upon which we exercise good judgment and decide what is right regarding Him)**.**

This is so that you can make the choice to live (*wa chayah* – you will be renewed and restored, your life sustained and preserved (qal weqatal perfect – actually,

relationally, volitionally, and continually alive)) **and decide to thrive, increasing in stature and capability, being empowered and enriched** (*wa rabah* – becoming much greater in every possible way while experiencing exponential growth (qal weqatal perfect – actually, relationally, volitionally, and continually alive))**.**

Yahowah (*wa Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, wants to kneel down, diminishing Himself in love, to favor and bless you** (*wa barak 'atah* – will greet you, welcome you, commend you, and invoke loving favors upon you (piel weqatal perfect – you receive the benefit of Yah's desire to continually bless you)) **in the Land** (*ba ha 'erets* – in the place and realm) **which, as a benefit of the relationship** (*'asher* – as a result of walking along the correct path)**, you are returning there by name** (*'atah bow' sham* – you are coming to and will be included in this place (qal participle – returning in a literal and descriptive manner))**, receiving it as an inherited gift** (*la yarash hy'* – approaching as an heir (qal infinitive – continually and demonstrably possessing it))**."** (*Dabarym* / Words / Deuteronomy 30:16)

In context, remember that Moseh had asked us to be especially perceptive because his instructions were a matter of life and death pertaining to that which is good and bad. Therefore, he says, if we follow his directions and walk to God along the proper path, we will come to love Yahowah. By observing the conditions of the Covenant, and by recognizing what Yahowah is offering and expects in return, we will be right with God and live. When we apply the means He has provided to exercise good judgment regarding His prescriptions for living, we are allocated a share of the inheritance God is providing. Our lives will be restored and sustained, and we will thrive. As a result of these instructions, Yahowah will empower and enrich us in every possible way and enable us to experience

the kind of exponential growth which will occur when we are increased from three to seven dimensions.

When we walk along the path Yahowah has provided through Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, Kipurym, and Sukah, Father and Son welcome us into their company. This path takes us to the Promised Land, which is the very place Yahowah is inviting His people to return. But more than this, Moseh is predicting the reconciliation of Yisra'el with Yahowah and then eternal life in His presence.

This is the second time Yahowah has inspired Moseh to use *rabah*, the basis of *rabbi* | to be great. He is suggesting that these reconciled Yisra'elites will be vastly superior to those who have degraded them with their stifling religion.

There are few things as insightful as seeing Yahowah as the subject of the verb *barak* and Yisra'el as the object. This means that God is going to diminish an aspect of His nature so that, as a loving Father, He can get down on His knees to lift up His Covenant children, commending them while helping them grow.

This is the proper perspective from which to view God. Rather than us on our knees foolishly attempting to lift Him up in prayer and praise while countervailing His intent, He wants to get down to our level so that He can raise us up to His. Our Father wants to have a relationship with us. He wants us to stand with Him, to walk with Him, to explore the universe with Him, and to listen and talk to Him. And so, He needs to enhance our capabilities, transforming us into His spiritual children – which is to enrich and empower us.

Yahowah facilitated our growth by enabling His Son to fulfill Passover, UnYeasted Bread, Firstborn Children, and the Promise of the Shabat in 33 CE, thereby providing the benefits of the *Beryth* | Covenant in year 4000 Yah.

These events represent God on His knees lifting up those who were willing to listen and respond.

I realize that the idea of God bowing down before Yisra'el so that His people might stand with Him is at odds with every religion. But it is nonetheless true. God, Himself, makes this point early and often.

Frankly, God is in a position to lift all of us all the way up to Heaven while all of us combined haven't the capacity to move Him at all – nor would there be any benefit of doing so. Furthermore, a god who would create an inferior being to worship him would not be worth knowing.

As a responsible Father, since Yahowah has explained the Way to Life and to that which is Good, especially our enrichment and empowerment as heirs to the Covenant, we should expect Him to warn us about the alternatives which would lead us astray…

"However, if (*wa 'im*) **your heart and thinking are turned away** (*panah lebab 'atah* – your judgment and ambitions turn elsewhere (qal imperfect))**, and you do not listen** (*wa lo' shama'* – you do not hear this message (qal imperfect))**, and you are lured away** (*wa nadah* – you are seduced and stray, you are enticed and are scattered, becoming outcasts who are banished (nifal weqatal perfect))**, and you speak, writing explanations and making announcements, regarding bowing down in worship** (*wa chawah* – such that you talk about prostrating yourselves (hitpael perfect – making such declarations on your own initiative at any time)) **to other gods** (*la 'elohym 'acher* – approaching other, different, and additional deities)**, and you actively engage with and serve them** (*wa 'abad hem* – you minister on their behalf (qal weqatal perfect))**,** (*Dabarym* / Words 30:17) **I am reporting the following message, warning you of this verdict** (*nagad la 'atah* – I hereby am purposefully and deliberately informing you, telling you while making this known to you

(hifil perfect)) **this day** (*ha yowm*) **that indeed** (*ky* – truly and surely) **you will assuredly perish** (*'abad 'abad* – you will absolutely squander your lives, ceasing to exist (qal infinitive qal imperfect – literally and emphatically, genuinely and continually, also when Hebrew words are repeated, this has an exponential effect on their meaning)). **Your days will not be prolonged** (*lo' 'arak yowmym* – your time will be short) **upon the surface of the earth** (*'al ha 'adamah* – on the ground) **which you are passing over** (*'asher 'atah 'abar*) **the Jordan** (*'eth ha Yarden* – that which descends) **to return there and enter** (*la bow' sham*) **as an heir** (*la yarash*)**."** (*Dabarym* / Words / Deuteronomy 30:18)

We can listen to Yahowah or turn a deaf ear to Him in deference to men – which is what religious Jews, Christians, and Muslims have done. And while doing so is a prescription for squandering one's life, there is something far worse, and that is to speak on behalf of false gods and serve them.

One of the most intriguing words in this pronouncement is *chawah*. It is the basis of Chawah, the name 'Adam gave his wife. It means "to make a pronouncement, to offer an explanation, to convey a message, to tell someone something, to provide a declaration, and to justify one's position." A number of lexicons, however, offer a secondary connotation which is "to bow down in worship." I have included both implications in the previous translation, emphasizing the former over the latter.

In this context, elaborating on behalf of and justifying a false god is far worse than bowing down and worshiping one. However, when *chawah* is associated with Yahowah, only the primary connotations apply because, while God wants us to make our intentions regarding Him known, He has no interest in us worshiping Him.

Also fascinating was the use of the hitpael stem and the perfect conjugation – making such declarations on your own initiative at any time. This stem is rarely used and speaks of actions which are entirely self-motivated and, therefore, not influenced or compelled by an outside force. Therefore, God could be suggesting that, while both are wrong, it's one thing to acknowledge the likes of Jesus or Allah when forced to do so, and another entirely, when there is no compulsion. This is actually a big deal for Jews because both Christians and Muslims have offered them the choice of their head or their god.

There is yet another valuable lesson in this statement. As we shall discover many times over, the consequence of failing to observe Yahowah's Towrah is not "eternal torture in Hell" but, instead, ceasing to exist. And while this is a waste of a soul's potential, it is not a punishment. Upon their mortal demise, the souls which have associated themselves with false gods, and who have worshiped them, and thus who have wandered away from Yahowah, will simply cease to exist.

The Word of God, His Towrah – Teachings, exists so that we might make an informed and wise decision regarding Yahowah, His Covenant and His promises.

"I am repeatedly testifying (*'uwd* – I am continuing to bear witness to the future, to the return and restoration, to assist and sustain, delineating the consequences and contingencies (hifil perfect)) **amongst you all** (*ba 'atem* – with you and among you) **this day** (*ha yowm*) **with regard to** (*'eth*) **the spiritual realm** (*ha shamaym* – the Heavens) **and with regard to** (*wa 'eth*) **the material world** (*ha 'erets* – the Earth) **about life** (*ha chayym* – living and being nourished, remaining alive and flourishing) **and death** (*wa ha maweth* – the plague and pandemic disease which causes a population to die)**.**

I have placed (*nathan* – provided and given, offered and set) **before you** (*la paneh ‘atah* – concerning your presence) **the source of blessings** (*ha barakah* – the treaty of peace and the gift of enrichment and prosperity to restore the relationship; feminine of *barak* – to bless) **and also the curse of being abated as worthless** (*wa ha qalalah* – of being diminished as a result of being held in low esteem, of becoming nonexistent as a result of being irrelevant, of not being valued and considered unworthy, of being destroyed through denigration and vilification; feminine of *qalal* – to be of little or no value)**.**

So now (*wa* – therefore)**, you should choose** (*bachar* – after a thoughtful examination and assessment, you should select, exercising your brain and freewill to show your preference for (the qal relational stem conveys reality and the weqatal perfect is the volitional form of a completed act with ongoing consequences)) **that which is associated with life** (*ba ha chayym*)**, so that** (*la ma’am*) **you** (*‘atah*) **and your offspring** (*zera’* – your seed and descendants as well as what you sow) **may live** (*chayah* – may actually remain alive, be constantly nourished, and continually grow (qal imperfect))**…”** (*Dabarym* / Words / Deuteronomy 30:19)

‘Uwd, rendered as “I am repeatedly testifying,” speaks of “being a witness who addresses future consequences, particularly regarding returning and being restored, doing so with certainty and clarity to help the audience by offering the full range of possibilities.” *‘Uwd* also means “to sustain and assist.” The same three letters, rendered as *‘owd*, convey the idea of “continuing to do something repeatedly, again and again beyond what would be expected.” Further, *‘uwd* is related to *‘ed*, which is “enduring testimony and a restoring witness.”

The verb’s action is influenced by the hifil stem, which reveals that Moseh is seeking to motivate the object, which is you, so that you engage as a witness, just as he has done.

In the perfect conjugation, his testimony should be seen as whole and complete.

There are rare occasions in which *ba*, which means "in, with, or among," can be rendered as "against." But this is not one of them. Moseh's prophetic portrayal was spoken on behalf of the people, not against them. Further, *'uwd* conveys supportive testimony which prepares the listener for future eventualities.

One of the reasons that I am sharing this with you is because English Bible publishers would have you believe that Moseh – in conjunction with the Heavens and Earth – is condemning Yisra'el as opposed to encouraging the people to make an informed decision.

The *King James Version* protests: "I call heaven and earth to record this day against you…." The *New American Standard Bible* reads: "I call heaven and earth to witness against you today…." The *New International Version* proposed: "This day I call the heavens and the earth as witnesses against you…" The *Jewish Publication Society Tanakh* offered: "I call heaven and earth to witness against you this day." And all the while, I had thought that the God of Heaven had asked Moseh to witness on behalf of the people.

Let's be clear since they were not. The Hebrew word to convey "call" is *qara'*, not *'uwd*. And since *'uwd* is a helpful witness, *ba* cannot be rendered as "against."

By having presented Moseh's speeches on behalf of the people in *Dabarym* | Words 4, 6, 29, and now 30, we have come to appreciate that he was the living embodiment of *'uwd*. His testimony has been repetitive. He has borne witness to the future, particularly regarding the return and restoration of the people. He had clearly delineated the consequences of choosing to listen to Yahowah versus ignoring Him. He has continued to present every pertinent possibility.

Further, while it is often appropriate to leave *'eth* untranslated, this is not one of those times. Here it must be rendered as "*'eth* – with regard to" because, while Yahowah, His *naby'* | prophets, and His *mal'ak* | messengers speak on behalf of *ha shamaym* | the spiritual realms, Heaven, as a place, does not have a voice. And the *'erets* | land or Earth is an inanimate object.

There is no *maweth* | death in *shamaym*, just as *chay* | life is individually unsustainable on *'erets*. The choices we make during our mortal *chayym* | lifetimes on *'erets* | Earth regarding this *'uwd* | sustaining testimony determine whether there will be *chay* | life after *maweth* | death and an extension of time in *shamaym* | Heaven following our experience on the *'erets* | Earth.

Therefore, I think this fully amplified translation is more accurate and useful than what the religious theologians and scholars have previously provided:

"I am repeatedly testifying among you, continuing to bear witness to you regarding your future return and restoration to assist and sustain you, once again providing you with all of the consequences and contingencies (*'uwd ba 'atem*) **at this time** (*ha yowm*) **with regard to** (*'eth*) **the spiritual realms of the Heaven** (*ha shamaym*) **and with regard to** (*wa 'eth*) **the material realm of the Earth** (*ha 'erets*)**, about life, about living and being nourished, remaining alive and flourishing** (*ha chayym*)**, and about death, the plague and pandemic disease which causes a population to die** (*wa ha maweth*)**."**

Having provided you with the evidence and insights into the options available to us, you are free to question this rendering, either verifying it and learning from it, or rejecting it in favor of a disgruntled prophet marshalling Heaven and Earth against the Chosen People.

Your decision will likely influence how you respond to what follows…

"I have provided as a gift and placed (*nathan*) **before you** (*la paneh 'atah*) **the source of blessings which restore the relationship** (*ha barakah*) **and also the curse of becoming irrelevant and considered worthless, diminished and no longer existing** (*wa ha qalalah*)**. So now, therefore** (*wa*)**, you should choose after a thoughtful examination and careful assessment, showing that you prefer** (*bachar*) **that which is associated with life** (*ba ha chayym*)**, so that** (*la ma'am*) **you** (*'atah*) **and your offspring** (*zera'*) **may continually live and grow** (*chayah*)**…"**

Properly informed, this is the most important decision you or I can make. And this is how we can demonstrate to God that we have made this choice…

"…by coming to love (*la 'ahab 'eth* – approach and draw near by demonstrating genuine affection in a close personal relationship with, showing a strong desire to be associated with that which pertains to (qal infinitive – genuinely and relationally, intensely and demonstrably, consistently and continually love)) **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*)**, by listening to** (*la shama'* – by hearing (qal infinitive)) **what He has to say** (*ba qowl huw'* – His voice)**, and by remaining very close to Him** (*wa la dabaq ba huw'* – by consistently clinging to Him and choosing to be closely associated with Him (qal infinitive))**.**

For indeed (*ky*)**, He** (*huw'*) **is the source of your life** (*chay 'atah* – is your basis for your existence and living)**, and of prolonging** (*wa 'orek* – and of extending and lengthening) **your days** (*yowm 'atah*)**, enabling you to abide** (*la yashab* – to settle down and live, inhabiting and

dwelling (qal infinitive)) **upon the land** (*'al ha 'adamah* – on the soil and upon the material realm) **which, as a benefit of the relationship** (*'asher* – which, to show the correct path to get the greatest enjoyment out of life)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **promised** (*shaba'* – swore as an oath in recognition of the relevance of seven) **to your fathers** (*la 'aby 'atah*)**, to 'Abraham** (*la 'Abraham* – on behalf of the Merciful and Enriching Father)**, to Yitschaq** (*la Yitschaq* – on behalf of Laughter, Isaac)**, and to Ya'aqob** (*wa la Ya'aqob* – Reward or Consequence, on behalf of My Stance, I grab the heel, Jacob)**, offering a gift to them** (*la nathan la hem* – providing and bestowing this on their behalf)**."** (*Dabarym* / Words / Deuteronomy 30:20)

So now, we, after careful consideration, can demonstrate our decision to live with God by forming a close, personal, and loving relationship with Yahowah. This is accomplished by listening to Him. And the only way to do so is to recite the words He inspired His prophets to write about Him.

Yahowah conceived life and He alone can prolong it. And the means He deploys to do so are the *Miqra'ey* on behalf of His *Beryth* through His *Ben.*

'Abraham, Yitschaq, and Ya'aqob are not some random fellows. They are synonymous with the creation and development, the announcement and delineation of the Covenant. The promises Yahowah made were on its behalf.

Through the greatest of the prophets, Yahowah disclosed so much vital information on the value of observing His Towrah, let's reconsider His advice…

"A time will come to exist (*wa hayah*)**, when indeed** (*ky*)**, all of these statements** (*kol ha dabar ha 'eleh*) **will come upon you** (*bow' 'al 'atah*)**, the blessings associated with the relationship** (*ha barakah*) **and the disparaging**

ridicule and vilifications which diminish your standing and status (*wa ha qalalah*)**, both of which I have placed before you** (*'asher nathan la paneh 'atah*)**.**

Then, while within all of the gentile nations (*wa ba kol ha gowym*) **where** (*'asher sham*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, has scattered you** (*nadach 'atah*)**, you will return** (*wa shuwb*) **your heart and mind** (*'el lebab 'atah*)**.** (*Dabarym* / Words 30:1)

Yes, you will return and be restored (*wa shuwb*) **continuously and forevermore as a result of the enduring witness to** (*'ad*) **Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, because you will listen to His voice** (*wa shama' ba qowl huw'*) **as it is consistent with everything which I have taught you at this time** (*ka kol 'asher 'anoky tsawah 'atah ha yowm*)**, you and your children** (*'atah wa beny 'atah*) **with all of your heart and soul** (*ba kol lebab 'atah wa ba nepesh 'atah*)**.** (*Dabarym* / Words 30:2)

Yet again (*wa*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, will restore you along with your fortunes, returning you from residing in another place where you are being controlled and oppressed** (*shuwb 'eth shabuwth 'atah*)**.**

He will be compassionate and merciful, demonstrating His love for you (*wa racham 'atah*) **as He once again returns and restores you** (*wa shuwb*)**, gathering you again** (*wa qabats 'atah*) **from all of the peoples** (*min kol ha 'am*) **where** (*'asher sham*) **Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, has scattered you** (*puwts 'atah*)**.** (*Dabarym* / Words 30:3)

Even if (*'im*) **your outcasts** (*nadah 'atah*) **are** (*hayah*) **in the outermost parts** (*ba qatseh*) **of the universe** (*ha shamaym*)**, from there** (*min sham*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, will obtain and gather you** (*qabats 'atah*)**. And so, from there** (*wa min sham*)**, He will**

grasp hold and receive you (*laqach ‘atah*)**.** (*Dabarym* / Words 30:4)

Then (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will come for you, arriving to include you** (*bow’ ‘atah*)**, within the Land** (*‘el ha ‘erets*) **which, as a benefit of the relationship** (*‘asher*)**, your fathers received as an inheritance** (*yarash ‘aby ‘atah*)**, such that you will now inherit it** (*wa yarash hy’*)**.**

You will be in a good place, cheerful and prosperous, right and pleasing (*wa yatab ‘atah*)**. And you will be greater than, more numerous and more capable than, even exponentially empowered beyond your fathers** (*wa rabah ‘atah min ‘aby ‘atah*)**.** (*Dabarym* / Words 30:5)

In addition (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will circumcise, removing the covering** (*muwl*) **of your heart, your inclinations and judgment** (*‘eth lebab ‘atah*)**, as well as the thoughts and motivations** (*‘eth lebab*) **of your offspring** *(zera’ ‘atah*) **so that you come to love** (*la ‘ahab ‘eth*) **Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, with all of your heart and soul** (*ba kol lebab ‘atah wa ba kol nepesh ‘atah*)**. And in this manner, you will live** (*la ma’an chay ‘atah*)**.** (*Dabarym* / Words 30:6)

Then (*wa*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, will place** (*nathan*) **all of these curses, serving as retribution** (*‘eth kol ha ‘alah ha ‘eleh*)**, upon your enemies** (*‘al ‘oyeb ‘atah*)**, upon those who detest you and who were unwilling to coexist with you** (*wa ‘al sane’ ‘atah*)**, especially those who have persecuted you** (*‘asher radaph ‘atah*)**.** (*Dabarym* / Words 30:7)

And so, you will return and be restored (*wa ‘atah shuwb*) **by listening to the voice** (*wa shama’ ba qowl*) **of Yahowah** (*Yahowah*) **and by observing** (*wa shamar*) **each of the instructive conditions regarding what He has**

offered and expects in return (*'eth kol mitswah*) **which, to convey the benefits of the relationship** (*'asher*)**, I** (*'anky*) **have instructed you, providing directions for you** (*tsawah 'atah*) **at this time** (*ha yowm*)**.** (*Dabarym* / Words 30:8)

So therefore (*ky*)**, you should actually and consistently listen** (*shama'*) **to the voice** (*ba qowl*) **of Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, by closely examining and carefully considering** (*la shamar*) **the instructive conditions regarding what He has chosen, constituted, offered, and expects in return** (*mitswah huw'*) **along with His clearly communicated thoughts and prescriptions regarding everything that should be done to get the most out of life, including being cut into His relationship and receiving a share of the inscribed allotment** (*wa chuqah huw'*) **which were written** (*ha kathab*) **in the scroll** (*ba ha sepher*) **of this Towrah** (*ha Towrah ha zeh*)**.**

For this reason (*ky*) **you should listen to the voice** (*shama' ba qowl*) **of Yahowah, your God** (*Yahowah 'elohym 'atah*)**, by intensely observing** (*la shamar*) **the instructive conditions regarding what He has offered and expects in return** (*mitswah huw'*) **and His clearly communicated and inscribed prescriptions to be cut into the relationship** (*chuqah huw'*) **which are written** (*ha kathab*) **within the documented scroll** (*ba sepher*) **of this, the Towrah** (*ha Towrah ha zeh*) **so that you can return** (*ky shuwb*) **to** (*'el*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, with all your heart, thinking, and inclinations** (*ba kol lebab 'atah*)**, and with all your soul** (*wa ba kol nepesh 'atah*)**.** (*Dabarym* / Words 30:10)

Truthfully (*ky*)**, these instructive conditions regarding what has been offered and is expected in return** (*ha mitswah ha zo'th*)**, which** (*'asher*) **I am providing as directions for you** (*'anoky tsawah 'atah*) **at this time** (*ha yowm*)**, they are not too difficult for you to**

understand (*lo' pala' hy' min 'atah*)**, nor are they beyond your reach because they are about the here and now rather than a time and place long ago** (*wa lo' rachowq hy'*)**.** (*Dabarym* / Words 30:11)

It is not in the spiritual realm of the heavens (*lo' ba ha shamaym hy'*)**, such that you must enquire** (*la 'amar*)**, 'Who will make this ascent for us** (*my 'alah la 'anachnuw*) **to Heaven** (*ha shamaym*) **and grasp hold of it after collecting it and then bring it to us** (*wa laqach hy' la 'anachnuw*) **so that we may listen to it** (*wa shama' 'anachnuw 'eth hy'*) **and then engage by acting upon it** (*wa 'asah hy'*)**?'** (*Dabarym* / Words 30:12)

Neither is it in Hebrew nor across the sea (*wa lo' min 'eber la ha yam hy'*) **such that you have to ask** (*la 'amar*)**, 'Who** (*my*) **will cross over** (*'abar*) **for us to the Hebrew on the opposite side among the Gentiles** (*la 'anachnuw 'el 'eber ha yam*) **and grasp hold of it after collecting it and then bring it to us** (*wa laqach hy' la 'anachnuw*) **so that we may listen to it** (*wa shama' 'anachnuw 'eth hy'*) **and then capitalize by responding to it** (*wa 'asah hy'*)**?'** (*Dabarym* / Words 30:13)

Because at that time (*ky*)**, the exceedingly empowering and tremendously enriching** (*ma'od*) **Word** (*ha dabar*) **will be close to you, in your immediate proximity** (*qarowb 'el 'atah*)**.**

When in your mouth, heart, hand, and integrated into your speech, thinking, and actions (*ba peh 'atah wa ba lebab 'atah*)**, you will be able to approach by acting upon it** (*la 'asah hy'*)**.** (*Dabarym* / Words 30:14)

Of your own accord, look closely and be perceptive, opening your eyes to be observant (*ra'ah*)**. I am offering** (*nathan*) **on your behalf and in your presence** (*la paneh 'atah*) **this day** (*ha yowm*) **that which is associated with** (*'eth*) **life** (*ha chayym*) **and that which is good, generous and beneficial, productive and appropriate, valuable**

and agreeable, favorable and right (*wa ‘eth ha towb*)**, but also** (*wa*) **that which accompanies** (*‘eth*) **death pursuant to the pandemic plague which destroys entire populations** (*ha maweth*) **in association with that which is bad, debilitating and counterproductive, inappropriate and displeasing, harmful and destructive, errant and immoral** (*wa ‘eth ra’*)**.** (*Dabarym* / Words 30:15)

So to show the proper way, that which (*‘asher*) **I am** (*‘anoky*) **instructing you** (*tsawah ‘atah*) **this day** (*ha yowm*) **is for the purpose of you coming to genuinely love** (*la ‘ahab ‘eth*) **Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, by walking in His ways** (*la halak ba derek huw’*)**, and also by observing** (*wa la shamar*) **these instructive conditions regarding what He has offered and is expecting in return** (*mitswah huw’*)**, along with His clearly communicated and inscribed prescriptions** (*wa chuqah huw’*) **and His means to make sound decisions, especially regarding the way to resolve disputes** (*wa mishpat huw’*)**. This is so that you can make the choice to live** (*wa chayah*) **and decide to thrive, increasing in stature and capability while being empowered and enriched** (*wa rabah*)**.**

Yahowah (*wa Yahowah*)**, your God** (*‘elohym ‘atah*)**, wants to kneel down, diminishing an aspect of Himself in love to favor and bless you** (*wa barak ‘atah*) **in the Land** (*ba ha ‘erets*) **which, as a benefit of the relationship** (*‘asher*)**, you are returning there by name** (*‘atah bow’ sham*)**, receiving it as an inherited gift** (*la yarash hy’*)**.** (*Dabarym* / Words 30:16)

However, if (*wa ‘im*) **your heart and thinking are turned away** (*panah lebab ‘atah*)**, and you do not listen** (*wa lo’ shama’*)**, and you are lured away** (*wa nadah*)**, and of your own volition speak, writing explanations and making announcements, regarding bowing down in worship** (*wa chawah*) **to other gods** (*la ‘elohym ‘acher*)**,**

and you actively engage with and serve them (*wa ‘abad hem*)**,** (*Dabarym* / Words 30:17) **I am reporting the following message, warning you of this verdict** (*nagad la ‘atah*) **this day** (*ha yowm*) **that indeed** (*ky*) **you will assuredly perish, having squandered your lives such that you cease to exist** (*‘abad ‘abad*)**. Your days will not be prolonged** (*lo’ ‘arak yowmym*) **upon the surface of the earth** (*‘al ha ‘adamah*) **which you are passing over** (*‘asher ‘atah ‘abar*) **the Jordan** (*‘eth ha Yarden*) **to return there and enter** (*la bow’ sham*) **as an heir** (*la yarash*)**.** (*Dabarym* / Words 30:18)

I am repeatedly testifying among you, continuing to bear witness to you regarding your future return and restoration, all to assist and sustain you, once again providing you with all of the consequences and contingencies (*‘uwd ba ‘atem*) **at this time** (*ha yowm*) **with regard to** (*‘eth*) **the spiritual realms of the Heaven** (*ha shamaym*) **and with regard to** (*wa ‘eth*) **the material realm of the Earth** (*ha ‘erets*)**, about life, about living and being nourished, remaining alive and flourishing** (*ha chayym*)**, and about death, the plague and pandemic disease which infects an entire population** (*wa ha maweth*)**.**

I have provided as a gift and placed (*nathan*) **before you** (*la paneh ‘atah*) **the source of blessings which restore the relationship** (*ha barakah*) **and also the curse of becoming irrelevant and considered worthless, diminished and no longer existing** (*wa ha qalalah*)**. So now, therefore** (*wa*)**, you should choose after a thoughtful examination and careful assessment, showing that you prefer** (*bachar*) **that which is associated with life** (*ba ha chayym*)**, so that** (*la ma’am*) **you** (*‘atah*) **and your offspring** (*zera’*) **may continually live and grow** (*chayah*) (*Dabarym* / Words 30:19) **by coming to love** (*la ‘ahab ‘eth*) **Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, by listening to** (*la shama’*)

what He has to say (*ba qowl huw'*)**, and by remaining very close to Him** (*wa la dabaq ba huw'*)**.**

For indeed (*ky*)**, He** (*huw'*) **is the source of your life, the very basis of your existence** (*chay 'atah*)**, and of prolonging** (*wa 'orek*) **your days** (*yowm 'atah*)**, enabling you to abide** (*la yashab*) **upon the land** (*'al ha 'adamah*) **which, as a benefit of the relationship** (*'asher*)**, Yahowah** (𐤉𐤄𐤅𐤄) **promised** (*shaba'*) **to your fathers** (*la 'aby 'atah*)**, to 'Abraham** (*la 'Abraham*)**, to Yitschaq** (*la Yitschaq*)**, and to Ya'aqob** (*wa la Ya'aqob*)**, offering this gift to them** (*la nathan la hem*)**."** (*Dabarym* / Words / Deuteronomy 30:20)

The words Yahowah inspired Moseh to share with us today are so enriching and empowering, so enlightening and liberating, so pertinent and compelling, why would anyone in their right mind choose the contradictions of the Talmud and New Testament over these pearls?

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Recognizing that there were no chapter or verse divisions in the revealed text, the very next line reads…

"And (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **finished** (*kalah* – completed [from 1QDeut while the MT says walked]) **speaking** (*wa dabar*) **these words** (*'eth ha dabar ha 'eleh*) **to all** (*'el kol*) **Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle Against God and Those who Engage and Endure With God)**.** (*Dabarym* / Words 31:1)

And (*wa*) **the son of one hundred and twenty** (*ben me'ah wa 'esrym*) **years** (*shanah*) **said** (*'amar*) **to them** (*'el hem*)**, 'At this time** (*ha yowm*)**, I am** (*'anoky*) **no longer able** (*lo' yakol 'owd* – I can no longer) **to carry on, to bring out** (*la yatsa'* – to lead out or to withdraw,

conducting an exodus (qal infinitive)) **or to enter** (*la bow'* – to arrive and be included, pursuing the return)**.**

So Yahowah (*wa Yahowah*) **said to me** (*'amar 'el 'any*)**, "You are not going to be passing over** (*lo' 'abar* – you will not be crossing (qal imperfect)) **that which is associated with the *Yarden* | Being Diminished** (*'eth ha Yarden ha zeh* – being let down by bowing down in subjugation, the Jordan River; from *yarad* – to be brought down and diminished, descending to a lower status by being taken down, oppressed, subdued, and cast down)**.""** (*Dabarym* / Words / Deuteronomy 31:2)

It should be noted that while the Masoretic Text reads "Moseh '*halak* – walked' speaking these words," the 1,100-year-older 1QDeut scroll found in Qumran, says "Moseh '*kalah* – finished' speaking these words," so that is why this passage was translated as such.

To the political and religious publishers of the KJV, however, the Hebrew text didn't much matter: "And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan."

To appreciate what has been muddled, let's start at the beginning. The meaning underlying Moseh's name is always relevant, but especially so in this context. He was called to Draw Yisra'el Out from *Mitsraym* | the Crucibles of Religious and Political Oppression. His name is synonymous with the *Yatsa'* | Exodus he was leading as the Great Liberator.

Recognizing this, Moseh's job was now *kalah* | complete. He had successfully *yatsa'* | withdrawn the people from human bondage and he had delivered the Towrah so that they would never have to go back. And that is why *kalah* was scribed rather than its inverse, *halak*.

This was a job well done, mission accomplished. Never in the annals of human events had one man done so much for so many. His is the greatest life ever lived.

The realization that Moseh had "finished speaking these words to Yisra'el" is to say that the Towrah was complete. From this point, Moseh would offer some instructions to Yahowsha' and to the Lowy. And he is recorded singing a final song to his people followed by a benediction. While doing so, during their final, private meeting, Yahowah told Moseh why he would not be accompanying Yisra'el on their Descent upon crossing the Yarden. The Yisra'elites that Moseh had led away from religious oppression, Yahowah said, "will rise up and prostitute themselves with foreign gods and forsake Me, breaking My Covenant which I conceived with them." Therefore, "many evils and troubles will come upon them" and "I will hide My presence from them because of all of the horrible things they have done by turning to other gods." (*Dabarym* / Words 31:16-18)

Crossing the *Yarden* | Being Diminished was prophetic of their decline. Yisra'elites would *'eth ha Yarden ha zeh* | let themselves and their God down by bowing down to other gods. As a result of being taken down the wrong path, they would be brought down and diminished, descending to a lower status. Moseh knew better and deserved better.

The affirmation of Moseh's age is squandered on those without eyes to see. He had lived three distinctly different lives – each 40 years in duration – representing the completion of a time of testing and evaluation. The first was in the crucible of political and religious oppression where he made the right decision, stood up against the oppressors on behalf of his people, and then walked away. The second was as a shepherd, leading, feeding, and protecting sheep in the wilderness. And he had just concluded the most extraordinary journey ever conducted, freeing his people from political and religious tyranny so

that they could enter the Promised Land equipped with the most valuable book ever written.

In this way, humankind would endure three distinct forty-Yowbel intervals of time. The first began as we left the Garden. It concluded with the Covenant, which was conceived so that we could return.

The second span of 40-Yowbel or 2,000 years (40 x 50) commenced where it ended, on Mount *Mowryah* | Revere Yah, which was also highlighted in its midst as the site of Dowd's and Yahowah's Home. This period, beginning in 1968 BCE and concluding in 33 CE, is clearly the most important. At the beginning, the Beryth was cut with 'Abraham, with each condition and benefit delineated for our benefit. Thereafter, it was affirmed with Yitschaq and Ya'aqob. It was during these two millennia that the Children of Yisra'el were enslaved and liberated. This is when the Towrah was revealed. It is when Dowd was chosen and anointed, becoming the Son of God, the Messiah and King, Yahowah's songwriter and shepherd. This is the time of the prophets – all of them – from Moseh to Mal'aky. And at its conclusion in year 4000 Yah, 33 CE, Dowd fulfilled the first four Miqra'ey – thereby enabling the benefits of the Covenant.

Other than a lot of people acting badly, from Jews to Romans, from Roman Catholics to Muslims, from Nazis to Progressives, nothing of value has transpired since the Mow'ed were fulfilled. According to the prophet, no one, not a single solitary soul, came to know Yahowah or speak for Him. But that has begun to change. With only one generation left before Yahowah's return on the Day of Reconciliations in year 6000 Yah, on October 2nd, 2033, Israel became a nation again and Jews began their long journey home. Then on Taruw'ah in 2001, with just 32 years remaining, Yahowah asked someone across the sea to compose the *Nes* | Banner inscribed with the words of

His prophets to call His people back to Him – reconciling the relationship.

And that is why we were told that Moseh was a son of 120 years. His mission was complete, but much of the story was yet to unfold.

Ha yowm | at this time, Moseh *lo' yakol 'owd* | was no longer able to *la yatsa'* | serve as liberator, freeing his people. He had *yatsa'* | withdrawn them to the point furthest from what they had endured: the Promised Land. He had brought them home. So, there was no reason to carry on; the first *yatsa'* | exodus was over. He had herded the sheep to the fold.

A new chapter was about to unfold, and Moseh would not be part of this story as it would be dark and dreary. He would not *la bow'* | enter into the downfall of his people.

Forty years had passed since Yahowah had ushered in the Miqra' of Pesach using *'abar* – letting the people know that the mal'ak terminating the lives of the firstborn would pass over them. Therefore, Moseh no doubt appreciated the symbolism of not *'abar* | passing over the *yarden* | that which diminishes. Moseh would not be among those *yarden*: being let down or brought down by bowing down. His status would not be diminished.

Moseh wasn't being punished for having struck a stone rather than using his words to cure the people's thirst. He had fulfilled his mission and now Yahowah was protecting and honoring him.

This next statement seems to suggest that Yahowah will honor the promise of Passover so that we might live. Similarly, while the firstborn of the Children of Yisra'el were passed over, the sons of those who had persecuted them were taken…

"'Yahowah (*Yahowah* – written as directed by His *towrah* – teaching)**, your God** (*'elohym 'atah*)**, He** (*huw'*)

will pass over (*'abar* – He will genuinely and demonstrably pass over, thereby advancing Pesach (scribed in the qal relational stem, affirming that this promise represents something which will actually occur, and in the participle form, which paints a vivid portrait of the action associated with passing over with this one word serving as an adjective, noun, and verb)) **in your presence** (*la paneh 'atah* – for you to appear face-to-face and be present, preparing, transforming, and changing you)**.**

He, Himself, will overthrow and decimate (*huw' shamad* – He will pursue to the point of extinction, destroying and exterminating (hifil imperfect)) **these particular *gowym* | people of different ethnicities and cultures** (*'eth ha gowym ha 'eleh* – the gentile nations and animalistic populations or heathens) **out of your presence** (*min la paneh 'atah* – before your appearance) **so that you inherit what they possess** (*wa yarash hem* – dispossessing them by replacing them)**.**

***Yahowsha'* | Joshua** (*Yahowsha'* – Yahowah Liberates, Delivers, and Saves; a compound of Yahowah and *yasha'* – deliverance and salvation)**, he** (*huw'*) **will genuinely and demonstrably serve to cross over** (*'abar* – He will actually and literally, explicitly and dramatically be passing over (qal participle)) **appearing in your presence** (*la paneh 'atah* – before you to facilitate your approach) **representing the Word as spoken by Yahowah** (*ka 'asher dabar Yahowah* – consistent with Yahowah's words regarding the proper path to walk to receive the benefits of the relationship)**."** (*Dabarym* / Words / Deuteronomy 31:3)

This is precisely what Yahowah promised 'Abraham and Yitschaq on Mount Mowryah 12 years shy of 4,000 years ago. He would provide the Lamb on Pesach. It is just that on this day, no one knew how He would fulfill Passover, UnYeasted Bread, and Firstborn Children – perfecting His now immortal children. Now we do – by

working with His Son. Enabling the Covenant would be a family affair.

This is the stark reality the world has missed these past 2,000 years. *Dowd* | David was the Passover Lamb in addition to being the Son of God and the Messiah. By fulfilling Pesach, those of us who rely upon Yahowah will live forevermore. Eternal life is the initial benefit of the Covenant.

Unfortunately, however, trying to hide their blindness while also despising Dowd, rabbis have robbed Jews of him serving as the Pesach ‘Ayil. With this promise so prominently displayed in the Towrah, it’s inexcusable that both Christians and Jews have squandered the intent of this profoundly important prophecy.

Likewise, for Jews to deny Dowd, and to ignore his fulfillment of Pesach, is condemnable. So many lives have been squandered needlessly.

With the impending return of His people, Yahowah must remove religion and politics from the Promised Land. He will not allow Yisra’el to coexist with any of the gods conceived by man. And while this may sound harsh, there is but one way to remove all traces of religious poison, and that is to remove its host.

“Therefore (*wa*)**, Yahowah** (*YaHoWaH*) **will do to them** (*‘asah la hem* – will act toward them (qal weqatal perfect)) **exactly what He did with** (*ka ‘asher ‘asah la* – consistent with the manner He engaged regarding) ***Sychown* | the Warrior who Wipes Away** (*Sychown* – a vicious *‘Emory* | Amorite king who bore the name of his warrior god who attacked Yisra’el rather than allowing them to transit through the Mow’abite territory he had conquered) **and *‘Owg* | Round Like a Cake** (*wa la ‘Owg* – the feared *‘Emory* | Amorite king of Bashan who attacked the Yisra’elites and lost everything)**, the kings** (*melekym*) **of the *‘Emory* | Big Talkers** (*‘Emory* – Speaks a Lot; from

plural of *'amar* – to say) **along with their land** (*wa la 'erets hem*) **when, to show the proper way** (*'asher*)**, He destroyed and decimated them** (*shamad 'eth hem* – He exterminated them to the point of their extinction)**.** (*Dabarym* / Words 31:4)

Then, Yahowah (*wa Yahowah*) **will offer them to you, turning them over upon your appearance** (*nathan hem la paneh 'atem* [from 4QDeut where you is plural])**.**

And you shall act toward them (*wa 'asah la hem*) **in a manner which is consistent with** (*ka*) **all of the conditions pertaining to the relationship** (*kol ha mitswah* – each of the expectations which comprise the precepts of what has been established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what has been commissioned) **which, to convey the benefits of the relationship** (*'asher* – which, to show the proper path to walk to get the most enjoyment out of life)**, I have instructed you, providing directions for you** (*tsawah 'eth 'atah* – I have appointed and established for you, calling these terms and conditions out to you, along with what is being offered and expected in return)**."** (*Dabarym* / Words / Deuteronomy 31:5)

God is not a passive recluse. He is neither the God of wimps nor the world's savior. He is personally familiar with triumph and with tragedy. And He knows what it is like to engage, to love, to fight, and most importantly to have the courage and fortitude to stand up and be counted, no matter the cost or pain.

Yahowah wants us to know that a "Two-State Solution" is unacceptable. This proclamation uses history to forecast future events – a time when God will exterminate those who have pestered His people.

Just as Sychown had conquered the land of the Mow'abites and then rebuffed a treaty which would have allowed the Yisra'elites to transit through the territory he had stolen, today's Fakestinians will soon discover that Allah is not Akbar and that terrorism is not appreciated. These pests will be exterminated so that Yisra'el is finally safe and secure. As was the case with the *'Emory* | Big Talkers, their political and religious jargon will never be heard again.

As He had done in the long-distant past, Yahowah will encourage and then empower His people to prevail. The fate of those who wrongly claim and occupy the Promised Land will be in the hands of those to whom it was given. And they will respond in a manner which is consistent with the Towrah's *mitswah* | instructive conditions and authorized directions.

There will be no negotiations, no compromise, and no political accommodations. The meek will not inherit the Earth. And terrorism will not prevail.

"Prevail by choosing to be strong and steadfast (*chazaq* – succeed by being resolute and overpowering, both firm and intense, seizing the moment by being intrepid (qal imperative))**, especially** (*wa*) **courageous and uncompromising** (*'amets* – growing ever more determined to acknowledge your elevated status, reinforced by being alert, bold and brave, unrelenting and persistent, assured of your success)**.**

You should never be intimidated or show any respect (*'al yare'* – you should not be frightened or be afraid, never live in fear, and you should not be awed or astonished by anyone (qal imperfect jussive – this advice to be fearless should be interpreted literally, seen as enduring, and is subject to freewill))**.**

You should never be terrified, terrorized, or oppressed (*wa 'al 'arats* – do not allow terrorism to prevail

or anyone to harass you (also scribed in the qal imperfect jussive, affirming that this request is genuine and enduring, that it is a decision from which we should never waver)) **by their presence** (*min paneh hem* – as a result of their appearance)**, because indeed** (*ky*)**, Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God** (*'elohym 'atah*)**, He** (*huw'*) **will be walking with you** (*ha halak 'im 'atah* – will be going alongside, traveling step-by-step beside you (qal participle))**.**

He will not abandon you by choice (*lo' raphah 'atah* – He will not choose to desert you, release you, or withdraw from you, and it is not His desire to leave you alone or allow you to falter (hifil imperfect jussive – it is Yahowah's will to support and accompany you, consistently working through you to encourage you))**, and He will not eternally forsake or completely reject you** (*lo' 'azab 'atah* – He will not leave you or release you forever, He will not continually sever His relationship with you or neglect you (qal imperfect energic nun))**.'"** (*Dabarym* / Words / Deuteronomy 31:6)

This is the antithesis of the beatitude attributed to the Christian "Jesus." It is not the "meek who will inherit the Earth" but, instead, the "*chazaq* – the strong and steadfast, the resolutely overpowering and intensely intrepid." It is also the converse of what we witness among the overly feminized Hasidic who won't lift a slender finger to defend Yisra'el from terrorists.

And yet, by contrast, Yahowah's mighty *Zarowa'* | Productive Shepherd and Protective Ram – Moseh and Dowd – are dripping with *chazaq*. God clearly has an affinity for *'amets* | courageous and uncompromising men. Created in God's image, we should act more like Him.

However, apart from destroying Yisra'el's enemies under Yahowah's explicit instructions to ensure the

security of His people and the Promised Land, God is not asking anyone to pick up arms or march off to war. But if we are Yisra'elites in Yisra'el, and acting in accordance with the Towrah, we ought not seek to accommodate or pacify those who would otherwise annihilate us. In other words, if you are part of Yahowah's Covenant Family and guided by His Towrah, you have the right and responsibility to protect your family in your home.

The terrorists masquerading as Palestinians do not belong in Yahowah's Land. It is for Yisra'el, Yahuwdah, and the Covenant Family.

Terrorism prevails as a political and religious tactic because it is intimidating. It is how the North won the Civil War with Sherman's March to the Sea. It is how the US prevailed over Imperial Japan, firebombing towns and cities. But it is immoral.

Yahowah does not want His people to fear this terrible tactic or respect those who "pay for slay." Traumatizing civilians has been Islam's legacy – a tactic repeatedly encouraged throughout the Quran. On a different front, the Black Lives Matter slogan, "No Justice, No Peace," is a veiled threat to terrorize those who do not support their absurd conspiracy. Machiavelli's advice to the Italian popes was similar, as he encouraged the leadership of the Roman Catholic Church to terrorize Europe into submission.

If anyone was entitled to a phobia, after having composed *Tea with Terrorists*, *Prophet of Doom* – now revised and renamed *God Damn Religion*, *Twistianity*, *Babel*, and *Yada Yahowah* – exposing and condemning mankind's most popular and revered religions, politics, and conspiracies – it would be me. But, thanks to Yah, I have no fear – no anxiety of any kind.

God walks with those He has chosen to walk with Him. And now we know how He culls the potential candidates.

Once Covenant, always Covenant. But beyond this, it is obvious that Yahowah's affinity for Yisra'el has never wavered. God just obliterated the basis of Christianity and Islam. Yahowah will never abandon Yisra'el.

This is clearly not the all-loving, tolerant, accepting, passive, compromising, and all-inclusive, Gentile-preferring god of Christianity. And He is not the Jew-hating god of Islam, either. But, to His credit, this God is real. And He is loyal – a trait once respected in people.

I'll bet I've been told a thousand times that my bold, judgmental style and my uncompromising approach are inconsistent with the example set by "Jesus." And while that may be true based on this myth, this is precisely how Yahowah wants us to act.

When we are firm, confident, steadfast, and secure, when we are alert, resolute, and courageous, we can face God and not be intimidated by Him. You see, the real God is all of these things, and so those who share these traits will feel especially comfortable around Him.

Unless he is abusive, you do not fear your earthly father. So, since He is compassionate and supportive, why on earth would you fear your Heavenly Father? Isn't God better than any man?

If God wanted us to fear Him, why would He create and facilitate a Familial Covenant Relationship? If He wanted us to quiver in His presence and bow down before Him in awe, why would He ask us to walk to Him and then walk with Him? If fear were the objective, why does the path to Him culminate in Reconciliations and Shelters?

Along these lines, since "*halak* – walk" was written as a participle, we know that this is something Yahowah both

does and is. To walk with God is to be with God. And to be with God is to never fear anyone.

God is many things, but chief among them is that He is steadfast. He isn't about to waver, change, falter, relent, or fail. He is not going to slack off or let go. He is reliable. And that is why it is essential that we come to know what He revealed in His Towrah, because the terms and conditions presented therein are never going to be revised.

It is a shame that Jews, Christians, and Muslims have conceived gods so different from the one who authored the Towrah. Quite frankly, theirs aren't worth knowing. They are without character or conscience. They aren't honest or reliable. They are neither consistent nor steadfast. The religious gods are an amalgamation of anthropomorphisms and contradictions. As for me, I prefer the one we are coming to know. I rather like Him.

There are times such as these when conjugations and moods are essential. Moseh's concluding phrase was rendered as "He will not abandon you by choice and He will not always forsake or completely reject you." This is because the jussive mood conveys third-person volition, and the imperfect conjugation paired with the energic nun describes something that, when negated, is no longer emphatic, continuous, or ongoing. God did not choose to desert His people or withdraw from them. They are responsible for what occurred. However, a day of reconciliation is coming, and it will be emphatic.

While he is continuing to address his successor, Yahowsha' ben Nuwn, there is a prophetic undercurrent here.

"Then (*wa*)**, Moseh** (*Mosheh* – the One who Draws Out) **summoned, calling out** (*qara'* – he invited and welcomed, called upon and proclaimed, met with and announced) **to Yahowsha'** (*la Yahowsha'* – Yahowah

Liberates and Saves, originally scribed 𐤉𐤔𐤓𐤀𐤋; a compound of *Yahowah* and *yasha'* – to deliver and save)**.**

He said to him (*'amar 'el huw'*)**, 'Before the eyes** (*la 'ayin* – before the appearance and from the perspective) **of all** (*kol* – of everything that is) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God)**, succeed by being resolute and overpowering, both firm and intense, seizing the moment by being intrepid** (*chazaq* – prevail by choosing to be strong and steadfast (qal imperative))**, especially** (*wa*) **courageous and uncompromising** (*'amets* – growing ever more determined to acknowledge your elevated status, reinforced by being alert, bold and brave, unrelenting and persistent, assured of your success)**.**

For indeed (*ky* – this is trustworthy and reliable)**, you** (*'atah*)**, yourself, will go with the people** (*bow' 'eth ha 'am ha zeh* – you will come and be included, entering with the family) **to this Land** (*'el ha 'erets*) **which, to show the way to the benefits of the relationship** (*'asher*)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching) **promised** (*shaba'* – swore a binding oath on the basis of seven and the Shabat) **their fathers** (*la 'aby hem*) **to give to them** (*la nathan la hem* – to offer as a gift for them)**.**

Now (*wa*) **you** (*'atah*)**, yourself, will bestow it to them as an inheritance** (*nachal hy' 'eth hem* – you will provide it to them, transferring it from an authorized person and parent to a child in accordance with the standard)**."** (*Dabarym* / Words / Deuteronomy 31:7)

Yahowah chooses men and women who exhibit the character and qualities He prefers. They are tenacious and unwavering, passionate and courageous. They are bold, not meek or timid, even to the point of being overpowering at times. They are committed to the mission, and neither shrink nor waver from it. Like the God who selected them

and is now inspiring them, they are uncompromising and unrelenting.

The reason Moseh shared these traits with us is because He knows that when we embody them, God can use us. Ultimately, the size and quality of the Covenant Family will reflect the character and courage of those deployed calling Yisra'el home. Since Yahowah's message has remained consistent and available for the past 3,500 years, the only variables are the overwhelming and unwavering tenacity behind its current delivery and Yisra'el's newfound willingness to listen.

Yahowah is offering to embolden the man committed to walking with Him, supporting His chosen leader such that he remains courageous in the defense of Yisra'el. He also realizes that fear is crippling, even paralyzing. So, to achieve our designed purpose, we must rise above this limitation.

"He (*huw'*)**, Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**, will be walking** (*ha halak* – will go, traveling (qal participle)) **alongside** y**our presence** (*la paneh 'atah* – in front of you and beside you, appearing with you)**.**

He (*huw'*)**, Himself, will actually and always exist** (*hayah* – He was, is, and forever will be (qal imperfect – actually, relationally, and continually)) **with you** (*'im* – in association with you)**.**

He will never withdraw from you or allow you to falter (*lo' raphah 'atah* – He will never desert you, release you, or renounce you, He will not leave you alone or allow you to fail (hifil imperfect jussive – it is Yahowah's will to support and accompany us, consistently working through us to encourage us))**, and He will never abandon or reject you** (*lo' 'azab 'atah* – He will not leave you or release you, He will not sever His relationship with you or neglect you (qal imperfect energic nun))**.**

You will not be intimidated (*lo' yare'* – you will never fear, be frightened or anxious (qal imperfect))**. And** (*wa*) **you will never be dismayed or discouraged, confounded or confused** (*lo' chathath* – you will not be broken, you will not bow down nor be disheartened, you will neither fail nor be destroyed (nifal imperfect))**.'"** (*Dabarym* / Words / Deuteronomy 31:8)

Yahowah would walk with Yahowsha' into the Promised Land. God and His designee would work side-by-side in the defense of Yisra'el. The Almighty had prepared this man for this moment and now He would capitalize upon the courage and character of this remarkable individual.

Additionally, Moseh was speaking to Yisra'el through Yahowsha', encouraging his people to be like his successor. As such, Yahowsha' ben Nuwn is representative of the exemplar we should follow.

Along with life and liberty, the Towrah is God's greatest gift…

"And so therefore (*wa*)**, Moseh** (*Mosheh* – One who Withdraws) **wrote** (*kathab* – inscribed by making a permanent written copy, indelibly engraving (qal imperfect – literally and forevermore)) **this, the one and only, Towrah** (*'eth ha Towrah ha zo'th* – this, the Source of Teaching and Guidance, the place from which Instructions and Directions flow) **upon a scroll** (*'al sepher* – on the inscribed document designed to recount, relate, declare, and communicate [from 4QDeut because this phrase is omitted in the Masoretic Text])**.**

Then, he gave it as a gift to (*wa nathan hy' 'el* – and he bestowed it as the Almighty's present to) **the priests** (*ha kohen* – those ministering and serving on behalf of)**, the sons** (*ben*) **of Lowy** (*Lowy* – those who attend to and engage in the process of uniting, errantly transliterated Levites; from *lawah* – to join by attending to)**, those lifting**

up (*ha nasa'* – those carrying and bearing (qal participle)) **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** (*'eth 'arown* – chest for gathering that which is valuable) **of the Covenant** (*Beryth* – of the Family-Oriented Relationship Agreement)**, and to all** (*wa 'el kol*) **of the elders** (*zaqen* – seasoned citizens) **of Yisra'el** (*Yisra'el* – to Engage and Endure with God; a compound of *'ysh* – individuals, who *sarah* – strive and contend or engage and endure with *'el* – God)**."** (*Dabarym* / Words / Deuteronomy 31:9)

The *Towrah* is our *Introduction to God*. It includes Yahowah's Instructions and Teaching, His Guidance and Directions on how to survive our mortal existence and participate in the Covenant. It is for those who strive to engage and endure with God.

This one and only Towrah was written, not oral. It was offered to the kohen and Lowy who were lifting up and carrying the Ark of the Covenant – and to the elders of Yisra'el. There was no Oral Torah and there were no rabbis to receive that which did not exist. They are not mentioned in this story, or anywhere else – at least not favorably – which is why they wrote themselves into their own Torah. But in the process, they wrote Yahowah out of their lives.

This connection between the Towrah and the Ark of the Covenant is exceedingly important. Replete with its *Kaporeth* | Means to Reconciliation, the Ark of the Covenant plays an essential role in our approach to God.

In this next Divine Teaching, we find Yahowah reinforcing the relevance of "*sheba'* – seven." It is the common denominator in God's plans. It is symbolic of His sworn oath and promise to honor the terms and conditions of the Covenant and to "*shamitah* – release us from our debts, freeing us" to "*sukah* – camp out" with Him as a

result of His "*sheba'* – seven" step plan of salvation which culminates with the *Mow'ed* | Eternal and Restoring Witness to the Appointed Meetings, leading to Chag Sukah.

"And (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **provided instruction** (*tsawah* – he was appointed to offer directions and delineate guidance regarding what is being offered and expected in return) **for them** (*'eth hem*)**, saying** (*la 'amar*)**, 'At the conclusion of** (*min qets* – from the end and final of) **seven** (*sheba'* – affirming the sworn promise) **years** (*shanah* – times of renewal and restoration)**, during** (*ba* – with) **the Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed* – the Restoring Testimony Regarding the Appointments specifically scheduled to celebrate something designated by the authority) **of the year** (*shanah* – and time of renewal and restoration) **of freeing slaves and releasing debtors from all of their obligations** (*shamitah* – of emancipation and of canceling debts, of being freed of obligations and experiencing liberation)**, during the *Chag* | Festival Feast** (*ba Chag* – celebratory party) **of *Sukah* | Shelters** (*ha Sukah* – of Protective Coverings, of Tabernacles, of Dwelling in Tents, and of Camping Out)**,…"** (*Dabarym* / Words / Deuteronomy 31:10)

We are being invited to commemorate our freedom, our complete liberation from the religious and political ills of man. Even more, with this invitation, we are afforded the opportunity to *Sukah* | Camp Out with Yahowah and *Chag* | Celebrate our inclusion into His Family. Welcome Home.

If you want to meet God, if you want to celebrate life with Him, if you want to be freed and exonerated by Him, then you are now aware that we must follow the path prescribed in the *Mow'ed* | Eternal Witnesses to the Appointed Meeting Times. These Invitations to Meet with God are emancipating, liberating us from the stigma of

religious and political corruptions. And while there are six steps along the way, our journey from man to God concludes during Sukah, where we camp out with our Heavenly Father for eight days.

Yahowah's timeline is instructive, providing the bearings to where we are headed as well as the instructions on how we are going to get from here to there. By listening and responding, our debts are forgiven, and we are released from the control and influence of man. This enables us to party with our Father, camping out with God forevermore.

However, by choosing to ignore His schedule, humankind becomes lost, stumbling in the wrong direction as a consequence of religious counterfeits and substitutions replacing Yahowah's instructions. This is why it is counterproductive to replace any of Yahowah's seven Mow'ed with religious or political holidays.

The first letter in Sukah is a Sin, which is called a "Samech" today. Its graphic symbol was depicted as a sign pointing us in the right direction 𐤎. In this case, it provides notification that we have arrived at the Campsite adjacent to God's Home.

The second letter in Sukah, a 𐤊 Kaph, is presented by way of the open palm of an outstretched hand. It speaks of opening the way and of allowing something to happen. The open hand encourages us to approach, letting us know that we are welcome.

The third and final letter composing Sukah is also the last character in Yahowah's name – the only repeated letter in His name: 𐤄 Hey. It is drawn to depict a person standing up, reaching up, and looking up to God. It conveys the ideas of being observant and reaching out to receive God's support and assistance, even of standing in His presence while grasping His hand and walking with Him.

"*Sukah* – Shelters" graphically (𐤎𐤊𐤄) presents God pointing us in the right direction so that, after reading this sign, we are welcomed into His company. It reveals that He will greet us warmly. Those who capitalize, are on their feet, eager to stand and walk with God, reaching out to our Father.

"…with (*ba* – when) **the arrival** (*bow'* – the pursuit, return, coming, and inclusion (qal infinitive)) **of all** (*kol*) ***Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*) **appearing** (*ra'ah* – looking upon, considering, perceiving, observing, and gaining perspective (nifal infinitive – Yisra'el perceives by being especially observant)) **before the presence of** (*'eth paneh*) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, in the place** (*ba ha maqowm* – within the home, dwelling place, and source) **which, for the benefit of the relationship** (*'asher*)**, He has actually and consistently chosen** (*bachar* – He genuinely desires and continually prefers, He has selected for you to examine and prove the authenticity of His message (qal imperfect)) **for you to encounter, read, and recite** (*qara'* – for you to continually proclaim and literally announce, welcome, and greet (qal imperfect) [you is plural in 4QDeut and singular in the MT]) **this Towrah** (*'eth ha Towrah ha zo'th* – these Instructions and Teachings, this source of Guidance and Direction) **in the presence of** (*neged* – facing and in full view of, publicly and conspicuously before) **all** (*kol*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **so that they will hear it** (*ba 'ozen hem* – such that they can listen with their ears)**."** (*Dabarym* / Words / Deuteronomy 31:11)

Yahowah has invited us to attend seven annual meetings, the first six of which direct us to Sukah where we appear before God. His preference is for this to occur on Mount Mowryah, in Yaruwshalaim, Yahuwdah, Yisra'el. But if not there, then at least symbolically within

our hearts. And ultimately, every Covenant member will come to Mowryah to celebrate our relationship with Yahowah and with one another. We will all be there witnessing Yahowah's return with Dowd on October 2nd, 2033.

On this day, consistent with every Mow'ed, we benefit from reciting passages like this one from the Towrah. The book Moseh scribed is filled with Yahowah's Teaching and Guidance. And especially as we approach Yahowah's return, His call for His people to come home becomes especially urgent. Fortunately, based on what Moseh has revealed, Yisra'el is finally ready to listen.

If you want to hear what God has to say to you, if you want Him to direct your life, if you want to know what He wants you to do, then listen to what He has to say by reading and reciting His Towrah.

"Gather and assemble (*qahal* – choose to summon and call out to, bringing together (hifil imperative)) **the family** (*'eth ha 'am* – the people who are related)**, the men** (*ha 'iysh*)**, the women** (*wa ha 'ishah*)**, and the children** (*wa ha tap* – the little ones)**, along with those among you from different ethnicities** (*wa ger 'atah* – your foreigners from other localities) **who, as a result of the relationship** (*'asher*)**, are within your gates** (*ba sha'ar 'atah* – inside the doorways of your homes, meeting places, and communities) **so that** (*la ma'an* – for the express reason that) **they will actually and continually hear** (*shama'* – they may genuinely and literally listen (qal imperfect))**, and so that** (*wa la ma'an* – and for the reason that) **they will learn and be properly guided** (*lamad* – they will be consistently instructed and actually taught (qal imperfect))**.**

And so (*wa* – then)**, they will revere and respect** (*yare' 'eth* – they will consistently choose to show their admiration for (qal weqatal perfect)) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* –

God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, their God** (*'elohym hem* [from 4QDeut vs. your God in the MT])**.**

Then (*wa*)**, they will be observant** (*shamar* – they will, of their own volition, closely examine and carefully consider (qal weqatal perfect))**, thereby actively engaging in and demonstrably acting upon** (*la 'asah* – dramatically profiting from (qal infinitive)) **all** (*'eth kol*) **of the words** (*dabar*) **of the *Towrah* | Source of Teaching and Guidance** (*ha Towrah ha zo'th* – this Instruction and Direction)**.'"** (*Dabarym* / Words / Deuteronomy 31:12)

The Covenant is a family affair. It is comprised of men, women, and children of all ages. It includes both Yisra'elites and those of different ethnicities who demonstrate their affinity for Yahowah's instructions and people.

By reciting the Towrah, we learn and are properly guided. As a result, the observant come to respect Yahowah and act upon God's teaching. We engage with Him in accordance with His *Towrah's* | Directions. The path to God is not complicated.

While nothing more needs to be said, God said more because He cares more about our children than we do…

"So then (*wa*)**, their children** (*ben hem*) **who are unaware, and who do not know or understand** (*'asher lo' yada'* – who do not recognize or acknowledge and who are unfamiliar (qal perfect))**, will listen** (*shama'* – may hear (qal imperfect)) **and learn** (*wa lamed* – and will receive the information needed to be properly instructed)**, approaching by respecting** (*la yare' 'eth* – to draw near by admiring and revering (qal infinitive)) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, your God** (*'elohym 'atem*)**, each and every day** (*kol ha yowm*) **which, while within the relationship** (*'asher*)**, you**

live (*'atem chayym* – you are alive) **upon the earth in the material realm** (*'al ha 'adamah* – upon the ground) **which, beneficially** (*'asher*)**, you** (*'atah*) **will pass over** (*'atem 'abar* – you will cross over (qal participle)) **that which is associated with the *Yarden* | Being Diminished** (*'eth ha Yarden sham* – being let down in that place by bowing down in subjugation, the Jordan River; from *yarad* – to be brought down and diminished, descending to a lower status by being taken down, oppressed, subdued, and cast down) **as an inheritance, becoming an heir to this** (*la yarash hy'*)**.'"** (*Dabarym* / Words / Deuteronomy 31:13)

After 3,440 years and 150 generations, the Children of Yisra'el for so long *lo' yada'* | unaware would finally *shama' wa lamed* | listen and learn. After three millennia of ignoring and rejecting Yahowah, Yahuwdym would come home, approaching God respectfully and by name.

Two of the gifts we inherit as a result of the Covenant are eternal and perfected lives. This reality is symbolically portrayed by *'abar* | passing over *'eth ha yarden* | the possibility of being diminished and cast down. Often, the meaning behind a name is vastly more important than simply transliterating the sounds correctly.

In an effort to explain why Yahowah spared Moseh the frustration of having to witness the degradation of the people he had rescued and equipped for success, we considered *Dabarym* / Words 31:16-18 earlier in this chapter. During their final meeting, Yahowah told Moseh that the Yisra'elites he had led away from religious oppression would stumble and fall…

"Yahowah (*YaHoWaH*) **said** (*'amar*) **to Moseh** (*'el Mosheh*)**, 'Behold** (*hineh* – here and now)**, you will rest** (*'atah shakab* – you will lie down and relax) **with your fathers** (*'im 'aby 'atah*)**.**

Then, these people (*wa ha 'am ha zeh*) **will rise up** (*quwm* – will take a stand to establish themselves in opposition) **and prostitute themselves** (*wa zanah* – and be unfaithful, becoming despicable and loathsome) **chasing after** (*'achar* – following without hesitation from then to the end) **foreign gods** (*'elohym nekar*) **of the region** (*ha 'erets*) **which they are entering** (*'asher huw' bow' sham*)**.**

With them in their midst (*qereb huw'*)**, they will choose to consistently forsake Me** (*wa 'azab 'any* – they will reject and abandon Me, severing all association with Me, deserting Me (qal weqatal perfect) [plural 'they' in 4QDeut and singular 'he' in the Masoretic Text])**.**

And they will violate and nullify (*wa parar 'eth* – they will choose to continually thwart, frustrate, and break (hifil weqatal perfect) [plural 'they' in 4QDeut and singular 'he' in the Masoretic Text]) **My Covenant** (*Beryth 'any* – My Family-Oriented Relationship Agreement) **which, to convey the benefits of the relationship and to get the most out of life** (*'asher*)**, I conceived and cut with them** (*karath 'eth huw'* – I established with them through separation (qal perfect))**."** (*Dabarym* / Words / Deuteronomy 31:16)

Yahowah did not want Moseh's legacy sullied by the bad behavior of his people which is why he was given a guided tour of the Promised Land without having to endure the consequence. Also interesting, the text actually reveals that Moseh went into retirement, resting and relaxing with his fathers. It does not infer that he was buried with them because the tomb of the patriarchs is in Hebron, Yisra'el, not Jordan.

The use of *quwm* | rise up is intriguing because it insinuates that Yisra'elites would rise up in rebellion against God, placing themselves, and particularly rabbis, over the Almighty. And *zanah* affirms that they would sell their soul for a shekel.

The "g-d" of Judaism, the Talmud and Zohar, is modeled after the gods worshiped in Canaan, Babylon and Egypt, as well as in Greece and Rome. Yahowah is nowhere to be found in the Jewish religion – a fact which God was keenly aware. He predicted that Jews would reject and abandon Him, severing all association with the only real God to worship a religious construct. And by doing so, Jews nullified their special place in the Covenant – forfeiting their inheritance.

"Then, My resentment (*wa 'aph 'any* – My frustration, displeasure, and anger) **will be aroused** (*charah* – will burn and become enflamed) **against them** (*ba huw'*) **during that time** (*ba ha yowm ha huw'*)**.**

So I will forsake them (*wa 'azab hem* – I will reject them, severing My relationship with them, releasing them)**, and I will hide** (*wa satar* – so I will conceal) **My presence** (*paneh 'any* – My appearance) **from them** (*min hem*)**.**

Therefore (*wa*)**, they will be** (*hayah*) **devoured** (*la 'akal*)**. And** (*wa*) **many terrible things including the wrongdoing of the rabbis** (*ra'ah rab* – great suffering and tremendous misfortune) **will find them** (*matsa' huw'* – will encounter them)**.**

Then, because of these troubles and resulting anxiety (*wa tsarah* – anguished and emotionally distraught and dysregulated, besieged, confined, and afflicted during the tribulation)**, they will say** (*wa 'amar* – they will claim [4QDeut is plural while the MT is singular]) **at that time** (*wa ba ha yowm ha huw'*)**, "Is this not because surely the Almighty** (*ha lo' 'al ky – ha* is an interrogatory posing a rhetorical question which begs a negative response, *lo'* negates *'al* which is either Almighty God or upon and over, and *ky* can be rendered because, indeed, or surely) **Yahowah** (*Yahowah* – [corrected to reflect 4QDeut because Yahowah's name was excluded from the question in the Masoretic Text]) **is not with us** (*'ayin ba qereb 'any*

– is not anywhere near us [4QDeut does not support the Masoretic Text's incongruous substitution of 'my god']**, thereby explaining why we are experiencing** (*matsa' 'any*) **these evil associations and this perverse misery** (*ha ra'ah ha 'eleh* – such horrible circumstances and misfortune, much of which is from our own countrymen)**?""** (*Dabarym* / Words / Deuteronomy 31:17)

While Yahowah detests Christianity and Islam, Marxism and Humanism, each for lying about Him while abusing His people, most of all, God resents Judaism. As a result of the religion, Yahowah has relinquished His special relationship with His people, putting it on pause for thousands of years, during which time He has concealed His presence from Yisra'el and Yahuwdah.

Disappearing from view was in God's interests as well as the people's. Had He not done so, His frustration and antipathy would have been stoked to the point of irreconcilable animosity. And had Jews not been blinded, their putrid G-dforsaken religion would have been more difficult to disprove, making it harder to reconcile the relationship today.

Without Yahowah's protection, Yisra'elites were devoured by the Assyrians and Yahuwdym were ransacked by the Babylonians and then the Romans. The remnant of both would then be besieged and tormented by Christians, Muslims, and Nazis. The final four of these invaders and mass murderers came during the period of rabbinical influence and after Yahowah had been completely removed from the lives of His people.

As mentioned previously, *tsarah* is more than just the Hebrew word for "trouble." It is used to describe being confined and attacked during the Last Days, a period of tribulation known as the Time of Ya'aqob's Troubles. During which, Jews will be victimized by a whirlpool of

rising tides and conflicting currents, with religious, political, and conspiratorial foes vying for their demise. As was the case during the Pogroms and Holocaust, such constant, pervasive, and severe abuse leads to dysregulated emotions, with the victims lashing out at everyone, from perpetrators to bystanders, from the involved to uninvolved, including God.

And that brings us to the "question" which ultimately ignited Yahowah's righteous indignation. As an interrogatory, *ha*, frames a rhetorical question for which a negative response is expected. It is first used in *Bare'syth* / Genesis 4:9, with *Qayn* | Cain attempting to shirk responsibility for having murdered his brother, *Hebel* | Abel. Responding to Yahowah's question regarding Hebel's whereabouts, Qayn lied and then offered a flippant, **"I do not know** (*lo' yada'*)**. Am I supposed to watch my brother** (*ha shamar 'ach 'any 'anoky* – was I supposed to focus upon and observe my brother)**?"**

While *Qayn* | Cain was trying to deflect attention from himself so as to avoid responsibility, the most thoughtful answer is "Yes, you should have paid attention to your brother. By observing your brother's offering rather than insisting upon your own, he'd be alive, and you wouldn't be a murderer." But that lesson was lost on Qayn, just as the rabbis fail to accept their complicity in the anguish they and their religion inflict upon Jews.

The religious leaders who removed Yahowah and His name from the lives of His people are now saying that forsaking Yahowah and His name had nothing to do with the people's suffering. They are not only shirking their responsibility, but they are also mocking God, suggesting that He is powerless to stop the assault. They are on their own and that is the way the rabbis want it.

Furthermore, by their 'Qayn'sian response, the rabbis left Yahowah with no other alternative than to deploy a

gowy in pursuit of His people. **'Is this not because surely the Almighty** (*ha lo' 'al ky*) **Yahowah** (*Yahowah*) **is not with or among us** (*'ayin ba qereb 'any*)**, thereby explaining why we are experiencing** (*matsa' 'any*) **these evil associations and this perverse misery, much of which is from our own countrymen** (*ha ra'ah ha 'eleh*)**?'** (*Dabarym* / Words / Deuteronomy 31:17)

There are four reasons why this rhetorical question is errantly translated in every English Bible. First, publishers seldom bother to correct the text to reflect the 2,200-year-old scrolls found above Qumran and remove "God" or to include "Yahowah's" name. And this rhetorical question is rendered senseless without doing both.

Second, religious publishers are complicit in this crime. They have no interest in holding Jews responsible for removing Yahowah and His name from the lives of His people.

Third, translators recognize that *ha* is an interrogatory, but without striving to understand why it was used both here and in Qayn's response, they miss the entire point. And fourth, they are unwilling to acknowledge that the entity being negated by *lo'* is *'al* | Almighty God.

The most glaring example of this, of course, is the systematic removal of Yahowah and His name from His people through religious mandates and writings. But it is evident elsewhere. Consider the "Star of David" on Jewish religious texts and the flag of Israel. As we have stated, there is no star associated with Yahowah or Dowd in the Towrah or Prophets. This pagan symbol was initially Judaized and justified during the 13th century CE in Spain through the mysticism of the Zohar with Kabbalah – recognizing that they borrowed it from Judaism's Messiah, bar Kokhba. It was then purloined by the Roman Catholic Church, and later by the Nazis, to isolate and denigrate Jews. Having seen it worn to their death by their brethren,

surviving Jews became Stockholm children. They identified with their abusers by choosing their symbols over those of their God – and not just for their religion but, also, for their country and ethnicity.

When it was open to a design contest and vote, with considerable rabbinical persuasion, the sign and stigma of the worst man had to offer was chosen over Yahowah's preferred symbol – the Manowrah. And even in this, the rabbis have recreated their own Menorah with theirs upping God with nine candles rather than seven. It is then deployed to celebrate Hanukkah, which is symbolic of man's rise to power over Yahowah's preference for His Towrah to be carried and explained by the Lowy and kohen.

God is not amused…

"'Therefore (*wa*)**, I** (*'anoky*) **will conceal My presence such that I can no longer be known** (*sathar sathar paneh 'any* – My persona will be absent and My appearance will be hidden, as I become undetectable (hifil infinitive hifil imperfect – Yahowah will cause the people to disappear from His presence in a highly demonstrable and enduring manner)) **during this time** (*ba ha yowm ha huw'*) **from being among all of the evil** (*'al kol ha ra'ah* – as a result of all of the wickedness and depravity, the wrongdoing and harmful schemes) **which they have perpetrated** (*'asher 'asah* – which they have done, engaging in and acting upon (qal perfect))**.**

Because indeed (*ky* – for the express reason)**, they have turned to and prepared** (*panah 'el* – they have turned their attention to (qal perfect)) **other gods** (*'elohym 'achar* – subsequent deities, following after different gods without hesitation, especially during the last days)**.'"** (*Dabarym* / Words / Dabarym 31:18)

A rabbi, therefore, would be lying when claiming to speak for the God of the Towrah, for the God of 'Abraham,

Yitschaq, and Ya'aqob. He would have no way of knowing Yahowah. God has concealed His presence from the religious.

Yahowah is not the HaShem or Adonai of the Babylonian Talmud or Zohar. If Judaism is your religion, Yahowah is not your God.

What follows is very hard to read. Just forty years had passed since Yahowah had saved Yisra'el from conditions only slightly more humane than the Holocaust. And yet, His people had become so unethical and belligerent, so ungrateful and disrespectful, dare I say, so religious, God asked Moseh to compose a song to condemn them – to excoriate Judaism.

The lyrics of this song address the anguish which befell Yisra'elites and Yahuwdym during the Assyrian and Babylonian conquests and, especially, during the brutality of Rome's three sieges of the Promised Land. These lyrics sing of the Jewish people's persecution under the Roman Catholic Church, under the dark and deadly cloud of Islam, and under the vicious hands of Europeans and Nazis. There are echoes of the Holocaust and Pogroms in these lyrics. They are haunting because they also convey Yahowah's response and explain the reason He was silent and inactive.

So, while Jews will protest that their religion is based upon the Torah, in actuality, therein it is undermined…

"Now, therefore (*wa 'atah*)**, write** (*kathab*) **the words** (*ha dabarym* – the message [from 4QDeut because this is excluded from the Masoretic Text]) **on how to approach the lyrics of this song for your own benefit** (*la 'atem 'eth ha shyrah ha zo'th*) **and teach it** (*wa lamad hy'*) **to the Children of Yisra'el** (*'eth beny Yisra'el*)**.**

Place it in their mouths (*sym hy' ba peh hem*) **so that this song will exist for Me** (*la ma'an hayah la 'any ha shyrah ha zo'th*) **as an enduring witness** (*la 'ed*) **against**

the Children of Yisra'el (*ba beny Yisra'el*)**.** (*Dabarym* / Words 31:19)

Indeed, when I brought them (*ky bow' huw'*) **into the land** (*ba ha 'adamah*) **that, for the benefit of the relationship** (*'asher*)**, I promised to their fathers** (*shaba' la 'aby huw'*)**, it was flowing with milk and honey** (*zuwb chalab wa dabash*)**.**

And so, once they have eaten and become satisfied and satiated (*wa 'akal wa shaba'*)**, prospering and thriving** (*wa dashen*)**, then they will produce, turn to, and pursue other gods** (*wa panah 'el 'elohym*) **and serve them** (*wa 'abad hem*) **while coming to spurn, reject, and despise Me** (*wa na'ats 'any*)**. They will also thwart and then break** (*wa parar*) **My Covenant** (*'eth beryth 'any*)**.** (*Dabarym* / Words 31:20)

So when it comes to pass (*wa hayah ky*) **that they encounter and experience** (*matsa'*) **the most perverse and immoral calamities, the worst perpetrated by the rabbis** (*'eth huw' ra'ah rab*)**, along with these unfortunate and vexing circumstances during anguishing times of tribulation** (*wa tsarah*)**, then the response** (*wa 'anah*) **will be the lyrics of this song** (*ha shyrah ha zo'th*) **in their presence** (*la paneh huw'*) **as and enduring witness** (*la 'ed*)**.**

Indeed (*ky*)**, it will not be ignored or forgotten** (*lo' shakach*) **because of the speeches** (*min peh*) **they have sown** (*zera' huw'*)**. For I know** (*ky yada'*) **what they are inclined to do** (*'eth yetser huw' 'asher huw' 'asah*) **at this time** (*ha yowm*)**, even before** (*ba terem*) **I have brought them into** (*bow' huw' ha*) **the Promised Land** (*ha 'erets 'asher shaba'*)**.'** (*Dabarym* / Words 31:21)

So Moseh (*wa Mosheh*) **wrote** (*kathab*) **this song** (*'eth ha shyrah ha zo'th*) **this day** (*ba ha yowm ha huw'*) **and he taught it to** (*wa lamad hy' 'eth*) **the Children of Yisra'el** (*beny Yisra'el*)**.** (*Dabarym* / Words 31:22)

Then, Yahowah (*wa Yahowah*) **instructed and commissioned** (*tsawah 'eth*) ***Yahowsha' ben Nuwn* | Yahowah Continues to Save and Propagate Prosperity** (*Yahowsha' ben Nuwn*)**. He said** (*wa 'amar*)**, 'Succeed by being strong and steadfast, both firm and intense, seizing the moment by being intrepid** (*chazaq*)**, and also** (*wa*) **by being courageous and uncompromising, growing ever more determined** (*'amets*)**.**

Surely (*ky*)**, you will bring** (*'atah bow'*) **the Children of Yisra'el** (*ben Yisra'el*) **to the Land I promised** (*'el ha 'erets 'asher shaba'*) **to them** (*la hem*)**. And I will be with you** (*wa 'anoky hayah 'im 'atah*)**.'"** (*Dabarym* / Words / Deuteronomy 31:23)

God honored His promises, but His people did not honor theirs. They had been given more than anyone on Earth. Yahowah had chosen Yisra'el. He introduced Himself to 'Abraham and to his descendants. He established His Covenant Family with Ya'aqob and his sons, giving them the opportunity to become immortal, perfected, adopted, enriched, and empowered – inheriting the Earth and the universe beyond.

Yahowah's revelation to humankind was presented through Yisra'el, in their presence and in their language, with every prophet sharing their ethnicity. God even engaged to liberate them from the worst man had to offer, promising to do it again.

But His words fell on deaf ears. Those He had done everything for, ignored Him, rejected Him, and came to despise Him – choosing to worship gods they had conceived. So rather than experience the best Yahowah had to offer, they would endure the worst humankind could devise.

These may be the saddest words I have ever read. And that is because they were spoken by God and directed at those He had served…

But then they will produce and pursue other gods and serve them while coming to spurn, reject, and despise Me. They will also thwart and then break My Covenant Family.

So then when it happens that they encounter and experience the most perverse and immoral calamities, the worst perpetrated by the rabbis, during these unfortunate and vexing circumstances and anguishing times of tribulation, then the response will be the lyrics of this song in their presence as an enduring witness.

Indeed, it will not be ignored or forgotten because of the speeches they have sown. For I know what they are inclined to do at this time, even before I have brought them into the Promised Land.

If you are a religious Jew, you should be apologetic and ashamed. The Towrah you claim to observe condemns you. The people of promise have broken every promise they have made to God.

If you are Jewish, you are now aware of why your ancestors endured Hell on Earth. You know why Yahowah was silent and still. He did not reject you – you spurned Him.

It did not have to be this way. Jews could have made better choices. Even today, the opportunity exists to reconcile the relationship the religious have severed.

Yahowah can be known. And God can be approached. He remains where He has always been – in the words which comprise His Towrah…

"Then (*wa*)**, it came to exist** (*hayah* – it occurred (qal imperfect)) **just as** (*ka*) **Moseh** (*Mosheh*) **finished** (*kalah* – concluded (piel infinitive – demonstrably put into effect)) **writing** (*la kathab* – inscribing using a written alphabet to communicate (qal infinitive)) **the words** (*'eth dabar* – the message, accounts, and statements) **of the *Towrah* |**

Teaching and Guidance (*ha Towrah ha zo'th* – Instructions and Directions; from *tow* – of the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – providing the means to explore, seek, find, and choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – offers answers which facilitate our response, restoration, and return to that which is *towb* – good, beneficial, and right, and that which causes us to be become acceptable and to endure, *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **upon the written scroll** (*'al sepher* – on the inscribed document designed to recount, relate, declare, and communicate)**, to the point of completing the eternal witness for them** (*'ad tamam hem* – perfectly finishing the restoring testimony on their behalf)**,** (*Dabarym* 31:24) **Moseh** (*Mosheh* – One who Draws Out) **provided directions to** (*wa tsawah* – instructed, appointed, and commissioned) **the Lowy** (*'eth ha Lowy* – those who join and unite) **lifting up and carrying** (*nasa'* – to raising and bearing, respecting and honoring) **Ark** (*'arown* – the chest and container; from *'arah* – to gather in during a harvest) **of the Covenant** (*Beryth* – of the Family-Oriented Relationship Agreement; from *beyth* – family and home) **of Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

He said (*la 'amar* – to advise)**,** (*Dabarym* 31:25) **'Accept and grasp hold of** (*laqach* – receive and obtain (qal infinitive)) **the written scroll** (*sepher* – the written letter and inscribed document designed to recount and communicate) **of the *Towrah* | Instructions and Directions** (*ha Towrah ha zeh* – of this source of Guidance and Teaching, the signed and written means to return, be restored and accepted) **and place** (*wa sym* – put) **it alongside** (*'eth huw' min sad* – it against, near, and beside) **Yahowah's** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* –

instructions regarding His *hayah* – existence)**, your God's** (*'elohym 'atem*)**, Ark** (*'arown* – chest and container; from *'arah* – to gather in a harvest) **of the Covenant** (*Beryth* – Family-Oriented Relationship Agreement)**.**

Then, it will exist (*wa hayah* – He will be) **there** (*sham* – here and by name) **with you** (*ba 'atah*) **as the Restoring Witness of the Enduring Testimony** (*'ed* – the everlasting evidence and eternal record on how to return and be restored)**.'"** (*Dabarym* / Words / Deuteronomy 31:26)

Yahowah put His people on notice: the Towrah is written, not oral. The Towrah is complete, lacking nothing, therefore not in need of the Talmud's rules on eating kosher or doing nothing on the Shabat. The Towrah was to be kept and shared by the *Lowy* | Levites, and thus not by rabbis. It is the greatest treasure associated with the Ark of the Covenant because it explains how to benefit from it. And yet, the Ark and the Covenant have both been written out of Judaism – along with Yahowah's name.

It is telling that Yahowah would hide in plain sight. He would be there all along, within the book He realized His people would dress up as a whore and parade around like a captured trophy. God recognized that Jews would write Him and His name out of their lives, forsaking what actually mattered in deference to the gibberish and balderdash of their Babylonian Talmud. It is why His final plea to Yisra'el throughout the 51st chapter of *Yirma'yah* / Jeremiah is to come out of Babylon before its religious and political legacies are destroyed.

Should you have thought that Yahowah's prophetic assessment of Yisra'elites was overly critical, consider Moseh's evaluation of the people he had liberated and led…

"Let's be honest (*ky* – indeed, emphasizing the validity of this point)**; I realize** (*'anoky yada'* – I am aware

and I am acknowledging, making known (qal perfect)) **that you have been contentious and rebellious, resistant and at times are revolting** (*'eth mary 'atah* – that you are annoying and embittered, obstinate and stubborn)**, and you are hardheaded and stiff-necked** (*wa 'eth 'oreph 'atah*) **to the point of being exceedingly difficult and even cruel** (*ha qasheh* – mean-spirited and uncooperative, unaccommodating and unyielding)**!**

Look (*hineh* – now pay attention because this is important, behold)**, even today, while I am still living and with you** (*ba 'owd 'any chay 'im 'atem ha yowm*)**, you have been inhospitable, contentious, and defiant** (*marah hayah* – you are recalcitrant and unwelcoming, exceedingly disloyal and rebellious, overtly obstinate) **against** (*'im*) **Yahowah** (*YaHoWaH*)**. So, it is certain that you'll be far more aggravating** (*wa 'aph ky*) **after my passing** (*'achar maweth 'any*)**.** (*Dabarym* / Words 31:27)

Of your own freewill, gather together and summon (*qahal* – choose to call together and assemble (hifil imperative)) **to me** (*'el 'any*) **all of the leaders of your tribes** (*kol zaqen shebeth 'atem*)**, all of the eldest judges** (*kol zaqen shaphat 'atem* – every elder among the Judges [from 4QDuet])**, and your scribes and other officials** (*wa showter 'atem*)**, so that I can, of my own volition, speak** (*wa dabar* – because I want to convey the word (piel imperfect cohortative – those listening will be affected by these words which, as an expression of Moseh's personal decision and desire, will have an enduring effect over time)) **such that they can hear** (*ba 'ozen hem* – in their ears) **these specific words** (*ha dabarym ha 'eleh*) **as I repeatedly testify as a witness on behalf of the Spiritual Realm and the Earth against them** (*wa 'uwd ba hem 'eth ha shamaym wa 'eth ha 'erets*)**.** (*Dabarym* / Words 31:28)

Indeed (*ky*)**, I know** (*yada'* – I am aware, understand, and acknowledge) **that immediately after my passing, and right to the very end** (*'achar maweth 'any*)**, it is**

certain that you will be corrupt and be destructive, denigrating and destroying yourselves (*ky shachath shachath* – you will become so immoral that you will invalidate yourselves, becoming worthless and perverse, decaying like a pit filled with slime (hifil infinitive absolute imperfect paragogic nun)) **while turning away from and forsaking** (*wa suwr min*) **the way which, to receive the benefits of the relationship** (*ha derek 'asher*)**, I had instructed you** (*tsawah 'eth 'atem* – I had provided directions on your behalf)**.**

And so (*wa*)**, you will invite and summon upon yourselves** (*qara' 'eth 'atem* – as a result of what you read and recite you will encounter as a result of your own choices the lingering effect of (qal weqatal perfect)) **shepherds who are exceedingly evil and disastrously troubling, disagreeable, malignant, and injurious** (*ra'ah* – leaders of the flock who are miserable and rotten, immoral and wrong) **in the days to come and right to the very end** (*ba 'acharyth ha yowmym* – well into the future) **because you will consistently and actually engage in** (*ky 'asah* – for it is evident and undeniable that you will choose to literally promote and continually act upon, doing (qal imperfect jussive)) **that which is wrong** (*'eth ha ra'* – that which is sadly immoral and irrational, harmful and troubling, distressing and disagreeable, evil and injurious) **in the sight of Yahowah** (*ba 'ayin Yahowah* – from Yahowah's vantage point and perspective)**, provoking Him to anger** (*la ka'as huw'* – irritating and grieving Him to the point of righteous indignation) **by the labor of your hands** (*ba ma'aseh yad 'atem*)**."** (*Dabarym* / Words / Deuteronomy 31:29)

By rebelling against Yahowah, Jews became the best bad example the world would ever know. It is one of many reasons their story is chronicled throughout the Towrah. And it isn't just Judaism which can be blamed upon the Children of Yisra'el but also Christianity, Islam, and

Socialist Secular Humanism – along with its derivatives: Atheism, Communism, and Progressive Liberalism.

Jews need to hear what Moseh had to say, this day, right now, today. He understood what I have been trying to convey: the problem is not being Jewish but, instead, Judaism. To speak out against *Yahuwdym* | Jews is an affront to Yahowah and is the very definition of Anti-Semitism (which means: against the name). However, to save Jews from themselves, we must first encourage them to come to the realization that Moseh was right and that Judaism is wrong.

As we journey deeper into the Word of God, especially as we delve into the preamble to the *Miqra'ey* | Invitations to be Called Out and Meet with God, we will discover that the Children of Yisra'el remained unchanged. Moseh did not leave Mitsraym because he killed a Mitsry taskmaster to prevent the slavedriver from murdering a Hebrew slave. He left because the Hebrews he tried to help were as they are described here. It had been eighty years and it is as if nothing had changed.

And even before them, as we will discover, 'Abraham was far from a paradigm of morality. Ya'aqob also had his moments as did Dowd – and they were among the best of 'Abraham's descendants.

Let's afford Moseh the last word…

"And then (*wa*)**, *Moseh* | the One who Draws Out** (*Mosheh*) **finished** (*kalah*) **speaking** (*wa dabar*) **these words** (*'eth ha dabar ha 'eleh*) **to all** (*'el kol*) ***Yisra'el* | Individuals who Strive and Struggle Against God along with Those who Engage and Endure With God** (*Yisra'el*)**.** (*Dabarym* / Words 31:1)

The son of one hundred and twenty (*wa ben me'ah wa 'esrym*) **years** (*shanah*) **said** (*'amar*) **to them** (*'el hem*)**, 'At this time** (*ha yowm*)**, I am** (*'anoky*) **no longer able** (*lo'*

yakol ‘owd) **to carry on conducting an exodus** (*la yatsa’*) **or to enter** (*la bow’*)**. Yahowah** (*wa Yahowah*) **said to me** (*‘amar ‘el ‘any*)**, “You are not going to be passing over** (*lo’ ‘abar*) **that which is associated with the *Yarden* | Being Diminished** (*‘eth ha Yarden ha zeh*)**.”** (*Dabarym* / Words 31:2)

Yahowah (*Yahowah*)**, your God** (*‘elohym ‘atah*)**, He** (*huw’*) **will actually pass over** (*‘abar*) **in your presence** (*la paneh ‘atah*)**. He, Himself, will overthrow and decimate** (*huw’ shamad*) **these particular *gowym* | people of different ethnicities and cultures** (*‘eth ha gowym ha ‘eleh*) **out of your presence** (*min la paneh ‘atah*) **so that you inherit what they possess** (*wa yarash hem*)**.**

***Yahowsha’* | Yahowah Liberates and Delivers | Joshua** (*Yahowsha’*)**, he** (*huw’*) **will genuinely and demonstrably cross over** (*‘abar*) **appearing in your presence** (*la paneh ‘atah*) **representing the Word as spoken by Yahowah** (*ka ‘asher dabar Yahowah*)**.** (*Dabarym* / Words 31:3)

Therefore (*wa*)**, Yahowah** (*YaHoWaH*) **will do to them** (*‘asah la hem*) **exactly what He did with** (*ka ‘asher ‘asah la*) ***Sychown* | the Warrior who Wipes Away [who attacked Yisra’el rather than allowing the people to transit through the Mow’abite territory he had conquered]** (*Sychown*) **and *‘Owg* | Round Like a Cake [who attacked the Yisra’elites and lost everything]** (*wa la ‘Owg*)**, the kings** (*melekym*) **of the *‘Emory* | Big Talkers** (*‘Emory*) **along with their land** (*wa la ‘erets hem*) **when, to show the proper way** (*‘asher*)**, He destroyed and decimated them** (*shamad ‘eth hem*)**.** (*Dabarym* / Words 31:4) **Then, Yahowah** (*wa Yahowah*) **will offer them to you, turning them over upon your appearance** (*nathan hem la paneh ‘atem*)**.**

And you shall act toward them (*wa ‘asah la hem*) **in a manner which is consistent with** (*ka*) **all of the**

conditions pertaining to the relationship (*kol ha*) **which, to convey the benefits of the relationship** (*'asher*)**, I have instructed you, providing directions for you** (*tsawah 'eth 'atah*)**.** (*Dabarym* / Words / Deuteronomy 31:5)

Prevail by choosing to be strong and steadfast, succeeding by being resolute and overpowering, both firm and intense, seizing the moment by being intrepid (*chazaq*)**, especially** (*wa*) **courageous and uncompromising, growing ever more determined to acknowledge your elevated status while persistent and assured of your success** (*'amets*)**.**

You should never be intimidated or frightened (*'al yare'*)**. You should never be terrified, terrorized, or oppressed** (*wa 'al 'arats*) **by their presence** (*min paneh hem*)**, because indeed** (*ky*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, He** (*huw'*) **will be walking with you** (*ha halak 'im 'atah*)**.**

He will not abandon you by choice because it was not His desire to disassociate from you (*lo' raphah 'atah*)**, and He will not always forsake or completely reject you** (*lo' 'azab 'atah*)**.'** (*Dabarym* / Words 31:6)

Then (*wa*)**, Moseh** (*Mosheh*) **summoned, calling out** (*qara'*) **to Yahowsha'** (*la Yahowsha'*)**. He said to him** (*'amar 'el huw'*)**, 'Before the eyes** (*la 'ayin*) **of all** (*kol*) **Yisra'el** (*Yisra'el*)**, succeed by being resolute and overpowering, both firm and intense, seizing the moment by being intrepid** (*chazaq*)**, especially** (*wa*) **courageous and uncompromising** (*'amets*)**.**

For indeed (*ky*)**, you** (*'atah*)**, yourself, will go with the people** (*bow' 'eth ha 'am ha zeh*) **to this Land** (*'el ha 'erets*) **which, to show the way to the benefits of the relationship** (*'asher*)**, Yahowah** (*YaHoWaH*) **promised** (*shaba'*) **their fathers** (*la 'aby hem*) **to give to them** (*la nathan la hem*)**. Now** (*wa*) **you** (*'atah*)**, yourself, will**

bestow it to them as an inheritance (*nachal hy' 'eth hem*). (*Dabarym* / Words 31:7)

He (*huw'*), **Yahowah** (*YaHoWaH*), **will be walking** (*ha halak*) **alongside your presence** (*la paneh 'atah*). **He** (*huw'*), **Himself, will actually and always exist** (*hayah*) **with you** (*'im*). **He will never withdraw from you or allow you to falter** (*lo' raphah 'atah*), **and He will never abandon or reject you** (*lo' 'azab 'atah*).

You will not be intimidated (*lo' yare'*). **And** (*wa*) **you will never be dismayed or discouraged, confounded or confused** (*lo' chathath*).**'** (*Dabarym* / Words 31:8)

And so therefore (*wa*), **Moseh** (*Mosheh*) **wrote, inscribing a permanent copy of** (*kathab*) **this, the one and only, Towrah** (*'eth ha Towrah ha zo'th*) **upon a scroll, documenting it in writing** (*'al sepher*).

Then, he gave it as a gift to (*wa nathan hy' 'el*) **the priests** (*ha kohen*), **the sons** (*ben*) **of Lowy** (*Lowy*), **those lifting up** (*ha nasa'*) **Yahowah's** (*Yahowah*) **Ark** (*'eth 'arown*) **of the Covenant** (*Beryth*), **and to all** (*wa 'el kol*) **of the elders** (*zaqen*) **of Yisra'el** (*Yisra'el*). (*Dabarym* / Words 31:9)

And (*wa*) **Moseh** (*Mosheh*) **provided instruction** (*tsawah*) **for them** (*'eth hem*), **saying** (*la 'amar*), **'At the conclusion of** (*min qets*) **seven** (*sheba'*) **years** (*shanah*), **during** (*ba*) **the Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed*) **of the year** (*shanah*) **of freeing slaves and releasing debtors from all of their obligations** (*shamitah*), **during the *Chag* | Festival Feast** (*ba Chag*) **of *Sukah* | Shelters** (*ha Sukah*), (*Dabarym* / Words 31:10) **with** (*ba*) **the arrival** (*bow'*) **of all** (*kol*) ***Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*) **appearing** (*ra'ah*) **before the presence of** (*'eth paneh*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **in the place** (*ba ha maqowm*) **which** (*'asher*) **He has actually and consistently chosen** (*bachar*) **for you to**

encounter, read, and recite (*qara'*) **this *Towrah* | Teaching and Guidance** (*'eth ha Towrah ha zo'th*) **in the presence of** (*neged*) **all** (*kol*) **Yisra'el** (*Yisra'el*) **so that they will hear it** (*ba 'ozen hem*)**.** (*Dabarym* / Words 31:11)

Gather and assemble (*qahal*) **the family** (*'eth ha 'am*)**, the men** (*ha 'iysh*)**, the women** (*wa ha 'ishah*)**, and the children** (*wa ha tap*)**, along with those among you from different ethnicities** (*wa ger 'atah*) **who, as a result of the relationship** (*'asher*)**, are within your communities** (*ba sha'ar 'atah*) **so that** (*la ma'an*) **they will actually and continually hear** (*shama'*)**, and so that** (*wa la ma'an*) **they will learn and be properly guided** (*lamad*)**.**

And so (*wa*)**, they will revere and respect** (*yare' 'eth*) **Yahowah** (*Yahowah*)**, their God** (*'elohym hem*)**. Then** (*wa*)**, they will be observant** (*shamar*)**, thereby actively engaging in and demonstrably acting upon** (*la 'asah*) **all** (*'eth kol*) **of the words** (*dabar*) **of the *Towrah* | Source of Teaching and Guidance** (*ha Towrah ha zo'th*)**.** (*Dabarym* / Words 31:12)

Then (*wa*)**, their children** (*ben hem*) **who are unaware, and who do not know or understand** (*'asher lo' yada'*)**, will listen** (*shama'*) **and learn** (*wa lamed*)**, approaching by respecting** (*la yare' 'eth*) **Yahowah** (*Yahowah*)**, your God** (*'elohym 'atem*)**, each and every day** (*kol ha yowm*) **which, while within the relationship** (*'asher*)**, you live** (*'atem chayym*) **upon the earth** (*'al ha 'adamah*) **which, beneficially** (*'asher*)**, you** (*'atah*) **will pass over** (*'atem 'abar*) **that which is associated with the *Yarden* | Being Diminished** (*'eth ha Yarden sham*) **as an inheritance, becoming an heir to this** (*la yarash hy'*)**.'"** (*Dabarym* / Words 31:13)

"Yahowah (*YaHoWaH*) **said** (*'amar*) **to Moseh** (*'el Mosheh*)**, 'Behold** (*hineh*)**, you will rest** (*'atah shakab*) **with your fathers** (*'im 'aby 'atah*)**. Then, these people**

(*wa ha ‘am ha zeh*) **will rise up, establishing themselves in opposition** (*quwm*)**, and prostitute themselves** (*wa zanah*) **chasing after without hesitation, and even until the very end** (*‘achar*)**, foreign gods** (*‘elohym nekar*) **of the region** (*ha ‘erets*) **which they are entering** (*‘asher huw’ bow’ sham*)**.**

With them in their midst (*qereb huw’*)**, they will choose to consistently forsake Me** (*wa ‘azab ‘any*)**. And they will violate and nullify** (*wa parar ‘eth*) **My Covenant** (*Beryth ‘any*) **which, to convey the benefits of the relationship and to get the most out of life** (*‘asher*)**, I conceived and cut with them** (*karath ‘eth huw’*)**.** (*Dabarym* / Words 31:16)

Then, My resentment and righteous indignation (*wa ‘aph ‘any*) **will be aroused** (*charah*) **against them** (*ba huw’*) **during that time** (*ba ha yowm ha huw’*)**. So, I will forsake them** (*wa ‘azab hem*)**, and I will hide** (*wa satar*) **My presence** (*paneh ‘any*) **from them** (*min hem*)**.**

Therefore (*wa*)**, they will be** (*hayah*) **devoured** (*la ‘akal*)**. And** (*wa*) **many terrible things including the wrongdoing of the rabbis** (*ra’ah rab*) **will be encountered by them** (*matsa’ huw’*)**.**

Then, because of these troubles and resulting anxiety (*wa tsarah*)**, they will say** (*wa ‘amar*) **at that time** (*wa ba ha yowm ha huw’*)**, “Is this not because surely the Almighty** (*ha lo’ ‘al ky*) **Yahowah** (*Yahowah*) **is not with us** (*‘ayin ba qereb ‘any*)**, thereby explaining why we are experiencing** (*matsa’ ‘any*) **these evil associations and this perverse misery** (*ha ra’ah ha ‘eleh*)**?”** (*Dabarym* / Words 31:17)

Therefore (*wa*)**, I** (*‘anoky*) **will conceal My presence such that I can no longer be known** (*sathar sathar paneh ‘any*) **at that time** (*ba ha yowm ha huw’*) **from being around all of the evil** (*‘al kol ha ra’ah*) **which they have perpetrated** (*‘asher ‘asah*)**. Because indeed** (*ky*)**, they**

have turned to and prepared (*panah 'el*) **other gods** (*'elohym 'achar*)**.'** (*Dabarym* / Words 31:18)

Now, therefore (*wa 'atah*)**, write** (*kathab*) **the words** (*ha dabarym*) **on how to approach the lyrics of this song for your own benefit** (*la 'atem 'eth ha shyrah ha zo'th*) **and teach it** (*wa lamad hy'*) **to the Children of Yisra'el** (*'eth beny Yisra'el*)**. Place it in their mouths** (*sym hy' ba peh hem*) **so that this song will exist for Me** (*la ma'an hayah la 'any ha shyrah ha zo'th*) **as an enduring witness** (*la 'ed*) **against the Children of Yisra'el** (*ba beny Yisra'el*)**.** (*Dabarym* / Words 31:19)

Indeed, when I brought them (*ky bow' huw'*) **into the land** (*ba ha 'adamah*) **that, for the benefit of the relationship** (*'asher*)**, I promised to their fathers** (*shaba' la 'aby huw'*)**, it was flowing with milk and honey** (*zuwb chalab wa dabash*)**.**

And so, once they have eaten and become satisfied and satiated (*wa 'akal wa shaba'*)**, prospering and thriving** (*wa dashen*)**, then they will produce, turn to, and pursue other gods** (*wa panah 'el 'elohym*) **and serve them** (*wa 'abad hem*) **while coming to spurn, reject, and despise Me** (*wa na'ats 'any*)**. They will also thwart and then break** (*wa parar*) **My Covenant** (*'eth beryth 'any*)**.** (*Dabarym* / Words 31:20)

So when it comes to pass (*wa hayah ky*) **that they encounter and experience** (*matsa'*) **the most perverse and immoral calamities, the worst perpetrated by the rabbis** (*'eth huw' ra'ah rab*)**, along with these unfortunate and vexing circumstances during anguishing times of tribulation** (*wa tsarah*)**, then the response** (*wa 'anah*) **will be the lyrics of this song** (*ha shyrah ha zo'th*) **in their presence** (*la paneh huw'*) **as an enduring witness** (*la 'ed*)**.**

Indeed (*ky*)**, it will not be ignored or forgotten** (*lo' shakach*) **because of the speeches** (*min peh*) **they have**

sown (*zera' huw'*)**. For I know** (*ky yada'*) **what they are inclined to do** (*'eth yetser huw' 'asher huw' 'asah*) **at this time** (*ha yowm*)**, even before** (*ba terem*) **I have brought them into** (*bow' huw' ha*) **the Promised Land** (*ha 'erets 'asher shaba'*)**.'** (*Dabarym* / Words 31:21)

So Moseh (*wa Mosheh*) **wrote** (*kathab*) **this song** (*'eth ha shyrah ha zo'th*) **this day** (*ba ha yowm ha huw'*) **and he taught it to** (*wa lamad hy' 'eth*) **the Children of Yisra'el** (*beny Yisra'el*)**.** (*Dabarym* / Words 31:22)

Then, Yahowah (*wa Yahowah*) **instructed and commissioned** (*tsawah 'eth*) ***Yahowsha' ben Nuwn* | Yahowah Continues to Save and Propagate Prosperity** (*Yahowsha' ben Nuwn*)**. He said** (*wa 'amar*)**, 'Succeed by being strong and steadfast, both firm and intense, seizing the moment by being intrepid** (*chazaq*)**, and also** (*wa*) **by being courageous and uncompromising, growing ever more determined** (*'amets*)**.**

Surely (*ky*)**, you will bring** (*'atah bow'*) **the Children of Yisra'el** (*ben Yisra'el*) **to the Land I promised** (*'el ha 'erets 'asher shaba'*) **to them** (*la hem*)**. And I will be with you** (*wa 'anoky hayah 'im 'atah*)**.'** (*Dabarym* / Words / Deuteronomy 31:23)

Then (*wa*)**, it came to be** (*hayah*) **just as** (*ka*) **Moseh** (*Mosheh*) **finished** (*kalah*) **writing** (*la kathab*) **the words** (*'eth dabar*) **of the *Towrah* | Teaching and Guidance** (*ha Towrah ha zo'th*) **upon the written scroll** (*'al sepher*)**, to the point of completing the eternal witness for them** (*'ad tamam hem*)**,** (*Dabarym* / Words 31:24) **Moseh** (*Mosheh*) **provided directions to** (*wa tsawah*) **the Lowy** (*'eth ha Lowy*) **lifting up and carrying** (*nasa'*) **the Ark** (*'arown*) **of the Covenant** (*Beryth*) **of Yahowah** (*Yahowah*)**.**

He said (*la 'amar*)**,** (*Dabarym* 31:25) **'Accept and grasp hold of** (*laqach*) **the written scroll** (*sepher*) **of the *Towrah* | Instructions and Directions** (*ha Towrah ha zeh*) **and place** (*wa sym*) **it alongside** (*'eth huw' min sad*)

Yahowah's (*YaHoWaH*)**, your God's** (*'elohym 'atem*)**, Ark** (*'arown*) **of the Covenant** (*Beryth*)**.**

Then, it will exist (*wa hayah*) **there** (*sham*) **with you** (*ba 'atah*) **as the Restoring Witness of the Enduring Testimony** (*'ed*)**.** (*Dabarym* / Words 31:26)

Let's be honest (*ky*)**; I realize** (*'anoky yada'*) **that you have been contentious and rebellious, resistant and at times are revolting** (*'eth mary 'atah*)**, and you are hardheaded and stiff-necked** (*wa 'eth 'oreph 'atah*) **to the point of being exceedingly difficult and even cruel, mean-spirited and uncooperative** (*ha qasheh*)**!**

Look (*hineh*)**, even today, while I am still living and with you** (*ba 'owd 'any chay 'im 'atem ha yowm*)**, you have been inhospitable and contentious, unappreciative and exceptionally disloyal, even defiant** (*marah hayah*) **against** (*'im*) **Yahowah** (*YaHoWaH*)**. So, it is certain that you'll be far more aggravating** (*wa 'aph ky*) **after my passing** (*'achar maweth 'any*)**.** (*Dabarym* / Words 31:27)

Of your own freewill, gather together and summon (*qahal*) **to me** (*'el 'any*) **all of the leaders of your tribes** (*kol zaqen shebeth 'atem*)**, all of the eldest judges** (*kol zaqen shaphat 'atem*)**, and your scribes and other officials** (*wa showter 'atem*)**, so that I can, of my own volition, speak** (*wa dabar*) **such that they can hear** (*ba 'ozen hem*) **these specific words** (*ha dabarym ha 'eleh*) **as I repeatedly testify as a witness on behalf of the Spiritual Realm and the Earth against them** (*wa 'uwd ba hem 'eth ha shamaym wa 'eth ha 'erets*)**.** (*Dabarym* / Words 31:28)

Indeed (*ky*)**, I know** (*yada'* – I am aware, understand, and acknowledge) **that immediately after my passing, and right to the very end** (*'achar maweth 'any*)**, it is certain that you will be corrupt and that you will be destructive, denigrating and destroying yourselves** (*ky shachath shachath*) **while turning away from and**

forsaking (*wa tsuwr min*) **the way which, to receive the benefits of the relationship** (*ha derek 'asher*)**, I had instructed you** (*tsawah 'eth 'atem*)**.**

And so (*wa*)**, you will invite and summon upon yourselves, as a result of what you read and recite** (*qara' 'eth 'atem*)**, shepherds who are exceedingly evil and disastrously troubling, disagreeable, malignant, and injurious** (*ra'ah*) **in the days to come and right to the very end** (*ba 'acharyth ha yowmym*) **because you will consistently and actually engage in** (*ky 'asah*) **that which is wrong** (*'eth ha ra'*) **in the sight of Yahowah** (*ba 'ayin Yahowah*)**, provoking Him to anger** (*la ka'as huw'*) **by the labor of your hands** (*ba ma'aseh yad 'atem*)**."** (*Dabarym* / Words / Deuteronomy 31:29)

8

Yahowsha' | Yah Liberates

The Way Home…

The last time we find the title *ha Towrah* written within the Towrah, it is presented as a matter of life and death. It is so vital to our survival, we are encouraged to place it upon our hearts and share it with our children.

"Moseh (*wa Mosheh* – the One who Draws Out) **came** (*bow'* – arrived) **and spoke** (*dabar* – communicated by reciting) **all of the words** (*'eth kol dabarym*) **of this song** (*ha shyrah ha zo'th*) **so that the people could listen** (*ba 'ozen ha 'am*)**, he along with Yahowsha' ben Nuwn** (*huw' wa {Ya}howsha' ben Nuwn* – he and Yahowah Continue to Liberate and Save while Propagating Prosperity [note: while the Masoretic Text reads Howsha', it's obvious a scribe inadvertently missed the Yowd])**.**

When Moseh had finished (*wa kalah Mosheh*) **speaking all of these words** (*la dabar 'eth kol ha dabarym ha 'eleh*) **to everyone who sought to Engage and Endure with God** (*'el kol Yisra'el*)**,** (*Dabarym* / Words 32:45) **he said to them** (*wa 'amar 'el hem*)**, 'Choose to make it part of your thinking by placing it upon your heart** (*sym lebab 'atem* – of your own freewill, integrate it into your decision-making and thought process, especially your inclinations and motivations (qal imperative)) **all of** (*la kol* – the entirety of) **the words** (*ha dabarym* – the statements and message) **which, to benefit from the relationship** (*'asher*)**, I** (*'anoky*) **have been repeatedly called to witness on your behalf, to sustain, assist, restore, and admonish you** (*'uwd ba 'atem* – I have been charged and

entrusted to continually testify to you to help you and to warn you, to exhort, enjoin, and renew you (hifil participle – Moseh's words have a dramatic influence on those who receive them)) **this day** (*ha yowm*)**.**

To show the way to get the most out of life (*'asher*)**, you should instruct your children with them** (*tsawah hem 'eth beny 'atem* – you should offer direction on behalf of your sons and daughters through them (piel imperfect jussive – the listener is put into action such that teaching achieves its purpose and has a lasting influence)) **so that** (*la* – for the purpose, goal, and reason that) **they carefully observe, closely examine, and thoughtfully consider** (*shamar* – they come to focus upon (qal infinitive))**, acting upon and actively engaging in** (*la 'asah* – participating in, celebrating, and profiting from, pursuing, and endeavoring to capitalize upon) **every aspect of** (*'eth kol* – the totality of) **the words and statements** (*dabarym* – the message) **of this *Towrah* | Source of Teaching and Guidance** (*ha Towrah ha zo'th* – of this Instruction and Direction)**."** (*Dabarym* / Words / Deuteronomy 32:46)

The Towrah is Yahowah's Witness, His Testimony. His Teaching and Instructions sustain and assist us, they restore and renew us. But they also admonish us; telling us what we ought to avoid. And as such, the Torah should be deployed to guide and direct our children. There is nothing we can teach them which is more valuable than to "*shamar* – carefully observe, closely examine, and thoughtfully consider, indeed, to keep one's focus upon" the Towrah.

Also, please be aware, Yahowah is not asking anyone to read "the Bible." He calls His witness *ha Towrah*. We would be wise to use the same nomenclature.

And as with any relationship, fondness and familiarity lead to "*'asah* – active participation." Engaging in a relationship with God requires action on our behalf. And in

particular, there are five criteria which we must accept to participate.

You will also notice that Yahowah called us to celebrate the "*kol* – entire" Towrah. We are not at liberty to accept Genesis because we like the stories, but then reject Leviticus because we don't like the rules.

"For indeed (*ky* – surely, truly, and reliably, emphasizing the importance of this statement)**, the Word** (*dabar* – this message and communication) **is never null and void, and it is neither fantasy nor mythology** (*lo' reyq huw'* – it is not without benefit, value, or purpose) **for you** (*min 'atem*)**. Truly** (*ky* – indeed) **this is your life** (*huw' chay 'atem* – it is your way to live and grow)**."** (*Dabarym* / Words / Deuteronomy 32:47)

The reason the Towrah is the "*chay* – essence of our lives" is that it alone provides the terms and conditions by which an everlasting relationship with God can be developed. And it alone provides the means to our reconciliation. These instructions exist in no other place. Lose the Towrah, lose your life. Reject the Word, and you will be precluded from forming a relationship with God. And it is for these reasons that we are encouraged to closely examine and carefully consider Yahowah's *Towrah* | Teachings.

The corollary to this choice, which is to view the Towrah as "null and void" and as "fantasy and mythology" has become increasingly popular. In Jewish lives, the Talmud not only takes precedence over the Towrah, but the rabbinical scriptures are also moot on the means Yahowah provided to save His people. In addition, Paul's letters along with the books he inspired, comprising half of the Christian New Testament, systematically annul the Towrah. It replaces Dowd with the mythical Jesus, Yahuwdym with Gowym, Yisra'el with the Church, and the Towrah with faith in the Gospel of Grace, all to replace

the Beryth with a New Covenant. Never mind that such nonsense is in direct and irreconcilable conflict with Yahowah's testimony.

Therefore, God has put us all in a position which requires us to choose. Should we trust the men who claimed to speak on behalf of God, and yet consistently contradicted Yahowah, or should we trust God?

"And by the Word (*wa ba ha dabar ha zeh* – through this particular message)**, you will prolong your time** (*'arak yowmym* – you will increase, lengthen, and elongate your days (hifil imperfect – the word has this ongoing and continual effect)) **upon** (*'al*) **the land** (*ha 'adamah* – the realm of 'Adam; from *'adam*, thereby associating this realm with that enjoyed by the first man conceived in Yah's image) **which, as a result of the relationship** (*'asher*)**, you all** (*'atem*) **are going to be passing over** (*lo' 'abar* – you will be crossing (qal participle)) **that which is associated with the *Yarden* | Being Diminished** (*'eth ha Yarden sham* – that which pertains to being let down by bowing down in subjugation, the Jordan River; from *yarad* – to be brought down and diminished, descending to a lower status by being taken down, oppressed, subdued, and cast down) **as an inheritance to possess it** (*la yarash hy'* – as a gift from a Father to His children)**.'"** (*Dabarym* / Words / Deuteronomy 32:47)

We should not ignore the association between Pesach and the basis of the word, *'abar*, which means to pass over, especially in the context of prolonging our lives. Similarly, the name of the river explains what those who cherish Yahowah's Towrah avoid – which is being diminished.

As we let this sink in, let's pause a moment longer to consider how much of this message the religious, reading their Bibles, miss. God revealed:

"He said to them (*wa 'amar 'el hem*)**, 'Choose to make it part of your thinking by placing it upon your**

heart (*sym lebab ‘atem*) **all of** (*la kol*) **the words** (*ha dabarym*) **which, to benefit from the relationship** (*‘asher*)**, I** (*‘anoky*) **have been repeatedly called to witness on your behalf, to sustain, assist, restore, and admonish you** (*‘uwd ba ‘atem*) **this day** (*ha yowm*)**.**

To show the way to get the most out of life (*‘asher*)**, you should instruct your children with them** (*tsawah hem ‘eth beny ‘atem*) **so that** (*la*) **they carefully observe, closely examine, and thoughtfully consider** (*shamar*)**, acting upon and actively engaging in** (*la ‘asah*) **every aspect of** (*‘eth kol*) **the words and statements** (*dabarym*) **of this *Towrah* | Teaching and Guidance** (*ha Towrah ha zo’th*)**.** (*Dabarym* 32:46)

For indeed (*ky*)**, the Word** (*dabar*) **will never be annulled, and it is neither fantasy nor mythology** (*lo’ reyq huw’*) **for you** (*min ‘atem*)**. Truly** (*ky*)**, this is your life – the only way to live and grow** (*huw’ chay ‘atem*)**.**

And by the Word (*wa ba ha dabar ha zeh*)**, you will prolong your time** (*‘arak yowmym*) **upon** (*‘al*) **the land** (*ha ‘adamah*) **which, as a result of the relationship** (*‘asher*)**, you all** (*‘atem*) **are going to be passing over** (*lo’ ‘abar*) **that which is associated with the *Yarden* | Being Diminished** (*‘eth ha Yarden sham*) **as an inheritance to possess it** (*la yarash hy’*)**.’”** (*Dabarym* / Words 32:47)

The *King James Version*, a politically motivated Protestant revision of the Roman Catholic Latin Vulgate, is both errant and inadequate: “And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. (46) For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.” (47)

Their most misleading renderings are related, translating *tsawah* as “command” as opposed to “instruct

and direct," and changing "*Towrah* – Teaching and Guidance" to "Law." These alterations cast Yahowah in the role of dictatorial autocrat and unrelenting judge as opposed to a loving Father trying to instruct, guide, and teach His children. And yet, when you consider the roots of both words as we have done, apart from religious gerrymandering, there is no way to render them "command" or "law." However, by doing so, by twisting Yahowah's Word in this way, they play into Paul's hands and make the God of the "Old Testament" appear very different than their forgiving "Lord Jesus Christ," who they have imagined and falsely framed as being compromising and tolerant.

As for "a vain thing," "whither ye go over," the "Jordan," and "to possess it," we have become accustomed to religious clerics missing the majesty of: "*'asher* – for the benefit of the relationship," "*'abar* – will pass over," "*shem* – the name and renown," and "*Yarden* – to descend."

Moving on to another Christian publisher, the supposedly literal *New American Standard Bible* produced a significantly less accurate version of the verse: "He said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, *even* all the words of this law." (46) "For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess." (47)

To begin, while *'uwd* can be translated as "warning," the primary connotation tells us that Moseh was "called to be a witness." Secondarily, *'uwd* was deployed to affirm that Yahowah's testimony "sustains, assists, and restores" us. So, to emphasize the tertiary definition of *'uwd* at the exclusion of the word's most prevalent meanings is irresponsible and misleading.

Likewise, they ignored Yahowah's own definition of Towrah when He, Himself, associated this title with its root, *yarah*, which means "to be the source from which instruction, teaching, guidance, and direction flow." But this mistake lies at the heart of Christian mythology.

While almost every lexicon includes "command" in their definitions of *tsawah*, this is one of many cases where they are simply striving to validate prior translations. Even the related *tsawach*, which is rendered with the hard Chets rather than soft Hey, means "to call out," which is the single most oft-repeated direction during the Miqra'ey. Telling also, the *Theological Wordbook of the Old Testament*, immediately after defining *tsawah* as "command," wrote: "It was used for the instruction of a father to a son."

Also errant, *'asah* does not mean "carefully." It means: "to act upon or engage in, to celebrate, profit from, participate in, do, deal with, pursue, and endeavor to work with so as to benefit from."

Had any of these Protestant Christian translations rendered *reyq* accurately as "nullified," they would have undermined the whole of Pauline doctrine. So, they chose "idle" and "vain" instead.

For creativity, it's hard to beat the *New Living Translation*. Acting as if they were novelists, they wrote: "He added: "Take to heart all the words of warning I have given you today. Pass them on as a command to your children so they will obey every word of these instructions. (46) These instructions are not empty words—they are your life! By obeying them you will enjoy a long life in the land you will occupy when you cross the Jordan River." (47)

Yahowah did not ask us to "obey" but instead to "*shamar* – be observant." These concepts are unrelated. Religion is about obedience. A relationship is based upon

sharing, upon give and take, upon communication, mutual trust, and affection.

Turning to the resource favored by Jews, in *The Holy Scriptures According to the Masoretic Text – A New Translation – Jewish Publication Society 1917*, we find: "He said unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it.'" Whether or not you go over the Jordan, know that Towrah cannot be translated as "law." Doing so is ignorant and dishonest.

𐤉𐤄𐤅𐤔𐤏

Yahowsha' | "Joshua," the first book following the Towrah, was incorporated into the Towrah – at least according to its author. Consider…

"And it came to be (*wa hayah*)**, after** (*'achar* – following) **the death** (*maweth* – the mortality and passing) **of *Moseh* | the One Who Draws Out** (*Mosheh*)**, Yahowah's** (*Yahowah*) **coworker** (*'ebed* – one who works on behalf; from *'abad* – to work and serve)**, that Yahowah** (*Yahowah*) **spoke** (*'amar*) **to** (*'el*) **Yahowsha'** (*Yahowsha'* – a compound of *Yahow* (the familiar form of Yahowah) and *yasha'* – to liberate, deliver, and save, scribed 𐤉𐤄𐤅𐤔𐤏 (appearing 218 times in this form))**, son of** (*ben*) **Nuwn** (*Nuwn* – to always exist, to propagate, to increase)**, who had rendered assistance to** (*sharat* – who had served and attended to) **Moseh** (*Mosheh* – One who Draws Out)**, for the purpose of communicating** (*la 'amar* – to say)**,** (*Yahowsha'* / Yahowah Saves 1:1)

‘Moseh, My coworker (*Mosheh ‘ebed ‘any* – My associate and coworker)**, has passed** (*muwth* – is dead physically)**, and so now** (*wa ‘atah* – at this time)**, rise up** (*quwm* – get up, stand upright, and accomplish the mission)**, passing over** (*lo’ ‘abar* – choosing to cross over (qal imperative)) **that which is associated with the *Yarden* | Being Diminished** (*‘eth ha Yarden ha zeh* – that which pertains to being let down by bowing down in subjugation, the Jordan River; from *yarad* – to be brought down and diminished, descending to a lower status by being taken down, oppressed, subdued, and cast down)**, you** (*‘atah*) **and the entire family** (*wa kol ha ‘am ha zeh* – along with all of these people) **into God’s** (*‘el*) **realm** (*ha ‘erets* – land) **which, as a result of the relationship** (*‘asher*)**, I am** (*‘anoky*) **demonstrably giving** (*nathan* – freely offering and actually bestowing (qal participle – as a literal and relational presentation of a verbal adjective the action is descriptive and genuine)) **to them** (*la hem*)**, to the Children** (*la beny*) **of Yisra’el** (*Yisra’el* – Israel, a compound of *‘ysh* – individuals, who *sarah* – either strive and contend with or engage and endure with *‘el* – God)**.”** (*Yahowsha’* / Yahowah Liberates / Joshua 1:2)

Let’s compare what we just read, where Yahowah and Yahowsha’ are properly identified and Moseh, Nuwn, the Yarden, and Yisra’el are adroitly explained, with the religious corruptions.

The *King James Version* reads: “Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses’ minister, saying,” (1) “Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.” (Joshua 1:2)

The popular, although notoriously errant, *New Living Translation* authored: “After the death of Moses the Lord’s servant, the Lord spoke to Joshua son of Nun, Moses’

assistant. He said," (1) "Moses my servant is dead. Therefore, the time has come for you to lead these people, the Israelites, across the Jordan River into the land I am giving them." (Joshua 1:2)

"Moses" is a legacy of Greek grammar, turning the feminine "eh" into the masculine "es." But what is telling is that a name which is known to us exclusively from the pages of the Towrah has been transliterated from Greek into English rather than from Hebrew. It is one of the countless examples where the Christian establishment has demonstrated its collective disdain for the language of revelation.

Neither "*ha adon*" nor "*ha ba'al*" were scribed in this passage, and yet we read "the LORD" not once but twice. "The LORD" isn't a translation or a transliteration of YaHoWaH. It is an insulting and devilish substitution. By committing this crime, religious clerics and scholars attributed Satan's ambitions and attributes to Yahowah, miscasting a loving Father as an overbearing Lord.

It is telling that English Bibles accurately transliterate "*ha Satan* – the Adversary" as "Satan," and yet they can't bring themselves to provide Yahowah with the same dignity. This speaks volumes about their allegiance and motives.

"Israel" is a reasonably accurate transliteration of Yisra'el. But, by consistently transliterating the name and title and never bothering to translate it, billions have been misled into believing that it is not applicable beyond those people at that time. Very few recognize that *Yisra'el* is a compound of *'ysh* | individuals who *sarah* | either strive and contend with or engage and endure with *'el* | God.

When we choose to exist as the best of what Yisra'el represents, God returns the favor. However, since He is fair, there is a consequence of opposing Him.

As evidence of this, had Yisra'el responded as Yahowah's *'am* | family, as His *beny* | children, this is what would have occurred…

"Every place which (*kol maqowm 'asher* – wherever you take a stand for the benefit of the relationship; from a compound of *mah* – to ponder the implications of *quwm* – standing upright) **the sole of your foot walks upon** (*darak kaph regel 'atem*)**, I have given it to you** (*ba huw' la 'atem nathan huw'*)**, consistent with My conversation** (*ka 'asher dabar*) **with Moseh** (*'el Mosheh*)**."** (*Yahowsha'* / Yahowah Delivers / Joshua 1:3)

This is one of the many reasons Yahowah encouraged His people to be adventurous, courageous, and bold. Had they taken His instruction to heart, Yisra'el would have been greatly extended in every direction. Also, let's not miss the implications of *maqowm* and *darak kaph regel*. The people would go as far as they were willing to walk. Neither prayer nor groveling on bended knee would prevail but, instead, walking with God *ka 'asher dabar* | in a manner consistent with His words.

What follows is best understood when we appreciate the meaning of the terms Yahowah selected. And then it is brilliant, inspiring, and prophetic. For the past forty years the Children of Yisra'el had been given the opportunity to *midbar* | ponder the implications of the word. This understanding would result in *labanown* | becoming pure white, or perfected, in God's parlance. Then recognizing that *Towrah* is from *yarah* and, thus, represents the Source from which Teaching and Guidance Flow, we find the *'ad* | eternal witness represented as *ha nahar ha gadowl* | an enabling and empowering stream of light which *parath* | sets us apart, separating us from men *chithy* | terrorizing one another and unto God. This lesson comes by way of *'ad ha yam ha gadowl* | the restoring testimony of the gowy who roared, the non-Yisra'elite from the west who, while intense and verbose, uses amplification to empower. His

voice, calling out in the wilderness, is to prepare the way for the *mabow' shemesh* | arrival of the Source of Light and Brilliant One – Yahowah and Dowd. Such are the *gebuwl* | outer boundaries of the insights we can derive by diligently searching each word's meaning.

Along these lines, God said…

"From the desert where the word is questioned (*min ha midbar* – from the wilderness where the message is contemplated) **and to the lebanon of being pure white** (*wa ha labanown ha zeh* – and of becoming white; from *laban* – to be pure white and *own* – all things pertaining to) **to as far as the eternal witness** (*wa 'ad*) **of the Great River and becoming radiant** (*ha nahar ha gadowl* – the enabling and empowering flowing streams of shining light)**, the River Euphrates, so as to be set apart as a stream of light** (*nahar parath* – flowing light which distinguishes and sets apart; from *nahar* – to be radiant and *parash* – to declare that which distinguishes and separates)**, including the entire territory** (*kol 'erets*) **of the *Chithy* | Hittites who are terrorists** (*ha chithy* – the Terrorists; from *cheth* – to terrorize, shatter, and dismay, to seize and snatch away) **and to the enduring witness of the Great Sea** (*wa 'ad ha yam ha gadowl* – including the restoring testimony of a roaring *gowy* in the west who is empowering, intense, and verbose through amplification and/or the Mediterranean; note: *yam* is from an unused root meaning to roar and serves as a metaphor for a non-Yisra'elite in the West) **to the coming entrance and pathway** (*mabow'* – to the arrival during the furthest extent; a compound of *mah* – to question the who, where, why, and when of *bow'* – to come, enter, and be included) **of the sun – the one who is brilliant** (*shemesh* – the source of light; from an unused root meaning to be brilliant)**, shall exist as** (*hayah* – will be (qal imperfect)) **your territory** (*gebuwl 'atem* – the extent of your outer boundaries)**."** (*Yahowsha'* / Yahowah Liberates / Joshua 1:4)

Said as these names foretell: By contemplating the words, we are perfected by the eternal witness as a radiant stream of empowering light, separating us from the terrorists as a result of the restoring testimony of the gowy who roared, announcing the arrival of the source of light and the brilliant one, all existing to expand your boundaries.

Here is the result…

"No one will be able to resist nor can anyone take an opposing stand (*lo' yatsab 'iysh* – it will be impossible for someone or something to prevail against (hitpael imperfect – unassisted and on their own initiative, it will be continually implausible for a person or entity to endure))**, as a result of your presence nor come against your personal perceptions when you appear** (*la paneh 'atah* – toward you, especially face-to-face)**, this day and every day of your life** (*kol yowmym chay 'atah* – for as long as you live)**.**

In a very similar manner, and as a benefit of the relationship, just like (*ka 'asher*) **I existed with** (*hayah 'im* – I was with (qal perfect – actually at that moment in time)) **Moseh** (*Mosheh* – the One Who Draws Out)**, I will be with you** (*hayah 'im* – I will exist with you (qal imperfect – I will quite literally continue to be alongside you individually))**.**

I will not fail you (*lo' raphah 'atah* – I will not allow you to falter because I will not relent or ever leave you (hifil imperfect))**, and I will not abandon you** (*lo' 'azab 'atah* – I will not neglect or reject you, I will not desert or forsake you, and I will not give up on you)**."** (*Yahowsha'* / Yahowah Saves / Joshua 1:5)

Yahowah spoke these words to Yahowsha', but they were recorded for you and me, not him. God wants us to know that if we are among the one in a million, perhaps even one in a billion, willing to work with Him, then He

will assure our mutual success. I have been doing this now for 22 years and have spoken before many millions of people through public appearances and talk radio programs. Additionally, I have had a direct contact link on every public website, including *Prophet of Doom*, now revised, renamed, and on the bookshelf as *God Damn Religion.* And yet, in all of that time, I have never been effectively challenged. That would have been impossible without Divine intervention.

I share this for the same reason Yahowah told us about His promise to Yahowsha'. What He did for him He has done for me and will do for you. There is something special about working with Yahowah. The confidence which ensues and the success which comes with the job are unparalleled.

Speaking from experience, we humans can be fickle and often unreliable, but Yahowah is neither. When we become part of His Family and engage on His behalf, we experience a level of loyalty and support which is well beyond what we deserve.

And this is the consequence of God being with us…

"Prevail by choosing to be strong and steadfast (*chazaq* – succeed by being resolute and overpowering, both firm and intense, and of your own volition, seize the moment by being intrepid (qal imperative))**, especially** (*wa*) **courageous and uncompromising** (*'amets* – growing ever more determined to acknowledge your elevated status, reinforced by being alert, bold and brave, unrelenting and persistent, assured of your success (qal imperative))**.**

For indeed (*ky* – it is truthful and certain)**, you** (*'atah*) **will facilitate an inheritance** (*nachal* – you will initiate and expedite what is due the heirs (hifil imperfect)) **on behalf of the family** (*'eth ha 'am ha zeh* – for the people) **within the land** (*'eth ha 'erets*) **which, to provide the**

benefits of the relationship (*'asher*)**, I promised to their fathers** (*shaba' la 'aby hem*)**, giving it to them** (*nathan la hem*)**."** (*Yahowsha'* / Yah Liberates / Joshua 1:6)

It has been said so many times that it's about time we deal with another reality at odds with religious teaching. God did not ask us to be pacifists or peacemakers, to be religious or political, to be multicultural or progressive. Yahowah wants us to be courageous – such that we are willing and able to stand up against the pervasive tide of civilization. He encourages us to be bold and brave, steadfast and uncompromising so that we do not waver from His Guidance when enticed. Those who embody these traits are good shepherds protecting God's flock, always leading His sheep along the proper path. And in this regard, our guidance and strength come by way of the Towrah.

The pasture is the "Promised Land." And while many associate this with Israel, and for valid reasons, very few recognize that promises pursuant to it are also symbolic of living with Yahowah in Heaven.

"Exclusively (*raq* – singularly and without exception) **prevail by opting to be influential and resolute, seizing the moment by being strengthened and fearless** (*chazaq* – succeed by choosing to be empowering and encouraging, growing firm and steadfast, fortified and secure, intrepid and intense (qal imperative)) **and also** (*wa*) **be exceedingly courageous, totally determined, and completely uncompromising, strong-minded and gritty** (*'amets me'od* – growing ever more assured, readily acknowledging your elevated status, reinforced by being especially alert, very bold, brave, and even a bit abrasive, unrelenting and persistent, confident in your ability to prove the merit of our case (qal imperative)) **by being observant, closely examining and carefully considering** (*la shamar* – by being focused, attentive, and thoughtful (qal infinitive – literally and genuinely, intensely and

demonstrably, consistently and continually observant)) **everything so as to engage in a manner consistent with** (*la ‘asah ka kol* – acting in accord with the totality of, expending the energy to profit from and capitalize upon all of (qal infinitive – literally and genuinely, intensely and demonstrably, consistently and continually doing that which pertains to)) **the *Towrah* | Teaching and Guidance** (*ha Towrah* – the Source of Instructions and Directions) **which, to show the way to receive the benefits of the relationship** (*‘asher*)**, Moseh** (*Mosheh* – One who Draws Out)**, My associate** (*‘ebed ‘any* – My coworker)**, taught to you** (*tsawah ‘atah* – provided as instructions for you, informing you about and appointing for you (piel perfect))**.**

While subject to freewill, you should not turn away from it (*lo’ suwr min huw’* – you should not leave it, never allowing yourself to be pulled away from it in a different direction, you should not depart from it or remove any part of it, do not forsake it, reject it, or abolish it (qal imperfect jussive – genuinely and relationally, continually and consistently, volitionally by choice never eschew it or withdraw from it)) **to the right** (*yamym* – toward the sea and thus associating with the ways of the gentiles) **or to the left** (*wa samow’el* – dressing it up or covering it up; from *simlah* – to wrap and cover, placing a dress over it)**, so that** (*la ma’an* – for the purpose that) **you gain understanding and insights by being intelligent, then successfully teaching** (*sakal* – you acquire perspective and comprehension by being circumspect and prudent, thinking properly to prosper (hifil imperfect – continually affecting your path through life by being smart)) **in everything** (*ba kol*)**, wherever** (*‘asher* – anywhere in the relationship) **you walk** (*halak* – you go and travel, journey through life (qal imperfect))**.”** (*Yahowsha’* / Yahowah Delivers / Joshua 1:7)

Should we have wondered whether Yahowah was asking us to go off to war to vanquish and plunder foes far

and wide, what we just read is more than sufficient to squelch such nonsense. Our *raq* | exclusive *chazaq* | means to be fearless and resolute, steadfast and intense is the Towrah and its Teachings. We derive our *'amets* | courage from God's words.

And in the Towrah and Prophets, we find Yisra'el fighting defensively to protect the family. And even then, God only asks His people to battle Yisra'el's foes entering and inside the Promised Land. There are no exceptions.

Since Yahowah only wants us to be *raq* | exclusively and without exception *chazaq wa 'amets me'od*, it behooves us to consider the full implications of these words. To *chazaq* is to prevail. The *chazaq* not only succeed, but also by encouraging and empowering others, they help those they influence grow, fortifying and enabling them to stay the course and prosper. Further, the *chazaq* are resolute, steadfast, intense, and fearless because they are working under Yahowah's instructions and have His unequivocal support.

To be *'amets me'od* is to be courageous and determined, never wavering, strong-minded and unrelenting, never doubting. The *'amets* are gritty, which is to say they are tough, tested, aggressive, and assured, even a bit abrasive. They are uncompromising, which is to say that they not only realize that Yahowah is right, but they are bold and blunt when addressing religious, conspiratorial, and nationalistic notions in conflict with His Teachings.

This short list of attributes which Yahowah finds useful, especially productive and pleasing, is augmented by four more. Without exception, God's shepherds, witnesses, and prophets are *la shamar* | observant. These intensely devoted men and women closely examine and carefully consider Yahowah's *Towrah* | Teaching. They are focused

on the Word of God because it provides the guidance required to succeed.

God's coworkers are doers: they are men and women of action. They engage in the Covenant and act upon God's instructions. They are *la 'asah ka kol* | always attentive and contemplative, consistently seeking to capitalize upon everything Yahowah is offering.

To work with Yah, an individual must be consistent and dependable. They *lo' suwr* | never waver. Yahowah wants to engage with men and women who carry out His instructions. He does not want us changing His plan, augmenting His directions, or curtailing His guidance. The Towrah is sufficient while the Talmud, New Testament, and Quran are insulting and counterproductive.

The sixth attribute ubiquitous among Yahowah's shepherds, witnesses, and prophets is *sakal* | intelligence. God's coworkers seek to understand and then teach what they have learned. Evidence and reason yield brilliant insights which inspire greater comprehension. While there are all levels of intelligence in God's Covenant Family, those who lead His flock are smart.

Along these lines, it should be unequivocally stated: Yah's statement eviscerates Judaism, Christianity, and Islam. The founders of each of these religions, Akiba, Paul, and Muhammad, have done the antithesis of what Yahowah instructed. Those who believe them are not properly guided. They do not have the right perspective, and they will not prevail.

Jews, Christians, and Muslims, fixated on their Oral Law, New Testament, and Quran, have all ignored, even rejected, Yahowah's pervasive advice…

"Do not make a habit of withdrawing from or losing contact with (*lo' muwsh* – do not lose sight of, fail to follow, recede from, or change (qal imperfect)) **the**

written scroll (*sepher* – the inscribed documentation, the permanently engraved letter, and the scribed book; from *saphar* – to recount and relate, to enumerate and scribe, creating a permanent record) **of the Towrah** (*ha Towrah* – the Source of Instruction and Directions, Teaching and Guidance)**.**

This should flow out of your mouth (*ha zeh min peh 'atah* – it should incorporate your speech and be part of your language) **when** (*wa*) **you ponder its implications and then contemplate what you can share regarding it** (*hagah ba huw'* – you meditate upon it, giving it serious thought such that it influences your thinking, statements, and approach, making good decisions regarding it while roaring out the consequences (qal perfect)) **day** (*yowmam*) **and night** (*wa laylah*)**.**

Therefore (*la ma'an* – as a result)**, you should be observant, both focused and thoughtful** (*shamar* – you should pay attention and be alert, always circumspect and contemplative (qal imperfect))**, so that you act upon and engage in** (*la 'asah* – in order to expend the energy needed to capitalize upon (qal infinitive)) **everything which is consistent with** (*ka kol* – the entirety of) **that which is written in it** (*ha kathab ba huw'* – that which is inscribed, engraved, and permanently documented so as to be retained within it (qal participle))**.**

For then, indeed, at that point (*ky 'az*)**, you will be empowered and effective, successfully accomplishing the goal** (*tsalach* – your presence and persona will be overpowering and forceful as you become more capable and useful, and you will prosper and thrive as you press forward, always advancing)**.**

In your travels (*'eth derek 'atah* – in the conduct of your life and wherever you go) **at that time** (*'az* – in the moment)**, you will gain understanding, discern insights, and then teach them effectively** (*sakal* – you will be wise

and capable, gaining attention while being scrutinized and found thoughtful)**.'"** (*Yahowsha'* / Yah Saves / Joshua 1:8)

Yahowah has said it repeatedly in the hope that even the most moronic would be able to figure it out: His message is found in the written Towrah. There is no mention of an Oral Torah, much less a Babylonian Talmud. Further, the entirety of the Christian New Testament was spoken, not written, at the time the events took place. Most of it is both hearsay and erroneous.

This is the second time in the same conversation that God has asked us to engage in a manner which is *ka* | consistent with His Towrah. Therefore, scriptures and sermons in conflict with it should be ignored.

According to Yahowah, His Towrah should never have been replaced, as is the case with the Talmud, New Testament, and Quran. We should never have stopped listening to God in favor of believing men.

When we *hagah* | contemplate the implications of the Towrah, giving it serious thought, its words flow out of our mouths as streams of living waters. The observant are *tsalach* | empowered and effective. Our very presence exudes intelligence and confidence such that we become capable and useful in the hands of our Maker.

At the commencement of this book, I promised a journey which would lead us to God. It is now something Yahowah has affirmed we will achieve through *sakal* | understanding and insights, all of which succeed when thoughtfully scrutinized.

The Towrah and the Way are synonymous. Observe one and you will benefit from the other. It is that simple.

The first words God spoke after completing the Towrah, spoke volumes about the Towrah. Let's consider them again, this time without the distraction of amplification or commentary.

"And it came to be (*wa hayah*)**, after** (*'achar*) **the mortality** (*maweth*) **of *Moseh* | the One Who Draws Out** (*Mosheh*)**, Yahowah's** (*Yahowah*) **coworker** (*'ebed*)**, that Yahowah** (*Yahowah*) **spoke** (*'amar*) **to** (*'el*) ***Yahowsha'* | Yahowah Saves** (*Yahowsha'*)**, son of** (*ben*) ***Nuwn* | to Always Exist** (*Nuwn*)**, who had rendered assistance to** (*sharat*) **Moseh** (*Mosheh*)**, for the purpose of communicating** (*la 'amar* – to say)**,** (*Yahowsha'* / Yahowah Saves 1:1)

'Moseh, My coworker (*Mosheh 'ebed 'any*)**, has passed** (*muwth*)**, and so now** (*wa 'atah*)**, rise up** (*quwm*)**, passing over** (*lo' 'abar*) **that which is associated with the *Yarden* | Being Diminished** (*'eth ha Yarden ha zeh*)**, you** (*'atah*) **and the entire family** (*wa kol ha 'am ha zeh*) **into God's** (*'el*) **realm** (*ha 'erets*) **which, as a result of the relationship** (*'asher*)**, I am** (*'anoky*) **demonstrably giving** (*nathan*) **to them** (*la hem*)**, to the Children** (*la beny*) **of *Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*)**.** (*Yahowsha'* / Yahowah Liberates 1:2)

Every place which (*kol maqowm 'asher*) **the sole of your foot walks upon** (*darak kaph regel 'atem*)**, I have given it to you** (*ba huw' la 'atem nathan huw'*)**, consistent with My conversation** (*ka 'asher dabar*) **with Moseh** (*'el Mosheh*)**.** (*Yahowsha'* / Yahowah Delivers / Joshua 1:3)

From the desert where the word is questioned (*min ha midbar*) **and to the lebanon of being pure white** (*wa ha labanown ha zeh*)**, to as far as the eternal witness** (*wa 'ad*) **of the Great River and being empowered with flowing streams of light** (*ha nahar ha gadowl*)**, the River Euphrates, so as to be set apart as light** (*nahar parath*)**, including the entire territory** (*kol 'erets*) **of the *Chithy* | Hittites who are terrorists** (*ha chithy*) **and to the enduring witness of the Great Sea, perhaps symbolic of the restoring testimony of a roaring *gowy* in the west who is empowering, intense, and verbose through amplification** (*wa 'ad ha yam ha gadowl*) **to the coming**

entrance and pathway (*mabow'*) **of the sun – the one who is brilliant** (*shemesh*)**, shall exist as** (*hayah*) **your outer limits** (*gebuwl 'atem*)**.** (*Yahowsha'* / Yahowah Liberates 1:4)

No one will be able to resist nor can anyone take an opposing stand (*lo' yatsab 'iysh*)**, as a result of your presence nor come against your personal perceptions when you appear** (*la paneh 'atah*)**, this day and every day of your life** (*kol yowmym chay 'atah*)**.**

In a very similar manner, and as a benefit of the relationship, just like (*ka 'asher*) **I existed with** (*hayah 'im*) **Moseh** (*Mosheh*)**, I will be with you** (*hayah 'im*)**.**

I will not fail you or allow you to falter (*lo' raphah 'atah*)**, and I will not abandon you or neglect you** (*lo' 'azab 'atah*)**.** (*Yahowsha'* / Yahowah Saves 1:5)

Prevail by choosing to be strong and steadfast, resolute and intense (*chazaq*)**, especially** (*wa*) **courageous and uncompromising** (*'amets*)**.**

For indeed (*ky*)**, you** (*'atah*) **will facilitate an inheritance** (*nachal*) **on behalf of the family** (*'eth ha 'am ha zeh*) **within the land** (*'eth ha 'erets*) **which, to provide the benefits of the relationship** (*'asher*)**, I promised to their fathers** (*shaba' la 'aby hem*)**, giving it to them** (*nathan la hem*)**.** (*Yahowsha'* / Yah Liberates 1:6)

Exclusively, and without exception (*raq*)**, prevail by opting to be influential and resolute, seizing the moment by being strengthened and fearless** (*chazaq*) **and also** (*wa*) **be exceedingly courageous, totally determined, and completely uncompromising, strong-minded and gritty** (*'amets me'od*) **by being observant, closely examining and carefully considering** (*la shamar*) **everything so as to engage in a manner consistent with** (*la 'asah ka kol*) **the *Towrah* | Teaching and Guidance** (*ha Towrah*) **which, to show the way to get the most out**

of life (*‘asher*)**, Moseh** (*Mosheh*)**, My associate** (*‘ebed ‘any*)**, taught to you** (*tsawah ‘atah*)**.**

While subject to freewill, you should not turn away from it (*lo’ suwr min huw’*) **to the right, associating with the ways of the gentiles** (*yamym*)**, or to the left, wrapping it up and covering it** (*wa samow’el*)**, so that** (*la ma’an*) **you gain understanding and insights by being intelligent, then successfully teaching** (*sakal*) **in everything** (*ba kol*)**, wherever** (*‘asher*) **you journey through life** (*halak*)**.** (*Yahowsha’* / Yahowah Delivers 1:7)

Do not make a habit of withdrawing from or losing contact with (*lo’ muwsh*) **the written scroll** (*sepher*) **of the Towrah** (*ha Towrah*)**.**

This should flow out of your mouth (*ha zeh min peh ‘atah*) **when** (*wa*) **you ponder its implications and then contemplate what you can share regarding it** (*hagah ba huw’*) **day** (*yowmam*) **and night** (*wa laylah*)**.**

Therefore (*la ma’an*)**, you should be observant, both focused and thoughtful** (*shamar*)**, so that you act upon and engage in** (*la ‘asah*) **everything which is consistent with** (*ka kol*) **that which is written in it** (*ha kathab ba huw’*)**.**

For then at that point (*ky ‘az*)**, you will be empowered and effective, successfully accomplishing the goal** (*tsalach*)**. In your travels** (*‘eth derek ‘atah*) **at that time** (*‘az*)**, you will gain understanding, discern insights, and then teach them effectively** (*sakal*)**.’”** (*Yahowsha’* / Yah Saves / Joshua 1:8)

According to Yahowsha’, the entire Towrah was applicable…

"And without hesitation (*wa 'achar* – so afterward, yet again, and without delay) **in this sequence of events** (*ken* – likewise and therefore)**, he read and recited** (*qara'* – he [Yahowsha'] proclaimed, reading aloud in an inviting and welcoming way (qal perfect)) **all of** (*'eth kol* – every one of) **the words** (*dabarym* – statements, messages, and accounts) **of the Towrah** (*ha Towrah* – the Source of Instruction and Teaching, and the place from which Guidance and Direction Flow (singular and absolute))**, the blessings and benefits** (*ha barakah* – he enriching gifts, praise, and promises of prosperity) **and also** (*wa*) **the slights and the denunciations, the vilifications and abominations** (*ha qalalah* – anathemas, harmful conditions, execrations, blasphemies, condemnations, curses and damnations; from *qalal* – to slight and trifle with, to view as unworthy and insignificant, to lightly esteem and disparage, and to view as despicable)**, consistent with how all of these things** (*ka kol*) **were scribed** (*ka kathab* – permanently inscribed and engraved) **in** (*ba* – within) **the written scroll** (*sepher* – the inscribed documentation, the permanently engraved letter, the book, communication, and message) **of the Towrah** (*ha Towrah* – the signed, written, and enduring way of treating people, giving us the means to explore, seek, find, and choose the source from which instruction, teaching, guidance, and direction flow, which provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, beneficial, healing, and right, and that which causes us to be acceptable and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction; from *yarah* – the source from which teaching and guidance, instructions and directions, flow)**."** (*Yahowsha'* / Yah Delivers / Joshua 8:34)

The most debilitating crime ever perpetrated by humankind was the replacement of the names Yahowah revealed with religious sentiments. In this case, virtually

every publisher changed *towrah* to law without any linguistic justification. God, Himself, defined *towrah* by telling us that this name was derived from "*yarah* – the source from which teaching and guidance, instructions and directions, flow." With guidance, we are properly directed. With sound instruction, we learn. As a result, we are empowered to make reasoned decisions – making our own choices.

Laws are the product of human civilization. They are imposed by leaders who seek to rule over their subjects. And sadly, what the rabbis declare as "Jewish Law" is among the most debilitating and degrading.

The combination of changing YaHoWaH to LORD and ToWRaH to Law has created the false impression that the God of Yisra'el must be obeyed and feared rather than loved and engaged. It has caused many to believe that God seeks to restrict our lives, controlling every aspect of our existence, rather than liberate us from human schemes devoted to that purpose. When Towrah becomes Law, the universe is inverted and convoluted.

As we consider some examples of man's malfeasance, recognize that Yahowsha', the name corrupted to "Joshua," does not appear within the statement these religious institutions "translated." Further, the lone Hebrew word which is properly translated as "decree, edict, rule, and regulation" and, by implication, "law" is *dath*, and it does not appear in this statement or anywhere else in *Yahowsha'* / Joshua or the Towrah. It is primarily used in the uninspired book of Esther in reference to the decrees of kings, occasionally in the uninspired portions of Daniel with the same intent, and once in Ezra, which is also uninspired, to describe the king's commissions. Nonetheless, the religious rendered their "translations" as if Yahowsha' said *dath* rather than *Towrah*. Even worse, the name of Yahowah's *sepher* | book, *ToWRaH* should have been transliterated as Torah.

Yada Yahowah Amplified Translation: **Without hesitation and yet again** (*wa ‘achar*) **in this sequence of events** (*ken*)**, he read and recited in an inviting and welcoming way** (*qara’*) **all of** (*‘eth kol*) **the words** (*dabarym*) **of the *Towrah* | Source of Teaching and Instruction** (*ha Towrah*)**, the blessings and benefits, the praise and promises of prosperity** (*ha barakah*)**, and also** (*wa*) **the disparaging denunciations, vilifications and condemnations** (*ha qalalah*)**, consistent with how all of these things** (*ka kol*) **were scribed** (*ka kathab*) **in** (*ba*) **the written scroll** (*sepher*) **of the *Towrah* | Guidance and Directions** (*ha Towrah*)**.**

Jewish Publication Society Tanakh 1917: And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

New International Version: Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law.

New Living Translation: Joshua then read to them all the blessings and curses Moses had written in the Book of Instruction.

English Standard Version: And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law.

King James Bible: And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

New King James Version: And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law.

New American Standard Bible: Then afterward he read all the words of the Law, the blessing and the curse,

according to everything that is written in the Book of the Law.

Amplified Bible: Then afterward Joshua read all the words of the law, the blessing and curse, according to all that is written in the Book of the Law.

Christian Standard Bible: Afterward, Joshua read aloud all the words of the law—the blessings as well as the curses—according to all that is written in the book of the law.

American Standard Version: And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

Douay-Rheims Catholic Bible of the Vulgate: After this he read all the words of the blessing and the cursing and all things that were written in the book of the law.

English Revised Version: And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

Good News Translation: Joshua then read aloud the whole Law, including the blessings and the curses, just as they are written in the book of the Law.

GOD'S WORD Translation: Afterwards, Joshua read all the Teachings-the blessings and curses-as they had all been written down by Moses.

International Standard Version: Afterwards, Joshua read all the words of the Law—both the blessings and the curses—according to everything written in the Book of the Law.

Literal Standard Version: And afterward he has proclaimed all the words of the Law, the blessing and the reviling, according to all that is written in the Scroll of the Law.

These 16 “translations” were nothing more than 16 regurgitations of the same vile vomit. They desecrated the Word of God, corrupting His teaching to suit their religions. Each is universally wrong about something which we must be right, to know and live with Yahowah. To be Godly, to be moral, to be rational, we must condemn them all for what they have done to mislead billions of souls, separating the faithful from Yahowah.

What I find particularly annoying is that these religious publications placed “Bible” on the covers of their books, all without any justification, and not one had the integrity to use God’s terminology and write Torah, Prophets, and Psalms.

As a result of mankind’s malfeasance, we are all left with a decision. Who is more trustworthy: man or God? If you elect to accept Yahowah’s “*qara’* – invitation” to read and recite His Towrah, He will invite you to live with Him and adopt you into His Covenant Family. All of His blessings will be yours. But if you don’t answer God’s “*qara’* – summons” to listen to Him, preferring to be religious, you will be seen as worthless by Him. The consequence of this rather poor choice is “*qalal* – to be denounced as having no value.”

This *Introduction to God* was composed to present Yahowah’s *Towrah* | Guidance as accurately and completely as possible. We are following the examples set by Moseh and Yahowsha’ because it is only in the Towrah that we are introduced to Yahowah. Moreover, there is only one Towrah for everyone, regardless of age, gender, status, or race.

“There did not exist (*lo’ hayah* – there was not (qal perfect)) **a word** (*dabar* – a statement, message, or account) **from all that which** (*min kol ‘asher* – from any part of that which shows the proper path to get the most out of life which) **Moseh** (*Mosheh* – the One who Draws Out)

had instructed and directed (*tsawah* – had appointed and established, delineating what had been offered and expected in return (piel perfect)) **that, for the benefit of the relationship** (*'asher*)**, Yahowsha'** (*Yahowsha'* – Yahowah Delivers, Liberates, and Saves, originally scribed as 𐤉𐤄𐤅𐤔𐤏; a compound of *Yahowah* and *yasha'*) **did not read, recite, and proclaim in an inviting and welcoming way** (*lo' qara'* – did not provide as an invitation to meet and summons to encounter) **in a straightforward manner in the presence of** (*neged* – directly before, face-to-face, publicly and in sight of) **the entire** (*kol* – whole) **assembled community** (*qahal* – gathered congregation and meeting) **of Yisra'el** (*Yisra'el* – those *'ysh* – individuals, who *sarah* – either strive and contend with or engage and endure with *'el* – God)**, including** (*wa*) **the women** (*ha 'ishah* – the females) **and the little children** (*ha taph* – young people)**, as well as** (*wa*) **those of different ethnicities** (*ha ger* – visitors from different races and places) **who were walking** (*ha halak* – who were traveling and journeying through life) **among them** (*ba qereb hem* – in their midst)**."** (*Yahowsha'* / Yah Liberates / Joshua 8:35)

You'll notice that, unlike Judaism and Islam, the women were not segregated from the men. Also, Yahowsha' read from the Towrah scribed by Moseh, not the Talmud fabricated by rabbis. Also, the only conditions placed upon the *ger* were that they had chosen to be with Yisra'el and to listen to the Towrah. Their inclusion was between them and Yahowah and not subject to a rabbinical review.

The reason that God wants us to "*raq* – singularly and exclusively" "*shamar* – choose to observe" and "*'asah* – act upon" the "*mitswah* – instructive conditions regarding what He is offering and expects in return," as they are prescribed within His "*Towrah* – Teaching," is so that we will come to "*'ahab* – genuinely love" Yahowah. When

this occurs, we are prepared to "*halak* – walk" to God along the "*derek* – path" upon which He has "*tsawah* – directed us" and then "*'ebed* – work alongside" our God. As an affirmation of this, please consider…

"Exclusively and invariably (*raq* – only, singularly, and without exception)**, choose to be observant, and to the greatest extent possible explore and investigate, closely examining and carefully considering** (*shamar me'od* – be very attentive and exceptionally circumspect, thoroughly evaluating (qal imperative))**, with the goal of acting upon, engaging in, and capitalizing upon** (*la 'asah* – expending the effort to benefit from (qal infinitive)) **the instructive conditions regarding what is offered and expected in return** (*'eth ha mitswah* – the authoritative directions and written instructions which comprise the precepts and terms of what is established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message and enjoining it by shouting out the instructions and directions regarding what has been commissioned) **included within** (*wa 'eth* – along with) **the *Towrah* | Teaching and Guidance** (*ha Towrah* – the Source of Instructions and Directions) **which, to show the way to benefit from the relationship** (*'asher*)**, Moseh** (*Mosheh*)**, the coworker** (*'ebed* – the associate and servant) **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)**, has offered as instruction for you** (*tsawah 'eth 'atem* – had appointed and established on your behalf, delineating what had been offered to you and expected from you in return (piel perfect)) **in order to** (*la* – for the purpose of) **genuinely and demonstrably love** (*'ahab 'eth* – intensely and passionately expressing devotion and affection in a close, personal relationship (qal infinitive)) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding

His *hayah* – existence)**, your God** (*'elohym 'atem* – from *'elowah* – Almighty God)**.**

Then (*wa*)**, approach** (*la* – draw near) **by walking** (*halak* – by moving along the path in a journey through life (qal infinitive)) **in all His ways** (*ba kol derek huw'* – in accord with every aspect of His path)**.**

In addition (*wa*)**, focus upon and be attuned to** (*la shamar* – observe, examine, and consider (qal infinitive)) **His instructive conditions regarding what He has offered and He expects in return** (*mitswah huw'* – the authoritative directions and written instructions which comprise the precepts and terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message and enjoining it by shouting out the instructions and directions)**.**

Further (*wa*)**, stay close to Him and remain associated with Him** (*la dabaq ba huw'* – join in with Him and engage with Him, clinging to Him (qal infinitive)) **so that you can work with Him and serve Him** (*wa la 'ebed huw'* – with the intent of being productive, accomplishing His work (qal infinitive)) **with all your heart and mind** (*ba kol lebab 'atem* – incorporating your best judgment and entire thought process, including your every inclination) **and with all your soul** (*wa ba kol nepesh 'atem* – your collective consciousness, your ability to observe and respond to everything)**."** (*Yahowsha'* / Yahowah Saves / Joshua 22:5)

The way to Heaven begins by being observant, closely examining and carefully considering the terms and conditions of the Covenant as they are presented within the Towrah. Those who consider what Yahowah is offering and expects in return are prone to fall in love with Him – especially when we realize what He has endured to make this possible. And when we engage in this relationship, we

find it so liberating and inspiring, enlightening, enriching, and empowering, we are devoted heart and soul to sharing what we have discovered.

Without the Towrah's Guidance, this is not possible because Yahowah would be unknowable, as would be His Beryth and Miqra'ey. So, while loving God and walking with Him are choices we are encouraged to make, without the Towrah, these options are obfuscated and negated.

"And (*wa*) **Yahowsha'** (*Yahowsha'* – Yahowah Liberates and Saves; a compound of *Yahowah* and *yasha'* – to rescue and deliver) **blessed them** (*barak hem* – he invoked favor upon them after commending them (piel imperfect))**, and he sent them walking** (*shalach hem wa halak* – he freed them and dispatched them so that they could make the journey) **to their homes** (*'el wa 'ohel* – to their dwelling places and shelters)**."** (*Yahowsha'* / Yah Saves / Joshua 22:6)

Everyone who observes and acts upon what Yahowsha' just shared with us is blessed by Yahowah. We are free to walk with Him to His home and ours.

Considering the nature of the Benefactor and the benefits He is offering, it's a wonder anyone would disregard His Towrah or reject His Covenant. And yet, a propensity toward ignorance and irrational responses has long plagued humankind as a result of religion, conspiracy, and governance. So, Yahowah offered this admonition, speaking about the religious and political, economic and militaristic, schemes of the heathens who occupied the land.

"Prevail by being exceptionally strong, choosing to be overwhelmingly influential and resolute, seizing the moment by being completely fearless (*wa chazaq me'od* – succeed by choosing to be tremendously empowering and encouraging, growing firm and steadfast, fortified and secure, intrepid and intense (qal weqatal perfect)) **by being**

observant, closely examining and carefully considering (*la shamar* – by being focused, attentive, and attuned, thoughtful and circumspect (qal infinitive – literally and genuinely, intensely and demonstrably, consistently and continually observant)) **so as to engage in and act upon** (*la ‘asah* – to expend the energy to profit from and capitalize on (qal infinitive – literally and genuinely, intensely and demonstrably, consistently and continually doing that which pertains to)) **everything which is inscribed** (*‘eth kol ha kathab*) **by Moseh in the written scroll** (*ba sepher Mosheh*) **of the *Towrah* | Teaching and Guidance** (*ha Towrah* – the Source of Instructions and Directions)**, never turning away from it or accepting anything besides it** (*la bilthy suwr min huw’* – never withdrawing from it, allowing yourself to be pulled away from it in a different direction, or remove any part of it, especially if that includes something additional (qal infinitive)) **to the right** (*yamym* – toward the sea and thus associating with the ways of the gentiles) **or to the left** (*wa samow’el* – dressing it up or covering it up; from *simlah* – to wrap and cover, placing a dress over it)**.** (*Yahowsha’* / Yahowah Liberates / Joshua 23:6)

Besides, do not (*la bilty* – in addition, unless an exception is made, keep from) **pursue or be included among** (*bow’ ba* – enter into an association with (qal infinitive)) **these foreign cultures and nations** (*ha gowym ha ‘eleh* – these pagan peoples from different races and places) **who remain** (*ha sha’ar ha ‘eleh* – this remnant and relatively small remainder of individuals who continue to exist) **among you** (*‘eth ‘atem*)**.**

And by (*wa ba* – concerning and with regard to) **the names** (*shem* – reputations or titles) **of their gods** (*‘elohym hem*)**, you should not memorialize** (*lo’ zakar* – you should not focus upon or respond to, speak publicly about or claim that they are worth remembering (hifil imperfect))**.**

You should not swear an oath or make promises (*wa lo' shaba'* – you should avoid the tendency to affirm anything (hifil imperfect)) **nor should you serve them** (*lo' 'abad hem* – nor should you work on their behalf)**.**

Further, you should not make statements attributable to them or bow down to them (*wa lo' hawah la hem* – do not convey explanations regarding them, do not honor them or worship them (hitpael imperfect jussive – do not be influenced or compelled to consistently or continually choose to pay homage to them or submit to them))**."** (*Yahowsha'* / Yah Delivers / Joshua 23:7)

No matter where we turn, God is encouraging His people to be steadfast and resolute. With time slipping by, He needs us to be fearless and influential.

For this to occur, we must be observant so that we know what God is offering. And then we must engage because Yahowah cannot use us if we want to be a spectator rather than a participant.

The one source we can trust according to God is His Towrah. It was written so that we could study it and rely upon it. Moreover, Yahowah is opposed to competitive texts, knowing that Talmuds and New Testaments lead His people astray.

The reason God told us not to turn to the right is because He does not want us to assimilate with the Gowym. And the reason we should not veer to the left is because He is opposed to the rabbinical propensity to wrap the Torah in a religious garment.

Gentile nations and cultures have been a curse to Yisra'el. They have abused the Chosen People and have led them astray. Their principal means of plaguing the masses has been with an entourage of false gods. Therefore, we are asked to refrain from associating with them, memorializing the names of their gods, swearing

oaths in alliance with them, speaking in support of them, or worshiping in their presence.

Contrary to the claims of religious Jews in this regard, Yahowah did not tell us that we cannot speak or write the names of false gods. After all, He does so regularly. The most common names ascribed to false gods and goddesses in the Towrah and throughout the Prophets are *Ba'al* | Lord and *'Asherah* | Beneficial and Blessed. That said, Yahowah mentions them to condemn them, just as we are doing.

Also contrary to religious mumbo jumbo, there is no god named "God," making the practice of writing "G-d" stupid in the extreme. God is a title as is *'el*, *'elowah*, and *'elohym*. There is the real 'el and plenty of false 'elohym. But you do not see the prophets writing '-l.

The rabbinical Talmud was written in Babylon – the birthplace of organized religion. It is filled with pagan myths. Hasidism was concocted in the 18th century in the Holy Roman Empire – the very heart of the Beast. And the Christian religion is filled with Babylonian lore. Almost every Christian belief, ritual, symbol, and holiday was born and bred in the most "*gowy* – pagan" place on earth: in Babylon. Christians, with their dying deity and his annual birth and resurrection festivals, with their Lord Jesus Christ, by way of their bowing down and prostrating themselves in a religious environment rife with solar images, by their celebration of Easter and Christmas, through their Sunday Mass and Sunday Worship Services, by their crosses and steeples, by their observation of communion and the Eucharist, through their adherence to the notion of salvation through Grace and homage to the Madonna and Child, they are "purposely and deliberately associating with the things of the Gentiles from foreign cultures and nations." They even swear their oaths "In god's name, Amen!" thereby venerating the Egyptian sun god, Amen Ra.

Just as a single germ can kill us, it doesn't take much religion to poison your mind and damn your soul. But for those who prefer faith to truth, and their religious beliefs to an honest and upright relationship with Yahowah, you cannot say that you were not warned.

You may be interested to know that there are only 170 verbs in the entirety of the Towrah, Prophets, and Psalms which were scribed with the hitpael stem. This unique form tells us that the subjects of the negated verb, *chawah* | to make pronouncements and worship, should not subject themselves to being influenced or compelled by social customs or authoritative mandates.

To understand the consequence of foregoing Yahowah's advice, we have to turn to the *Yasha'yah* / Isaiah 45 discussion which culminates with clerics and kings bowing down before Yahowah and His children in judgment. There we learn that those who judged others, and who compelled the masses to prostrate themselves in their presence for political, religious, economic, or militaristic reasons, will suffer the fate they perpetrated. This is in stark contrast to the realization that our Heavenly Father does not judge His own children and that He has done everything possible to enable those He adopts to stand upright in His presence.

Therefore, when we discover a passage which depicts people bowing down before God in judgment, we are compelled to search the context to determine what caused this unfortunate consequence. And what we learn is that those who enjoyed watching others bow down before them and who thought themselves above God's advice – especially as it relates to this admonition to reject all forms of religion – will be on their knees, waiting for Yahowah, as Judge, to decide whether their souls are to be extinguished or if their religious, political, economic, and militant zeal earned them the far worse fate of eternal separation in She'owl.

“Rather instead (*ky ‘im* – by contrast, consider trusting and relying upon this alternative)**, with** (*ba*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God** (*‘elohym ‘atem*)**, stay affiliated and close** (*dabaq* – remain associated)**, just as** (*ka ‘asher*) **you have been doing** (*‘asah*) **up to this day** (*‘ad ha yowm ha zeh*)**.”** (*Yahowsha’* / Yah Saves / Joshua 23:8)

Still conveying His desire for us to establish an active and productive relationship with Him, one in which we are properly informed and acting upon our own initiative, Yahowah not only shares these baseline expectations He wants us to accept, He reinforces a precondition: rejecting and then walking away from service to Babylonian and Egyptian gods – the basis of yesteryear’s and today’s religions.

“And so now (*wa ‘atah*)**, elect to respect** (*yare’ ‘eth* – esteem and admire, highly valuing, even choosing to revere (qal imperative – a genuine and relational expression of volition in second person regarding admiring)) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, choosing to work and serve with Him** (*‘abad ‘eth huw’* – engaging of your own freewill to accomplish the mission as His associate and coworker, cultivating and performing with Him (qal imperative))**, doing so with integrity, being sincere and right** (*ba tamym* – with a desire to be correct and moral, undefiled and unimpaired, upright and unscathed, rational and reasonable, as a complete and perfected individual) **in addition to being truthful, reliable, and trustworthy** (*wa ba ‘emeth* – while being absolutely sure, totally confident, and dependable, consistent, persistent, and steadfastly loyal, enduring and assured; from *‘aman* – to support and confirm, to nourish and foster, to verify and uphold)**.**

You should want to turn away from, reject, and remove (*wa suwr ‘eth* – choose to leave and abolish, eschewing all association with (hifil imperative)) **the gods** (*‘elohym*) **which** (*‘asher*) **your ancestors served** (*‘abad ‘ab ‘atem* – your fathers labored under and were enslaved by) **as Hebrews beyond** (*ba ‘eber* – the basis of *‘Ibry* – Hebrew, meaning opposite or across, on the opposing side; from *‘abar* – to pass over and *‘ebrah* – to be full of oneself, arrogant and angry, prone to uncontrolled outbursts) **the river, this stream of shimmering light** (*ha nachar* – shining and beaming, radiant and flowing light, often used to depict the Euphrates River and thus Babylon, the birthplace of ‘Abraham and Sarah) **and also in** (*wa ba*) **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed as if in a concentration camp by those showing great hostility)**.**

Therefore (*wa*)**, you should want to serve as a coworker with** (*‘abad ‘eth* – choose to actively engage and achieve what needs to be done with, engaging of your own freewill to accomplish the mission as an associate and coworker of, cultivating and performing with (qal imperative)) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Yahowsha’* / Yahowah Delivers / Joshua 24:14)

This was brought to us by the imperative mood. It indicates that the decision to respect and revere Yahowah is volitional – an option which we are free to choose. Similarly, the choice to work alongside God, removing the religious obstacles in our way before we do so that no one trips over them, is also subject to freewill.

The one thing Yahowah asks of us is to show some integrity. Do not do as the rabbis and priests and pretend to serve the God they neither know, respect, nor understand. Before we engage, we need to get our own house in order, clear out all vestiges of religion and then make certain that we are rational and reasonable, moral and correct, with regard to who Yahowah is, what He has done, what words He has spoken, what He is offering, and what He expects in return.

We have previously considered the many implications associated with *'eber*. Vocalized as *'Ibry*, it is the name Yahowah used to describe the ethnicity of the Children of Yisra'el while they were in Mitsraym. Therefore, Yahowah could be addressing the forefathers and their descendants by using *'eber* or their origins – which was across the river in Babylon. And since it would be 900 years before they were enslaved in Babel, and therein exposed to their gods, there is considerable justification behind making the 'Ibry connection.

This known, with *Babel* | Babylon serving as the birthplace of institutionalized religion, *Mitsraym* | the Crucibles of Oppression represents civilization flowering into a toxic and integrated blend of nationalized religion and dictatorial government, debilitating caste systems and large-scale enslavement, broad-based anti-Semitic conspiracies and aggressive militarism. The Beast born in Babylon metastasized in Mitsraym and then spread, infecting Greece, Rome, and Roman Catholicism.

It is your choice. You can associate with Yahowah by observing His Towrah and accepting the terms and conditions of His Covenant, or you can serve any other god of your preference. If you, like most Christians, religious Jews, Muslims, and Secular Humanists, dislike the Towrah and its God, feel free to believe another.

“But (*wa*) **if you perceive** (*‘im ba ‘ayn ‘atem* – if in your eyes, you view and see (qal perfect – actually at any time)) **that it is bad, even distressing and troublesome** (*ra’a’* – it is wrong, inappropriate, harmful, distressful, disturbing, or displeasing, such that you are miserable and feel that you are being mistreated)**, to work with** (*la ‘abad ‘eth* – to labor on behalf of and serve with) **Yahowah** (*YaHoWaH*)**, you can choose for yourselves** (*bachar la ‘atem* – select your preference and make your own decision (qal imperative – you are genuinely free to choose whatever you believe is the most acceptable and best option)) **at this time** (*ha yowm* – this day, right now) **whatever you want to serve** (*‘eth my ‘abad* – the question for you to answer is with whom do you want to engage and for whom do you want to work (qal imperfect paragogic nun – genuinely and relationally, consistently and continually, and under the auspices of freewill, labor))**, whether it be the gods** (*‘im ‘eth ‘elohym*) **which your fathers** (*‘asher ‘ab ‘atem*) **served as slaves** (*‘abad* – were reduced to servitude at that time (qal perfect)) **as Hebrews beyond** (*‘asher ba ‘eber ha nachar* – in relation to the *‘Ibry* | Hebrews in opposition to *‘abar* | Passover, those on the opposite side who are full of themselves) **the shimmering river** (*ha nachar* – the shining and beaming stream of light which is radiant and flowing, often used to depict the Euphrates River and thus Babylon, the birthplace of ‘Abraham and Sarah) **or, perhaps, consider** (*wa ‘im*) **associating with the gods** (*‘eth ‘elohym*) **of the *‘Amory* | Speakers** (*‘Amory* – Amorites, talkers who say prayers and promises, and of eloquent speech) **in whose land** (*‘asher ba ‘erets hem*) **you are dwelling** (*‘atem yashab* – setting up camp alongside and settling)**.”** (*Yahowsha’* / Yahowah Liberates / Joshua 24:15)

It boggles the mind, and yet, nonetheless, it is true. Almost immediately after this offer was presented, Yisra’elites collectively determined that they preferred false gods to Yahowah, who had just saved them. By

contrast, I have worked with Yahowah, serving Him from sunrise to sunset six days a week for over two decades, and in all of that time, it has never been *ra'a'* – the least bit distressing or burdensome. I have never been mistreated or harmed, but instead, I have been enriched and empowered. While I have been wrong, Yahowah has consistently been right.

Frankly, religion has so little appeal, it prevails by imposing itself. Consider what has happened to those who had the good sense and courage to speak out against Judaism, Christianity, Islam, Fascism, Communism, or Progressive Liberalism in a synagogue, church, mosque, beerhall, great hall of the people, or on social media. Ancient civilizations conquered and enslaved those who would not submit to them while more modern ones use torture and slander to suppress dissent.

Beyond the fact that all religions – including Judaism, Christianity, and Islam – lead believers away from Yahowah, we can be assured that their gods are different because they do not use Yahowah's name. Moreover, their message is contrary to Yahowah's Towrah and Prophets.

The insecurity of religion is also prevalent in this offer. Yahowah wants us all to know that we are free to choose for ourselves between Yahowah and the gods men have conceived, such as Adonai, Jesus, or Allah, or for that matter, Akiba, Paul, or Muhammad, Confucius, Buddha, or Aquinas, Aristotle, Nietzsche, or Kant, Luther, Hitler, or Lenin, Machiavelli, Mao, or Marx. By contrast, most of these men sought to make it very difficult to oppose them and their notions – particularly Akiba, Paul, Muhammad, Hitler, Lenin, and Mao.

There are many choices, but only one which is beneficial. He was Yahowsha's preference, and should you want to engage in a relationship with Him, it should be yours as well…

“But as for me (*wa ‘anoky*) **and my household** (*wa beyth ‘any* – my family and home; the basis of the *beryth* – Covenant)**, we will continue to work with and serve** (*‘abad ‘eth* – we will labor and be productive alongside (qal imperfect)) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**.** (*Yahowsha’* / Yahowah Saves 24:15)

As a result (*wa*)**, the people** (*ha ‘am* – the family) **answered** (*‘anah* – they responded and replied (qal imperfect))**, so as to say** (*wa ‘amar*)**, ‘Far be it from us** (*halyl la ‘anachnuw min* – forbid it, because never will we become adverse) **to reject, neglect, or abandon** (*‘azab ‘eth* – to leave and separate from (qal infinitive)) **Yahowah** (**ዋሆዋህ** – YaHoWaH) **to serve** (*la ‘abad* – to be subservient to) **other** (*‘acher* – another or different, additional and subsequent) **gods** (*‘elohym*)**.’”** (*Yahowsha’* / Yahowah Saves / Joshua 24:16)

Their promises were not worth the breath it took to offer them. However, had they been sincere and steadfast, it was the right thing to say. And the reason we know and respect Yahowsha’ today, and no one else in this audience, is that he talked the talk and then walked the walk.

It had only been forty years since…

“Indeed (*ky*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, our God** (*‘elohym ‘anachnuw*)**, it is He** (*huw’*) **who lifted us up and carried us away** (*‘alah ‘eth ‘anachnuw* – who withdrew us) **and our fathers from** (*wa ‘ab ‘anachnuw min*) **the realm** (*‘erets* – the realm) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political

persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp)**, out of** (*min*) **the house** (*beyth*) **of slavery** (*'ebed* – of bondage and working to survive)**.**

To show the way and to benefit the relationship (*wa 'asher* – as a result of the relationship)**, He engaged and performed** (*'asah* – He accomplished (qal perfect)) **before our eyes** (*la 'ayn 'anachnuw*) **those extensive and important signs** (*'eth ha 'owth ha gadowl ha 'eleh* – the many great nonverbal symbols which convey meaning, are distinguishing, and serve as evidence)**.**

And (*wa*) **He watched over us and focused upon us** (*shamar 'anachnuw* – He was attentive to us and was considerate of us) **all along** (*ba kol* – during the entirety of) **the way** (*ha derek*) **which we were led, walking along the proper path** (*'asher halak*) **pertaining to them** (*ba hy'* – with them, feminine and thus referring to the symbolic signs) **and through all** (*wa ba kol*) **of the people** (*'am* – nations) **through whose midst** (*'asher ba qereb*) **we passed** (*'abar hem* – crossing through them)**."** (*Yahowsha'* / Yahowah Delivers / Joshua 24:17)

Yahowah loves to teach, and therefore, all of the signs were symbolic and communicated on many levels. He wanted us to realize just how lame the most powerful nations can be in the face of God trying to protect His children.

Moreover, just as Yahowah has asked us to be observant, He set a good example by watching over His people. His approach was also appropriate and anything but haphazard. He protected the Yisra'elites by the Way which they were led. Therefore, the first sign along this path was *Pesach* | Passover which became the Doorway to Life. The second step along the way to salvation was *Matsah* | UnYeasted Bread, whereupon the stigma and stain of religion were cleansed from God's children. Once

perfected through Dowd's sacrifice, our Heavenly Father adopted the Children of Yisra'el the next day, signified by the sign of *Bikuwrym* | Firstborn Children as the people became Family.

Seven Shabats later on *Shabuw'ah* | the Promise of the Shabat, following this same Path, Yahowah personally summoned His children and gave them His *Towrah* | Teaching and Instruction. They were well on their way, with the opportunity to become immortal and perfected, adopted and enriched. These events served as prophetic portraits pointing to the fulfillment of these *Miqra'ey* | Invitations to be Called Out and Meet of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* by Yahowah, Dowd, and the *Ruwach Qodesh* | Set-Apart Spirit in year 4000 Yah – 33 CE.

The fifth stride along the path home was also tangibly demonstrated during the *Yatsa'* | Exodus with Moseh and Yahowsha' conveying Yahowah's message to the Children of Yisra'el. Its fulfillment, however, would be a long time coming. *Taruw'ah* | Trumpets, which is symbolic of showcasing the good news of our redemption along with the bad news that most are headed in the wrong direction, is the prerogative of the Covenant Family. And it is at this time, on the first day of the seventh month on the Towrah's calendar, after completing their mission of awakening Yisra'el, the Covenant Family will be withdrawn before the worst of Yisra'el's Troubles.

The sixth sign and step along the path home is *Yowm Kipurym* | the Day of Reconciliations. After 3,400 years of estrangement, a meaningful number of Jews will finally come home, accepting Yahowah as more appealing than the rabbis who have afflicted them. Five days later, those who have made the final cut will celebrate *Sukah* | Shelters as the Earth is restored to resemble 'Eden. Such are the Signs, such is the Way, the Children of Yisra'el walked under the watchful eye of their God.

“And Yahowsha’ (*wa Yahowsha’* – Yahowah Liberates and Saves; from *Yahowah* and *yasha’* – to rescue and deliver) **said** (*‘amar*) **to the family** (*‘el ha ‘am* – to the people)**, ‘You are witnesses** (*‘ed ‘atem* – you are to convey the eternal testimony)**, for indeed, you have chosen for yourselves** (*ba ‘atem ky ‘atem bachar la ‘atem ‘eth* – because of your decision to select to approach (qal perfect)) **Yahowah** (𐤉𐤄𐤅𐤄 – *YaHoWaH* written as directed by His *ToWRaH* – teaching) **with whom to actively serve** (*la ‘abad ‘eth huw’* – to work with Him, to labor in association with Him)**.’**

Then, Yahowsha’ (*wa Yahowsha’*) **said to** (*wa ‘amar ‘el* – answered and acknowledged) **the people** (*ha ‘am*)**, ‘You are witnesses** (*‘ed ‘atem*) **by the fact that you** (*ba ‘atem ky ‘atem*) **have chosen to approach and be with** (*bachar la ‘atem ‘eth*) **Yahowah** (*Yahowah*)**, to work with and serve Him** (*la ‘abad ‘eth huw’*)**.’**

And they said (*wa ‘amar*)**, ‘We are witnesses who will provide testimony** (*‘ed*)**.’”** (*Yahowsha’* / Yah Delivers / Joshua 24:22)

This was their purpose, their calling – the very reason the Covenant was established with ‘Abraham, Yitschaq, Ya’aqob, and their descendants. Yisra’elites were chosen to serve as Yahowah’s witnesses, conveying His testimony, as His prophets. And while some 40 among them would be accountable to this pledge and serve in this role, most would squander their souls.

Jews would be misled into wearing a Kippah, a solar disk, on their heads. And Christians would model their god after Tammuz, Osiris, and Dionysus – the Son of the Sun. Mithras would become the Lord of Christianity as the religion of Imperial Rome evolved into Roman Catholicism.

“‘So then that being the case (*wa ‘atah* – so right now, at this very moment)**, turn away from and remove**

(*suwr* – get rid of and abolish) **these foreign gods** (*'eth 'elohym ha nekar* – any association with strange gods from alien cultures, countries, and religions) **which** (*'asher*) **are in your midst** (*ba qereb 'atem* – have been integrated into your nature) **and** (*wa*) **extend** (*natah* – incline) **your hearts and thinking** (*'eth lebab 'atem* – your inner nature, minds, and desires) **to Yahowah** (*'el YaHoWaH*)**, the God** (*'elohym*) **of Yisra'el** (*Yisra'el* – of the Individuals who Engage and Endure with the Almighty)**.'"** (Yahowsha' / Yah Saves / Joshua 24:23)

The greatest of all ironies is that rejecting religion in every fashion and form is a prerequisite for engaging in a relationship with Yahowah. One precludes the other. We must first reject religion before we can enter God's presence. The same is true in a loving marriage. Affairs with other men and women, no matter how intense or casual, are caustic and counterproductive.

"And to the family (*wa ha 'am 'el* – to the people)**, Yahowsha'** (*Yahowsha'*) **said** (*'amar*)**, 'Alongside** (*'eth* – in association with, accompanying, and on behalf of) **Yahowah** (*Yahowah*)**, our God** (*'elohym 'anachnuw*)**, we will serve** (*'abad* – we will work, expending considerable energy to accomplish the mission)**.**

And (*wa*) **to His voice** (*ba qowl huw'* – to His call and to the sound of His words)**, we will listen** (*shama'* – we will hear)**.'** (*Yahowsha'* / Yah Saves 24:24)

Then (*wa*)**, Yahowsha'** (*Yahowsha'* – Yahowah Saves, Delivers, and Liberates) **cut** (*karat* – established through separation and division) **the Family-Oriented Covenant Relationship** (*beryth* – the nurturing and engaged relational agreement established on the foundation of *beyth* – a family and home, the mutually binding partnership promise, solemn oath, and active alliance and participatory pledge based upon a marriage vow and which fosters and encourages (feminine, singular, and absolute))

on behalf of (*la* – for the benefit of the approach of) **the family** (*'am* – the people who are related (masculine, singular, and absolute)) **at this time** (*ba ha yowm ha huw'*)**.**

And he appointed it (*wa sym* – so he established and preserved it, setting and placing it) **on their behalf** (*la huw'* – for them to approach and draw near) **as a clearly communicated and inscribed prescription for living** (*choq* – as a shared and nourishing recommendation allocating an extension on life to those who are allocated a share) **in concert with** (*wa*) **the means to exercise good judgment and justly resolve disputes** (*mishpat* – as the basis of sound decision-making; from *my* – to ponder the implications of *shaphat* – making just and rational decisions) **in *Shakem* | to Get an Early Start** (*ba Shakem* – a time for new beginnings and the place where burdens are shouldered)**."** (*Yahowsha'* / Yahowah Liberates / Joshua 24:25)

Being in the Covenant Family is a baseline requirement for working with Yahowah. Without its benefits, we are all lacking the substance to prevail. It would otherwise be foolhardy to risk one's soul without God's life assurance plan. Moreover, we need the enrichment, empowerment, and enlightenment Shabuw'ah provides on behalf of the Beryth.

As we now know, the Towrah includes many instructions, but foremost among them are Yahowah's *choq* | prescriptions for living and *mishpat* | means to exercise good judgment. They are reiterated here because they lead to the Covenant.

Shakem is based upon the verbal root, *shakam*, which depicts "getting an early start, rising early at dawn to get things done." As a morning person, this is music to my ears. More than this, *shakem* means "shoulder" and speaks of "carrying burdens."

In this case, the third-person masculine suffix when applied to "*sym* – appointed it" tells us that the thing which was "*sym* – established" was the "*'am* – family" rather than the "*Beryth* – Covenant. We know this because *'am* is masculine and *beryth* is feminine. After all, the original and only Covenant had been cut over four hundred years previously with 'Abraham. And now it was doing what it was designed to accomplish: build a family so that our Heavenly Father could enjoy helping His children grow.

He has said a great deal, all of which was important. But Yahowah's preference is to memorialize His witness in writing. And so…

"Then (*wa*)**, Yahowsha'** (*Yahowsha'* – Yahowah Saves) **wrote** (*kathab* – inscribed, making an enduring and permanent record of) **these words** (*'eth ha dabarym ha 'eleh* – these statements and accounts) **within** (*ba*) **the written book** (*sepher* – the scribed scroll) **of the *Towrah* | Teaching and Guidance** (*Towrah* – the Source of Instructions and Directions; from *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – providing the means to explore, find, and choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – offers answers to facilitate our restoration and return, even our response to that which is *towb* – good, beneficial, and right, and that which causes us to become acceptable, and to endure, *tahowr* – purifying and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction) **of Almighty God** (*'elohym*)**.**

He grasped hold of (*wa laqach* – he selected and obtained) **a large stone** (*'eben gadowl* – an important, magnificent, and distinguished rock) **and He stood it upright** (*quwm hy'* – he raised it up and established it in a standing position) **there** (*sham*) **under** (*tachath*) **a large tree** (*ha 'alah*) **to show the way to the benefits** (*'asher*) **of the set-apart place unto** (*ba miqdash* – a location

separate and distinct; from *my* – to contemplate being *qadash* –set apart unto) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**."** (*Yahowsha'* / Yahowah Delivers / Joshua 24:26)

Based on this depiction, we can deduce a number of relevant conclusions. First, Yahowah's Towrah is comprised of more than the words Moseh was inspired to write on our behalf. The teachings and instructions of his successor are included as well. In fact, Yahowah's *towrah* | teaching permeates His prophetic revelations, just as prophecies are found throughout the Towrah.

Second, the Towrah is God's. His name is on it and in it. Third, as mentioned previously, Yahowah enjoys speaking to His people, but His preference is for the written word. In this way, there is an enduring and permanent record of His testimony.

And fourth, all of this leads to being set apart unto God and to being separated from the ways of man. The Towrah shows us the way.

9

Shalowm | Satisfied

Restored, at Peace, and Content…

Towrah is the descriptive name of the books written on Yahowah's behalf by Moseh. It is, therefore, a title. As such, most of the 219 times "*Towrah*" appears in the *Towrah, Naby, wa Mizmowr* | Teachings, Prophets, and Songs, it should be transliterated replicating the sound of the name as accurately as possible. In addition, because "*towrah*" is also used as a descriptive noun, the word should also be translated so that readers come to appreciate the fact that *towrah* means: "teaching, instruction, guidance, and direction."

Up to this point in this *Introduction to God*, we have naturally focused on what Yahowah says about His Towrah within His Towrah. But that is just the beginning. We are now set to explore what the prophets revealed about the Towrah, beginning with the *Mashal* / Word Pictures known as the Proverbs and then followed by the insights contained within the *Mizmowr* / Songs, commonly called Psalms.

While we know that *Dowd* | David wrote most of the Psalms, it is also apparent that he wrote the Proverbs because he is the *ben* | son addressed throughout these family portraits. And while *Dowd* | David is recognized as the King of Yisra'el and its most acclaimed songwriter, his other accolades are suppressed to promote religious agendas. In addition to *Melek* | King, these include the fact that *Dowd* | David was and is the *Mashyach* | Messiah, the *Ben 'Elohym* | Son of God, the *Ra'ah* | Shepherd of God's

flock, the *Tsemach* | Branch from which we grow, and a *Naby'* | Prophet of the first order.

With this in mind, let's consider one of Dowd's *Mashal* | Word Pictures on the importance of his Father's *Towrah* | Teaching. With his Father guiding His son, it begins…

"My son (*ben 'any*)**, do not ignore, overlook, or forget** (*'al shakah* – do not lose sight of the significance of or leave, fail to mention, become oblivious to, or cease being mindful of (qal imperfect jussive)) **My *Towrah* | Teaching and Guidance** (*Towrah 'any* – My Instructions and Directions, scribed in the first-person singular, "My," such that the speaker is Yahowah)**."** (*Mashal* / Word Pictures / Proverb 3:1)

This was conveyed in first person, as God to His children, because only He can claim the Towrah as His own. And since it contains the very same advice Yahowah consistently provides to human fathers regarding their children, God is once again following His own advice. Further, because Yahowah only addresses one individual as His Son and Firstborn, God is speaking to *Dowd* | David. And it is he who is recording Yahowah's advice on our behalf.

Therefore, since we have identified the speaker and His child, we know that this was written for every member of Yahowah's Covenant Family. Further, it affirms that the Towrah is the one place we can trust to find what our Heavenly Father is offering to us and expects from us. And it is by following this advice that Dowd became *tsadaq* | right with God and thus vindicated.

Inexplicably, for the better part of 3,500 years, mankind has rejected God's counsel and has chosen to "*'al shakah* – ignore, overlook, and forget" the "*Towrah* – Teaching" of Yahowah, becoming "oblivious" to it. The world as we know it is the result. Rampant with sexual

abuse and pedophilia, misogyny and murder, self-serving politicians and deceived conspiratorialists, money-grubbing rabbis and egotistical pastors, anti-Semitism and terrorism, our planet is plagued with human malfeasance. Mankind has lost sight of the significance of, and has responded inappropriately to, the lone source of guidance capable of curing what ails our planet.

"And (*wa*) **maintain and observe** (*natsar* – keep and comply with so as to preserve from harm (qal imperfect jussive)) **My *mitswah* | the instructive conditions regarding what I am offering and expect in return** (*mitswah 'any* – the authoritative directions and written instructions which comprise the precepts and terms of what I have established; from *my* – to consider the who, what, why, where, when, and how of what I have *tsawah* – appointed and constituted, enjoining the message by shouting out the instructions and directions) **in your heart to influence your thinking and inclinations** (*leb 'atah* – your source of life and inner nature, your character and emotions, your capacity to love and to choose, in addition to making sound decisions and exercising good judgment)**."** (*Mashal* / Word Pictures / Proverb 3:1)

Literally, these three Hebrew words read: "And-instructions-of-Me He-shall-choose-to-preserve heart-of-you." Since both *Towrah* and *Mitswah* are feminine nouns, and since *Mitswah* is plural, the third-person masculine singular pronoun "He" prefixed to "*natsar* – preserve and protect" must be directed at the role Yahowah plays in influencing our *leb* | thinking.

Also be aware, both "*'al shakah* – never ignore nor forget" and "*natsar* – maintain and observe" are scribed in the qal imperfect jussive. This is important because the combination of these tenses affirms that both statements speak of consistent behavior which is subject to the exercise of freewill. Once chosen, these are decisions from which we are never to waver. Further, this advice is to be

interpreted literally rather than symbolically or metaphorically. Also, this threefold conjugation tells us that our choices regarding these instructions will have enduring consequences should we be receptive and steadfast in our response to God's counsel.

Before we move on to the next statement, let's compare what Yahowah inspired Dowd to write with what English Bibles have published. God said:

My son (*ben 'any*)**, do not ignore, overlook, or forget, ceasing to be mindful of** (*'al shakah*) **My *Towrah* | Teaching and Guidance** (*Towrah 'any*)**. And** (*wa*) **maintain and observe** (*natsar*) **My *mitswah* | the instructive conditions regarding what I am offering and expect in return** (*mitswah 'any*) **in your heart to influence your thinking and inclinations** (*leb 'atah*)**.**

Bible translators seem to suffer from amnesia and render Towrah, which they know means "teaching," as "Law" when their religious sentiments dictate. Also incriminating, while *mitswah* is commonly defined as "commandments" in religious publications, as a compound of *my* – to question the implications of *tsawah* – instructions and directions, translating it as such is as misguided as rendering *towrah* as "law."

Oblivious to the connection between the *Towrah's* | Directions and the *mitswah* as a specific list of instructions, the *New American Standard Bible* convoluted our Father's advice: "My son, do not forget my teaching, but let your heart keep my commandments." (Proverbs 3:1) There is no contrast here between one thing and the other but, instead, an affirmation, with the second line reinforcing the first. These thoughts are parallel, rendering the word "but" ridiculous.

What's particularly troubling about all of this is that, in *Yahowsha'* / Joshua 24:26, the editors of the NASB rendered Towrah as "the law," with a lowercase "l,"

implying that it was a translation of *towrah* as opposed to the name that God, Himself, selected to entitle His Instructions. But now, when the same word appears under the guise of our Heavenly Father's advice to His children, Towrah was rendered as "my teaching." Inconsistencies like this are contemptible.

Further, the rendering of *mitswah* as "commandments" in this statement is counter to the implications of the volitional verb which makes our response subject to freewill. It is considerably more appropriate to encourage one's son to make an informed and moral choice rather than to impose a dictatorial command.

As we have learned, there is more to *'al shakah* than "do not forget," which is why amplification is so essential to our understanding. In this case, it's not just that people have "forgotten" the Towrah, but rather that they have chosen to "overlook, ignore, insufficiently value, and inappropriately respond to" Yahowah's Guidance. Most "fail to mention it and have become oblivious to it, having lost sight of its significance." Having failed in our responsibility to "mention it," the preponderance of people have walked away from God and do not even know that they "have left" Him.

Similarly, while *natsar* can be translated as "keep," that rendering is misleading. It only means "keep" in the sense of "being vigilant and observant, keeping your eyes open and focused so that you are kept safe and secure." That is why it is also defined as "to preserve and protect, to spare and restore," and even "to save." An equally acceptable rendering is "branch," which is symbolic of Dowd, and "shoot or stem" which is evocative of the Choter. These are all superior renderings to "keep" and add considerable depth to God's instruction. Further, "keep" by itself infers "obedience," and we are not being told to obey our Father.

The *King James Version* is quite similar, mistranslating *towrah* all 219 times the title appears. "My son, forget not my law; but let thine heart keep my commandments." (Proverbs 3:1)

In a brazen obfuscation of God's Word, the evangelical authors of the *New Living Translation* replaced "My Towrah" with "the things I have taught you." Being Politically Correct, and Scripturally Incorrect, they authored: "My child, never forget the things I have taught you. Store my commands in your heart." Had they written "Never forget My Torah," or even "Never forget My Law," they would have undermined Pauline Doctrine – the sacred cow of Christian theology. So, these Christian scholars knowingly and willingly altered Yahowah's testimony to protect their patron saint.

The realization that the publishers of the *JPS Tanakh* recognized that Towrah can be correctly translated as "teaching" and yet render it as "Law" elsewhere is inexcusable and condemnable. "My son, forget not my teaching; But let thy heart keep my commandments." They should also have been aware of the parallel nature of Hebrew poetry and noticed that towrah and mitswah are not contrasting concepts, negating the use of "but."

We have mentioned this previously, but it bears repeating. In Hebrew, the *leb* | heart was symbolic of "thinking," not "feeling." It was a person's seat of judgment, where sound decisions are made and character forged. In Hebrew, the liver was the organ associated with emotions.

Yahowah's next statement is actually a consequence of His initial advice…

"Indeed, for (*ky* – it is verifiable and true) **longer days** (*'orek yowmym* – increased time) **and years of life** (*wa shanah chayym* – a transformation in living and vigorous renewal)**, they will increase for you** (*yasaph la*

'atah – they will add so that you gain a continuance of time which is prolonged (hifil imperfect)) **in addition to** (*wa*) **contentment and satisfaction** (*shalowm* – completeness and prosperity, friendship and companionship, blessings and health, peace, favor, wellbeing, reconciliation, and salvation)**."** (*Mashal* / Word Pictures / Proverb 3:2)

Once again, we find that the "*shanah chayym* – the elongation of our lives, their transformation, and renewal" are direct derivatives of our focus on the Towrah, just as are our "contentment and satisfaction, reconciliation and companionship."

Shalowm can be translated as "peace," but by doing so one ignores the richness of its meaning. It is equally appropriate to render *shalowm* "reconciliation or salvation," "completeness or prosperity," "welfare or soundness," "favor or friendship," and especially as "satisfaction and contentment."

Shalowm is all about keeping us safe and out of harm's way. It speaks about providing for our every need. But more than anything else, *shalowm* is a relational concept. It is most at home when it describes reconciling relationships by resolving the disputes between the parties. *Shalowm* depicts perfect peace between man and God, total harmony within His Family, and complete restoration of the Covenant Relationship.

Yasaph was written in the hifil stem and imperfect conjugation, telling us that the ongoing and never-ending result of properly viewing the Towrah will be that its guidance will foster continuous "*shalowm* – satisfaction and contentment."

Before we consider alternative translations, be aware that the only way any of us will experience *'orek yowmym* | longer days is to have our *chayym* | lives *shanah* | transformed such that we perceive the world as light, becoming energy rather than matter. Therefore, this seems

to suggest that this is how Yahowah intends to make us immortal while removing the darkness from our lives, adopting us so that we become ever more like Him, enriching, empowering, and enlightening our lives in the process. And these benefits, not-so-coincidentally, are precisely what Yahowah is offering through the Miqra'ey on behalf of the Beryth.

Here, the *King James Version*, the *New American Standard Bible*, and the *New Living Translation* selected the secondary definition of *shanah*, which is "years," rather than "renewal," and then ignored the fact that "*chayym* – lives" was plural. The KJV printed: "For length of days, and long life, and peace, shall they add to thee." In the NASB we find: "For length of days and years of life. And peace they will add to you." While the NLT wrote: "If you do this, you will live many years, and your life will be satisfying." And in the JPS we find: "For length of days, and years of life, And peace, will they add to thee."

In His Towrah and Prophets, Yahowah stresses the importance of searching for the truth and of rejecting lies. Doing so enables us to form a loving relationship with Him. So here, in this Word Picture on the importance of the Towrah, we read:

"Loyal love and genuine mercy (*chesed* – unfailing kindness and affection, steadfast devotion and a passion for the relationship) **in conjunction with** (*wa*) **being honest, demonstrating integrity, and being reliable** (*'emeth* – being confident, certain, and sure, trustworthy and dependable) **do not allow to depart from you** (*'al 'azab 'atah* – you should not abandon or forsake (qal imperfect jussive))**.**

Choose to fasten them (*qashar hem* – closely associate with them, wearing them of your own volition (qal imperative)) **upon your necks** (*'al gargarowth 'atah* – on your throat)**.**

Choose to inscribe them (*kathab hem* – write them (qal imperative)) **upon the tablet** (*'al luwach* – on the impervious surface used for chiseling a message) **of your heart to influence your thinking and judgment** (*leb 'atah*)**."** (*Mashal* / Word Pictures / Proverb 3:3)

God wants us to become as much like Him as possible. So, since Yahowah is loyal, loving, and merciful, and steadfastly devoted to the relationship, we will be more comfortable in His presence if we model similar thoughts. More than anything, Yahowah is honest and reliable, trustworthy and dependable. And in that He manifests and recommends these admirable attributes, we would be wise to reflect them.

Since Yahowah is the most proficient communicator in the universe, we are wise to both literally and symbolically interpret His words. On some occasions, we can do both, while on others only one of these two options is available to us. And while this should be obvious, religious Jews seem to be helplessly confused. They have managed to ascertain that our hearts are not comprised of stone and that we ought not cut our chests open and chisel this message upon them. Similarly, they do not tie nooses around their throats to bind their vocal cords. So why do they tie little black boxes on their biceps and foreheads? It does not take a genius to figure out that God wants His words to guide our perceptions, our actions, our words, and our decisions.

Recognizing that the heart was considered the seat of judgment where informed, rational, and moral decisions were made, Yahowah wants us to perceive the merits of choosing to be *chesed* and *'emeth* – loving and reliable. Unless we are both, we do not belong in the Covenant, and we are of no value to Yah.

In one of the most important revelations found anywhere within the Prophets, in *Yirma'yah* / Jeremiah 31,

God tells us that, upon His return, He will renew His Covenant by integrating His *towrah* | guidance into our very nature, making it part of the fabric of our lives, even writing it on our hearts. As we are transformed from three dimensions to seven, reflecting His light, we will need these *towrah* | directions to navigate the universe.

This is an affirmation that Yahowah reciprocates…

"Then (*wa*)**, you will discover and obtain** (*masa'* – you will find and experience, encounter and enjoy (qal imperative)) **mercy and acceptance** (*chen* – compassion and kindness, the benefit of unearned and undeserved favor) **in addition to** (*wa*) **good judgment, useful understanding, productive insights, and the capacity for intelligent thinking** (*sekel towb* – valued comprehension, agreeable conclusions, pleasing wisdom, valid discretion, generous prudence, accurate interpretations, viable explanations, verifiable information, and the good sense to be discerning along with the ability to endure scrutiny beautifully) **in the eyes** (*ba 'ayn* – from the perspective) **of Almighty God** (*'elohym*) **and mankind** (*wa 'adam*)**."** (*Mashal* / Word Pictures / Proverb 3:4)

Or as the Romans, Roman Catholics, and Christians would say: "you will receive Grace." Their misnomer is from *Gratia*, derived from the naked trinity of goddesses of frivolity and good cheer. They were the Latin incarnation of the Greek *Charis* | Charities. And it is from their name that the Christian concept of grace is derived. I'm sure it makes Father Zeus proud.

As an interesting aside, of the seventy times Yahowah included "*chen* – mercy and acceptance" in His Word, the authors of the *King James Version* demonstrated on thirty-eight of those occurrences that they were using the Roman Catholic Latin Vulgate as their source. They did so by transliterating the Latin *gratia* as "grace" rather than the

Hebrew *chen* as "mercy." The benefit, of course, is that by doing so the credibility of those who promote the *King James Version* as if it were authorized and inspired by God is destroyed.

Most men and women are desirous of receiving God's mercy, believing that His favor is enough to save them. But it is not. Our adoption into God's Family requires a lot more of us than the desire to be saved. We must know what God is asking of those interested in being part of His Covenant and then accept His conditions for participation. And we must come to appreciate the value of His Miqra'ey sufficiently to answer His Invitations.

And this is why, to my mind, Yahowah's promise to provide those who seek Him with *sekel towb* is the more desirable offer. We can use *sekel towb* to obtain Yahowah's mercy, even enjoy His love, and what's more, with it, we can bring others along with us.

With *towb* modifying *sekel*, God is equipping us to exercise good judgment and deduce productive insights which lead to understanding – recognizing that nothing is more beneficial or useful in this world. With *sekel towb*, we have the capacity for intelligent thinking and can use it to provide accurate interpretations and viable explanations. Our reasoned conclusions can be scrutinized and verified such that they are proven valid. By acquiring the ability to be circumspect, discriminating, and discerning, we can validate the evidence and determine what is true or false, right or wrong. We can observe the Towrah and comprehend its meaning. We can survey the Beryth and ascertain its conditions. We can study the Miqra'ey and properly perceive what each day represents and then decide how to capitalize upon them.

Moseh and Dowd epitomize *sekel towb*, which is likely why Yahowah chose them and worked so effectively

through them. God's prophets were likewise very wise, intelligent, and articulate individuals.

In the shadow of gaining insights leading to understanding, it is important to ascertain whether we *masa'* | discover and obtain *sekel towb* | good judgment leading to understanding and *chen* | God's affection and mercy by being mindful of the Towrah, by observing the *mitswah*, and being steadfastly devoted to the relationship, or whether we receive them passively as a gift from God. The answer in this case is provided by the stem and the mood associated with *masa'* which was scribed in the qal imperative. With the qal stem, there is no indication that Yahowah is influencing us in a way which would provide these results. Further, scribed in the imperative mood, this is our choice, and thus the receipt of these benefits is a result of our decision to observe the Towrah and love its Author.

Further, by developing the capacity to love and to learn, we are perceived favorably by God and man. This suggests that Yahowah is appreciative of what we are achieving as a result of prioritizing His Towrah and remaining trustworthy and true in sharing it. This known, however, since the insights are drawn from Yahowah's *Towrah* | Teaching, God is not only making it possible for us to know Him and for us to become lovable in His eyes, the understanding which results is hardly our own. All we are bringing to this equation is an honest effort.

Those who carefully observe the Towrah's Guidance come to…

"Choose to be confident in and trust, relying upon (*batach 'el* – be sure of, confide in, and depend upon (qal imperative – under the auspices of freewill, choose to actually, literally, and genuinely trust))**, Yahowah** (𐤉𐤄𐤅𐤄 – *Yahowah* written as directed by His *towrah* | teaching) **with all your heart and your every decision** (*ba kol leb*

‘atah – with the full capacity of your thinking and in your most comprehensive judgment)**.**

And (*wa*) **do not lean** (*‘al sha’an* – do not rest, settle, depend, or rely) **upon** (*‘el*) **your understanding or discretion** (*bynah ‘atah* – your wisdom and insights)**.”** (*Mashal* / Word Pictures / Proverb 3:5)

By infusing His revelations with prophetic pronouncements, Yahowah has not only demonstrated that we can trust Him, but also that we can rely upon His testimony. The more we know, the more confident we become.

Further, so long as our understanding of God and our world are derived from Yahowah’s Towrah, we are properly positioned to engage in the Covenant and capitalize upon His Invitations. But the moment we start believing political, religious, patriotic, or conspiratorial propaganda, we are in serious trouble. Garbage in, garbage out.

In context, this statement is particularly troublesome to Christians, religious Jews, and Muslims. In spite of the obvious contradictions pervasive in their faiths, particularly when compared to the Towrah, they continue to believe, sweeping God’s indictments under the rug with a callous: “That isn’t what it means to me.” But, according to Yahowah, relying upon personal opinions is counterproductive.

The principal choice which underlies the whole of the Towrah and its Covenant Relationship is this: are you going to trust God or man; Yahowah or yourself? Those who improperly value the Towrah almost universally choose to rely upon themselves, religion, or politics, while some fall for conspiracy theories.

Also, please note: the path to God is through “*batach* – trust and reliance.” And this comes from “*towb sekel* –

proper and beneficial understanding." God cannot be found through faith or belief. To be associated with God, you must first come to know God. And that cannot be achieved without observing the Towrah.

Therefore…

"In (*ba*) **all** (*kol*) **your ways** (*derek 'atah* – your paths and journeys through life)**, you should choose to know, genuinely acknowledge, and actually understand Him** (*yada' huw'* – you should elect to become aware of and recognize Him (qal imperative))**.**

Then, He (*wa huw'*)**, Himself, will consider your conduct to be right** (*'orah yasar 'atah* – He will cause your journey and path through life, even your destiny in life, to be right, straightforward, on the level, and in full compliance with His standard)**."** (*Mashal* / Word Pictures / Proverb 3:6)

For us to be *yasar* | considered right with God, we must come to *yada' huw'* | know Him, understand Him, and acknowledge Him. This means that the *'orah* | way to Yahowah is through words observed with our eyes, heard with our ears, and processed in our minds. There is no reason to believe when we can know. And there is no excuse for not knowing when the evidence is in writing, widely available, accurately translated, clearly explained, and proven valid through prophecy.

The path to God is not through religion, good deeds, prayer, a good heart, charity, being kosher, evangelism, church membership, or jihad. The door to Heaven is opened with *yada' Yahowah*.

Hebrew offers a number of words to convey the related concepts of knowing and understanding. *Yada'* is the most relational of them. To *yada' Yahowah* is to know God personally, to recognize Him and acknowledge Him. To

yada' Yahowah is to appreciate what God is offering and expects in return.

In this statement, *yada'* | knowing is actionable as a verb. It was written using the qal stem which affirms that, within the context of the relationship, our knowledge must be real, our understanding must be accurate and literal, and our acceptance must be genuine. There is no room for illusions or delusions here. In addition, *yada'* was scribed in the imperative mood. This conveys an instruction we are encouraged to accept of our own volition. Unlike religion, there is no compulsion with God. We choose to associate with Him of our own accord.

When we turn our attention to "*yasar* – considered right, straightforward, on the level, and in full compliance with His standard," we can't help but notice that, while we are at liberty to accept or decline the opportunity to *yada' Yahowah*, there is an acceptable standard and correct way to advance in the right direction. We are, therefore, free to walk to Him along the path provided by the Miqra'ey, but we are not provided options on the path. There is only one correct way to God. We can journey to Him along it, walk in a different direction, or allow ourselves to be crippled by religion, but we cannot alter the course Yahowah has set. Our opinions in this regard, and even the collective beliefs of many, do not matter.

Yasar was presented using the piel stem and imperfect conjugation. The piel stem, as the voice of relationships, tells us that it is Yahowah's influence upon us which makes us appear perfect. While the imperfect conjugation acknowledges that we are consistently seen as correct, even that there will be unfolding and ongoing benefits of God continuing to consider our conduct to be compliant with His *Towrah* | Instructions.

Thus far, this *Mashal* / Word Pictures has been presented as: "if you follow My advice as it is found in the

Towrah then you can rely on all of its promises." Reinforcing the fact that Yahowah's favorable view of His children is not based upon what they know but upon whom they rely, we read:

"You should not become (*'al hayah* – you should not make a habit of your option to being (qal imperfect jussive)) **learned and wise, especially cunning, clever, and shrewd** (*chakam* – a sage or diviner, someone who is pious and imparts information or instruction) **from your own perspective** (*ba 'ayn 'atah* – in your own eyes)**.**

Choose to actually respect (*yare' 'eth* – demonstrate a high regard for, honoring and admiring, even revering (qal imperative)) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**.**

And (*wa*) **you should choose to turn away from** (*suwr min* – under the auspices of freewill, decide to remove yourself from, turn aside and withdraw from (qal imperative – of your own accord, actually, genuinely, literally, and relationally refuse and remove)) **that which is improper, immoral, corrupting, and wrong** (*ra'* – that which is adversarial and afflicting, inferior and injurious, of no value and contemptible, annoying and objectionable, displeasing and harmful, incorrect and invalid, bad to the extent of being evil, troubling and disadvantageous, vexing and malignant, common among neighbors, loudmouthed fellow citizens hyping their message, comrades, and those with whom you associate and whose voice is shrill)**."** (*Mashal* / Word Pictures / Proverb 3:7)

Yahowah's advice to His Son, Dowd, and thus to all of His children, is first and foremost: be mindful of His *Towrah* | Guidance. He wants us to observe and accept His *mitswah* | comprising the instructive conditions of His Covenant so that they are incorporated into our lives. He told us that doing so would bring the contentment and

satisfaction that our lives would otherwise lack, leading to our reconciliation.

As God's children, we are encouraged to become steadfast in our devotion to the relationship, demonstrating a sense of integrity, and being both honest and trustworthy. When our decisions and speech are influenced by the truth, and it affects our thinking and judgment, God reciprocates, favoring us in return. This is the path to intelligent thinking, useful insights, and understanding – all of which are pleasing from God's perspective. It also affords us a degree of confidence which is appealing in the eyes of men.

Given the opportunity to rely upon the *Towrah* | Instructions He has provided, Yahowah asks His children to avoid leaning upon our own understanding. Instead, we benefit when we choose to know and acknowledge Him, because by so doing, we become right with God.

Then, reemphasizing the fact that the source of our information matters, Yahowah tells Dowd, perhaps the brightest man who ever lived, to avoid being cunning, clever, or shrewd and acting as if he were a sage. God wants us to view Him and the world around us, even ourselves, from His perspective rather than that of human societies, institutions, and civilizations. And it is ultimately our attitude toward Yahowah and His Towrah which determines whether we are right or wrong.

Chakam speaks not just of wisdom but of those who, under the guise of religion, politics, or academia, convey information which is humanly derived. This is something from which He is asking us to disassociate. Elucidating us further in conjunction with avoiding the clever and conniving, *suwr* | to reject was offered in the qal imperative, providing us with the opportunity to make an important distinction between the ways of man and God.

Ra' is synonymous with religion. It describes institutional, not individual, impropriety. Every amplified

definition provided within the translation applies, making *ra'* the corrupting and contemptible voice of the most outspoken Israelis – which are the rabbis. They are being portrayed as immoral, incorrect, and injurious. In a word, the religious are wrong. The rabbinic message is objectionable to God and disadvantageous to the people. Moreover, the sages are an internal malignancy, afflicting the people as members of the community.

In this regard, *ra'* is not only the Hebrew word to describe widespread and pervasive evil, it means neighbor, fellow countryman, loudmouthed, and shrill. Of all of the adversaries Yisra'el has endured, none have been as debilitating and vexing as the rabbis.

Speaking of the religious, clerics are motivated to translate *yare'* as "fear" because they have sought to establish themselves and their institutions as the means to avoid God's wrath. Fear is an exceptionally effective, albeit sinister, means of controlling and manipulating the masses. However, rendering *yare'* as fear never works in the context of God being our Heavenly Father – which is His role in this *Mashal* / Proverb. The concept being presented here is that, rather than think we have all of the answers, we should "*yare'* – demonstrate a high regard for, respect, and even admire" Yahowah and His answers as they are provided in His *Towrah* | Teaching.

According to our Heavenly Father, if we distance ourselves from the influence of man…

"This will exist as (*hayah* – this decision regarding your existence will have a genuine and ongoing influence on (qal imperfect jussive)) **healing and restorative** (*riph'uwth* – invigorating and curative)**, serving as your umbilical cord** (*la shor 'atah* – your life-sustaining connection as a child to your mother)**, nourishing and refreshing** (*wa shiquwy* – revitalizing) **your very essence** (*la 'etsem 'atah* – your body and bones, your backbone and

substance, addressing that which is essential to your very existence)**.”** (*Mashal* / Word Pictures / Proverb 3:8)

On four occasions during His Invitations to be Called Out and Meet, especially during the two most essential days – *Matsah* | UnYeasted Bread and *Kipurym* | Reconciliations, as well as on Bikuwrym and Shabuw’ah – Yahowah calls them “*‘etsem* – essential and substantive.” The most vital of these Miqra’ey are healing and restorative – and most certainly life-sustaining. They are essential to our very existence.

“You should choose to value and honor (*kabed ‘eth* – you should show respect for and demonstrate that you appreciate the significance of (piel imperative)) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **out of your abundance** (*min hown ‘atah* – from riches and wealth of great substance; from *huwn* – that which is readily available, easy to provide, and of little overall significance) **and** (*wa*) **from** (*min*) **the firstfruit** (*re’shyth* – the initial and beginning) **of all** (*kol*) **your harvest** (*tabuw’ah ‘atah* – your produce, yield, and crop (singular))**.”** (*Mashal* / Word Pictures / Proverb 3:9)

There are three insights which can be gleaned from this statement. First, as our Father, Yahowah would appreciate the respect the role deserves. And in this regard, *kabed* is the operative word of the Second Instruction on the Second Tablet. It reads: **“Choose to carefully consider, view as worthy, enormously valuable and significant, honoring** (*kabed*) **accordingly, the symbolism of** (*‘eth*) **your Father** (*‘ab ‘atah*) **and** (*wa*) **that which is represented by** (*‘eth*) **your Mother** (*‘em*) **for the purpose of** (*la ma’an*) **lengthening and prolonging** (*‘arak*) **your days** (*yowm*) **upon the** (*‘al*) **earth** (*‘adamah*) **which, as a benefit of the relationship** (*‘asher*)**, Yahowah** (*Yahowah*)**, your God** (*‘elohym ‘atah*)**,**

has given to you (*nathan la 'atah*)**."** (*Shemowth* / Exodus 20:12) Therefore, by comparing these statements, we find Yahowah identifying the Father and, therefore, also the Mother whom we are encouraged to "honor and respect."

Second, God is not asking very much of us. Our contribution is out of our abundance and represents an otherwise insignificant portion of what we have been given. And in this context, it cannot be money. So, since the things Yahowah has offered to us in this Mashal include an extension of life, love and mercy, and greater understanding, we would be wise to reciprocate. We can invest some of our remaining time as mortals serving God and His people, loving them enough to share the many insights we have gleaned from the Towrah with them.

Third, firstfruits is synonymous with Bikuwrym, the Miqra' following Matsah where the attendees are adopted into Yahowah's Covenant Family. We should, therefore, offer our sons and daughters to Yah, promising to raise them so that they will choose Him.

Relatively few of us are farmers, and fewer still are shepherds, rendering a literal interpretation of this concluding statement irrelevant for most. But when we view it from the perspective of Firstborn Children, we can more readily appreciate what God is requesting.

In a nonagrarian society, this too is symbolic – not unlike the previous references to etching the tablets of our heart and being nourished through our umbilical cord…

"Then (*wa*)**, your barns and storehouses** (*'asam 'atah* – your storage places for agricultural crops) **will be filled** (*male'*) **to overflowing** (*saba'* – to an overwhelming abundance and to complete and total satisfaction)**. And** (*wa*) **your wine press and vats** (*yeqeb* – reservoirs) **will surge and burst forth** (*parats*) **with new wine** (*thyrowsh* – with freshly pressed and recently fermented sweet wine;

from *yarash* – as an inheritance)**."** (*Mashal* / Word Pictures / Proverb 3:10)

Saba', which was translated as "to overflowing," speaks of an "abundance which is totally satisfying" and of a "fulfillment which is complete." I share this because *saba'* is related to "*shaba'* – the oath and promise of seven" and the Shabat.

The seven Invitations to be Called Out and Meet represent our Heavenly Father's promise, His sworn oath, over the course of these seven days to make us immortal and perfect, adopting, enriching, and empowering His children. It is an oath He has and will continue to satisfy.

Throughout this *Mashal* / Word Pictures, our Heavenly Father has been speaking to Dowd, His Firstborn and beloved Son, and also to every Covenant Member…

"My child (*ben 'any* – My son, addressing Dowd specifically and the Covenant family generally)**, do not refuse or reject** (*'al ma'as* – do not avoid an association with or disdain) **Yahowah's** (*Yahowah* – written as directed by His *towrah*) **correction or discipline** (*muwsar* – admonition, teaching, and instruction, encouragement to be moral and exhibit self-control)**.**

And do not show an aversion toward or dread (*'al quwts* – do not fear or become overly distressed and grieved over) **His rational discourse or refutations** (*ba towkechath huw'* – His thoughtful arguments and reasoning, His criticisms of the crimes which have been committed, or His proof statements, or even chiding) (*Mashal* / Word Pictures 3:11) **because, indeed** (*ky*)**, for the benefit of the relationship, the one whom** (*'eth 'asher*) **Yahowah** (*YaHoWaH*) **loves** (*'ahab* – has a close, friendly, familial, and affectionate relationship with, both likes and desires, even cherishes)**, He reasons with, corrects, and convinces, ultimately demonstrating their validity** (*yakach* – He justifies by presenting a case on their

behalf, proving that they are right, acquitting them of all charges, vindicating them) **in the manner of a Father** (*wa ka ʻab*) **with a son** (*ʻeth ben*) **whom He enjoys, favors, and values** (*ratsah* – whom He has selected, accepted, and delights in, showing that He is pleased with him and even agrees with him)**."** (*Mashal* / Word Pictures / Proverb 3:12)

My preferred way to view Yahowah is as Dad, my beloved Father. We are comfortable spending quality time together, sharing ideas, growing and exploring together. He is my friend and companion, my teacher and guide, my protector too. He is inspiring and uplifting, a joy to be around, enlightening and enriching. I have devoted my life to working for Him and He is clearly appreciative even though I gain far more than I could possibly contribute.

I share this to say that I love these Father and Son chats which comprise the *Mashal* / Proverbs. I feel right at Home. Dowd is my brother, Moseh my uncle, and Yisra'el my family.

I have been corrected many times – the last of which led to the complete retranslation and rewriting of the 30 books which comprise *Yada Yahowah*. And what a thrill it has been. So, I concur with this advice: we should embrace and accept, even encourage, Yahowah's corrections, such that His teaching is accurately reflected in our own. In addition, being disciplined is important, especially when translating and sharing the Word of God. And make no mistake, a degree of self-control has been needed to do this as long as we have worked together.

Likewise, I have come to appreciate Yahowah's arguments and reasoning, even His criticisms and chiding. Because ultimately, what could be better than to have been chosen by God, to be loved by God, to be cherished by Dad? And what's particularly reassuring is that as much as I love Yah, enjoy His company, and value our relationship, He is pleased with me as His son.

This *Mashal* / Word Pictures from our Heavenly Father is so profoundly instructive and reassuring, I'd like to present it in its entirety and without interruption.

"My son (*ben 'any*)**, do not ignore, overlook, or forget, ceasing to be mindful of** (*'al shakah*) **My *Towrah* | Teaching and Guidance** (*Towrah 'any*)**. And** (*wa*) **maintain and observe** (*natsar*) **My *mitswah* | the instructive conditions regarding what I am offering and expect in return** (*mitswah 'any*) **in your heart to influence your thinking and inclinations** (*leb 'atah*)**.** (*Mashal* / Word Pictures 3:1)

Indeed (*ky*)**, longer days** (*'orek yowmym*) **and years of life** (*wa shanah chayym*)**, they will increase for you** (*yasaph la 'atah*) **in addition to** (*wa*) **contentment and satisfaction** (*shalowm*)**.** (*Mashal* / Word Pictures 3:2)

Loyal love and genuine mercy, especially a steadfast devotion to the relationship (*chesed*) **in conjunction with** (*wa*) **being honest, demonstrating integrity, and being reliable** (*'emeth*) **do not allow to depart from you** (*'al 'azab 'atah*)**.**

Choose to fasten them (*qashar hem*) **upon your necks** (*'al gargarowth 'atah*)**. Choose to inscribe them** (*kathab hem*) **upon the tablet** (*'al luwach*) **of your heart to influence your thinking and judgment** (*leb 'atah*)**.** (*Mashal* / Word Pictures 3:3)

Then (*wa*)**, you will discover and obtain** (*masa'*) **mercy and acceptance** (*chen*) **in addition to** (*wa*) **good judgment, useful understanding, productive insights, and the capacity for intelligent thinking** (*sekel towb*) **in the eyes** (*ba 'ayn*) **of Almighty God** (*'elohym*) **and mankind** (*wa 'adam*)**.** (*Mashal* / Word Pictures 3:4)

Choose to be confident in and trust, relying upon (*batach 'el*)**, Yahowah** (*Yahowah*) **with all your heart and your every decision** (*ba kol leb 'atah*)**.**

And (*wa*) **do not lean** (*'al sha'an*) **upon** (*'el*) **your own understanding or discretion** (*bynah 'atah*)**.** (*Mashal* / Word Pictures 3:5)

In (*ba*) **all** (*kol*) **your ways** (*derek 'atah*)**, you should choose to know, genuinely acknowledge, and actually understand Him** (*yada' huw'*)**. Then, He** (*wa huw'*)**, Himself, will consider your conduct to be right** (*'orah yasar 'atah*)**.** (*Mashal* / Word Pictures 3:6)

You should not become (*'al hayah*) **learned and wise, especially cunning, clever, and shrewd** (*chakam*) **from your own perspective** (*ba 'ayn 'atah*)**.**

Choose to actually respect (*yare' 'eth*) **Yahowah** (*Yahowah*)**. And therefore** (*wa*)**, you should choose to turn away from** (*suwr min*) **that which is improper, immoral, corrupting, and wrong, especially the annoying and disadvantageous advice of fellow countrymen** (*ra'*)**.** (*Mashal* / Word Pictures 3:7)

This will exist as (*hayah*) **healing and restorative** (*riph'uwth*)**, serving as your umbilical cord** (*la shor 'atah*)**, nourishing and refreshing** (*wa shiquwy*) **your very essence** (*la 'etsem 'atah*)**.** (*Mashal* / Word Pictures 3:8)

You should choose to value and honor (*kabed 'eth*) **Yahowah** (*Yahowah*) **out of your abundance** (*min hown 'atah*) **and** (*wa*) **from** (*min*) **the firstfruit** (*re'shyth*) **of all** (*kol*) **your harvest** (*tabuw'ah 'atah*)**.** (*Mashal* / Word Pictures 3:9)

Then (*wa*)**, your storehouses** (*'asam 'atah*) **will be filled** (*male'*) **to overflowing** (*saba'*)**. And** (*wa*) **your wine press and vats** (*yeqeb*) **will surge and burst forth** (*parats*) **with new wine** (*thyrowsh*)**.** (*Mashal* / Word Pictures 3:10)

My child (*ben 'any*)**, do not refuse or reject** (*'al ma'as*) **Yahowah's** (*Yahowah*) **correction or discipline,**

His teaching and instruction, or His encouragement to be moral and exhibit self-control (*muwsar*)**.**

And do not show an aversion toward or be distressed over (*'al quwts*) **His rational discourse or refutations, His thoughtful arguments and reasoning, His criticisms of the crimes which have been committed, or His proof statements, even His chiding** (*ba towkechath huw'*) (*Mashal* / Word Pictures 3:11) **because, indeed** (*ky*)**, for the benefit of the relationship, the one whom** (*'eth 'asher*) **Yahowah** (*YaHoWaH*) **loves** (*'ahab*)**, He reasons with, He corrects and convinces, ultimately demonstrating his validity and proving that he is right** (*yakach*) **in the manner of a Father** (*wa ka 'ab*) **with a son** (*'eth ben*) **whom He enjoys, favors, and values, and whom He has selected, accepted, and delights in, showing that He is pleased with him and even agrees with him** (*ratsah*)**."** (*Mashal* / Word Pictures / Proverb 3:12)

10

Laqach | Teaching & Instruction

Learning…

The previous *Mashal* / Word Picture featured Yahowah speaking in first person as a Father to His son, *Dowd* | David, and to us, His children, about the importance of understanding and accepting His *Towrah* | Guidance. His ongoing advice is advanced in the next Proverb which was written for all of us. It begins…

"You all should choose to actually listen (*shama'* – of your own freewill you all should genuinely elect to pay attention and hear this (qal imperative – literal interpretation under the auspices of freewill))**, children** (*ben* – sons)**, to the truthful teaching and correct instruction** (*muwsar* – to the principled axiom and disciplined approach to life, the warning, correction, education, and exhortation; from *yasar* – to provide instruction which corrects) **of the Father** (*'ab*)**.**

And (*wa*) **of your own volition pay attention** (*qashab* – you all should choose to attend the meetings and be attentive, to listen, process the information, consider it, recognize that it is accurate, and accept it, then respond appropriately (hifil imperative – the subject, the Father, empowers and enables the object, His children, to engage in this process as if they were like Him so long as they choose this course of action)) **so as to become familiar with and to know** (*la yada'* – to become aware of and acknowledge, to observe and recognize, to consider and understand (qal infinitive – genuinely, demonstrably, intensely, and consistently strive to appreciate)) **what it**

means to understand (*bynah* – how to deduce the intended meaning from a given revelation by making the proper connections, to recognize how to distinguish between right and wrong, how to become discerning and discriminating by exercising good judgment, the ability to be perceptive and insightful through observation, consideration, and contemplation, so as to be intelligent, thereby benefiting from the capacity to separate fact and fiction; from *byn* – to make reasoned connections and associations which lead to understanding)**."** (*Mashal* / Word Pictures / Proverb 4:1)

Most of the Proverbs, if not all, were composed by Yahowah's most beloved son, *Dowd* | David. They contain parental advice from Yahowah as our Heavenly Father and the *Ruwach Qodesh* as our Spiritual Mother. They comprise an often neglected and yet essential aspect of God's teaching and guidance.

All good things begin when we take the time to hear what Yahowah has to say. It is one of the many things the rabbis get wrong. They seek to stupefy the faithful by telling them to recite useless prayers to their G-d filled with verbiage which Yahowah finds annoying and offensive. Instead, they would actually learn something and please God by listening to Him.

The six words following *shama'* | listen are jewels. *Muwsar* provides a principled and disciplined approach to life through proper instruction and sound teaching. It speaks of the proper way to raise a child, helping them to grow into a moral and productive adult. With *muwsar*, we receive the full spectrum of parental counsel, from education and exhortation to correction and reproof.

'Ab is Yahowah's preferred role in our lives. We know this because it is how God defines Himself when addressing His favorite relationship, which was with *Dowd* | David, His Chosen and Beloved. When we perceive

Yahowah as our Father, as did His son, His Towrah naturally becomes a Father's Guidance and Instruction and His Beryth becomes our Family. When we behold God as our Father, we no longer fear Him and are comfortable approaching Him, coming to appreciate, respect, and love Him.

To *qashab* is to pay attention. But it also tells us that we should be mindful to attend the meetings that Yahowah has established and then be attentive regarding their purpose. When we are *qashab*, we listen to what God has to say, process the implication of that information, consider it carefully, recognize that it is accurate, and accept it. This puts us in the proper position to respond appropriately.

Yada' has been our constant companion along this journey. To *yada'* is to recognize and acknowledge Yahowah as our Father. To *yada'* is to know Yahowah and appreciate what He is offering and asking in return.

Byn and *bynah*, as verb and noun, represent the next step beyond knowing and lead to the most valuable commodity in the universe – understanding. It is by being discerning and discriminating, circumspect and perceptive, intelligent and contemplative, that we can determine what is right and wrong, filtering fact from fiction, to ascertain what is of God and beneficial and what is of man and degrading. This transition from knowing to understanding is depicted within the verbal root, whereby *byn* speaks of properly associating things with their common denominators, then making the connections which facilitate a proper interpretation of the instructions God has provided.

Yahowah is providing the information we need to know to be adopted into His Covenant Family. He is, therefore, making faith irrelevant. Moreover, Yahowah is outlining the means to this highly desirable state, which begins with us choosing to listen to our Heavenly Father's

teaching and instruction. The next step is to pay attention, to process the information, to accept what He is conveying, and then respond appropriately.

"For indeed (*ky* – this is important, trustworthy, and reliable)**, good, beneficial, and valuable** (*towb* – moral and proper, favorable and functional, beautiful and pleasing, enjoyable and productive, helpful and healing, useful and appropriate, mutually agreeable and prosperous, suitable to achieve the specified and desired result) **teaching and instruction** (*laqach* – persuasive words which are empowering and evoke change, information which provides insights and leads to comprehension, powerful teaching through instructive discourse that can be received in your hand, grasped hold of, and accepted) **I have given for you to approach** (*nathan la 'atah* – I have actually produced, provided, and bestowed to you as a gift, placing before you, permitting and allowing you to draw near (qal perfect))**.**

My Towrah (*Towrah 'any* – My source of teaching, guidance, direction, and instruction; from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – offering the means to explore, find, and choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, *tuwb* – providing answers to facilitate restoration and return, to that which is *towb* – good, pleasing, beneficial, healing, and right, so as to endure, *tohorah* – purifying and cleansing, *towr* – provide an opportunity to change your thinking, attitude, and direction) **you should not ever forsake, neglect, or reject** (*'al 'azab* – without it you will be forsaken, neglected, rejected, abandoned, separated, and left behind, remaining unrestored (qal imperfect jussive – literal expression of ongoing and negative consequences))**."** (*Mashal* / Word Pictures / Proverb 4:2)

Simple, direct, abundantly clear, and yet devastating. With a single pronouncement, Yahowah destroyed the

credibility of the Talmud and New Testament, Judaism and Christianity. His Towrah is being unequivocally equated to *laqach* | teaching! The Towrah, therefore, is God's source of Teaching and Instruction from which we can learn and not a set of laws to obey.

Moreover, with the appropriate teaching provided within the Towrah, we are afforded the opportunity to approach Yahowah. That makes God's Teaching exceedingly valuable.

Since there are hundreds of parchment scrolls which confirm that the text of the Towrah has been accurately maintained dating as far back as 300 BCE, since the testimony contained in these extant manuscripts can be shown to have accurately predicted events that subsequently transpired as foretold, since we now know that the Towrah is unlike any other ancient book and is scientifically and historically accurate, why is it so poorly received? Why, since it is certain that God inspired the words we have been reading, do so few capitalize upon His counsel? Why look elsewhere? And yet, that is exactly what Jews, Christians, and Muslims have done with their preference for books which offer nothing of value and are readily disproven.

This next statement is addressing Dowd. Not only did the Set-Apart Spirit descend upon him, Yahowah undeniably confirmed that Dowd was His Son and that He was Dowd's Father. And since this was written in first person, we have proof of authorship.

"Indeed (*ky* – this is important, reliable, and true and thus worth emphasizing)**, I have been** (*hayah* – I am and exist as (qal perfect – at this time I actually exist as)) **a Son** (*ben*) **to my kind and responsive Father** (*la 'ad 'any rak* – on behalf of my compassionate and tenderhearted Father) **and** (*wa*) **a unique and special child** (*yachyd* – the foremost and precious son) **in my Mother's presence** (*la*

paneh ‘em ‘any – as a result of my Mother’s appearance)**.”** (*Mashal* / Word Pictures / Proverb 4:3)

Dowd | David is the one individual with whom Yahowah proclaims a Father and Son relationship on numerous occasions. And during their first moments together, as Dowd was being anointed *Mashyach* | Messiah on Yahowah’s instructions, the *Ruwach Qodesh* | Set-Apart Spirit, the Maternal Manifestation of God’s presence, came upon him. And therefore, Dowd is being portrayed as an exemplar of the Covenant – demonstrating the kind of relationship we can achieve with our Heavenly Father and Spiritual Mother.

In that the text leaves no doubt that Yahowah is being portrayed as the Father figure in these *Mashal* / Word Pictures, the *Ruwach Qodesh* is the only viable option for the Mother. She is the *Mala’kah* | Spiritual Counselor of the Shabat and the *‘ishah* | feminine manifestation of God’s fiery light during the Miqra’ey.

The verb upon which Towrah is predicated, “*yarah* – to teach and guide,” appears next. This provides yet another affirmation that Towrah should be translated as “Teaching and Guidance” not Law. It reinforces the realization that “*shama’* – listening to” “*muwsar* – truthful teaching and correct instruction” is what leads to “*yada’* – knowledge.” And we have learned that “*qashab* – paying attention” results in “*bynah* – understanding.” And we realize that the “*towb* – valuable and beneficial” “*laqach* – teaching and instruction” contained in our Heavenly Father’s *Towrah* serves as God’s ultimate “*nathan* – gift” to His Children which “should never be annulled or rejected.” Therefore, this is a consistent story.

“And so (*wa*)**, He will teach and guide me** (*yarah ‘any* – He will become the source of my instruction and direction (hifil imperfect – the Father will consistently

cause the son to teach like the Father with ongoing and unfolding implications))**.**

Therefore, He said to me (*wa ‘amar la ‘any*)**, ‘Accept, uphold, and retain** (*tamak* – receive, grasp hold of, and capitalize upon (qal imperfect jussive – since “He” is third person, in the jussive this is the genuine and ongoing will of Yahowah for us to seize upon)) **My Words** (*dabarym ‘any* – My statements and message, My account of things and matters which pertain to My testimony) **upon your heart to facilitate good judgment** (*leb ‘atah* – to encourage rational thinking, quality decisions, and sound motives)**.**

You should choose to focus upon and observe, closely examining and carefully considering (*shamar* – elect of your own freewill to investigate, scrutinize, and contemplate (qal imperative – conveying a statement which is subject to the freewill of the person being spoken to within the context of a genuine relationship concerning a literal interpretation of))**, My instructive conditions regarding what I am offering and expect in return** (*mitswah ‘any* – the authoritative directions and written instructions which comprise the terms of My relationship agreement; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message and enjoining it by shouting out the instructions and directions regarding what has been commissioned) **and** (*wa* – thereby in addition also) **live** (*chayah* – be restored to life, enjoying continuous and sustained growth while remaining alive (qal imperative – denoting a literal interpretation of a relationship which is subject to the freewill and life of the person being addressed))**.”** (*Mashal* / Word Pictures / Proverb 4:4)

Dowd, as the Son of God, “*tamak* – accepted, trusted, and upheld” the Towrah. He was Towrah “*shamar* – observant,” setting an example we should follow. Beyond pleasing God and positioning ourselves to be useful to

Him, Yahowah's *Towrah* | Guidance leads to eternal life. And since knowing is the result of observing, we must first come to recognize God before we can live with Him. Further, since the *Beryth* | Covenant and *Miqra'ey* | Invitations are the means to eternal life, the *mitswah* represent the instructive conditions we must accept to benefit from them.

Speaking to His beloved son, and to us through Him, our Heavenly Father encouraged us to exercise our uniquely human capacity to think rationally…

"You should choose to develop (*qanah* – genuinely seek to conceive and bring forth, choosing to cultivate and advance (qal imperative)) **the capacity to think rationally** (*chakmah* – to be logical, disciplined in your study techniques and analysis, deploying the expertise and aptitude to pursue intellectual challenges) **and then cultivate and advance** (*wa qanah* – use this to obtain and gain, choosing to acquire, and develop (qal imperative)) **understanding** (*bynah* – the means to ascertain the intended meaning which can be deduced from what is revealed and observed by making the proper connections to perceive valuable insights, recognizing how to distinguish between right and wrong, becoming discerning and discriminating by exercising good judgment, demonstrating the ability to be perceptive through close examination and careful consideration, engaging in disciplined contemplation so as to be intelligent)**, never overlooking** (*'al shakah* – not continually losing sight of the significance by failing to be mindful, improperly responding to, or ceasing to be attentive and caring about (qal imperfect jussive)) **nor turning away from** (*wa 'al natah min* – neither extending so far as to stretch out and bend, nor pervert, conspiring to turn away from by setting aside (qal imperfect jussive)) **the words** (*'emer* – the trustworthy and reliable sayings, promises and proclamations; from *'amar* – to say) **I have spoken** (*peh*

‘any – of My mouth, serving as a metaphor for communication and speech and, thus: the words I have spoken)**.”** (*Mashal* / Word Pictures / Proverb 4:5)

To the degree I am able, perhaps even to the very edge of what we can process, my goal has been to do as Yahowah asked of His son. This is the essence of *Yada Yahowah*, where the underlying current has always been that we can and should think our way to God.

Ours is a journey beyond the 3rd dimension through words, space, and time. It can only be conducted using a disciplined, thorough, and systematic approach to what we are investigating, followed by a resolutely rational evaluation of the discoveries along the way. Our facts must be properly sourced, accurate, and verifiable. Our perspective must be correct and our vision clear so that we can make the proper connections to logically interpret and comprehend the Towrah and Prophets as these texts were inspired and conveyed by Yahowah.

This is the most empowering and enriching, especially enlightening, liberating and invigorating undertaking any individual can aspire to accomplish. Done correctly, it leads to knowing Yahowah, to understanding what He is offering and expects in return. It not only results in understanding, which is the single most valuable commodity in the universe, this approach leads to and opens Heaven’s Door.

Whether this is the first or twenty-first book in this series that you have read, they are all written the same way and lead to the same place. And whether you are five hundred pages into your study or fifteen thousand, you would not be here enduring this level of scrutiny without an overwhelming desire to know Yahowah, to develop a relationship with Him, and then engage with Him by contributing in ways God deems pleasing and productive.

From where we currently reside, the distance across the universe to *Shamaym* | Heaven is infinitely greater than the radius of over 40 billion light-years which must be traversed. We must also navigate the 4th, 5th, and 6th dimensions in our approach through time and space to the great expanse and beauty of the 7 dimensions of the spiritual realm. And yet, it is all as close as these words.

God is requesting a very high degree of intellectual integrity from us, along with the will to be rational and reasonable. Yahowah is also encouraging us to conduct a thorough investigation of the evidence He has provided. His approach is the opposite of that which dominates our culture and serves as a refutation of the tweets and posts of social media. It is also the antithesis of religion and politics. Belief systems corrupt our vision while civilization has inverted our perspective. These things must be eschewed for us to progress to the very heart of Yah. And that is by design.

Along this journey, I have developed an intellectual appreciation for Dowd, the author and beneficiary of this Mashal, as well as for Moseh – the man Yahowah chose to liberate His Family and reveal His Teaching. More than any among us, they did as Yahowah requested and we are reading the result – benefiting from their intellect and inspired insights.

There were some fascinating nuances in God's statement which we should consider before pressing on. The operative verb is *qanah*. It is translated as "create and bring forth, conceiving and cultivating" the capacity to think rationally. Similarly, it means to "develop and advance" the ability to deduce meaningful insights. However, *qanah* can suggest that this cognitive ability can be "acquired" rather than conceived, and "obtained" instead of created.

With these options before us, I think that God is encouraging His son to develop and hone this skill and then cultivate it within others. When the Covenant Family grows in understanding, there will be a proliferation of insights. Should I be correct in this interpretation, then we have been afforded the opportunity to contribute to what can be known about God in the hope that we will share what we learn.

Rational rhetoric has become an endangered species. Facts have become largely irrelevant, and logic is of no concern to those on the right or left, the religious or political. No amount of evidence or reason is sufficient to dissuade those in either camp. The touted superiority of socialism is as easily undermined as the tenets of religious faith are disproven. And yet, absolute and irrefutable proof that they are wrong will not faze the progressive libertard (the idiomatic perfect of libtard), ardent believer, or irrational conspiratorialist.

Nonetheless, for our own edification and the education of others, Yahowah wants His Family to develop and advance *chakmah* | the capacity to think rationally. God would have us be logical not faithful. He is encouraging us to be *chakmah* | disciplined in our study and analysis because the more we know and comprehend, the closer we will become and the more He can accomplish with us. When we are correct about God, we can help others find the right path home.

Yahowah equipped humans with tremendous input devices, a marvelous memory, and a lightning-fast processor. Then He gave us a *neshamah* | conscience so that our programming would be moral, logical, and edifying. But for this marvelous ensemble of eyes, ears, neurons, brain, and conscience to function as designed, two things must occur. First, we must use them, or they will become as useless as a brain is to a conspiratorialist, a liberal, or the religious. And second, our thinking and

conclusions can be no better than the data being inputted. That is to say, when it comes to the things of God, there is only one credible resource: the Towrah and Prophets. We *'al shakah* | should never lose sight of the significance of or *'al natah min* | turn away from the *'emer* | words Yahowah has spoken to us.

My wife, Leah, a Jewess, is part of the Covenant today because of her quest to discover why God appeared to display feminine characteristics. From an online search, she noted that I had written about the *Ruwach Qodesh* | Set-Apart Spirit as our Spiritual Mother – portraying the maternal aspects of Yahowah's nature. That one answer led to many, and after several weeks of voracious reading, she dashed off an email, curious as to why a gowy was so immersed in her people's words. Or more to the point, she wanted to know why her people had fallen asleep on the job. And worse, why were the rabbis lying?

While on the subject of the role of women, you may be surprised to learn that, since the emergence of the first rabbis in the 2nd century CE, and the subsequent birth of misogynist Judaism, women have been banned from reading and studying the Towrah. The earliest mention of this ban on Towrah study by women occurs in Sifrei Devarim 46: "And you shall teach your sons and not your daughters." Upping the ante, Eliezer ben Hyrcanus, in the early 2nd century CE, expressed his religious opposition to women's Towrah study: "Anyone who teaches his daughter Torah teaches her *tiflut* | to be lewd." (BT Sotah 21b) To appreciate just how hateful this rabbi was toward women, *tiflut* is defined as "sexual licentiousness, promiscuity, and lewdness." It was, therefore, feared that a woman would discover how to outwit her husband and cheat on him as he was doing to her. Justifying this prohibition on women learning the Towrah, the Rambam explained that "the learning itself is considered blemished,

an unnecessary thing." (Rambam on the *Mishnah*: Vanity and nonsense from *Mishnah* Sotah 3:4).

The Jerusalem Talmud further elucidates the jaundiced opinion of the *Tanna* | Great Religious Sage, Eliezer ben Hyrcanus (the Wolf): "Women's wisdom is solely in the spindle." He added, "The words of the Torah should be burned rather than entrusted to women." (JT Sotah 3:4, 19a).

In that the life of a rabbi, and thus the substance of the Talmud, is consumed with them citing and interpreting the words of other rabbis, be aware that Rabbi Eliezer's misogynist opinion has influenced all subsequent generations of Jews. In the Babylonian Talmud, Rabbi Abbahu, playing his role, explained: "What did Rabbi Eliezer mean? It is written: 'I, Wisdom, live with Prudence' (Proverbs 8:12), since when wisdom enters a human being, so does shrewdness." (BT Sotah 21a) His point was that Towrah study for women would increase their deviousness such that they would exploit it to conceal their infidelity from their husbands.

And just when you thought that these numbskulls parading as sages couldn't get any worse, let it be known that they continued to degrade women for the next 1,500 years. For example, Rabbi Nissim ben Jacob ben Nissim of Kairouan (circa 990–1062), in Hibbur Yafeh me-ha-Yeshu'ah (Ferrara, 1557), combines the prohibition of Towrah study by women with accusations of sorcery. Like many other rabbis, he accepts the opinions of Rabbi Eliezer and Rabbi Abbahu as "the opinions of the sages," not as those of individuals. And that is to say, in Judaism, the incoherent droolings of the rabbis are viewed as equal to, if not superior to, the word of God.

Maimonides (the Rambam, Moses ben Maimon, circa 1138–1204), in *Mishnah Torah*, Torah Study 1:13, expresses the delusion: "a woman who has learned

Torah…earns a reward, but not that of a man…because most women are not intellectually capable of study, but render words of Torah nonsense because of their ignorance."

The delusional Kabbalist, Rabbi Joseph ben Ephraim Caro (circa 1488–1575 in Shulhan Arukh Yoreh De'ah 246:4), interpreted the Rambam's position as defining every woman as "unworthy." Therefore, in his opinion, the Towrah may not be taught to any woman because all women are unworthy individuals.

David ben Samuel ha-Levi (circa 1586–1667), the author of Turei Zahav, a commentary on the Shulhan Arukh, justified the distinction made between Oral and Written Torah by trashing Yahowah's *Towrah* | Teaching in *Dabarym* / Deuteronomy 31:10–13, where all Yisra'el, men, women, and children are invited to listen to and learn from the Towrah. But not so according to Yahowah's antagonist. The Jewish theologian would claim that the women who listened were only taught the simplest of things because that was all they were permitted to learn: "The way to intellectual sophistication and understanding was forbidden to them from the outset."

But in reality, Yahowah said no such thing and, instead, inspired: **"And so therefore** (*wa*)**, Moseh** (*Mosheh*) **wrote, inscribing a permanent copy of** (*kathab*) **this, the one and only Towrah** (*'eth ha Towrah ha zo'th*) **upon a scroll, documenting it in writing** (*'al sepher*)**. Then, he gave it as a gift to** (*wa nathan hy' 'el*) **the priests** (*ha kohen*)**, the sons** (*ben*) **of Lowy** (*Lowy*)**, those lifting up** (*ha nasa'*) **Yahowah's** (*Yahowah*) **Ark** (*'eth 'arown*) **of the Covenant** (*Beryth*)**, and to all** (*wa 'el kol*) **of the elders** (*zaqen*) **of Yisra'el** (*Yisra'el*)**.** (*Dabarym* / Words 31:9)

And (*wa*) **Moseh** (*Mosheh*) **provided instruction** (*tsawah*) **for them** (*'eth hem*)**, saying** (*la 'amar*)**, 'At the**

conclusion of (*min qets*) **seven** (*sheba'*) **years** (*shanah*)**, during** (*ba*) **the Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed*) **of the year** (*shanah*) **of freeing slaves and releasing debtors from all of their obligations** (*shamitah*)**, during the *Chag* | Festival Feast** (*ba Chag*) **of *Sukah* | Shelters** (*ha Sukah*)**,** (*Dabarym* / Words 31:10) **with** (*ba*) **the arrival** (*bow'*) **of all** (*kol*) ***Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*) **appearing** (*ra'ah*) **before the presence of** (*'eth paneh*) **Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**, in the place** (*ba ha maqowm*) **which** (*'asher*) **He has actually and consistently chosen** (*bachar*) **for you to encounter, read, and recite** (*qara'*) **this *Towrah* | Teaching and Guidance** (*'eth ha Towrah ha zo'th*) **in the presence of** (*neged*) **all** (*kol*) **Yisra'el** (*Yisra'el*) **so that they will hear it** (*ba 'ozen hem*)**.** (*Dabarym* / Words 31:11)

Gather and assemble (*qahal*) **the family** (*'eth ha 'am*)**, the men** (*ha 'iysh*)**, the women** (*wa ha 'ishah*)**, and the children** (*wa ha tap*)**, along with those among you from different ethnicities** (*wa ger 'atah*)**, who, as a result of the relationship** (*'asher*)**, are within your communities** (*ba sha'ar 'atah*) **so that** (*la ma'an*) **they will actually and continually hear** (*shama'*)**, and so that** (*wa la ma'an*) **they will learn and be properly guided** (*lamad*)**. And so** (*wa*)**, they will revere and respect** (*yare' 'eth*) **Yahowah** (*Yahowah*)**, their God** (*'elohym hem*)**. Then** (*wa*)**, they will be observant** (*shamar*)**, thereby actively engaging in and demonstrably acting upon** (*la 'asah*) **all** (*'eth kol*) **of the words** (*dabar*) **of the *Towrah* | Source of Teaching and Guidance** (*ha Towrah ha zo'th*)**.** (*Dabarym* / Words 31:12)

How easy it would have been to read what Moseh wrote and then contrast it with what the rabbis claimed to demonstrate that they were lying and should not be trusted. Ah, but that was, after all, the intent of prohibiting women from reading the book they were perverting.

Also interesting, while the rabbis want every Jewish man and boy to spend their waking hours devouring their Talmudic poison, they want to preclude them from having access to everything else. They want them kept like mushrooms, in the dark devouring manure. Currently, they have their panties in a bunch frantically trying to constrict all Haredim from internet access. They are seeking legislation which will continue to limit the capability of smartphones and computers to keep the religious in an off-grid ghetto of ignorance. A delegation of Ultra-Orthodox rabbis, members of the Councils of Torah Sages, and *Yishiva* | Seminary deans cajoled and then threatened Israel's Ministry of Communications, begging the Director to leave the Haredi internet firewall intact such that only "Kosher" devices are allowed within their community. So terrified are the rabbis of losing control, they publicly announced that allowing Haredim access to the internet would be "worse than the Holocaust." Religions like Judaism thrive on ignorance and die when exposed to reality.

Let it be known, the rabbis are manipulative and controlling, conniving and money-grubbing. They are evil and must be recognized as such for Jews to survive their maniacal and demeaning influence. Save yourself from them by turning to the actual *Towrah* | Teaching of Yahowah.

As a direct affront to the rabbis, the *Ruwach Qodesh* is not only our Spiritual Counselor, and thus the source of wisdom, but She is also tasked with preserving our lives. Therefore, just as Yahowah is asking us not to abandon His Towrah, He offers this advice regarding the *Ruwach Qodesh* | Set-Apart Spirit.

"Do not forsake Her (*'al 'azab hy'* – do not disassociate from Her or neglect Her (qal imperfect jussive)) **and** (*wa*) **She will focus Her attention on you, attending to your needs, while keeping watch over you**

to protect you (*shamar ‘atah* – She will keep you in Her field of vision, care for you, guarding you while looking after you and preserving you (qal imperfect energic nun))**.**

Choose to love Her (*‘ahab hy’* – show real and genuine affection based upon a close, personal, and familial relationship with Her (qal imperative)) **and** (*wa*) **She will keep you out of harm’s way, preserving your life, such that you emerge as an observant branch** (*natsar ‘atah* – She will spare and save you, protect you and keep you safe, perpetually maintaining your existence as a viable shoot which extends from the primary branch; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect (qal imperfect jussive))**.”** (*Mashal* / Word Pictures / Proverb 4:6)

In our world, there is no greater power or more dynamic source of elucidation than the Set-Apart Spirit. She is the constant companion of those who have chosen to be part of the Beryth. She enables its benefits by the role She plays in fulfilling the Miqra’ey. She is the Spirit of Yahowah and the Spirit of Understanding.

The contribution of the *Ruwach Qodesh* in enlightening and enabling the *Choter* | Secondary Stem or Sucker is a central element of God’s plan to bring His people home. And that is why we find *natsar*, also vocalized *netser*, prominently displayed in Yasha’yah 11:1 and then presented again in Isaiah 60:21, both of which are prophetic of this work.

Therefore, after witnessing Yahowah speak to His son about what has become our life’s work in the previous statement, followed by this reference to the *netser*, we would be wise to assimilate the connection by considering both prophecies, especially considering the realization that the Choter’s role is advanced in a *Mashal* / Proverb like this one – the 14th.

In the first…**"A relatively insignificant stem** (*choter* – a small shoot or secondary branch, a slender stick or twig, a tiny sprout or stem, a pliable wooden implement as a measure or standard, a secondary source of growth serving as a living entity delivering progeny, even a less-productive sucker who becomes an observant individual who is willing to listen and who is committed to thinking while collecting the things Yah values as an unrestrained extension) **will be extended** (*yatsa'* – he will be brought forth to serve) **out of** (*min*) **the stump which has been cut down and yet is still capable of supporting new growth** (*geza'*) **of *Yshay* | to Stand Out and Be Noticed, drawing attention to the substance of existence** (*Yshay*)**, 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*) **its roots, and that which keeps it anchored, steadfast, and nourished** (*sheresh huw'*)**, such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah*)**.** (*Yasha'yah* / Isaiah 11:1)

This is because (*wa*) **the Spirit** (*Ruwach* – the Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **of Yahowah** (*Yahowah*) **will settle and remain on him, because She was placed upon him and will energize him, dwelling and residing in him** (*nuwach 'al huw'*)**, the Spirit** (*Ruwach*) **providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension derived from the technical expertise to do what is required to impart understanding and to educate; from *chakam*) **and** (*wa*) **enable understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making

intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration)**, the Spirit** (*Ruwach*) **of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly respond, 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 strong, 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 courage, character, and confidence, to excel by being upright, 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, and 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)

Therefore (*wa*)**, it will not be by an appearance or vision** (*lo' la mare'ah*) **seen with his eyes** (*'ayn huw'* – of his own perceptions 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) **heard by him listening to**

others (*'ozen huw*) **that he will make judgments or prove his arguments** (*yakach*)**.** (*Yasha'yah* / Isaiah 11:3)

He will exercise good judgment (*wa shaphat* – adjudicating the matter by resolving 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*)**.**

He will provide proof using sound arguments (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict) **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) **on behalf of** (*la*) **the sincere who are seeking straightforward answers** (*'anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *'anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land and material realm** (*'erets*)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:4)

Considering the subject and the details, it is obvious that these pronouncements are related and that Yahowah intended for us to make this connection. And it does not end here, because in *Yasha'yah* / Isaiah 60, we find…

"Then, Your family (*wa 'am 'ath*) **will be entirely right** (*kol tsadyq*)**. They will be heirs to the land** (*hem yarash 'erets*) **forevermore** (*la 'owlam*) **because 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 work and accomplishment of His hands** (*ma'aseh yad huw'*)**, 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*)**, am prepared to accomplish this quickly** (*chuwsh hy'*) **at the proper time** (*ba 'eth hy'* – during the right moment on the calendar)**."** (*Yasha'yah* / Isaiah 60:22)

Yasha'yah is elevating the *Choter* from a sucker growing out of the rootstock from which Dowd emerged, from someone who would need everything Yahowah could provide just to be functional, to a *netser* – an observant secondary branch which will play a role in preserving the tree that will embody a restored Yisra'el. These clarifying explanations lead to the harvest of God's people.

Then if you recall from the 4th chapter of volume one of this *Introduction to God*, entitled *Zarowa'* | Sowing Seeds, in the very next line, Yasha'yah wrote…

"The *Ruwach* | Spirit (*Ruwach*) **of Yahowah** (*Yahowah*) **is upon me** (*'al 'any*)**. For this reason** (*ya'an*)**, Yahowah** (*YaHoWaH*) **has anointed** (*mashach* – He has designated, appointed, and devoted by setting apart at this moment in time) **that which is associated with me** (*'eth 'any*) **for the purpose of bringing this proclamation** (*la basar* – this positive and uplifting message) **to the unpretentious and sincere and those ready to respond** (*'anaw* – those who have been oppressed and are now receptive, eager to move forward by replying to these answers)**.**

He has sent me (*shalach* – He has dispatched me at this time) **to encourage** (*chabash* – to enliven, speaking the words which hearten by dressing the wounds, to bandage and gird) **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) **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)**, 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) **to issue an invitation** (*la qara'* – to read and recite a summons to be called out and meet) **to the year** (*shanah* – the time of renewal) **of Yahowah's** (*YaHoWaH*) **approval and acceptance** (*ratsown* – favor and reward) **and the day** (*wa yowm*) **of the vengeance and retribution** (*naqam* – of repayment and recompense) **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 mourn** (*kol 'abel*)**,**

(*Yasha'yah* / Isaiah 61:2) **to provide** (*la sym*) **for those who grieve** (*'abel*) **for Tsyown** (*Tsyown* – for the Signs Posted Along the Way) **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*) **instead of** (*tachath*) **mourning over the dead** (*'ebel*)**, garments of adoration** (*ma'ateh tahilah*) **instead of** (*tachath*) **a dark and obscure, weakening** (*kahah*) **spirit** (*ruwach*)**.**

Then (*wa*)**, they may be invited and called out as** (*qara' la hem*)**, '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** (*YaHoWaH*) **to approach the honorable endowment which provides an opportunity to be lifted up** (*la pa'ar*)**."** (*Yasha'yah* / Isaiah 61:3)

It is why we are here in league with the Spirit trumpeting the words of our God. We learn so that we can teach.

"The initiation of the process and the best part (*re'shyth* – the beginning and onset at this early moment in time which is so vital as the principal component) **of choosing to develop and advance, conceiving and cultivating** (*qanah* – of electing to acquire and obtain, even giving birth to, creating, and producing, then transferring (qal imperative))**, the capacity to understand** (*chakmah* – becoming intellectually capable with the dexterity and aptitude to comprehend) **is the resulting wisdom along with the capacity to teach** (*chakmah* – is the experience of becoming intellectually capable and able to instruct)**.**

And in whatever (*wa ba kol* – so in everything) **you come to originate and conceive which is valuable** (*qinyan* – you acquire that which is enriching and thus come to possess)**, you, yourself, will have developed and advanced** (*'atah qanah* – you have demonstrated the will and desire to conceive and cultivate, to produce and share (qal imperative)) **the means to discerning insights which promote understanding by making intelligent and reasoned connections** (*bynah* – comprehension of the scope of the revelation, providing associated meanings, while being eloquent and thoughtful)**."** (*Mashal* / Word Pictures / Proverb 4:7)

There is only marginal utility in the adage, "Knowledge for knowledge's sake," while understanding always has its rewards. There is little doubt that rabbis and priests, scholars and politicians, know many things. The problem is they lack understanding.

In all of these years, there are a number of accomplishments of which I am justifiably proud. One of them is that by applying Yahowah's approach to understanding, and by being observant, we have conceived and shared more unheralded insights regarding God than anyone since the last of the prophets. For the first time in 2,500 years, Yahowah can be known. And anyone with the will to invest the time with an open mind can understand what God is offering and expects in return.

"Esteem and cherish her (*salal hy'* – afford her [understanding] the proper status and the highest praise, exalting her, heaping up the insights, laying these revelations out for all to see, while piling them high and wide (piel imperative)) **and she will lift you up on high, causing you to grow as a result of having contributed to this** (*wa ruwm 'atah* – her merits will cause you to be justifiably proud, even extolled and esteemed, rising in stature and acclaim (poel imperfect energic nun – you will

bring this recognition upon yourself with ongoing and demonstrable implications over time)).

She will increase your value, distinguishing and honoring you (*kabed ‘atah* – she will elevate your status, enriching and rewarding you (piel imperfect)) **when** (*ky* – because and for the reason that) **you embrace her** (*chabaq hy’* – you grasp hold of her and show that you are closely associated with her (piel imperfect energic nun))**.”** (*Mashal* / Word Pictures / Proverb 4:8)

We have offered yet another treasure from our God…

“You all should choose to actually listen (*shama’*)**, children** (*ben*)**, to the truthful teaching and correct instruction** (*muwsar*) **of the Father** (*‘ab*)**.**

And (*wa*) **of your own volition pay attention, choosing to attend the meetings and respond appropriately** (*qashab*) **so as to become familiar with and to know** (*la yada’*) **what it means to understand** (*bynah*)**.** (*Mashal* / Proverb 4:1)

This is important, trustworthy, and reliable (*ky*)**: good, beneficial, and valuable** (*towb*) **teaching and instruction** (*laqach*) **I have given for you to approach** (*nathan la ‘atah*)**.**

My Towrah, My source of teaching, guidance, direction, and instruction (*Towrah ‘any*) **you should not ever forsake, neglect, or reject** (*‘al ‘azab*)**.** (*Mashal* / Proverb 4:2)

Indeed (*ky*)**, I have been** (*hayah*) **a son** (*ben*) **to my kind and responsive Father** (*la ‘ad ‘any rak*) **and** (*wa*) **a unique and special child** (*yachyd*) **in my Mother’s presence** (*la paneh ‘em ‘any*)**.** (*Mashal* / Proverb 4:3)

And so (*wa*)**, He will teach and guide me** (*yarah ‘any*)**. Therefore, He said to me** (*wa ‘amar la ‘any*)**, ‘Accept, uphold, and retain** (*tamak*) **My Words**

(*dabarym ‘any*) **upon your heart to facilitate good judgment** (*leb ‘atah*)**.**

You should choose to focus upon and observe, closely examining and carefully considering (*shamar*)**, My instructive conditions regarding what I am offering and expect in return** (*mitswah ‘any*) **and** (*wa*) **live** (*chayah*)**.** (*Mashal* / Proverb 4:4)

You should choose to develop (*qanah*) **the capacity to think rationally** (*chakmah*) **and then cultivate and advance** (*wa qanah*) **understanding** (*bynah*)**, never overlooking** (*‘al shakah*) **nor turning away from** (*wa ‘al natah min*) **the words** (*‘emer*) **I have spoken** (*peh ‘any*)**.** (*Mashal* / Proverb 4:5)

Do not forsake Her or disassociate from Her (*‘al ‘azab hy’*) **and** (*wa*) **She will focus Her attention on you, attending to your needs, while keeping watch over you to protect you** (*shamar ‘atah*)**.**

Choose to love Her (*‘ahab hy’*) **and** (*wa*) **She will keep you out of harm’s way, preserving your life, such that you emerge as an observant branch** (*natsar ‘atah*)**.** (*Mashal* / Proverb 4:6)

The initiation of the process and the best part (*re’shyth*) **of choosing to develop and advance, conceiving and cultivating** (*qanah*)**, the capacity to understand** (*chakmah*) **is the resulting wisdom which enables the capacity to teach** (*chakmah*)**.**

And in whatever (*wa ba kol*) **you come to originate and conceive that is valuable and enriching** (*qinyan*)**, you, yourself, will have developed and advanced** (*‘atah qanah*) **the means to discerning insights which promote understanding by making intelligent and reasoned connections** (*bynah*)**.** (*Mashal* / Proverb 4:7)

Esteem and cherish her, heaping up the insights and laying them out for all to see (*salal hy’*) **and she will**

lift you up on high, causing you to grow as a result of having made this contribution, of which you can be justifiably proud (*wa ruwm ‘atah*)**.**

She will increase your value, distinguishing and honoring you, elevating your status while enriching and rewarding you (*kabed ‘atah*) **when** (*ky*) **you embrace her** (*chabaq hy’*)**.”** (*Mashal* / Word Pictures / Proverb 4:8)

This excerpt from the 6th *Mashal* was not Yahowah’s first nor last offer of parental advice. In the sixth Proverb, our Heavenly Father writes:

“My Son (*ben ‘any* – My child)**, choose to be spared and remain safe by closely observing and attentively focusing upon so as to be protected and preserved by accepting** (*natsar* – of your own volition keep your eyes open and maintain your focus on being observant, remain close, forming a relationship with the source of the protection provided, branch out and grow by remaining diligently watchful, be kept safe by the One who delivers you from danger (qal imperative – conveys second-person volition, making this the son’s decision to examine)) **your Father’s instructive conditions regarding what He is offering and expects in return** (*mitswah ‘ab ‘atah* – the directions and written instructions which comprise your Father’s requirements regarding participating in the relationship; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message and enjoining it by clearly conveying the instructions and directions regarding what has been established) **and** (*wa*) **do not forego nor reject** (*‘al natash* – do not make a habit of abandoning, nor fail to act, neither should you consistently negate the statements, causing dissociation from the relationship (qal imperfect

jussive – as a third-person expression of volition, this conveys desire and will of the Mother regarding the ongoing and genuine importance of not forsaking)) **the *Towrah* | Teaching** (*Towrah* – the source from which instructions, directions, and guidance flow) **of your Mother** (*'em atah* – biological or adoptive female parent, caregiver and provider, one who cares, helps, and protects (singular, feminine, possessive, suffixed in the second-person singular, and thus addressing your Spiritual Mother))**."** (*Mashal* / Word Pictures / Proverb 6:20)

So, how is it possible, rabbis, that our Mother is the source of *Towrah* | Guidance and Teaching when you would have deprived Her access to the Towrah? And speaking of the lame misogynists, why does anyone allow them to get away with promoting a rabbinical argument out of the Talmud to control people's lives when it is the Towrah that we should be observing?

It is worth noting that, the "teaching, instruction, direction, and guidance" aspects of Towrah are so prevalent in this Mashal advice, the definition must be included as part of the instruction for the sentence to read appropriately. Statements like these render the rabbinical misrepresentation of the Towrah as "the Law" absurd.

The reason our Spiritual Mother is being presented as the source of the Towrah's Teaching is to help us appreciate Her role as the *Mala'kah* | Spiritual Counselor during the Shabat and Miqra'ey. This is also reinforcing Her role as support of the Choter, revealing that She is inspiring much of the analysis being used to call Her people home.

So now that we know what our eyes should gaze upon, what our tongues should recite, and what our hands should hold, let's place it in our hearts to adorn our souls.

"Choose to fasten them (*qashar hem* – closely associate them by placing them (qal imperative)) **upon**

(*'al*) **your heart to influence your judgment** (*leb 'atah*)**, continually** (*tamyd* – into perpetuity) **electing of your own freewill to place them as an adornment** (*'anad hem* – putting them around, as if clothed in them) **upon** (*'al*) **your neck** (*gargarowth* – your throat, your source of breath, nourishment, and speech, plural of *garar* – to chew cud, a metaphor depicting someone who thoroughly digests all that is nourishing, chewing on the morsels and breaking them down)**."** (*Mashal* / Word Pictures / Proverb 6:21)

It should be readily apparent in this context that our "*leb* – heart" is not a reference to the organ which pumps blood throughout our bodies nor a metaphor for emotional responses. It is information that we are being asked to associate with this place, specifically the Towrah's teaching and conditions for participating in the Covenant. Even today, this is like asking someone to take the instructions we are offering to heart. In this case, they are being encouraged to focus on what was being revealed, such that their lives are influenced by the guidance. And as previously mentioned, in ancient Hebrew culture, the heart was viewed as the seat of reason and good judgment.

As an example, Yahowah said that *Dowd* | David had a heart after His own because Dowd's reasoning was sound, and his conclusions were correct. Dowd was seldom good, but he was almost always right. As a thinking person, he accepted Yahowah's teaching, incorporating His instructions into the very fabric of his life, grounding himself in Yah's guidance. This provided the solid footing upon which he stood and gave him the proper perspective from which to observe the world, all while enhancing his relationship with God.

Our neck is also important for several reasons. First, Yahowah equates it to our "*nepesh* – soul," a word which also means "breath." We breathe through our throats, and when we stop breathing, it is an indication that our soul is

gone. The only way to preserve a soul is to embrace the Towrah.

Second, food travels from our mouths to our stomachs through our throats. When we consume that which is nourishing, and thus good for us, we are healthy and grow. But when we consume the poisonous words of politics and religion, we get sick and die. Nothing is more nourishing for our souls than Yahowah's Towrah.

Lastly, the spoken words which we convey begin as vibrations in our larynx, the voice box located in our throats, turning the air which we breathe out into discernable speech. Our testimony will be valuable and accurate, adorning our souls, when our words are guided by His words as they appear in His Towrah.

With our eyes properly focused, our tongues reciting God's words, our hands holding His instructions, and with His message placed in our hearts and adorning our necks, our path is properly guided by our Spiritual Mother through Her Towrah.

Yahowah continued to undermine Judaism, along with Christianity and Islam, all of which disempower women, with these words…

"In your walk through life (*ba halak 'atah* – while traveling and during your journey (with the hitpael stem, we benefit as a direct result of our decision to walk while circumventing all other outside influences, especially religion, while the infinitive renders *halak* both actionable and descriptive of the course we should pursue))**, She will continuously lead and guide you** (*nachah 'eth 'atah* – She will always direct you, creating favorable opportunities for you whereby good things will be bestowed upon you when you are brought forth and sustained by Her and depend upon Her, trusting and relying upon Her (in the hifil, the Spirit enables us to participate with Her, while the

imperfect reveals that we can rely upon Her guidance forever))**.**

Accompanying you when you rest (*ba shakab 'atah* – as you lie down)**, She will watch over you** (*shamar 'al 'atah* – She will focus upon you, paying close attention, steadfastly observing and protecting you)**.**

And when (*wa*) **you awaken** (*qyts* – you arise, are aroused and alert, ready for action (hifil perfect))**, She, Herself, will communicate with you, enabling you to seriously consider the situation and instructions** (*hy' syach* – She will speak to you and help you evaluate the full implications of the guidance, directing your attention to the proper content to meditate upon, focusing upon the apparent thoughts behind it, contemplating the reasons for it (the qal stem denotes a literal interpretation of the actual communication and the imperfect conjugation conveys the ongoing nature of this thought-provoking exchange))**."** (*Mashal* / Word Pictures / Proverb 6:22)

When we accept the Towrah's Teaching and place God's Instructions upon our hearts to influence our judgment, Yahowah's *Ruwach Qodesh* guides our steps, leading us home. When we rest, She watches over us, protecting us like a loving Mother. And when we are alert, standing up and ready to engage, the Set-Apart Spirit is our *Mala'kah* | Spiritual Counselor. She communicates with us to help us more fully comprehend and apply, even share, God's instructions.

You will not find the *Ruwach Qodesh* in the Talmud because, while She commends and explains the word of God, She condemns religious gibberish. And if you would like to hear the voice of the Set-Apart Spirit speaking to you, continue reading. Surely you don't think that a gowy was able to perceive a thousand previously unconsidered insights into the Towrah and Prophets on his own initiative. And if this were not so, why did Yahowah inspire

Yasha'yah to write so vociferously about how His Ruwach would inspire, enlighten, and embolden the Choter, turning a nobody into a Zarowa'?

Speaking of insights, did you notice the Spirit's rebuff of Judaism in the opening stipulation? The verb *halak* was commandeered by the rabbis to create *Halakhah*, which they equate to "Jewish Law." So, the Ruwach Qodesh inspired Dowd to scribe *halak* in the rare hitpael stem which says that your *halak* | walk should not be influenced by others, especially the religious.

Further impugning the rabbis, not only is She a feminine influence, not masculine, the Spirit is offering to guide us, not control us. And She is honest, whereas the rabbis are anything but.

In this regard, consider the association between light and being observant. One is impossible without the other. Our eyes were designed to process light. Without light, there is nothing to see. The greater the illumination, the more we comprehend. By design, we were created to observe God's light. And we accomplish this by reading the Towrah while being enlightened by the Spirit. Affirming all of this, we read…

"For indeed (*ky* – surely and truly, emphasizing and strengthening this statement, because, as a sign of belonging)**, the prescriptions and instructive conditions of the constituted offering of the relationship agreement** (*mitswah* – the directions and expectations of the binding contract) **are a lamp illuminated by olive oil** (*ner* – a glistening light provided by a lit wick fueled by a container of olive oil which is symbolic of the Set-Apart Spirit)**, and the *Towrah* | Teaching and Guidance** (*wa Towrah* – the Source of Instructions and Directions; from *yarah* – place from which teaching and guidance flow) **is a Light** (*'owr* – is enlightenment, brilliance, the antithesis of darkness, is a source of glorious and shining illumination) **– the way of**

life (*wa derek chay* – the path to remaining alive) **which is disciplined, properly instructed, and proven correct** (*towkechath muwsar* – which is reasonable and right, of rational discourse and unimpeachable testimony from accurate counsel)**.”** (*Mashal* / Word Pictures / Proverb 6:23)

Since Yahowah is light, we should expect His *Towrah* | Guidance to be illuminating and enlightening. And seen from this perspective, it is the Towrah which transforms us, elevating decaying material beings into everlasting and perfect light. This is the substance of Pesach and Matsah leading to Bikuwrym and Shabuw’ah. During which, we become immortal as our souls are perfected, mirroring the nature of light, even as we are raised by our Heavenly Father and Spiritual Mother as part of their Covenant Family. Then as energy is superior to matter, Yahowah empowers, enriches, and enlightens His children to the 7th dimension as part of the Promise of Seven.

Light isn’t just the inverse of darkness, light eliminates darkness. Where there is light, darkness ceases to exist. It is in this way that the light provided by the Towrah and Set-Apart Spirit perfects us, obliterating all traces of religion so that, we not only appear perfect from Yahowah’s perspective, we are perfect. Even better, this application of God’s light enables us to be with Him, joining Him in the 7th dimension of the spiritual realm. It further facilitates our capacity to explore the totality of the six-dimensional universe that He created for us without any restrictions or limitations – including time. Light is forever, the very measure of time. It is comprised of all time, making us immortal.

In this way, the enlightened are empowered, transformed from flawed three-dimensional physical beings being stuck in the ordinary flow of time to light. The Covenant’s children are liberated, able to go anywhere and

experience everything from the inner workings of the atom to the most distant galaxies.

The Manowrah, as Yahowah's lamp, encourages us to envision God in the seventh dimension, seeing Him as the power behind the six-dimensional universe He created in six days. We see the six steps of the *Miqra'ey* leading to Yahowah on the seventh, serving as His Invitations to join Him in His home. Even time is measured this way, with six thousand years of human history following the expulsion from the Garden to our return to 'Eden, when we will celebrate the Shabat of Sukah through year 7000 Yah.

Even the rainbow, which served as the initial symbol of the Covenant, is arranged in the same order with light divided into seven brilliant colors – Red, Orange, Yellow – Green – Blue, Indigo, and Violet, with green, the color symbolic of life and growth, always centered in the spectrum.

The source of the lamp's light, olive oil, is indicative of the Set-Apart Spirit. Olive oil produced the purest and brightest light in the ancient world. It was part of a healthy diet and was used for cleansing, to promote healing, and for anointing.

And should you be curious and wonder why rabbinic menorahs have 9 lights instead of 7, they were derived from the myths of the Maccabees rather than the words of the Towrah and Prophets. And even then, the story presents a struggle for religious supremacy, one that would ultimately pave the way for the rabbis rising over the *kohen* | priests. It is in the rabbinic DNA to corrupt everything of God, including His *shem*, *ruwach*, *miqra'ey*, *beryth*, *mitswah*, *manowrah*, *halak*, and *towrah*.

Before we move on, please note: the Light provided by the Towrah is *derek chay* | the way of life which is *towkechath muwsar* | properly instructed and proven correct, both reasonable and right. Unlike the Talmud, the

Towrah is comprised of rational discourse. Its testimony is unimpeachable, and its counsel is accurate.

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There is, of course, another option, and that is to be stupid, to remain ignorant and irrational, to place one's faith in a religion. But believing that which is obviously untrue, and squandering one's soul in the process, does not sound appealing. And that is why God devoted the remainder of this Proverb to condemning the institution that is ravaging His people. Yahowah will denounce Judaism as a destructive fire which is burning in the bosom of Yisra'el while comparing the rabbis to prostitutes. It is, therefore, a wonder that such a high percentage of Jews have chosen this ill-fated option and have continued to distance themselves from the only hope of salvation as a result.

Religion profits by seducing the gullible away from God on false pretenses – similar to an especially seductive whore. And then the deception spreads like wildfire. It is insidious because the perpetrators are fellow countrymen who claim God's authority, camouflaging their nastiness by dressing up in religious garb. These religious leaders are not only wolves in sheep's clothing, but they are also seldom removed from the fold because they anesthetize the flock with their dumbfounding rhetoric prior to cannibalizing them. Even their disemboweling implements are placed out in the open as part of the production. Crafted by counterfeiting the truth, they have been made to appear divine.

Many years ago, back in the days of the *Shattering Myths* radio program, a listener asked me to identify the "evil woman" depicted in Proverb 6:24 – the next verse we are going to consider. The five volumes of *Observations*

were the result of that analysis. Similarly, the four volumes of *Twistianity* served to answer another listener's question regarding the annulment of the Towrah in Galatians. Obviously, I have my faults, but failing to be responsive and thorough are not among them. And yet, it was not until late 2021, during the previous rewrite of this *Introduction to God*, that I was finally able to put the pieces together and properly identify the culprit.

What we are about to discover is that this evil is not from a woman but, instead, represents the consuming fire and blazing star of Judaism. Yes, the deadly plague of religion takes many forms, with the pandemics of Christianity, Islam, and Socialist Secular Humanism sweeping the globe. Therefore, while God is openly condemning each, His greatest concern is Judaism because it is the principal impediment keeping God from reconciling His relationship with Yisra'el and Yahuwdym. And since restoring the relationship is the prime objective, especially now on the cusp of Yowm Kipurym in year 6000 Yah, God wants His people to know that they are being destroyed by their own. From Yahowah's perspective, Judaism is blazing out of control and consuming Yisra'el. The *Halakhah* are incendiary balloons and *The 613 Mitzvot* are missiles.

Over the course of these last few chapters, we have discovered that understanding is a process which begins by *yada'* | knowing and is developed with *byn* | making connections. We do not instantaneously go from one to another. There is a great deal to learn, and even more to process, before our conclusions are fully refined.

In this light, those who have read the three volumes of *Yada Yahowah* presenting the Mow'ed Miqra'ey will recognize *'ishah* in this next passage. On four occasions, during Matsah, Bikuwrym, Shabuw'ah, and Kipurym, we are asked to approach the presence of the *'ishah*. In the context of these Invitations to Meet with Yahowah, its most

reasonable portrayal is as the "feminine and maternal manifestation of God's fiery light." Therefore, the *'ishah* is our Spiritual Mother, the *Ruwach Qodesh*, and our *Mala'kah* | Spiritual Counselor.

We were able to ascertain Her identity by recognizing that *'ishah* is not only defined as "woman, female, and feminine" but, also, as the "maternal representation of *'esh* | fire." Its light, whether it be from the Manowrah alluded to in the previous statement, or flames which radiate from Earth to Heaven as the Light of the Towrah was being revealed, is the primary symbol of Yahowah's presence.

This known, not all spirits are good. The religious have not only managed to misrepresent Yahowah's Maternal representation through the *Ruwach Qodesh* | Set-Apart Spirit, the Lord of every religion is *ha Satan* | the Adversary. This brilliant and yet malevolent spirit seeks to be worshiped as God. As a result, Satan, as the preeminent Whore, is the subject of what follows, particularly as the Adversary has dressed up Judaism to serve his purpose.

In addition, we have learned by being thorough that *ra'* isn't just the Hebrew word for "the pervasive influence of an evil institution capable of corrupting the majority of the people by perverting God's message." *Ra'* is also the Hebrew word for "compatriot, companion, associate, comrade, fellow citizen, countryman, and neighbor." *Ra'* can also be translated as "boisterous and loudmouthed." So, it is by incorporating each definition that we are able to comprehend the profound inference of what follows.

While all of this is germane to our understanding, the reason I was finally able to correctly identify the object of Yah's ire is because He actually tells us that we should equate the counterfeit *'ishah* with the use of fire in religious ceremonies. God suggests that His people have ingested it, swallowing its devastating nature such that it is now raging out of control. So, with much to consider, and with multiple

layers of metaphors, we are going to review God's entire indictment without interrupting it with commentary.

Lastly, be aware that what follows was introduced in the context of observing our Father's *Mitswah*, the word the rabbis not only corrupted to mitzvot, but also the term which lies at the darkened heart of their religion. Therefore, what follows is presented as the lame alternative, as a contrast between right and wrong, good and bad, consistent with what we have witnessed throughout the *Mashal* | Proverbs.

The Light of the Towrah and Lamp of the Mitswah are being compared to their counterproductive religious alternatives. Reasoned and rational testimony which has been proven correct is now contrasted with the conflicting and counterproductive buffoonery of religion…

"My son (*ben 'any*)**, choose to be spared and remain safe by closely observing and attentively focusing upon so as to be protected and preserved by accepting** (*natsar*) **your Father's *mitswah* | instructive conditions regarding what He is offering and expects in return** (*mitswah 'ab 'atah*)**. And so** (*wa*)**, do not forgo, abandon, or reject** (*'al natash*) **the *Towrah* | Teaching and Guidance** (*Towrah*) **of your Mother** (*'em atah*)**.** (*Mashal* / Proverb 6:20)

Choose to fasten them (*qashar hem*) **upon your heart to influence your judgment** (*'al leb 'atah*)**, continually** (*tamyd*) **electing of your own freewill to place them as an adornment** (*'amad hem*) **upon your neck and throat** (*gargarowth*)**.** (*Mashal* / Proverb 6:21)

In your *halak* | walk through life (*ba halak 'atah*)**, She will continuously lead and guide you** (*nachah 'eth 'atah*)**. Accompanying you when you rest** (*ba shakab 'atah*)**, She will watch over you** (*shamar 'al 'atah*)**. And when** (*wa*) **you awaken and are ready for action** (*qyts*)**, She, Herself, will communicate with you, enabling you**

to seriously consider the instructions, helping you evaluate the full implications of Her guidance (*hy' syach*)**.** (*Mashal* / Proverb 6:22)

For indeed (*ky*)**, the *mitswah* | instructive conditions of the relationship agreement** (*mitswah*) **are a Lamp** (*ner*)**, and the *Towrah* | Teaching** (*wa Towrah*) **is a Light** (*'owr*) **– the way of life** (*wa derek chay*) **which is disciplined, properly instructed, and proven correct, comprised of rational discourse which is reasonable and right – unimpeachable testimony and viable counsel** (*towkechath muwsar*)**.** (*Mashal* / Proverb 6:23)

By being observant, you are protected (*la shamar 'atah* – by being focused and aware, paying attention by closely examining and carefully considering, you are kept (qal infinitive)) **from** (*min*) **the consuming fire** (*'ishah* – the destructive blaze associated with this woman) **of corrupting associations with perverted countrymen** (*ra'* – of the improper, immoral, and injurious who are religious, of the disagreeable, malignant, and harmful compatriots, of the boisterous and loudmouthed cohorts who are repugnant and unethical)**, from** (*min*) **the flattering and seductive** (*chelqah* – the slippery and slick, smooth and insincere; from *cheleq* – to take a disproportionate share of one's possessions through deceptive) **language** (*lashown* – the tongue and thus speech) **of that which is foreign** (*nakryah* – of an entirely different influence, the allure of alien observations, so perhaps the Aramaic of the Talmud)**.** (*Mashal* / Word Pictures 6:24)

You should not continuously desire (*'al chamad* – you should not become fond of, habitually take pleasure in, treasure or obtain wealth from (qal imperfect jussive – representing actual and ongoing behavior presented as an expression of volition)) **its apparent brilliance and qualities that make it appear attractive and appealing** (*yophy hy'* – its handsome and pleasant outward

appearance and implied desirability from mankind's perspective) **in your heart, such that your judgment is affected** (*ba lebab* – by the way you define yourself, affecting your character in the place your attitudes and desires are manifest)**!**

And (*wa*) **do not let it obtain control of you** (*'al laqach 'atah* – do not allow it to grasp hold of your hand, seize you, or snatch you away (qal imperfect jussive)) **with its flashy nature and infrequent bursts of perceived enlightenment** (*ba 'aph'aphym* – by way of it brandishing inconsistent flashes of light (which is how Paul admits to seeing his god on the road to Damascus) and by being flirtatious; from *'uwph* – to fly about, darting to and fro, always adapting)**.** (*Mashal* / Proverb 6:25)

For the roundabout aftereffect and, indeed, the price (*ky ba'ad* – in actuality, the payment or fee, the exchange for the service leading to an anterior position and adverse relation, including separation from the relationship by being branded) **of the feminine allure of prostitution and fornicating with the fire** (*'ishah zonah* – of being burned by the flames of improper associations, of raging harlotry, and of seeking favors or bribes for an unfaithful, unreliable, and unprincipled marriage partner) **is infinitely more** (*'ad* – extends well past, as an eternal witness, providing ongoing testimony beyond) **costly than any form of conflict** (*kikar lacham* – than 77 pounds of precious metals used in war including all of the talents squandered in destructive religious and political battles; note: the primary meaning of *lacham* is war rather than bread)**.**

And yet, the soul of a man's wife (*wa 'ishah 'iysh nepesh*) **which is being victimized** (*tsuwd* – which is being harmed) **is exceedingly valuable** (*yaqar* – is worth a great deal)**.** (*Mashal* / Proverb 6:26)

How can a man (*ha ‘iysh* – is it possible for an individual to) **consistently scoop up and embrace this terrible** (*chathah* – pick up and hold this terrorizing and fearsome (qal imperfect)) **fire** (*‘esh* – flame which burns and consumes) **within his bosom** (*ba cheq huw’* – into his chest and heart) **and upon** (*wa*) **his treacherous garments** (*beged huw’* – his deceiving apparel and devious robes) **without being burned by the Serpent** (*lo’ saraph* – without being consumed and destroyed by the toxicity (nifal imperfect))**?** (*Mashal* / Proverb 6:27)

Or is it possible for a man (*‘im ‘iysh*) **to continually walk** (*halak* – to go) **upon the burning coals and flickering fires** (*‘al ha gachal* – the hot embers of a live flame or a bolt of lightning) **without his feet being scorched and scarred** (*wa regel huw’ lo’ kawah* – and not be burned or branded, rendered unable to walk)**?** (*Mashal* / Proverb 6:28)

Likewise (*ken* – similarly)**, the one who goes to and pursues** (*ha bow’ ‘el* – the one who seeks to be included in association with (qal participle)) **his immoral neighbor’s flame and feminine companion** (*‘ishah rea’ huw’* – his evil countryman’s, corrupt friend’s, and religious associate’s wife, or woman of those who are loudmouthed and evil, repugnant and obnoxious)**, he will not be pardoned nor will he be seen as innocent** (*lo’ naqah* – he will not be blameless, acquitted, nor forgiven (nifal imperfect jussive))**, including all those who make contact with her and are thereby plagued** (*kol ha naga’ by hy’* – all who reach out and touch her and are thereby afflicted by her)**.** (*Mashal* / Proverb 6:29)

Don’t they have contempt for and condemn (*lo’ buwz* – don’t they disrespect, deride, and despise, even judge and scorn) **the approach of a thief and kidnapper** (*la ha ganab* – the one who steals property and people by stealth, making merchandise of men) **even if** (*ky* – especially when indeed) **he steals, kidnaps, or deceives**

(*ganab* – he confiscates through deception what does not belong to him) **to satisfy and assuage** (*la male'* – to satiate, mollify, appease, pacify, or placate) **his soul** (*nepesh huw'*) **because** (*ky*) **he is famished** (*ra'eb* – he is hungry or starving, lacking in sufficient nutrition and voracious)**?** (*Mashal* / Proverb 6:30)

And yet (*wa*)**, if he is discovered** (*matsa'* – if he is found, and if information is obtained about him through the unfolding process of observation of sufficient evidence, and the truth becomes known and is sufficient (nifal participle))**, he will repay his victims, making restitution** (*shalem* – he will fulfill his obligation, providing recompense (piel imperfect))**, sevenfold** (*shib'athym*)**, with all** (*'eth kol*) **of the wealth and possessions** (*hown*) **of his household** (*beyth huw'* – his home and family)**, giving it back** (*nathan* – offering it up (qal imperfect))**.** (*Mashal* / Proverb 6:31)

Engaging in illicit religious worship (*na'aph* – cheating on the relationship through an act of infidelity, adultery, and idolatry (qal participle)) **is combustible, all consuming, and destructive** ('*ishah* – is akin to being burnt by playing with fire)**. It is impoverishing and life-threatening, senselessly depriving the individual of good judgment** (*chaser leb* – is internally bankrupting, ruining a person's ability to be rational, depriving the heart of what is needed to survive, promoting an improper attitude, bereaving the inner person of life)**.**

It is corrupting and wasteful, battering (*shachath* – ravaging and devastating, blemishing and spoiling, sliming and putrefying, essentially annihilating and exterminating) **the soul** (*nepesh huw'*) **of those who consistently act like this** (*huw' 'asah hy'* – who continually engage in this way, actually doing this on an ongoing basis (qal imperfect jussive))**.** (*Mashal* / Proverb 6:32)

He will experience (*matsa'* – he will find and encounter (qal imperfect)) **the plague** (*nega'* – the infection and fungus, the trauma and pandemic disease and pestilence) **and** (*wa*) **ignominy, the dishonor of the lowly and little one** (*qalown* – the shame, scorn and slander of public disgrace, the lack of esteem and disrespect demonstrated by the infamous one, the degraded nature of an individual held in contempt)**.**

His contemptuous and taunting slurs (*wa cherpah huw'* – his shameful insults and his harmful and slanderous words) **will not be wiped away** (*lo' machah* – will not be washed off or blotted out, and it will never be removed (nifal imperfect))**.** (*Mashal* / Proverb 6:33)

This is because (*ky*)**, taking unfair advantage, the zeal for exclusivity and total control, especially the opportunity to eliminate every rival** (*qin'ah*)**, makes the powerful and mighty** (*geber* – the combative individuals who prevail through strength) **venomous, hostile, and antagonistic** (*chemah* – as poisonous as a snake, enraged and indignant, emotionally worked up in angry turmoil**).**

Therefore (*wa*)**, He will not take pity or show mercy** (*lo' chamal* – the Father will not spare, deliver, or help, He will show no compassion or empathy (qal imperfect)) **in the day** (*ba yowm*) **of reckoning and payback** (*naqam* – of retribution, punishment, and being avenged)**.** (*Mashal* / Proverb 6:34)

He is consistently unwilling to accept or endure (*lo' nasa'* – God will not accept, tolerate, or show any respect for (qal imperfect)) **the presence** (*paneh* – the appearance) **of any compensation, ransom payment, or appeasement** (*kol kopher* – any hush money, notion of an indulgence, or the contribution of a bribe, or any cover-up, no matter the sum of money)**.**

And He is unwilling to yield, and therefore He will refuse to accept (*wa lo' 'abah* – He will not consent to,

submit to, agree with, nor relent to) **you no matter how great and numerous your gifts or influence** (*ky rabah shachad* – you regardless of the multitude or magnificence of your offerings, tributes, services, or position, especially not that of rabbis)**.”** (*Mashal* / Word Pictures / Proverb 6:35)

In this stunning condemnation juxtaposed against the commended alternative of choosing to observe our Father’s and Mother’s Mitswah and Towrah, we find that Yahowah is contrasting the Family-Oriented Covenant Relationship with the Jewish religion. Rather than designating women as evil, He is trying to protect them from those who would rob them of their souls while seeking to monopolize everyone’s life.

Will you heed your Heavenly Father’s and Spiritual Mother’s advice, or will you allow your soul to be consumed in the raging fire of religion?

11

Bynah | Understanding

The Observant Shall Live…

Religions comprise humanity's most deadly and debilitating plagues. They are contagious, spreading like a virus from one person's lips to another's ears, festering in their heart. Religion is a seductive pathogen because it masquerades as a vaccine against death when it actually hastens and assures mortality.

Faith cripples believers, precluding the infected from fighting off the disease. Religion renders them incapable of diagnosing their malignancy and, thereby, prevents them from finding the cure.

The epidemic spread of religion has sickened tens of billions of souls, resulting in their demise. Regardless of whether it is inherited from one's parents, chosen of one's own accord, or imposed under penalty of death, 90% of people worldwide are infected and will die as a result of Judaism, Christianity, Islam, Socialism's Secular Humanism, or Hinduism. Infected souls will cease to exist as a result of the degrading nature of the disease.

Judaism claims to be "Torah" observant while preferring their Babylonian Talmud. They claim to keep the "High Holy Days," when they make a mockery of Yahowah's Miqra'ey. They even pretend to serve the God whose name they neither acknowledge, write, nor say. They have exchanged the most enriching relationship for a stifling pathogen.

I understand, as does God, that overall, Christianity, Islam, and Communism have been far more lethal, sinister, and violent than Judaism. But, while this book, and Yahowah's book upon which it was based, are open for all to read, neither was written to *gowy* – but instead Yisra'el. And therefore, the most concerning plague is Judaism – the religion which is currently precluding Yahowah's desire to reconcile His relationship with His people.

Against this menacing and pervasive plague, you would expect the Creator of our world and the Architect of the lifeforms religion destroys to speak out against the consequence of faith. And so, He does, specifically denouncing each popular variation – beginning with Judaism.

Also interesting, God's most specific censures of religion criticize the precursors to Judaism, Christianity, and Islam, ostensibly because Babylonian-based religions similar to them were practiced in and around Yisra'el during the time Yahowah spoke through His prophets. So, while the current forms of Rabbinic Judaism were first practiced in the 2nd, 6th, 12th, 14th, and 18th centuries CE, Jews began antagonizing their God 1,500 years before Rabbi Akiba forced his variation of Judaism and false Messiah upon his people, precipitating the second Roman assault of *Yahuwdah* | Judah.

Yahowah's denunciation of religion begins in the Towrah. He tells us that a deity by any other name is a false god. That alone is sufficient to impugn every religion. He then tells His people not to emulate the ways of the *Gowym* | Gentile nations, the very places where religion was institutionalized, became part of government, and thrived. In fact, as we consider the legacy of these civilizations, all that can be seen of them today are their religious monuments. The shrines of Babylon, the pyramids of Egypt, the temples of Greece, and the majestic tributes to the gods of Rome still stand as proof that their cultures

were dominated by religion, and that it was used to give credence to their despots and to justify their military conquests.

God's aversion to religion continues in the books which follow the Towrah as we have discovered during our review of the 3rd, 4th, and 6th *Mashal* / Proverbs. His overt animosity toward religion reaches a crescendo in *Yasha'yah* / Isaiah. We have already read through many of the latter chapters and will consider the prophet's most stinging rebuke in our review of his initial chapters throughout *Observations*.

God's opposition to religion is further advanced in *Mashal* / Proverb 7, which is also an open letter from our Heavenly Father to His children. In it, we find God pleading His case against religion to protect His Family from this deadly disease.

As we have previously experienced, before Yahowah attacks religion, He reveals the antidote...

"My son (*ben 'any* – My child)**, choose to observe** (*shamar* – of your own volition, closely examine and carefully consider, thoughtfully evaluating by focusing diligently upon, paying attention to so as to be protected by (qal imperative)) **My words, My answers, statements, and promises** (*'emer 'any* – the declarations I have made and the proclamations I have avowed, My intent, My call, and My responses, My thinking and thoughts, the things I have spoken, the answers I have provided, and the promises I have made)**, especially** (*wa* – and also) **My instructive conditions regarding what I am offering and expect in return** (*mitswah 'any* – the authoritative directions and written instructions which comprise the terms of My relationship agreement; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message and enjoining it by shouting out the instructions and directions regarding what

has been commissioned)**, continually store them up within you as a genuine treasure** (*tsaphan ‘eth ‘atah* – literally gathering them, genuinely cherishing them, and consistently depositing them within you expecting ongoing benefits, creating an ongoing personal repository for that which is greatly desired and always valued (qal imperfect jussive))**.** (*Mashal* / Proverb 7:1)

By choosing to closely examine and carefully consider (*shamar* – by electing of your own freewill to literally observe (qal imperative)) **the terms and conditions of what I am offering through the relationship** (*mitswah ‘any* – the directions and instructions which comprise My agreement)**, you will have chosen to live** (*wa chayah* – you will be revived, flourish, and thrive, remaining alive (qal imperative)) **when, in addition** (*wa*)**, My *Towrah* | Teaching and Guidance** (*Towrah ‘any* – My Towrah Instructions and Directions) **is in accord with** (*ka* – are consistent with) **the essence of your individual nature** (*‘iyshown* – pertain to the person, perceived as the pupil and center of what is cherished; from *‘iysh* – individual and *own* – all things pertaining to) **framing your perspective and becoming your focus** (*‘ayn ‘atah* – of your eyesight and your perspective)**.** (*Mashal* / Proverb 7:2)

You should want to fasten them (*qashar hem* – elect to bind them, closely associating with them as if wearing them (qal – relationally and genuinely, imperative – volitionally by choice associating with them by placing them)) **onto your fingers** (*‘al ‘etsba’ ‘atah* – the operative part of your hand; from *tseba’* – to dip into a liquid which colors and flavors, i.e., to use your fingers to write)**, inscribing them of your own volition** (*kathab hem* – engraving them by writing and recording them (qal imperative)) **on the tablets** (*‘al luwach* – upon the hard file where the permanent memory is kept and stored; *luw* is the place where important things are revealed, considered, and

emphasized) **of your heart to influence your judgment and decisions** (*leb 'atah* – on the core of your being where you process information and form conclusions regarding your life)**."** (*Mashal* / Word Pictures / Proverb 7:3)

The more willing we are to observe Yahowah's testimony, to closely examine and carefully consider His answers and His promises, especially His conditions for participating in the Covenant, the better equipped we will be to live a long and productive life.

The world is filled with the fleeting and meaningless things humans have come to treasure. These include the heads of exotic animals hung as trophies and garish mementos declaring victory over opposing teams. In Islam, for example, the Dome of the Rock is nothing more than a trophy memorializing the Muslim conquest of Jerusalem.

God consistently offers this same advice. Observe His Word. Value the terms and conditions of the relationship. Closely examine and carefully consider His Towrah's Guidance.

So why do you suppose Jews favor their Oral Law, Christians *prefer their* New Testament, and Muslims recite their Quran? Why pretend to worship the God whose instructions are completely ignored and then replaced?

Hebrew poetry, rather than emphasizing rhythm and rhyme, is comprised of couplets which convey truth from a variety of perspectives – each affirming and augmenting the overall message. These statements serve as a wonderful example.

Our Heavenly Father revealed that, by choosing to "*shamar* – keep our eyes focused upon, closely examining, and carefully considering" His binding Covenant contract, we are choosing "*chayah* – to live." And not only to live but also "to be restored and renewed, to be nourished and grow."

Moreover, we achieve this result by focusing on Yahowah's *Towrah* | Teaching. This not only enables us to grow in understanding, but also the Towrah provides us with the proper perspective to capitalize upon the Directions and Guidance which lead to an eternal relationship with our Heavenly Father. So, by bringing these couplets together, we find that Yah's Word, Instructions, and Towrah are integrated and related. They are the source of understanding and life. When we observe one, we are considering the other and gaining from both.

In spite of what virtually every religious translation has published, *'iyshown* is not "the apple" of one's eye. It is not associated with fruit in any way. It is a compound of *'iysh* | individual and *own* | all things which pertain to said person. And speaking of misappropriating, since even the religious translators realize that the Father is providing *towrah* | teaching and guidance to His children, why do they corrupt Towrah to "Law" elsewhere?

This is not the first nor the last time Yahowah speaks of writing His Towrah on our hearts. God, Himself, has promised to do this very thing when He restores His Covenant with Yisra'el and Yahuwdah upon His return on *Yowm Kipurym*. He predicted…

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

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

overpowered the situation (*chazaq ‘any ba yad*) **to bring them out** (*la yatsa’ min*) **of the realm of the Crucibles of Religious and Political Oppression** (*‘erets Mitsraym*)**. Relationally, they broke** (*‘asher hem parar ‘eth*) **My Covenant** (*beryth ‘any*) **although we were married** (*wa ‘anoky ba’al ba hem*)**, Yahowah** (*Yahowah*) **reveals through this prophet** (*na’um*)**.** (*Yirma’yah* / Jeremiah 31:32)

For this reason (*ky*)**, this is** (*zo’th*) **the Covenant** (*ha beryth*) **which, to enjoy the benefits of the relationship** (*‘asher*)**, I will cut** (*karat*) **with** (*‘eth*) **the House of Yisra’el** (*Beyth Yisra’el*) **after that** (*‘achar ha hem*)**, prophetically declares** (*na’um*) **Yahowah** (*Yahowah*)**, I will provide, placing** (*nathan*) **My *towrah* | guidance** (*‘eth towrah ‘any*) **within them** (*ba qereb hem*)**. And integrated into their hearts, influencing their ability to make decisions** (*wa ‘al leb hem*)**, I will write it** (*kathab hy’*)**.**

I will be (*wa hayah*) **their God** (*la hem la ‘elohym*)**. And they shall be My Family** (*wa hem hayah la ‘any la ‘am*)**.”** (*Yirma’yah* / Yah Guides / Jeremiah 31:33) As a responsible Father, God, Himself, is willing, and even committed, to do what He asks of us.

This Fatherly advice continues with:

“Elect to acknowledge (*‘amar* – of your own freewill, choose to express (qal imperative)) **regarding** (*la* – to approach and to move toward) **the skill required to be perceptive and discerning leading to understanding** (*ha chakmah* – the ability to correctly associate and ascribe evidence to the proper standard, the talent to exercise good judgment and become wise, the aptitude to learn from instruction and teach after making the connections to comprehend)**, ‘You are my sister** (*‘achowth ‘any ‘atah* – you and I share the same Mother and Father, you are my beloved and we have an affectionate family connection;

from *'ach* – a kinship and reciprocal relationship) **and** (*wa*) **wise friend whom I know, acknowledge, and recognize** (*mowda'* – my familiar acquaintance and intimate associate; from *mah* – to ponder the implications of *yada'* – the one I know and understand, accept and acknowledge, recognize and experience, with whom I am acquainted with and profess)**.'**

You should consistently call upon and summon her (*qara'* – you should invite her into your life, meet with her and welcome her, read and recite from her (qal imperfect jussive)) **for** (*la* – to approach and concerning) **understanding and insights** (*ha binah* – the purpose of making the connections between things which reveal their meaning and intent so as to respond reasonably and rationally, to discriminate and be discerning)**."** (*Mashal* / Word Pictures / Proverb 7:4)

This should serve to dissuade people from faith, from blindly accepting what they are told to believe. Yahowah can be known. God's instructions can be understood. We are encouraged to observe and think so that we can comprehend His message.

The primary benefit of reading Yahowah's Word is that we come to know Him, understand what He is offering, and appreciate what He is asking in return. But there are additional benefits, one of which is being insulated from illegitimate claims, making religion repulsive.

"By being observant, you will be protected (*la shamar 'atah* – through close examination and careful consideration you will be kept safe (qal infinitive)) **from** (*min*) **the illegitimate and unauthorized, quickly spreading and hostile** (*zar* – scathing, adversarial, and alienating, all-encompassing; from *zara'* – scattering of nauseating and sickening seed which sows that which is repulsive and loathsome, disgusting and despicable)**, firestorm** (*'ishah* – blazing conflagration, singeing flames,

devouring heat, or female individual and wife if she is either very hot or a flamer)**, away from** (*min*) **observing, respecting, or responding to a foreign influence** (*nakryah* – developing a regard for and then acknowledging the allure of another culture; from the feminine of *nakar* – to be an observant and responsive foreign woman who is misconstrued)**.**

Her words, sayings, promises, and answers (*'emer hy'* – her discourse) **are deceitful and seductive** (*chalaq* – divisive and misleading, slippery and smooth, flattering while separating)**."** (*Mashal* / Memorable and Meaningful Sayings / Proverb 7:5)

Once again, we are confronted by the illegitimate and unauthorized *Nakaryah* who is responsible for sowing sickening seeds. She is the religious alternative to our Spiritual Mother – the *Ruwach Qodesh* – separating her victims from the Covenant Family. She may also be the evil counterpart to Yahowah's *Nakar* | Observant and Responsive Foreigner who guides His people home.

Should we seek to identify her further, the *Nakaryah*, as the counterfeit for our Spiritual Mother, was 'Asherah of Babylon. She, as the consort to *ha Ba'al* | the Lord, was worshiped in Yisra'el and Yahuwdah through temple prostitutes. Her cult and their priests were famously confronted and destroyed by *'ElYah* | Elijah. So, with 'ElYah being one of the two final witnesses, it is poetic justice for Yahowah to have His Nakry witness against what the Nakaryah has wrought, especially in recognition that 'ElYah's fight to the death was not the end of her influence. The Nakaryah has metastasized into Christianity as the Mother of God and Queen of Heaven, Mary, the Madonna.

Further, in the broadest sense, the Nakaryah is the Whore of Babylon. She is the Mother of the Harlots, giving illegitimate birth to religion, politics, and conspiracy. We

find her religious influence today in Roman Catholicism and her political persuasion in the United States, while geographically, she still represents the legacy of Babylon.

Further, since it is her deceitful and seductive words that are so devastating to God's people, I would be remiss if I did not bring your attention to the realization that Kabbalah, the basis of Jewish religious mysticism and occult fascination, is feminine. And the Talmud is Babylonian. No words have sickened more Jews.

Religion lurks estranged from the Covenant and thus outside of God's heavenly home. That is where she seduces those who are easily deceived into joining in because she is popular and made to appear attractive.

"For by (*ky ba* – through and with) **the window** (*chalown* – the opening designed for the passage of light) **of My house** (*beyth 'any* – of My home, household, and family)**, around and behind the covering of My window** (*ba'ad 'eshnab*)**, I have looked down from above** (*shaqaph*)**.** (*Mashal* / Proverb 7:6)

Then, I saw (*wa ra'ah* – indeed, I witnessed) **among the simpletons and naïve, the easily deceived because they are ignorant and irrational** (*ba ha pety* – with the malleable and readily persuaded who lack judgment and are foolish and easily seduced; from *pathah* – airheads who are gullible, enticed and misled, even betrayed to accept the broad and open way)**.**

So (*wa*) **I made the connection, and came to understand, recognizing** (*byn* – I was discerning and deduced the nature of the relationship, perceiving)**, that among** (*ba* – with) **the children** (*ha benym* – the young men and boys)**, there was one who scatters the sheep** (*na'ar* – someone who causes the flock to stray into a dangerous situation, overthrowing and inverting reality while yelling) **of deficient character, lacking judgment** (*chaser leb* – who was heartless, devoid of empathy and

thus a psychopath, without the ability to process information or make moral decisions, incapable of reason and thus illogical, a worthless individual without substance who was totally estranged, devoid of everything which actually matters)**.”** (*Mashal* / Word Pictures / Proverb 7:7)

I know this man. I’ve written four books about him. He, by his own admission, was a wannabe rabbi who became demon-possessed. He became the most effective charlatan the Nakaryah would ever deploy – conceiving the religion that would obliterate the souls of billions while hideously tormenting Jews. His given name was Sha’uwl, which means “Question Him.” But wanting to be perceived as a Roman, he chose the name Paulos and then claimed the world for himself. He wrote and inspired the majority of the Christian New Testament, including his fourteen letters along with the books of Acts, Matthew, Mark, and Luke, all bearing his brand.

More than anyone past or present, he was the Wolf in Sheep’s Clothing, the one who scattered the sheep before devouring them. His voice was shrill and his words menacing. With them, he would invert reality and become the greatest adversary Jews would ever encounter.

Most of all, I recognize Paul from *chaser leb*. He was a true psychopath, completely devoid of empathy. His letters are those of an irrational individual, someone deeply twisted and perverted. And he was devoid of everything which actually matters – including a relationship with the God he falsely claimed inspired him. Should one be looking for an “Antichrist” in the sense of being opposed to *ha Mashyach*, the Towrahless One will be indistinguishable from Paul.

“Wait,” I can hear some protesting, “wasn’t Yahowah’s religious indictment against Jews, not Christians?” Yes, but Paul was a Jew who claimed to be the foremost rabbi of his day. And that is just the beginning

of his story, because if it were not for Judaism, Paul would have remained a disgruntled outcast and laughingstock. Had the Jewish religious leaders gotten their heads out of their collective behinds long enough to recognize that Dowd was the Passover Lamb fulfilling Yahowah's promise to His people, there would have been no "Jesus." Had the forerunners to the rabbis properly proclaimed *Dowd* | David as the *Mashyach* | Messiah, there would have been no "Christ," "Christianity," or "Christians." And if they had announced what Yahowah proclaimed about Dowd, the world would have known the identity of the Son of God, precluding Replacement Theology from bolstering the most Babylonian of religions.

Paul's conspiracy against Jews during his conception of Christianity was possible because Jews, cheated by Judaism, were blind. And as a result of what the rabbis wrought, Yahuwdym would be terrorized by Romans and Roman Catholics for 2,000 years. Apart from the delusions of Judaism, there would have been no Diaspora or Holocaust. And there would have been no Muhammad, Quran, or jihadists terrorizing Jews either, but that's another story.

However, we cannot lay all of the blame at Paul's feet or even at those of the rabbis – just as it is naïve to pretend that Hitler was singularly responsible for the Second World War and resulting atrocities. The fact is, the Germans, Austrians, Ukrainians, Japanese, Italians, Spanish, and French were accomplices – accessories to the crimes. The best which can be said of them is that they were *ha pety* | easily deceived because they lacked judgment and were ignorant and irrational. God just revealed that ignorance and gullibility are the elixirs of religion – the culture upon which those of compromised character prey.

Religious faith resides among those who are airheads, easily enticed, readily misled, and thereby, simply betrayed. And sadly, this describes most people – from the

religious to progressives. And thanks in part to the attack on reason promoted under the banner of Political Correctness by Progressives, the condition is being expounded upon and exacerbated almost everywhere. The intellectual viruses of Wokeism and Cancel Culture are challenging Conspiracy as today's fastest-growing, and least-sane religions.

This problem is so severe, and the consequences are so catastrophic, we have reached a point where no amount of evidence or reason, no matter the credentials of the source or the veracity of the argument, resonates with people of faith, even if their faith is in Socialist Secular Humanism. Not even the validated testimony of God, Himself, or science, or irrefutable evidence prevails.

If I may be so blunt, if it were not for the foolish, there would be no religion, no politics, and no patriotism. And worse, religious faith and leftist notions serve to keep the faithful foolish. This is one of many reasons that God requires us to walk away from religious and political "*babel* – corruption and confusion" before coming to know Him or engaging in a relationship with Him. Even God cannot reason with the religious or political.

The remainder of the *Mashal* | Proverb, through the 27th verse, chronicles the birth of Christianity under Paul's influence, culminating with Yahowah calling out Sha'uwl by name in the closing statement, referring to his hellish influence as "the plague of death." All the while God bemoans not being able to enjoy the loving relationship He envisioned with His people as a result of their affinity for religion. It is presented in volume one of *Observations*, chapter 9, appropriately entitled *God Damn Religion*.

This next Proverb on our list not only exposes the means to the madness that is religion, but it also explains how God wants us to respond to its arrogant advocates. It is insightful and practical…

"Those who reject or neglect (*'azab* – those who forsake or disassociate from, those who abandon or ignore, those who lose sight of (qal participle – serving as a descriptive verb depicting actual events)) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provide answers which facilitate our restoration and return which are beneficial, and right, thereby giving us the opportunity to change our thinking to that which is more beneficial) **arrogantly boast and make fools of themselves by extolling** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves while eulogizing and praising (piel imperfect – the object suffers the effect of the verb on an ongoing basis)) **that which is wrong, unGodly, and even condemnable** (*rasa'* – that which is wicked, immoral, and unjust, vexing and criminal)**.**

But (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider (qal participle)) **the Towrah** (*Towrah* – the Source of Instruction, Teaching, Guidance, and Direction)**, they take the initiative to oppose and resist them, becoming so overtly hostile to them that they provoke them** (*garah ba hem* – actively engaging against them, irritating them by not conforming to their influence, pressure, or power, continually disputing them (hitpael imperfect jussive – they choose of their own freewill to consistently strive against the prevailing societal and religious influences, resisting independently and without the assistance of others))**."** (*Mashal* / Word Pictures / Proverb 28:4)

Yisra'el all but tossed the Towrah away. Today, they dress it up in religious attire and parade it around, but the only Torah rabbis and their ilk study is the religious fraud known as the Oral Torah. And it bears no resemblance to what we are considering, as it is filled with rabbis incredulously dissecting one another's vomit. Christians replaced God's Towrah with Paul's New Testament which is like choosing a psychopath over Yahowah. Muslims contradict God with the cruel and immoral drivel of the Quran. And the Secularists discount the Towrah based upon their arguments against religious beliefs when one has nothing to do with the other.

As a result, not even one in a million people today are Towrah-observant. We are so outnumbered by those making fools of themselves by extolling that which is condemnable, God is asking us to speak out against them. With the religious, political, patriotic, and conspiratorial rhetoric so utterly wrong, indeed irrational and moronic, and yet shouted from every phone, tablet, television, and computer, Yahowah wants a rebuttal, even if only one, to leave those who have bought into the lies without excuse.

If you have been troubled by my pejorative approach and overtly demeaning and condemning language, you now know that I am doing as Yahowah requested. Having created all three, God is aware that one attracts more flies with honey than vinegar, but neither He nor I are fond of maggots. If you want to eat shit and get sick, that is your choice, not ours.

Garah, which is "to refute and oppose in a hostile fashion, to provoke, irritate, and dispute," was scribed using the hitpael stem. It reveals that the conscience of the society is not influenced by, or in league with, any human institution, nation, or group. Apart from the Covenant and his relationship with God, he has no contributors, partners, alliances, or support and is not motivated by "likes," "friends," "followers," "posts," or even "retweets."

But he does like God. And that means he is not fond of Halal because this is Satan's name according to my brother-of-the-same-Mother, *Yasha'yah* / Isaiah. In this statement, it was translated as "arrogantly boast and make a fool of oneself by extolling" nonsense. Halal pretends to be God and thus presents himself as bright, even enlightened, but he is actually all flash and no substance. A little devilish, he is the purveyor of pride, the patron saint of the Progressives, the Ein Sof of Kabbalah, Paul's Master and the Christian god, Muhammad's alter ego, and the Adon of the Talmud.

Should the Ein Sof be unfamiliar, the Zohar provides the answer: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point... But after He created the form of the Heavenly Man, He used him as a chariot wherein to descend, and He wishes to be called after His form, which is the sacred name 'YHWH.' In other words, 'Ein Sof' signifies 'the nameless being'" who the *Zohar* reduces using the term to "'Ein' to say non-existent because God so transcends human understanding as to be practically non-existent."

Moving on to our Heavenly Father's next statement, we find that Yahowah is aware of the mechanism which underlies mankind's religious and political schemes, up to and including Socialist Secular Humanism. The purpose of its moral code, Political Correctness, is to make being judgmental a crime and the truth wrong so that all manner of lies prevail. After all, the best way to fool people is to preclude them from thinking. And there is no better way to do that than to discourage being discriminating,

differentiating between right and wrong, good and bad, truth and deception.

"Errant (*ra'* – misguided and misleading, wicked and wrong, mischievous and malignant, irrational and immoral, undesirable and worthless, miserable and corrupt, vexing and injurious) **individuals** (*'ysh* – men and people) **do not comprehend or inspire** (*lo' byn* – do not consider, understand, or have any regard for (qal imperfect)) **good judgment** (*mishpat* – the proper means to resolve disputes, being discriminating or discerning, being fair or just, especially making sound, informed, and reasoned decisions)**.**

But (*wa*) **those who diligently seek** (*baqash* – those who conduct a meticulous search and a responsible investigation procure the information necessary to learn about and consult with) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **consider and understand** (*byn* – comprehend, perceive, and realize, making the necessary connections to perceive (qal imperfect)) **everything** (*kol*)**."** (*Mashal* / Word Pictures / Proverb 28:5)

God can be known, but only by those who diligently search His Word. And while this requires focus, a receptive mind, and copious amounts of time, the reward goes well beyond knowing Yahowah. Once we come to understand God, everything makes sense.

My greatest frustration is the realization that most of what I am sharing is beyond the grasp of the preponderance of people. A confluence of jaundiced notions, political and patriotic, religious and conspiratorial, as well as those from social media and academia, has rendered most incapable of evaluating information efficiently or effectively, even rationally. Their mental processor has been short-circuited and their programming has become faulty. People have

become so clueless they believe unfounded opinions are entitlements equivalent to reasoned conclusions. A slogan such as “Black Lives Matter” or “Free Palestine” resonates with today’s youth because they are incapable of recognizing that the facts do not support the mantra of these conspiratorial hypocrisies. Progressives have gone so far as to admit that evidence and reason are no longer of concern. Stupid is the new enlightened.

In such a world, God’s words are wasted. And so, I realize that the most optimistic prognosis for the *Nes* | Banner we are compiling for God’s People is that somehow enough individuals will be receptive to thoughtfully considering Yahowah’s offer that He will not be disappointed upon His return on Yowm Kipurym. For this to occur, things will have to get so bad for Jews, with every institution they have trusted failing to protect them, that they will give God a chance.

Should you wonder how the religious miss this obvious association between the Towrah and understanding, between observing it and seeking Yahowah, the answer lies in their errant translations. So as to hold them accountable, and expose their malfeasance, recognize that Yahowah said:

“Those who reject or neglect, disassociating from (*‘azab*) **the *Towrah* | Guidance** (*Towrah*) **arrogantly boast and make fools of themselves by extolling** (*halal*) **that which is wrong, unGodly, and even condemnable** (*rasa’*)**. But** (*wa*) **those who observe, focusing upon** (*shamar*) **the *Towrah* | Teaching** (*Towrah*)**, they take the initiative to oppose and resist them, becoming so overtly hostile to them that they provoke them** (*garah ba hem*)**.**

Errant and misleading (*ra’*) **individuals** (*‘ysh*) **do not comprehend or inspire** (*lo’ byn*) **good judgment** (*mishpat*)**. But** (*wa*) **those who diligently seek** (*baqash*)

Yahowah (*Yahowah*) **consider and understand** (*byn*) **everything** (*kol*)**."** (*Mashal* / Proverb 28:4-5)

While there is no correlation of any kind between Towrah and "law," in the Roman Catholic translation of their Vulgate it was rendered as such. "They that forsake the law, praise the wicked man: they that keep it, are incensed against him. Evil men think not on judgment: but they that seek after the Lord, take notice of all things." The essential title "Towrah" was scribed twice in this verse, and yet, the Church elected to mistranslate it in the first instance and ignore it completely in the second. And since the primary meaning of *shamar* is "to observe," by changing it to "keep" the connection with "seeking" was lost. Moreover, the intended message was compromised once again by rendering *byn* as "notice" instead of "to consider and understand."

The politically inspired *King James Version* followed suit. "They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all things." In actuality, it's hard to understand anything when the source of understanding is tampered with in this way.

Blazing a trail of their own, the authors of the *New Living Translation* published: "To reject the law is to praise the wicked; to obey the law is to fight them. Evil people don't understand justice but those who follow the Lord understand completely." I suppose rendering God's Word accurately would be bad for business, so it was too much to ask.

Since we know that rabbis love laws as much as they hate Yahowah's name, the *JPS Tanakh* rendition of the Proverb should not come as a surprise. "They that forsake the law praise the wicked; But such as keep the law contend with them. Evil men understand not justice; But they that seek the LORD understand all things." And that's the

problem. While LORDs are keen on imposing laws, the LORD is Satan, and he is more about *babel* | confusion than *byn* | understanding.

Integrity is an elegant attribute, albeit lost during the transition from analog to digital in the modern age…

"Better and more appealing (*towb* – more content, worthwhile, and productive) **is a poor person** (*ruwsh*) **who walks** (*halak*) **with integrity** (*ba tom huw'* – as a whole, complete, and sound individual) **than a rich one** (*wa huw' 'ashyr*) **who is crooked and perverse in his ways** (*min 'iqesh derek huw'* – who is morally corrupt and perverted in his conduct)**.** (*Mashal* / Proverb 28:6)

One who observes and is preserved (*natsar* – a branch who focuses upon and is spared (qal participle)) **by the Towrah** (*Towrah* – Teaching and Guidance, Instructions and Directions) **is a son** (*ben* – is a child) **who is perceptive and discerning and who understands by being able to distinguish between right and wrong** (*byn* – who comprehends by being intelligent and diligent, sensible and eloquent)**, but** (*wa*) **a thoughtless and frivolous** (*zalal* – an insignificant and wasteful, an undisciplined and rash, a despicable and contemptuous, either a fearsome or fearing, a riotous or trembling) **shepherd, leader, or companion** (*ra'ah* – ruler or associate) **shames his Father** (*kalam 'ab huw'* – dishonors and humiliates his Father, discrediting and mistreating Him)**."** (*Mashal* / Word Pictures / Proverb 28:7)

God has used wealthy men, but He is not impressed by riches or status. 'Abraham was rich, as was Noach, both Dowd and Solomon, too. So, it isn't about money but, instead, integrity – having character and being moral. After all, the richest among us are Covenant, where we inherit a share of the universe.

With the exponential rise in conspiracy theories and those who believe them, I am often hounded by

conspiracists who, desperate for validation, solicit my support. Then when I mock them, as is Yahowah's preference, they purloin my translations, transliterations, and insights as if they were their own, all to claim that Yahowah agrees with them and that they are Covenant. But quite the opposite, theirs is a crooked world of perverted notions, half-truths, and outright lies. And ultimately, most of them follow Paul's and Muhammad's example, where after unsuccessfully convincing Jews to join their cause, they become raging anti-Semites.

The alternative is *natsar Towrah ben byn* | consider Yah's teaching and guidance and become a child of God who understands. It is the best of all worlds. With the Towrah as our guide, we can use the past to predict the future. We know where we have been and where we are going, even why we exist. We gain a filter which enables us to canvass the news and determine what is relevant and accurate, even appreciate how these events will influence the world at large. And we become confident, knowing that, as God's children, our lives are protected. This fills us with a sense of purpose and the courage to act because we are inclined to share how much better life is with Yahowah than apart from Him – especially now.

As I have grown in my *byn* of the *Towrah*, I have been able to experience people, institutions, and time differently. It is like watching a movie after having read the book. I understand why we are in this mess and that the plot is about to thicken. I have witnessed the future and appreciate how it is going to play out as we approach Yahowah's return. There is an overwhelming sense of satisfaction and contentment in understanding, and it leads to spiritual intelligence and eloquence God and His people find appealing.

With the best of all worlds within our grasp, we find Yahowah unimpressed with the mediocrity of a wasted life. When His people are *zalal* | thoughtless, living wasteful

and undisciplined lives which makes them common, and thus insignificant, God feels shamed. It is humiliating to have offered so much, to have said and done so much, to see it all squandered.

Yahowah wants us to know and understand, to be enlightened and empowered, confident and courageous, so that our guidance mirrors His and serves to liberate and enrich His people, leaving a legacy which is meaningful and enduring. When this occurs, His endurance and His Son's sacrifices are no longer in vain, His words are no longer for naught.

So, this is an epiphany: a thoughtless and insignificant *ra'ah* | shepherd or leader shames and humiliates our Heavenly Father. This discredits His Towrah and is abusive of His people and Covenant. And so these words are presented for your consideration so that you do not waste your life and dishonor God, shame yourself, or harm your people.

"Numerous exalted rabbis increase (*rabah* – many greatly esteemed individuals multiply) **their wealth** (*hown huw'* – their exorbitant riches and excessive possessions) **by improperly demanding fees and bribes** (*ba neshek* – by injuring debtors by charging biting interest; from *nashak* – to bite) **through excessive and exorbitant profiteering** (*tarbyth* – by taking an unjust and usurious percentage of every transaction to incrementally control indebted individuals) **while the one who is generous and compassionate** (*la chanan* – while the one who is kind and benevolent, inclined to be merciful and favorable) **to the disadvantaged and powerless who are in need of assistance** (*dalym* – to the lowly and languishing who need help, the disenfranchised and impoverished who have been deprived)**, he gathers them for the harvest** (*qabats huw'* – they assemble before him, valued and united in purpose)**."** (*Mashal* / Word Pictures / Proverb 28:8)

Yahowah would like me to share an example of rabbinical profiteering. They have misappropriated one of the Towrah's most important words, *tsadaq*, meaning "to be right and thus vindicated." They have corrupted it to *tzedakah*, which they render as "giving money to the rabbis to achieve social justice." They actually have fancy Tzedakah Boxes into which, every Friday afternoon, they empty their pockets, wallets, and purses which they entrust to the rabbis to apportion according to Talmudic guidance. And that is often to enrich the rabbis and invest in schools that make more of them. There is no longer any correlation between being "*tsadaq* – right" with God, because their highest calling is the redistribution of money through rabbinical control.

Rabbis are paid on average 350% more than their Christian counterparts. They charge a fee for everything, and they control most aspects of Jewish life.

Christians, Jews, and Muslims alike, even politicians and the secular media, are prone to prayer, most of which are requests directed at God. And yet, according to God, such acts of petition and devotion are repulsive.

This next statement serves as yet another affirmation that Yahowah does not take kindly to those who mislead in the name of religion, causing souls to veer from His straight and narrow path. They will be cast down and incarcerated in the pit, a synonym for *She'owl*, more widely known as "Hell." But those who are perfected by remaining on the path Yah has provided, and not wavering from it, their inheritance as His children will be generous, enjoyable, and beneficial.

"The one who turns away his ear from hearing (*suwr 'ozen huw' min shama'* – the one who avoids listening to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching)**, then consequently** (*gam* – so subsequently surely) **his**

repulsive prayers, abhorrent requests, and errant means to resolve conflicts (*taphilah huw'* – his erroneous manner of speaking which whitewashes the truth, including his loathsome pleas and insipid petitions for intervention which displays a lack of character and is foolish and unseemly; from *taphlah* and *taphel* – to stupidly and insipidly smear, to foolishly whitewash, covering over in an unseemly and unsavory fashion and *palal* – the means to mediate and judge, to resolve issues and to achieve justice, to intercede and intervene) **will be considered reprehensible and repugnant** (*tow'ebah* – will be seen as a disgusting abomination and will be associated with religious worship and idolatry; from *tow'ah* – an erroneous perversion which confuses and leads astray and *ta'ab* – to be abhorred and detested for having engaged in an abominable religious ritual while intoxicated)**.** (*Mashal* / Proverb 28:9)

The one who misleads (*shagah* – the one who deceives and leads astray through deliberate error or ignorance (with the hifil stem, the one doing the misleading causes their victim to embody the same deceptions and in the participle, doing so dramatically)) **the upright and straightforward** (*yashar* – those who are not crooked and who are on the level, those who are correct and innocent) **in the way** (*ba derek*) **of error, so that they become immoral and irrational, indeed, religious** (*ra'* – in that which is wrong, harmful, malignant, afflicting, and adversarial, improperly severing the relationship; identical to *rea'* – loudly conveying a message, shouting it out publicly as a fellow citizen)**, into his own pit of depression** (*ba shachuwth huw'* – his place of darkness where he is brought down, prostrating himself in worship before false gods and reduced to despair) **he will fall and be cast down** (*huw' naphal* – he will be diminished, descending from a higher position to a lower one, bowing down while wasting away (qal imperfect))**.**

But those who are right and truthful (*wa tamym* – those who are correct and have been perfected, who are genuine and unblemished, thus blameless) **will enjoy a good, generous, and entirely beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, joyful, and valuable)**.”** (*Mashal* / Word Pictures / Proverb 28:10)

This is one of the most unexpected and yet affirming statements we will ever read. Countless times Yahowah has asked us to listen to Him, and yet, He has never once asked us to pray to Him. The religious have it all backward, failing to do as God has asked while telling those they have deceived to do the opposite of what He has requested. God is much smarter than we are, so we benefit from listening to what He has to offer. But there is nothing we can tell Him that He does not already know.

Most of what men and women request of their god is meaningless, self-serving drivel. And yet, the incessant drumbeat of give me this and give me that isn’t the most serious problem. God would simply ignore them all. The issue is actually one of respect. To tell God what we want without listening to what He is offering is rude!

Therefore, those who turn a deaf ear to the Towrah and a flapping tongue to God, his or her *taphilah* | prayers are repulsive, their requests are abhorrent, and their confessions are erroneous and pathetic. Yahowah rightly considers such individuals *tow’ebah* | repugnant. He abhors them along with their God-forsaken religion. Jewish, Christian, and Muslim prayer is insulting and abhorred.

Just imagine having the courage to say that before the religious. Turns out, the battle the Hasidic rabbis are fighting to keep all women and every non-Ultra-Orthodox man from praying at the Western Wall is one that the rest of Yisra’el ought to let them win. That way, when Yahowah annihilates all of those in the black mourning

suits, hats, and curlicues upon His return, you and I will not be among them.

Most souls simply evaporate upon the ultimate demise of the mortal body housing them. Such individuals did not know Yah and He did not know them. So, there is no reward or penalty – no Heaven or Hell for them.

But, the fate of rabbis and imams, pastors and priests, is quite different. By misleading the faithful, they are digging their own grave. The souls of those who have promoted religious deceptions will be cast down and endure an eternity in She'owl. As such, Hell will be a very religious place – although I don't think the choir will be singing Halleluyah.

Heaven awaits those who are *tamym* | truthful and right because those who are correct about God are perfected by Him. As the Covenant's children, we inherit every beneficial thing Yahowah has created. This includes receiving our share of the universe, comprehensive enlightenment, awesome enrichment, infinite empowerment, and eternal life. It's a pretty good deal, since our contribution is simply being right.

Since these were such inspiring and transformative words, let's consider them again…

"Those who reject or neglect, disassociating from (*'azab*) **the *Towrah* | Guidance** (*Towrah*) **arrogantly boast and make fools of themselves by extolling** (*halal*) **that which is wrong, unGodly, and even condemnable** (*rasa'*)**. But** (*wa*) **those who observe, focusing upon** (*shamar*) **the *Towrah* | Teaching** (*Towrah*)**, they take the initiative to oppose and resist them, becoming so overtly hostile to them that they provoke them** (*garah ba hem*)**.** (*Mashal* / Proverb 28:4)

Errant and misleading (*ra'*) **individuals** (*'ysh*) **do not comprehend or inspire** (*lo' byn*) **good judgment**

(*mishpat*)**. But** (*wa*) **those who diligently seek** (*baqash*) **Yahowah** (*Yahowah*) **consider and understand** (*byn*) **everything** (*kol*)**.** (*Mashal* / Proverb 28:5)

Better and more appealing, more content and productive (*towb*)**, is a poor person** (*ruwsh*) **who walks** (*halak*) **with integrity** (*ba tom huw'*) **than a rich one** (*wa huw' 'ashyr*) **who is crooked and perverse in his ways** (*min 'iqesh derek huw'*)**.** (*Mashal* / Proverb 28:6)

One who observes and is preserved (*natsar*) **by the *Towrah* | Teaching and Guidance, Instructions and Directions** (*Towrah*)**, is a child** (*ben*) **who is perceptive and discerning and who understands by being able to distinguish between right and wrong** (*byn*)**, but** (*wa*) **a thoughtless and frivolous** (*zalal*) **shepherd, leader, or companion** (*ra'ah*) **shames his Father** (*kalam 'ab huw'*)**.** (*Mashal* / Proverb 28:7)

Numerous exalted rabbis increase (*rabah*) **their wealth** (*hown huw'*) **by improperly demanding fees and bribes** (*ba neshek*) **through excessive and exorbitant profiteering** (*tarbyth*) **while the one who is generous and compassionate** (*la chanan*) **to the disadvantaged and powerless who are in need of assistance** (*dalym*)**, he gathers them for the harvest** (*qabats huw'*)**.** (*Mashal* / Proverb 28:8)

The one who turns away his ear from hearing (*suwr 'ozen huw' min shama'*) **the Towrah** (*Towrah*)**, then consequently** (*gam*) **his repulsive prayers, abhorrent requests, and errant means to resolve conflicts** (*taphilah huw'*) **will be considered reprehensible and repugnant** (*tow'ebah*)**.** (*Mashal* / Proverb 28:9)

The one who misleads (*shagah*) **the upright and straightforward** (*yashar*) **in the way** (*ba derek*) **of error, so that they become immoral and irrational, indeed, religious** (*ra'*)**, into his own pit of depression** (*ba shachuwth huw'*) **he will fall and be cast down** (*huw'*

naphal). **But those who are right and truthful** (*wa tamym*) **will enjoy a good, generous, and entirely beneficial inheritance** (*towb nachal*)**."** (*Mashal* / Word Pictures / Proverb 28:10)

God has not left us to our own devices. He revealed what we need to know to find the path which leads us home. Moreover, He is not responsible for leaders who are corrupt and unrestrained. They are who they are because they ignored Yahowah's revelation.

As we say goodbye to the Proverbs for now, consider this contrast…

"Without prophetic revelation (*ba 'ayn chazown* – with no communication from God, without prophecy; from *chazah* – without seeing and perceiving, without understanding) **wicked people take charge and become unrestrained, leading the unaware to their death because they lack the ability to respond rationally** (*'am para'* – individuals rule over ignorant people and those in charge take their own initiative, running wild, while the people behave like an uncontrolled mob, unthinking, their responses become inappropriate)**.**

But (*wa*) **he who actually observes and genuinely focuses upon** (*shamar* – he who closely examines and carefully considers (qal participle – literal interpretation of a highly descriptive verb whereby the individual becomes known and is influenced by his willingness to observe)) **the Towrah** (*Towrah* – the Source of Teaching, Instruction, Direction, and Guidance) **walks along the path which gives meaning to life and is blessed** (*'esher* / *'asher* – steps forward and strides upright on the correct path to a fortuitous relationship and experiences guidance and teaching, living a joyous upright life having advanced and progressed along the restrictive, right, certain, and valid, straight path to be encouraged, become prosperous, be

enriched, and become safe and secure)**.”** (*Mashal* / Word Pictures / Proverb 29:18)

The choice is yours. You can place your faith in men running amok, or you can observe the Towrah. As always, it is the likes of Akiba, Paul, and Muhammad versus Yahowah’s Teaching.

As we transition from the last Proverb to the first Psalm, nothing changes. So, you might be wondering why it was necessary to repeat this message regarding the importance of observing the Towrah. To which I’d suggest that, even with God’s consistent affirmations of the enduring value of His Towrah, one man’s letters were sufficient to undermine them all. So, since several hundred confirmations were insufficient to prevent this apostasy, how likely is it that a third of that number would undo the damage?

If we want to be blessed by God, if we want to receive His favor, we must avoid any association with a political or religious scheme because they are inconsistent with Yahowah’s standard and deviate from God’s Way.

“Joyful and blessed (*‘ashery* – fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live) **is the individual** (*ha ‘ysh*) **who, as a result of the relationship** (*‘asher* – who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life)**, does not walk** (*lo’ halak* – does not journey through life) **in the counsel of those who are religious and incorrect** (*ba ‘etsah rasha’* – in the advice of a con man advocating religious schemes, in the criminal promotion of

a revolting authority figure with a plan causing those who believe in it to be unjust, immoral, and condemned)**, does not remain** (*lo ‘amad* – is not present, does not engage, or endure) **in the way** (*wa ba derek* – in the path) **of those who are wrong** (*chata’* – of those who should be ostracized for leading people astray and causing them to miss the way)**, neither sits nor dwells** (*lo’ yashab* – neither is established nor seated, neither inhabits nor settles down) **in the company** (*ba mowshab* – in the place, congregation, or dwelling, or in the seat or position of power of a ruling socio-religious influence) **of those who babble, confounding by scoffing and ridiculing** (*lets* – of those who presumptuously interpret and arrogantly deride, mock, and scorn)**,** (*Mizmowr* 1:1) **but instead** (*ky ‘im* – but by contrast, genuinely and honestly)**, he desires and delights in** (*chephets huw’* – he takes pleasure in and enjoys) **Yahowah’s** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Teaching, Instruction, Direction, and Guidance)**, and on His Towrah Teaching and Guidance** (*wa ba Towrah huw’* – and upon His Source from which Direction and Instruction Flow)**, he meditates, giving serious thought and consideration to the information** (*hagah* – he reads and ponders, thinking intently, then decides and speaks (qal imperfect – actually and continually developing a genuine and literal relationship between himself and the Towrah with ongoing implications)) **day and night** (*yowm wa laylah*)**.”** (*Mizmowr* / Lyrics / Psalm 1:2)

Dowd began his literary love affair with Yahowah celebrating the same word, *‘asher*, that brought us together twenty-two years ago. *‘Asher* defines the proper path to the kind of relationship Yahowah envisioned while also expressing its purpose. Those who celebrate *‘asher* in conjunction with Yah “enjoy the beneficial blessings of the relationship, they are elated for having been favored

through this association, having taken the proper strides to live a productive, prosperous, and joy-filled life." *'Asher* is "the correct, albeit narrow and restrictive, straightforward path which leads to abundant life and which gives every aspect of our existence meaning." Those of us who, like *Dowd* | David, become God's beloved sons and daughters do so by making an *'asher*-like connection between Yahowah and His Towrah, literally "walking to One directly through the other!"

The first sentence in the first Psalm presents a one-two punch to the gut of the faithful. First: Do not walk in the counsel of someone who is religious and thus incorrect. Do not stand with a person who is wrong and who leads people astray. Neither sit nor dwell in the company of individuals who cause those who believe him to babble, confounding others through their presumptuous interpretations and derisive ridicule.

Secondarily, after disassociating from such an institution: Desire and delight in Yahowah's Towrah Teaching, giving His Towrah Guidance serious thought and consideration day and night.

These same recommendations serve as the initial requirements of the Covenant. We are asked to walk away from man's influence and then come to trust and rely on Yahowah's guidance. The Beloved's inspired advice is the antithesis of what Rabbi Akiba, Paul, and Muhammad have done.

Set in the context of Dowd's opening salvo, of the most beloved and articulate Yahuwd, this is exposing and condemning a Yisra'elite whose words would be harmful to God's People. In that this is the first thing he would write, Yahowah's favored Son is telling us to avoid all association with one of history's most notorious Israelites, leading us to an individual who provided the foundational religious texts of an astoundingly popular belief system.

This person would be incorrect by way of his incorporation of pagan mythologies, be wrong in that his message misses the way, leading countless people astray, all while causing his victims to babble, confounding the masses by presumptuously misinterpreting and arrogantly deriding Yahowah's Towrah testimony.

There are only three who can be considered as having fulfilled the condemning prophecy: Paul (who was a *Benyamite* | Benjamite), as he is the subject of Acts and the author of fourteen Christian New Testament books; Akiba, the father of Rabbinic Judaism who caused the Diaspora by promoting a false Messiah; and Muhammad (who was likely a *Yahuwd* | Jew), Allah's lone messenger, the pedophile and rapist, mass-murdering terrorist who first regurgitated the vomit known as the Quran. (If you'd like proof that this is accurate and not pejorative, read *God Damn Religion*.)

All three men sponsored mountainous amounts of *rasha'*, *chata'*, and *lets*, but only one of these men overtly hated Yahowah's Towrah. Only one predicated his religion on the renunciation of the Towrah and sought to presumptuously deride and mock it out of existence: *Sha'uwl* | Question Him, now known as the 'Apostle Paul.'

To ridicule Yahowah's Towrah, replacing it with the babel of the Bible, is, therefore, "*rasha'* – w r o n g!" *Dowd* | David, Yahowah's Beloved son, His *Mashyach* | Anointed, is telling all who would listen that no man or woman should walk, stand, or sit anywhere near *Sha'uwl* | Question Him | Paul or those his writings have beguiled – Christians.

It is sad that so many have gotten all twisted up in the notion of a Jesus Christ – someone who never existed. And in the process, they have denied Dowd, Yahowah's only *mashyach*, *melek*, and *ben*, His favored writer and singer, the heir to the Covenant and to the throne of Yisra'el. Most

importantly, the author of the *Mizmowr* | Psalms fulfilled the *Miqra'ey* | Invitations to be Called Out and Meet God. As the Branch and Firstborn, Dowd continually and prolifically serves as the embodiment of Yahowah's most insightful and prolific metaphors. He wants us all to grow out of the foremost branch of the Tree of Lives, using what can be gleaned from a discriminating analysis of the Tree of the Knowledge of Good and Bad to get from one to the other. As stems grafted into and growing out of the tree planted in the heart of *Gan 'Eden* – the Garden of Great Joy – our lives become satisfying and productive.

"Then (*wa*)**, he is like** (*hayah ka* – he is during that time comparable to (qal perfect)) **a tree** (*'ets*) **planted** (*shathal* – transplanted, rooted, and flourishing) **near** (*'al* – close to) **an idyllic stream of flowing water** (*peleg maym* – the outpouring of the perfect amount of water through a channel cut open to the ideal size to cultivate plants and bring prosperity by way of a marvelous and wonderful supply of the source of life and cleansing) **such that as a result of this beneficial relationship** (*'asher* – to reveal the straightforward and correct path to get the most out of life) **he produces and bestows** (*nathan* – he yields and gives (qal imperfect – actually and consistently presents)) **his fruit** (*pery huw'* – the result of what he produces, his harvest and descendants) **in his appointed time** (*ba 'eth huw'* – in the right season and proper occasion for him; from *'ad* – into perpetuity, continuously forevermore)**.**

Its uplifting branches and foliage (*wa 'aleh huw'* – his secondary extensions which grow up from the trunk of the tree and leaf out) **will never wither and he will never lack understanding** (*lo' nabel* – will not shrivel up or lose their vitality, will never be played for a fool or be held in contempt, he will never tire or become weary, will never lose heart or be concerned regardless of the circumstances,

because he will never be stupid and will always have the capacity to comprehend and understand (qal imperfect))**.**

In everything that he engages in (*wa kol ‘asah* – with all he does, acts upon, and carries out, in the totality of his undertakings, considerable efforts, endeavors, and labor, (qal imperfect)) **to show the way to the benefits of the relationship** (*‘asher* – to bless by revealing the proper and straight path to walk to give life meaning) **he will succeed and prosper** (*tsalach* – he will successfully accomplish the mission, he will be useful and thrive, he will win the argument and be acquitted, emerging correct and victorious (hifil imperfect – the subject continually causes the object to engage, with the one spoken about becoming ever more similar over time to the one speaking to him))**.”** (*Mizmowr* / Lyrics / Psalm 1:3)

Just as ‘Adam was asked to work in ‘Eden’s Garden and Dowd was asked to plant Tsyown’s Garden, we are encouraged to be fruitful and productive – to till the soil so that it is receptive, to pull the weeds that would choke out the desirable vegetation, to prune the vines so that they are healthy and strong, and to water the plants, always cognizant of the importance of removing any invasive species so that the good vines have unfettered access to the light.

It is among Yahowah’s favorite metaphors, going right back to the beginning of time with the fruitful and special trees growing in the Garden and the four streams flowing out of it. Those who make these connections will never lack understanding.

“This is not so (*lo’ ken* – it is not true, nor even remotely similar) **with those who are incorrect** (*ha rasha’* – the invalid and unrighteous who are wrong about and opposed to the standard, the wicked and immoral con men and criminals who will be condemned for leading others astray and for misrepresenting God’s character)**, but who**

rather instead are like (*ky 'im ka*) **the chaff** (*ha mots* – the useless and dried husks) **which is driven away** (*'asher nadaph huw'* – and which for the benefit of the relationship is refuted) **by the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah's nature, by the wind)**."** (*Mizmowr* / Lyrics / Psalm 1:4)

Fruit, and most especially grain, serves as a metaphor for souls who are harvested by God. So, we should not be surprised that chaff is used to describe the souls who are not saved. The husks surrounding kernels of grain represent lives which are squandered.

Since *ruwach* is the Hebrew word for "wind" in addition to "spirit," this would be a good place to pause a moment and reflect on the nature of spirits and the difference between a spirit and a soul. Like *ruwach*, *nepesh* conveys both "breath" and "soul." These dual meanings are both instructive. Our souls represent our unique mortal life and consciousness, and thus, it not only comes from inside of us, its cessation is a sign of death. And while there are many spirits, and all are estranged from us initially – they are encountered from outside, just like the wind.

Those who find pleasure in God's Towrah Teachings, those who yearn for God's Instructions and who refer to His Guidance, speak forcefully, emotionally, and powerfully on Yah's behalf. But their thoughtful and impassioned declarations are drowned out by the roar of religious rhetoric. For just as chaff is indigestible and withered, such souls are not receptive. Blown by the wind, they never pause long enough to thoughtfully compare Yahowah's testimony to the religious corruptions of it.

Those who appreciate the nuances found in the Towrah Guidance of Yahowah know that both standing upright and bowing down are symbolic concepts. And with regard to these polar opposites, God's view is the antithesis of the religious perspective. In religion, man bows down to

God. But in the Towrah, it is God who gets down on His symbolic knees to lift us up so that we can stand upright in His presence.

But there is an exception to this rule, one circumstance where certain individuals will not only be unable to stand with God, but they will also be forced to bow down in His presence in judgment. The religious and political leaders who compelled others to bow before them will find themselves on their knees…

"Therefore (*'al ken* – based upon this reasoning, it is true that) **those who are incorrect** (*ha rasha'* – the invalid and unrighteous who are wrong about the standard, the wicked and immoral con men and criminals who will be condemned for leading others astray and for misrepresenting God's character) **will not stand upright** (*lo' quwm* – will not be upright, rise up, be confirmed, nor restored (qal imperfect)) **during the judgment** (*ba ha mishpat* – when justice is administered, during the time disputes are resolved, when good judgment is practiced) **nor** (*wa*) **those who are wrong** (*chata'* – those who are culpable and will be condemned for leading people astray and who have missed the way) **in the enduring community of witnesses** (*ba 'edah* – in the gathering together of those who always remember the agreement and testify affirmatively regarding it) **of those who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent)**."** (*Mizmowr* / Lyrics / Psalm 1:5)

When Yah speaks in Yasha'yah of every knee bowing before Him, it is because God is judging Earth's political and religious leaders. Similarly in this witness, those who choose not to stand with Yah in this life will not be able to stand with God when it is over. They will bow down before Him in judgment.

Yahowah's Covenant Family is being addressed as "*'edah tsadyq* – the enduring community of correct witnesses." It is the fruit of the tree nourished by the teaching and guidance which flows out of the Towrah. It is our highest calling. There is no job more rewarding or beneficial.

What follows reaffirms something else we have learned: Yahowah knows His children, and other than those bowing in judgment, He has no interest in the rest of humanity.

"Indeed (*ky*)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **knows** (*yada'* – recognizes and acknowledges, is aware of and respects, is familiar with and is concerned about, understands and is very friendly with (qal)) **the way** (*derek* – the manner and journey) **of those who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent)**, but** (*wa*) **those whose path is incorrect** (*derek rasha'* – those whose way is invalid and opposed to the standard, whose journey leads others astray) **will perish** (*'abad* – will be blotted out and destroyed, exterminated and annihilated, vanishing and ceasing to exist, squandered and expelled)**."** (*Mizmowr* / Lyrics / Psalm 1:6)

If you want to be "*yada'* – known" by God, be "*tsadyq* – right" regarding God. And the only way to do that is to disassociate from those who are "*rasha'* – wrong." "*Hagah* – meditate upon, giving serious thought and consideration to the information" contained in Yahowah's Towrah.

Those who observe Yahowah's Towrah are right, blessed with knowledge and understanding, joyful and productive, validated and vindicated, and always correct on the issues which matter most, especially those regarding

life or death. Those who believe man's mantras, whether they be political or religious, conspiratorial or militaristic, will remain confounded and confused; they will be judged and found to be wrong, exterminated and expelled.

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Inexplicably, conspiracy has become the fastest growing religion – challenged in stupidity and popularity only by Progressive Wokeism. The numbers are staggering, with the majority of people worldwide snookered by one hoax or another. For most, they are looking for someone to blame for their unfulfilling lives.

The menace has grown so large and vocal, scientific studies have been conducted to determine what prompts so many people to believe in and promote absurdly ridiculous notions. What they have found is that there is but one common denominator among conspiratorialists. It isn't age, politics, ethnicity, nationality, or religion, but instead, they are all losers. Unwilling to accept responsibility for their unsatisfactory and empty existence, they fault those deemed successful for controlling and inhibiting them.

The most enduring and popular conspiracies, indeed the most deadly and delusional, purport that Jews control the world to the detriment of everyone else. While most conspiracy theorists are sufficiently anti-Semitic to endorse even the most obvious hoaxes, such as *Protocols of the Elders of Zion*, they now use social media to promote an ever-growing and ever more ridiculous array of control fantasies.

Yahowah would not have wasted a moment on these wasted lives if it were not for three issues, all of which involve His people. First, the most prevalent and destructive conspiracy has been and remains: blame the

Jews. Paul originated and popularized the religious rendition of this game. Rome played it diabolically and destructively. The Catholic Church has perpetrated the longest-running, most pervasive and pathetic version, going so far as to say that Jews, not Romans, killed their god. Of course, Islamic Jihadists have committed the deadliest rendition of Blame the Jews.

Second, conspiracies comprise the worst form of *babel*. Their proponents not only ignore obvious and provable explanations, rejecting that which is valid and verifiable, they commingle all manner of deceptions, suggesting that the truth is found in a concoction of lies. They slander everyone who reveals that they are ridiculous and then reinforce their mythology by snickering among themselves. They are universally less receptive to evidence and reason than the most religious or political devotees. By clinging to such ridiculous *babel*, the conspiratorialists are prohibited from participating in the Covenant.

Third, promoting inane interpretations of readily explainable events under the title "Truthers" has a tendency to repel thoughtful individuals while ensnaring fellow morons. So, to give them the credibility needed to attract and hold ever more devotees, they need to mix their lies with enough truth to make the self-proclaimed saviors appear believable. And since nothing has ever been as credible as Yahowah's words, they are used as a veneer to glue the chaff of conspiracy together such that it will fool enough fools for the foolish to have a following.

This isn't a remote or isolated problem. Conspiracy sites have latched on to my translations, transliterations, and insights and have claimed them as their own – as if they wrote them. Hundreds, if not thousands, of people have been led to question these translations of Yahowah's words, even reject them, not on their merits but instead based upon their incorporation into social media sites promoting the most absurd conspiracies. Worse, the gaggle

of goons on these sites call themselves "Covenant," they use Yahowah's name, and weave insights that are known only through these books through their texts and threads.

If there were hundreds of sites and audio programs devoted to accurately translating Yahowah's words and freely sharing the insights derived from them, this problem would be less catastrophic, but because they are few, and most are related to these translations, the conspiratorialists have enraged the One calling His people home. He is so angry that He even predicted their influence by referring to them.

"For what reason (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra'el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)**?**

The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader (*wa la'om* – these groups who associate and gather together under an individual who changes them in some way as a result of primitive and arcane concepts) **choose to plot and speak** (*hagah* – are driven away by their choices and utterances, having wrongly decided after selectively searching, muttering their musings aloud along with their imagined grievances and intra-personal beliefs, all formed after

giving considerable attention to selective information to scheme to remove the people who are the focus of their complaint (qal imperfect jussive – continually and literally doing so on their own initiative)) **in vain, deluded in their fantasies** (*ryq* – by promoting their unreal claims and worthless myths for absolutely no reason, having drawn their weapons as paid warriors without benefit, without an actual reason or cause while revealing their unfulfilling and empty lives and dissatisfaction with their situation, these uninhibited scoundrels brandish idle plans, puffery and dreams, and attack to their disadvantage)**."** (*Mizmowr* / Lyrics to be Sung / Psalm 2:1)

This is prophetic of our day when conspiracies, especially those which inappropriately impugn Jews, are so prolific they are woven into the fabric of the human psyche. When the opposite of what is true becomes widely accepted, we find God asking His creation why they are promoting such stupid conspiratorial notions. What is the end game? What is the purpose? What is to be gained by these "*ragash gowym* – noisy and confused throngs of unrestrained, scheming, and rebellious Gentiles conspiring together in open defiance such that as a cult they have become wholly unreceptive to the truth?" They have become akin to zombies, in that they, like the mindless walking dead, have nothing to live for except to prey on those they have not yet infected.

It is interesting to note that, while *hagah* is often used to refer to "the conspiratorial plots originating in the hearts and minds of wicked men, those who then give expression to their deceitful conspiracies by lying about them," the word is used in both *Yasha'yah* / Isaiah 16:7 and *Yirma'yah* / Jeremiah 48:31 to express the imagined grievances and beliefs associated with the modern manifestation of Mow'ab, resulting in the decision to drive them out of the Land before exterminating them. Earlier in Yasha'yah 8:19, *hagah* is associated with the conspiratorial musings

of those in concert with the Adversary. But it also has a positive side, with Yahowah using it to encourage His people to ponder the proper response so as to communicate intelligently.

Every conspiracy man has invented and popularized is invalid. Moreover, making the case for the conception and continuance of clandestine schemes is far too convoluted to warrant the effort. These theories require their advocates to be highly selective in the information they consider while disregarding all evidence to the contrary. And in the end, what does one achieve other than to say that men tend to be conniving and controlling, deceitful and destructive.

With the exception of Dowd and his son, and only in Yisra'el, no government has been authorized or established by God. And even then, Yahowah only acted after the Yisra'elites rejected His *Shaphat* | Judges. Having made the decision to follow in the ways of the Gentiles rather than being Towrah-observant, God figured that, since they were insistent on a king, His preference for a shepherd might set a good example.

This, of course, means that Paul lied in his repulsive letter to the Romans and again in Hebrews, as did the Roman Catholic Church which grew out of his perverse doctrine. God is as opposed to government as He is to religion, as opposed to militaries as He is to conspiracy. He disdains these human contrivances because they are counterproductive and self-serving, having been created and perpetuated by the worst among us.

"The rulers (*melek* – the governmental leaders) **of the Earth** (*'erets* – the material realm and land)**, solely on their own initiative, continually set themselves up** (*yatsab* – prominently present themselves without justification or authorization, take a stand and defend themselves, serving only themselves, thereby committing themselves (hitpael imperfect – consistently on their own

initiative, without any outside influence, authorization, justification, or authority))**.**

Those who govern (*rozen* – political leaders and their governments, those claiming authority) **lay a foundation to conspire and rebel** (*yasad* – have from the beginning schemed to rise up (nifal perfect – those who govern will not only conspire at some point in time, they will suffer the effects of their rebellion)) **all together** (*yachad* – in a united fashion) **against** (*'al* – and over and above) **Yahowah** (*Yahowah*) **and** (*wa*) **against** (*'al* – over and above) **His *Mashyach* | Anointed** (*mashyach huw'* – to set apart for His service)**."** (*Mizmowr* / Lyrics / Psalm 2:2)

There are those who claim that God has chosen the leaders of nations and that He is guiding them. They would all be wrong. They have always been wrong. And in this case, the hitpael mood serves as proof, revealing that they have acted on their own initiative.

Religious and political schemes have been two sides of the same coin. They are human contrivances designed to achieve the same result: to concentrate authority, power, control, property, and wealth among the few. It is why Yahowah could not find a single individual through whom to convey His message for thousands of years.

One of the interesting things about being "*mashyach* – anointed" is that the recipient is "separated and set apart from all others" and thus cannot be seen as integrated into a popular religion or movement. At the time this was written, there was only one man who had been "*mashyach* – anointed" by Yahowah – the author of this Psalm, *Dowd* | David. To be *mashyach* in the most positive and authorized sense as Yahowah defined the concept, one has to be anointed with olive oil at Yahowah's direction.

Dowd was anointed three times and will live three lives as the Messiah. And in Daniel 9, he is speaking of himself as the *Mashyach* enabling the promises of the

Miqra'ey, beginning with Pesach and Matsah, by fulfilling them. As such, there is no prophetic basis for another Messiah, much less a "Jesus Christ."

This is wonderful news for Yisra'el. Dowd is their Savior. *Ha Mashyach* | the Anointed Messiah and returning *Ra'ah* | Shepherd and *Melek* | King, Yahowah's *Ben Bakowr* | Firstborn Son is one of their own. They can find him and unite with him by reading the Naby' wa Mizmowr. And that is a good thing because Yahowah is returning with His Beloved Son on Yowm Kipurym.

It is also good riddance. The anti-Semitic Christian Messiah crafted into the image of Dionysus is nothing more than a graven image – a tortured one at that.

So now that the identity of *ha Mashyach* is known, how many Jews will return to Yahowah and accept Dowd for his role in their redemption and reconciliation. Without a miracle, the returnees will likely number in the thousands, not millions. This assessment is derived from the realization that Yisra'elites are becoming ever more polarized and estranged from Yahowah. Progressive Jews are generally Atheists and are typically anti-Israel. Religious Jews venerate rabbis and have no loyalty to anyone or anything other than themselves. The overtly political and religious are now cocooned beyond reach – listening only to the voices of those similarly deceived.

The margin between these extremes is fairly small, with a decided minority of ethnic Jews capable of disavowing both sides of the shekel. And yet, based upon the Covenant's enduring prerequisite, it is just the thin edge of this coin for whom there is any hope of salvation. Even with Yahowah reopening the eyes, ears, and minds of His people, the best predictor of future behavior is the past, suggesting that I will have likely composed more pages of translations and insights than there will be Jews who read them.

But it will be their choice. Ours has been to inform and welcome them home. And Yahowah has done everything He has promised and more.

Whether the saved among the surviving remnant of Yahuwdym number seven thousand or seven million, there is more than enough of Yahowah and the universe to share. No matter whether the final gathering is numerous or intimate, our Father and His Family will enjoy every moment – and there will be an eternity of marvelous experiences.

Statements like the one we have just read should have been sufficient to convince every thinking individual to disavow religious and political authority. Their worthless and delusional doctrines are overtly opposed to Yahowah, His people, and His Towrah. This is especially true in Rabbinic Judaism, where men have lifted themselves up above the Most High. The words of rabbis prevail over the revelations of Yah. Should you doubt this, search any subject in Judaism. You will find that the religious cite rabbis over Yahowah ten to one, always crediting the rabbi by name while never even mentioning Yahowah. They even superseded His Towrah with their own.

Recognizing that the last sentence concluded by saying that "those in positions of authority had joined together to conspire to rebel against Yahowah and against His Anointed," what follows is the proper response. Dowd knows that, while man seeks to control men, God wants to free men. He understands that we must break free of human religious and political, military and conspiratorial dominion before we can participate in the Covenant. So, at this time, Dowd, Yahowah's *Mashyach* and our *Ra'ah*, is encouraging us to break free of all forms of institutional influence.

"Let us choose of our own volition to break and pull off (*nathaq* – to snap off and tear away, being set free and

separated from (piel imperfect cohortative)) **their bonds which trap and ensnare** (*'eth mowsrah hem* – that which binds and immobilizes, their spinnerets and tethers, their fetters, shackles, and chains, and thus religious and political restraints, man's yokes which control and tame) **and** (*wa*) **desire to cast off and throw away** (*shalak* – reject, cast away and fling (hifil cohortative imperfect)) **from us** (*min 'anachnuw*) **their twisted and interwoven threads which bind and immobilize** (*'aboth hem* – their fibrous ropes and cordage, their intertwined web of silky and sticky spinnerets which fasten and tie, that which they can twist and pervert to harness and control)**."** (*Mizmowr* / Lyrics / Psalm 2:3)

Since this has not occurred on a meaningful scale at any point in history, it is prophetic and speaks of our time. This is Dowd calling out to us in the present day, hoping that his people will listen to him and remove the twisted, interwoven, and entangled threads which bind them to misguided political and religious beliefs. This must occur before Yisra'elites can return to Yahowah. So, if you are reading this and have not done so, if you are still a bit political or religious, pull off the remaining shackles and throw them away.

It is a simple truth, and yet, one which is in conflict with everything we have been indoctrinated to believe. To be free, we must be apolitical, neither voting nor submitting. To be saved, we must be anti-religious, neither believing nor participating. To be right with God, we must acknowledge all that is wrong with man.

There is no path to the Covenant, no way into Heaven, and no means to reconciliation, which is accessible through any religious or political ideal. It isn't until we free ourselves from these bonds that we are free to know and approach Yahowah.

As we consider what follows, recognize that Yahowah is laughing at those who have conspired to oppose Him and who have sought to ensnare His people. He is mocking those who have misrepresented Him…

"He who inhabits, establishing His dwelling place (*yashab* – He who sits and restores, lives and renews) **in the Heavens** (*ba ha shamaym* – in the spiritual realm) **holds them in contempt and will pulverize them** (*sachaq* – mocks and scoffs at them, lacking any concern over rubbing His adversaries the wrong way because He disrespects and disdains them, seeing them as a source of derision over whom He scoffs (qal imperfect))**.**

Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **ridicules their foreign behavior and mocks their unfamiliar language** (*la'ag la hem* – scoffs and disparages their unintelligible stammering and holds them in contempt (qal imperfect))**."** (*Mizmowr* / Lyrics / Psalm 2:4)

For most of human history, God has ignored the political and religious mumblings of man. The lone exceptions have been when it either occurred in the Promised Land or the suffering of His people became too great for them to bear. What we have not seen is Yahowah scoffing with disdain over the ridiculousness of man's behavior and unintelligible stammering. Therefore, this is prophetic of the days leading up to His return when evil reaches a menacing crescendo.

The idea of God being amused that our leaders actually believe that they have the authority or ability to oppose Him, and of Him toying with them, then laughing at them, may be uncomfortable for some to hear. But if we were to put ourselves in His sandals, it is how we would react after observing an imbecilic imam blow himself and his class of

would-be terrorists to smithereens in a case of premature detonation. Man's attempts at being religious are all pathetic.

Further, Yahowah has every right to hold those who have claimed to speak for Him, particularly in Latin, the language of the Beast, in contempt for subjugating His people. They deserve to be pulverized based upon what they have done and are continuing to perpetrate. It should not be surprising that He ridicules their unintelligible statements and immoral behavior.

But this will be no laughing matter…

"Then (*'az* – at this time and place)**, He will communicate, expressing Himself** (*dabar*) **toward them** (*'el hem*)**, showing His frustration and resentment** (*ba 'aph huw'* – in His overt animosity and resolute anger)**.**

His burning indignation (*ba charown huw'* – demonstrating His intense hatred and resounding anger)**, will overwhelm and bewilder them** (*bahal hem* – causing them to tremble by terrifying them (piel imperfect))**."** (*Mizmowr* / Lyrics / Psalm 2:5)

This is prophetic of what we should expect in year 6000 Yah, in the Fall of 2033 on our Roman Pagan calendars. Here we find God holding those in leadership positions within society accountable. Before sending those who misled and abused His creation while claiming to represent Him off to their eternal incarceration, He is going to excoriate them. So much for the "judge not lest you be judged" theory.

What follows reads far more naturally in Dowd's voice. He is setting the example we should follow.

"I, myself, have offered leadership (*wa 'any nasak* – and I have exercised my authority by pouring forth guidance (qal perfect)) **providing counsel through my governance** (*melek 'any* – offering my advice to consider)

upon (*'al* – alongside) ***Tsyown* | the Signs Posted Along the Way** (*Tsyown*)**, my Set-Apart Mountain** (*har qodesh 'any*)**.** (*Mizmowr* / Psalm 2:6)

I will choose to account for, proclaiming in writing (*saphar* – I will, of my own freewill, record and recount, putting the decree into effect by informing through written communication and documentation (piel imperfect cohortative)) **the decree and prescription for living** (*choq* – the clearly written announcement on that which cuts us into the relationship) **of the Almighty** (*'el* – of God) **which Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*'amar* – declared (qal perfect)) **to me** (*'el 'any* – of me and regarding me)**, 'You are My Son** (*ben 'any 'atah*)**. This day** (*ha yowm* – at this time and in the light of day) **I** (*'any*) **bring you forth as your Father** (*yalad 'atah* – am responsible for you as a father raises a child such that they grow, bearing and assisting you)**.'"** (*Mizmowr* / Psalm 2:7)

The overt proclamation of the 2nd Psalm is that *Dowd* | David is both *ha Mashyach* | the Messiah and *Ben* | the Son of God. These realizations are two of the three most valuable truths Jews allowed Peter and Paul, the Romans and their Gentile Church, to steal from him and them. The other is that *Dowd* | David fulfilled Pesach and Matsah on behalf of Bikuwrym and Shabuw'ah in year 4000 Yah / 33 CE. By having done so, by not defending Dowd and retrieving what rightfully belonged to them, Jews brought on their Diaspora from Yahowah, Dowd's Father, and the hellish treatment they have endured thereafter upon themselves.

The integration of Dowd into the lyrics of his own Psalm affirms that he is providing guidance we'd be wise to consider. As Yahowah's chosen Messiah, King, Shepherd, and Prophet, he had the authority to provide

counsel for humankind to ponder. And there is no question that Dowd took his role seriously, pouring out God's guidance through every word he wrote. It is Dowd's lyrics which were inscribed on the signs posted upon Tsyown. He revealed the way to God in every Psalm, most especially the 19th and 119th on the Towrah and the 22nd and 88th as the one fulfilling the Mow'edym in this same place. Tsyown is as much Dowd's as it is Yahowah's. Both had homes built upon the ridgeline.

Dowd is rightfully taking credit for his role in bringing man to the Covenant through the Towrah and for the unique place he earned with God. Our work on Yahowah's behalf, our willingness to do as Dowd has done in exposing and condemning man's ways while sharing Yah's words, should also be a source of great satisfaction and accomplishment for us today.

Over time, we will all come to appreciate Yah's love affair with this man, recognizing that Dowd exemplifies the Towrah's purpose which is to perfect the imperfect and make us right with God. His intellect, passion, courage, confidence, character, and ability to reason were endearing. His capacity to understand, then brilliantly share the insights he derived from the Towrah, earned him a special place in Yahowah's plans.

"Feel free to ask questions about this, seeking to learn the answers because from me (*sha'al min 'any* – of your own freewill choose to inquire and request from me, questioning why (qal imperative)) **there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations** (*gowym nachalah 'atah* – part of your inherited property and heritage will come from places that are not part of Yisra'el)**, even unto** (*wa*) **the distant reaches of the Earth and the material realm** (*'ephes 'erets* – the ends of the Earth and the finality of the region) **becoming your**

property (*'achuzah 'atah* – a gift to you, a place which belongs to you)**."** (*Mizmowr* / Psalm 2:8)

There is only one way for Dowd, the author of this Mizmowr, to provide this inheritance on behalf of Yisra'elites – and that is to fulfill all of the Miqra'ey, from Pesach and Matsah to Kipurym and Sukah. Without having provided the benefits attributed to Passover and UnYeasted Bread, there would be no Firstborn Children enriched by the Promise of Seven and no inheritance. There would also be no Heralds and, thus, no Taruw'ah. And it will be as a result of his return on Kipurym, when he reconciles the relationship between Yisra'el and Yahowah while obliterating the anti-Semitic gowym, that he will make it possible for Yahuwdym to inherit the Earth the Gentile had occupied and corrupted. The children of the Covenant will *Sukah* | Camp Out with Father and Son thereafter in a land like 'Eden.

I suppose one might label these insights as profound.

"You shall break up their evil nature and shatter their mistaken ways (*ra'a hem* – you shall destroy their wickedness and tear asunder their inclination to mislead, while smashing and splintering their pastors) **with an iron staff and scepter** (*ba barzel shebeth* – with a rod, stick, or club as a smelted iron implement) **as if they were** (*ka* – like) **a potter's** (*yowtser* – someone molding earthen objects out of clay) **vessel as a means to contain and control** (*kaly* – implement to imprison based upon one's longings, container to constrain and annihilate, object of desire and weapon to possess, and yoke to tame and direct based upon one's gut instincts and emotions; from *kalah, kaly', and kalyah* – means to accomplish something, to determine someone's fate, to exhaust and consume them causing them to cease, to perish, and to vanish, even imprisoning them, finishing them by failing them, destroying them emotionally) **and then** (*wa*) **you will shatter and separate them** (*naphats hem* – you will break

up their fragile and brittle objects, destroying them)**.”** (*Mizmowr* / Psalm 2:9)

In his renouncement of the Beast of Rome, which would torture him on Passover, Dowd told Daniel that it would be comprised of iron and clay. Therefore, with the mention of an “iron staff or scepter,” even “a molten metal rod or stick,” because these are such odd things to construct out of lead, we should envision Yahowah wielding Dowd’s legitimacy against the illegitimacy of this Beast. This is particularly true because the Romans who mocked, whipped, and crucified God’s Son, evolved into Roman Catholicism, the Holy Roman Empire, the Third Reich, and the European Union.

What Yahowah will be shattering to facilitate this inheritance will be man’s means to mold implements of control. He will be liberating His creation from His creation. Those who have sought to reinforce their positions and lord over others will discover just how fragile they are when compared to the One they have opposed.

But, of course, more than this, by carrying his people’s guilt with him into She’owl and depositing it there during Matsah, Dowd liberated his people such that they would no longer be bound by their mistakes.

“Therefore, now (*wa ‘atah*) **political and religious leaders, military and government officials** (*melek* – sovereign heads of state, kings and potentates, presidents and prime ministers)**, choose to be prudent and circumspect** (*sasal* – show some insight and discretion) **and elect to heed this warning** (*yasar* – choose to accept this correction or endure the conditional punishment)**, making the rational decision to defend** (*shaphat* – exercising good judgment) **the Land** (*‘erets* – the earth)**.”** (*Mizmowr* / Psalm 2:10)

Between now and Dowd’s return, one’s fate is going to hinge upon their stance on Yisra’el. Every political and

religious leader, each military and government official, who isn't circumspect in this regard, who isn't choosing wisely and opts to oppose Yahowah's people and place, will be destroyed. One's patriotism and faith will be their undoing.

This continues to be a referendum on Dowd, the beloved Son and his prophetic insights regarding what Father and Son will achieve together. And it is the point Yahowah is reinforcing at the conclusion of the 2nd *Mizmowr*.

"With reverence and respect (*ba yare'* – in admiration and deference)**, work with and serve alongside** (*'abad 'eth* – expend considerable energy and intensity to the mission of accompanying with) **Yahowah** (*Yahowah*) **and rejoice** (*wa gyl* – and be joyful over the most favorable situation) **to the point of quivering** (*ra'ad*)**."** (*Mizmowr* / Psalm 2:11)

Dowd's passion to serve was equal to his intellect. As a result, he is our point of contact with Yahowah. He opened the door and set out the welcome mat so we could come home.

Father and Son worked together so that we might live. However, to have made this sacrifice only to have it discredited by the religious is an unconscionable crime against the people to whom it was offered.

As you consider Dowd's next pronouncement, please take note of his use of *bar* instead of *ben* for "son." To show how unusual this is, *bar* only appears four times while *ben* is used on nearly 5,000 occasions in the Towrah, Naby', wa Mizmowr.

This next refrain speaks about our perceptions of Dowd and of the consequence of disrespecting him – which is a life-or-death decision. We are being told that our fate

is subject to our perceptions regarding the Messiah and Son of God. This is because he is our Savior, the one who endured Pesach and Matsah to make Bikuwrym, Shabuw'ah, and Taruw'ah possible. His sacrifice is the source of eternal life, leading to the perfection of our souls and subsequent adoption into the Covenant Family.

The connection between Dowd and salvation calls for a unique word like *bar*. More than a *ben* | son, the Messiah is *bar* | the radiant and favorite son, the brilliant and purifying heir. Dowd is the *Bachar* | Chosen One and, therefore, Yahowah's *bar* | favorite son. Dowd is intellectually brilliant, as we learned, but he is also returning as *bar* | brilliant as the sun. And by serving to fulfill the Miqra'ey, Dowd *bar* | purifies the souls of the Covenant's children, providing the *bar* | ultimate inheritance.

"Reach out and touch, contacting as a sign of affection, demonstrating your mutual adoration for the relationship (*nashaq* – passionately brush up against and be seen together with, even kindle a fire alongside and kiss to demonstrate your affinity for) **with the radiant and favorite son, the brilliant and purifying heir** (*bar* – the illuminating and enlightening child with an inheritance who chose to provide moral cleansing and intellectual understanding, selected and dispatched to conceive supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension)**, lest** (*pen* – to eliminate any apprehension that) **he becomes indignant and displeased** (*'anaph* – he becomes angry and averse) **and you perish** (*'abad* – you are destroyed, ceasing to exist for having squandered the opportunity by

wandering away (qal imperfect)) **in this way** (*derek* – in this manner)**.**

For indeed (*ky* – because)**, his righteous indignation** (*'aph huw'* – his resentment and animosity) **can be kindled** (*ba'ar* – can be ignited and caused to burn) **for a few and for very little** (*me'at* – for a trifling few) **comparatively** (*ka*)**.**

Joyful with me and blessed by me (*'ashery* – fortunate in the relationship with me, stepping along the straightforward and correct path which gives meaning to life with me providing the proper place to stand and live as a benefit; a compound of *'asher* – to benefit relationally with *'any* – me) **are all** (*kol* – is everyone) **who put their trust in him** (*chasah ba huw'* – who find the safe place by relying on him and confiding in him, seeking refuge along with him)**."** (*Mizmowr* / Lyrics to be Sung / Psalm 2:12)

By relying upon what Dowd has done we are blessed. And by denying his role in fulfilling the Miqra'ey – as is the case in Judaism, Christianity, and Islam – souls die estranged from God.

The Messiah made the ultimate sacrifice, and for having done so, he deserves our respect. He saved those who answer the Miqra'ey and accept the Beryth. Those who benefit from both not only recognize and appreciate what he has achieved but, also, we come to love him as we do his Father.

Dowd not only volunteered to accomplish the most loving and generous act in human history, he announced what he would do one thousand years in advance through the lyrics of his *Mizmowr* | Psalms. Sadly, Jews, as a result of their rabbis, deny everything he said and did. Almost as troubling, Gentiles created the world's most popular religion by robbing the Messiah of his accolades and accomplishments.

This juxtaposition of right and wrong, beneficial and counterproductive, truth and deception, has never been this extreme. It is, therefore, the line Father and Son have drawn in the sands of time. The distinction between life and death is predicated upon our acceptance of what Father and Son have accomplished.

12

Mishpat | Good Judgment

Being Rational…

At long last we are ready to return to the 19th Mizmowr, the very first passage cited in this *Introduction to God*. This time, we will take it from the beginning so that we come to appreciate how the Psalm shapes our understanding of the Towrah.

Dowd's lyrics acknowledge that he was the one who was inspired to scribe these insights, beginning with the realization that creation was the result of an extraordinarily precise calculation. In the words which follow, Dowd succinctly and eloquently conveys the Towrah's role in his life and ours. His message resonates as beautifully now as it did 3,000 years ago.

"On behalf of (*la* – for) **the eternal and glorious Leader** (*ha natsach* – the unending and everlasting splendor and majesty of the ultimate Director, the One who endeavors to continuously guide)**, *Mizmowr* | the Lyrics of a Song** (*Mizmowr* – poetic words written to be sung to a melody) **of** (*la*) **Dowd** (*dowd* – the Beloved, commonly known as David)**:**

The heavens (*ha shamaym* – the realm of stars and universe) **quantify the unit of measure, exactly and accurately** (*saphar* – recount and relate, number and record, while providing a census to convey) **of the manifestation of power and the glorious presence** (*kabowd* – the abundance and richness, the energy and

massiveness, the elegance and great beauty, as well as the rewarding gift) **of God** (*'el* – the Almighty)**.**

Its spreading out in a flat expanse (*ha raqya'* – its expansion and transformation into matter which is round, yet thin) **makes conspicuous** (*nagad* – makes known, enabling a verdict, reporting this information for a purpose, declaring the message which presents and acknowledges) **His handiwork** (*ma'aseh yaday huw'* – a means to evaluate and ponder His actions, influence, achievements; a compound of *ma* – to question and *'asah* – to engage and act)**."** (*Mizmowr* / Lyrics / Psalm 19:1)

Dowd revealed that we can use the stars to compute creation's timeline. Doing so, we have concluded that the universe is fourteen billion years old, marking the phase when energy cooled to the temperature of quark confinement, allowing matter to form. Time as a dimension is unmeasurable until matter exists.

The universe is enormous, over ninety billion light-years across. The five percent we understand is four-dimensional, expanding as spacetime. The remaining ninety-five percent, represented by so-called "dark energy" and "dark matter," remains unknown to us and may represent the fifth and sixth dimensions. Our Creator exists outside of the universe He created, in the seventh dimension,

He imparted the energy required to initiate the Big Bang and to enable life to exist and thrive. He spoke it into existence without diminishing Himself. Magnificently, from our perspective here on Earth, orbiting a second-generation star as carbon-based lifeforms running on a three-dimensional code we call DNA, attempt to measure the "*kabowd* – manifestation of power" still emanating from the "*raqya'* – spreading out in a flattened expansion" of the universe, we "*nagad* – have come to

realize" that, from God's perspective at creation, the entire process transpired over a six-day period.

The superficial disparity between fourteen billion years and six Earth days is mitigated by the realization that time is relative. In the presence of the enormous mass, energy, and velocity present at the point of creation, time moves more slowly. The difference between the pace of time measured here on Earth today and that experienced at the Big Bang is evident in the CMB, or cosmic microwave background radiation, still measurable all these many years after the universal genesis. It reveals that time was stretched by a constant factor of 10^{12} power, making six days and fourteen billion years equivalent.

Raqyq, which is a cognate of *raqya'*, reveals that, while expansive, the universe is actually flat – something we did not know until the past few years. Without direction and oversight, a singular explosive event should have created a sphere, but instead, we ended up living within an enormous pancake. While there is considerable debate, experimental data from various independent sources confirm that the universe is flat with 99.6% certainty.

"Day unto day (*yowm la yowm*) **pours out** (*naba'* – gushes forth, spewing out) **a proliferation of answers** (*'omer* – words of intent, declarations and announcements)**. Night unto night** (*laylah la laylah*) **reveals** (*chawah* – makes known and illuminates, displays and explains) **knowledge which leads to understanding** (*da'ath* – information which facilitates comprehension regarding the implications of the relationship)**."** (*Mizmowr* / Lyrics / Psalm 19:2)

The existence of the universe and life, their scale and complexity, as well as how perfectly and uniquely one is tuned to support our existence, serves as proof that we were created. And yet, no accounting of our creation would be complete without a complement of instructions from our

Maker. And that is why we find these enlightening insights woven into most everything Yahowah has to say to His people.

"Nothing exists without (*'ayn* – there is no substance, and it would all be for naught, empty, negated, and senseless, unsearchable and incurable, calling everything into question without) **the Word** (*'omer* – the answers and promises, these declarations and announcements, that which has been spoken and its intent)**.**

Everything is senseless and nothing matters when (*wa 'ayn* – and therefore, our existence is nullified where) **the spoken and written words of** (*dabarym* – the statements, accounts, and message, the record and treatise of what has and will happen, communicated by) **the Voice which calls out to them** (*qowl hem* – the audible and intelligent sound of speech) **is considered outdated, is corrupted or denigrated, and is therefore not** (*bely* – is considered old and thus arcane and worn out, muted, becoming unimportant, is diminished in relevance, is gone without or negated so as not) **heard** (*shama'* – received, perceived, or processed)**."** (*Mizmowr* / Lyrics / Psalm 19:3)

Without language, we are rendered senseless because words are the source of enlightenment. We would be powerless without their causality. We think with words and act upon them. Words are the source of life and the means to relationships.

Therefore, in this declaration, Yahowah is saying that should we fail to observe His message, if we neglect the importance of His Word, we will cease to exist, returning to the dust from which we came.

Yah's Torah Instructions represent the universal standard as they undergird the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind's mortal existence as well as the means to

immortality. And the heavens accurately calibrate Yah's power.

"This standard of measure (*qaw hem* – this ability to assess the underlying rules and overall size of that which binds everything together and provides hope as in a confident expectation) **has gone forth** (*yatsa'* – been brought up and produced as an extension of the source) **concerning** (*ba* – in association with) **all the material realm** (*kol ha 'erets* – the entire earth)**, along with** (*wa* – together with) **these words** (*milahym hem* – these reasoned arguments and verbal portraits, these communications and proverbs characterizing the truth of this affair) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, to expose the end and the finite nature of time and space) **of the Earth** (*tebel* – the world or planet)**."** (*Mizmowr* / Lyrics / Psalm 19:4)

Everything fits together and is consistent, from the creation of the universe to its inevitable conclusion, from the similarity between light and the Hebrew language. It all forms an integrated portrait of who we are and why we were conceived.

More than any words ever spoken or written, Yah's Word has been known longer and by more people than any other message. As a result, it has been misquoted, twisted, and misapplied more than any message ever written. It has been most prolifically maligned in the Talmud, New Testament, Quran, and *Zohar*.

"Along with these words (*ba hem* – in them (masculine plural and thus denoting the *dabarym* and *milahym* – words (both masculine plural) [from 11QPs])) **He has set up** (*sym* – He has for a time appointed and established, constituted and fashioned, brought about and placed) **a brilliant dwelling** (*'ohel* – household and home, a sheltered tent and temporary tabernacle; from *'ahal* – to be bright, to be clear, to be brilliant, and to shine (speaking

of Dowd)) **such that this would be clear regarding the approach of the sun** (*la ha shemesh* – on behalf of clarity provided by the brilliance of sunlight)**,…"** (*Mizmowr* / Lyrics / Psalm 19:4)

Yah isn't pitching a tent for our nearest star. He is saying that His words will live in a brilliant home, shining brightly and clearly. Further, at the conclusion of the 89th Mizmowr, we are told that the author of these Lyrics will be as brilliant as the sun before God upon his return. This makes *shemesh* a metaphor for Yahowah's most brilliant orator. Therefore, Yah is honoring His promise to build a home for Yisra'el's returning Messiah and King.

"…similar to (*ka* – like) **a bridegroom** (*chathan* – and son-in-law, the husband of the Father's daughter) **who goes forth** (*yatsa'* – who leaves, extending himself to serve) **from** (*min*) **the tent he has erected for the wedding ceremony** (*chupah huw'* – his sheltered pavilion and bridal chamber for the upcoming nuptials and to consummate his marriage)**, he confidently and joyously speaks about his love for relationship** (*suws* – he expresses his fond feelings of appreciation for the association and how much he enjoys it)**, consistent with** (*ka*) **the power and strength of a virtuous and victorious fighter** (*gibowr* – the character of a leader with the strength to prevail, an honorable hero defending his people, a man with prominence who is audacious and courageous, awe-inspiring and victorious) **who swiftly and intensely pursues** (*la ruwts*) **the Way** (*'orach* – the road to life and path to explore)**."** (*Mizmowr* / Lyrics / Psalm 19:5)

Yahowah is prophetically addressing the love of His life – Dowd. He is the exemplar of Yisra'el, Yahuwdah, and the Beryth.

Dowd is also the paradigm for *gibowr*: the most competent and courageous man of God. As a *gibowr*, Dowd was an empowered military leader with the strength

to prevail, a mighty warrior, valiant soldier, and virtuous hero defending his people, a manly man with prominence in the community he influenced, a man who was audacious, awe-inspiring, and victorious. And he will be all of these things once again.

Transitioning from metaphors to Yahowah's timeline, Dowd is articulating the progressions of his lives…

"His going forth at this stage of his journey occurs (*mowtsa' huw'* – his pronouncements during this incremental part of his very long mission will be conducted from a place of departure such that his declarations are; from *yatsa'* – to go forth) **at the completion of a long duration of time and commences from the limits** (*min qatseh* – in association with a period marking the conclusion of a prescribed interval of time regarding finishing the purpose) **of the heavens** (*ha shamaym* – of the abode of God and spiritual realm)**.**

His return to complete his course of action will continue (*wa taquwphah huw'* – his trajectory and established course for each stage of his journey, his ability to encompass time and space and complete the cycle of events) **until its fulfillment at the end** (*wa 'al qatsah hem*)**. So, then nothing** (*wa 'ayn*) **will be hidden** (*sathar* – will be lost or concealed) **from** (*min*) **His warmth and light** (*chamah huw'* – this source of radiant energy)**."** (*Mizmowr* / Lyrics / Psalm 19:6)

In these words, we see the scope of Dowd's lives, as Messiah, Son, Savior, and King. His journey has traveled across time from 964 BCE to 33 CE and soon to 2033 and his final and most glorious stage. Upon his return, he will complete his mission, fulfilling the final Mow'edym. The full truth will be known as we bask in the light of Father and Son.

This brings us to one of Dowd's most important statements regarding Yahowah's Towrah. It establishes the

prophet's perceptions of God's Guidance and reveals that the Son of God and Messiah was Towrah-observant.

"Yahowah's (*Yahowah* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11QPs referring to the uppercase and lowercase *Towrah*/*towrah* – both scroll and guidance]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality)**, returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual's consciousness representing the essence of one's life and personal character, including proclivities and aptitude, as well as our ability to observe and respond)**.**

Yahowah's (*Yahowah*) **testimony** (*'eduwth* – eternal witness; from *'ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof and *'edah* – an eternal witness to an enduring and restoring commitment along with the evidence which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*'aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring)**, making understanding** (*chakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced by those with the capacity to change their thinking; from *pathah* – open and receptive to *pethach* –

these unfolding events leading to the opening of the doorway)**.”** (*Mizmowr* / Lyrics / Psalm 19:7)

This being true, there can be no justification for a Christian New Testament, a rabbinical Talmud, or an Islamic Quran. With this one declaration, and in just ten words, including the repetition of Yahowah’s name, God destroyed the religions of Judaism, Christianity, and Islam. Most everything that Paul, Akiba, or Muhammad professed was proven invalid by the very God these men claimed to represent. Therefore, the only informed and rational decision which can be drawn from these irreconcilable differences is that they lied. And that means that the religions they founded are untrustworthy and unreliable.

As a result, it’s hard to imagine a statement more polarizing than this one. To believe in any of these religions, the faithful must disavow God’s testimony.

Digging deeper, *shuwb*, which was translated as “returning and restoring,” is being shaped by the hifil stem, revealing that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s “*Towrah* – Teaching.” This is what leads to our restoration and renewal.

‘Eduwth has profound implications because it speaks of an “eyewitness account” of the events that Yahowah's testimony depicts along with the “inspiration He is conveying.” God “foresaw” all of this, from creation to Covenant, from beginning to end. As an *‘Eduwth*, He “provided an everlasting memorialization of the perpetual agreement, offering the evidence required to prove His veracity.”

‘Aman reveals that faith is counterproductive. There is no reason to believe when we “can trust and rely upon what we know to be true.” The “evidence” God provides is not only “instructive, but it is also verifiable,” which is to say,

"readily confirmed." His testimony is "enduring and dependable."

'Aman was written in the niphal participle, meaning that "trust and reliance" provide an actionable connection to Yah's witness. His testimony facilitates trust and reliance through informative instruction which is verifiable and thus confirming.

The prerequisite for trust is understanding. Without it, we are back to believing. Therefore, Yahowah is committed to helping us "*chakam* – understand." He does this in the best way possible, by "teaching us, imparting instructions which help us learn."

"Yahowah's (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **principles, directions, and guidance,** (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and guidelines, because when they are observed, the individual and their circumstances undergo considerable change; from *paqad* – oversight and caring guidance) **are on the level and correct** (*yashar* – are straightforward (and thus neither crooked nor circuitous), upright (and thus do not include bowing down), and agreeable (and thus neither unsuitable nor discordant, neither incongruous nor harsh), they are approved, proper, honest, fair, and pleasing)**, resulting in a joyful disposition and an elated attitude** (*leb samach*)**.**

Yahowah's (*Yahowah*) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract delineating what He is offering and asking in return) **create heirs who are brilliant and enlightened** (*bar* – providing

light for His offspring leading to understanding, creating supernatural children who are radiant while fostering favoritism among those choosing to participate in a special relationship as sons and daughters)**, illuminating the proper perspective** (*'owr 'ayn* – shining a light for the eyes to see, enabling insightful observation)**.** (*Mizmowr* / Psalm 19:8)

A reverence and respect for (*yir'ah*) **Yahowah** (*Yahowah*) **are cleansing and restoring** (*tahowr* – is perfecting and renewing)**, sustaining and establishing one's presence** (*'amad* – causing one to remain and endure) **forever** (*la 'ad* – eternally as a witness)**.**

Yahowah's (*Yahowah*) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *my* – to ponder the who, where, why, when, and how of *shaphat* – rendering rational decisions based upon thoughtful evaluations of accurate and complete information) **are continually trustworthy and reliable** (*'emeth* – enduring, dependable, honest, consistent, and true forever)**. They are totally right and completely vindicating** (*tsadaq yahdaw* – they are of one accord working in unison to prove one's innocence, all together and united, correct and justifying)**."** (*Mizmowr* / Psalm 19:9)

The Towrah was written to liberate and save, not control or condemn. Its purpose is to guide us to a relationship and away from religion. Everything we need to know about Yahowah and His Son is presented therein. The Towrah gives life meaning.

"Desire and covet them (*ha chamad* – treasure them and find pleasure in them) **instead of** (*min* – rather than) **gold** (*zahab* – money)**, even beyond an abundance of precious metal** (*wa min paz rab* – instead of anything and everything man has refined to any extent and called great)**.**

They are sweeter and more pleasing than honey (*wa matowq min dabash* – they are more satisfying and pleasant, agreeable and acceptable, even more enjoyable than honey) **or the overflowing flattery of enticing words** (*wa nopheth tsuwp* – or the uplifting of excessively sweet-sounding speech and verbal gymnastics or the brandishing of honeycombs)**.** (*Mizmowr* 19:10)

Moreover (*gam* – also in addition)**, Your coworker** (*'ebed 'atah* – he who serves with you) **is educated and enlightened by them, respected and shining brightly because of them** (*zahar ba hem* – he is radiant because of them and is taught by them, thereby helping him achieve a higher status as a consequence of their future fulfillment)**.**

By focusing upon and observing them (*ba shamar hem* – by closely examining and carefully considering them), **there are tremendous rewards and abundant benefits** (*'eqeb rab* – there is a profound consequence and great merit along with an abundance of trustworthy compensation)**."** (*Mizmowr* / Song / Psalm 19:11)

Magnificent.

Eternal life after being perfected by God is the most desirable outcome. Adoption into Yahowah's Covenant Family, being enriched, empowered, and enlightened are also tremendously beneficial.

This is what Dowd got out of observing the *Towrah* | Instructions of Yahowah and then by acting upon his Father's Guidance. If it was this beneficial for the Son of God and the Messiah, it's suitable for us as well.

While this Psalm was scribed by Dowd, the voice he was recording is none other than Yah's. It begins…

“This is a call to be circumspect, to understand, and to prosper (*maskyl* – these are the lyrics to a song which encourages the listener to be prudent, to pay attention, to consider its insights, and to gain comprehension; from *sakal* – thoughtful contemplation) **for the purpose of** (*la* – to) ***‘Asaph* | Valuing these Treasures** (*‘Asaph* – Open the Storehouse where the most valuable treasures are kept; ‘Asaph was also the name of Dowd’s favorite Lowy musician)**.**

My people (*‘am ‘any* – My family)**, you should choose to listen and respond** (*‘azan* – elect to pay close attention so that you hear the message and then choose the most appropriate response (hifil imperative paragogic he cohortative – should you choose to do so, the speaker, God, wants you to listen to His Teaching so that you reflect its qualities and respond appropriately to it, while emphasizing His desire to enrich you by listening)) **to My *Towrah* | Teaching and Guidance** (*Towrah ‘any* – My Instructions and Directions)**.”** (*Mizmowr* / Lyrics / Psalm 78:1)

Shama’ rather than *‘azan* is the customary Hebrew word used throughout the Towrah wa Naby’ to encourage us to “listen” to Yahowah. Therefore, we must examine *‘azan’s* etymological history to determine why it was selected. We discover that *‘azan* conveys the ideas of “carefully considering what we hear, of testing and weighing the message, and of giving the information which is being shared serious thought and then respond appropriately.” *‘Azan* was scribed in the hifil stem, which means that the subject of the verb, which here is comprised of those of us who are listening to this message, will cause the object of the verb, which is Yahowah’s Towrah, to become influential in our lives. And in the imperative mood, it expresses an exhortation which is subject to volition. In other words, we are being encouraged to

choose to listen to and understand the Towrah and be positively influenced by it.

Beyond this, in the cohortative mood, God's statement becomes an expression of His will and His desire for our lives. Also, the paragogic he conveys a heightened sense of purpose where the beneficiary is honored and enriched by listening.

As is His custom when comprising the poetic lyrics of songs, Yahowah reinforces His message, saying the same thing, but using different words, thereby reinforcing His intent.

"Please choose to incline and extend (*natah* –stretch out (hifil imperative)) **your ears** (*'ozen 'atem* – your sense of hearing; scribed identically in the text to *'azan*, and thus conveying the realization that this message is not only essential for us to contemplate so that we come to understand it, but also so that we make an informed decision and respond appropriately) **to the words** (*la 'emer* – for the declarations and promises) **of My mouth** (*peh 'any* – My speech and voice)**."** (*Mizmowr* / Lyrics / Psalm 78:1)

Yah's *Towrah* | Teaching is comprised of God's *'emer peh 'any* | declarations and promises. That is to say, Yahowah conveyed the *Towrah's* | Guidance to Moseh, who wrote down what God said for our benefit. The Towrah is, therefore, the Word of God.

The next poetic couplet serves to affirm and reinforce the lyrics of this song.

"I will open (*patah* – will respond by generously providing (qal imperfect – affirming that what God has to say is reliable and that it will produce ongoing results)) **My mouth** (*peh 'any* – My speech and voice) **in** (*ba* – through) ***Mashal* | Proverbs** (*mashal* – drawing pictures with enlightening words which are easy to remember,

conveying profound maxims through similes and poems, also allegories and metaphors, deploying parallelism to provide leadership and govern through My appointee)**.”** (*Mizmowr* / Lyrics / Psalm 78:2)

God loves to tell stories and paint pictures using words. And He is most adept at doing so through His appointed poet and prophet, His chosen shepherd and king, *ha Mashyach* Dowd – the Son who listens to the Father throughout the *Mashal* | Proverbs. He is also the one Yahowah chose to *mashal* | lead His people to Him with his words.

As such, we can conclude: 1) the Mashal are the inspired word of God, 2) the poetry of the Mashal and lyrics of the Mizmowr convey the same message from the same Source, and 3) just as he was inspired to compose the Psalm, Dowd is the Son whose hand scribed the Proverbs. We have been studying the *Mashal* | Proverbs and *Mizmowr* | Psalms because they make it easier for us to see Yahowah, to picture His Beryth, and to achieve the proper perspective from which to evaluate His Towrah.

While there were some 40 men and women acknowledged as prophets, three of them were particularly adept at painting God’s portrait with their words: Moseh, Dowd, and Yasha’yah. They are the most brilliant and articulate of those who spoke for God. And while we will study everything Yahowah inspired, it is from these three in particular that we will discover how to please and approach our God.

I am sharing this with you because in *Yasha’yah* / Isaiah 25-30 the prophet speaks of a time when a new song will be sung in the Land of Yahuwdah – a time when there will also be considerable sour notes:

“And so, you will say on that day (*wa ‘amar ba ha yowm ha huw’*)**, ‘Look now and see** (*hineh* – behold) **Yahowah** (*YaHoWaH*)**. This is our God** (*‘elohym*

‘anachnuw zeh)**. We have waited expectantly for Him** (*qawah la huw’* – we have confidently placed our hope in Him)**. He has saved us** (*wa yasha’ ‘anachnuw* – He liberated us)**.**

This is (*zeh*) **Yahowah** (*YaHoWaH*) **whom we have anticipated** (*qawah la huw’*)**. We are rejoicing and glad** (*gyl wa samach*) **in His liberation and deliverance** (*ba yeshuwa’ah huw’*)**.”** (*Yasha’yah* 25:9)

“During this day (*ba ha yowm ha huw’*)**, they will sing this song** (*shyr ha shyr ha zeh*) **in the land of Yahuwdah** (*ba ‘erets Yahuwdah*)**. ‘Our city has been empowered and is strong** (*‘iyr ‘oz la ‘anachnuw* – has been fortified and is majestic)**, becoming a place of salvation** (*yeshuwa’ah shyt*)**, protected and fortified** (*chowmah wa chyl*)**.** (*Yasha’yah* 26:1)

Open your gates and doors (*patach sha’ar*) **so that the correct and righteous gowy** (*wa gowy tsadyq*) **who has been observant** (*shamar*) **and is trustworthy** (*‘emuwn*) **may enter** (*bow’*)**.** (*Yasha’yah* 26:2)

Thoughtful, inspired, and motivated (*yetser* – creative, inclined to reason, hard-working, and purposeful)**, upheld, supported, and steadfast** (*samak* – sustained, empowered, and unshakable)**, You watch over and protect** (*natsar* – You cause to branch out and grow) **the one who is completely devoted to reconciliation** (*shalowm shalowm* – Your companion while seeking to restore the relationship)**. Indeed, he is with You** (*ky huw’ ba ‘atah*)**, always and forever trusting and relying** (*batuwach* – he is supremely confident and secure) **upon Yahowah’s eternal witness and restoring testimony** (*ba YaHoWaH ‘ad*)**.”** (*Yasha’yah* 26:3-4)

“The way (*‘orach*) **of this correct one** (*la ha tsadyq* – of the one who is right, righteous, and vindicated) **is honest, fair, and in complete agreement** (*mysharym* – just, upright, linear, reconciling, and in accord with the

relationship)**. You have made it possible** (*palas* – through observation and consideration of Your principles You have prepared the path) **for the direction and the teaching** (*magal*) **of the one who is right** (*tsadyq* – of the one who is correct, righteous, and vindicated) **to be straightforward and on the level** (*yashar* – to be properly guided)**.** (*Yasha'yah* 26:7)

And so as a result (*'aph*)**, Yahowah** (*YaHoWaH*)**, we confidently wait, anticipating these benefits** (*qawah*) **by way** (*'orah* – in the manner and path) **of Your *Mishpat* | exercising good judgment regarding Your resolution** (*mishpat 'atah* – making informed and rational decisions regarding Your means to resolve the open issues between us)**, of Your name** (*la shem 'atah*)**, of Your Towrah** (*wa la Towrah 'atah*)**, and for the pleasure and satisfaction it brings to our souls – such that this is what we desire** (*ta'awah nepesh 'anachnuw* [translated from 1QIsa throughout])**."** (*Yasha'yah* 26:8)

With so much to share, so much to learn, and now with so little time, Yasha'yah asks…

"Through whom (*'eth my*) **will He teach and then make openly known** (*yarah* – will He deploy as a source of guidance and instructions with *yarah* serving as the verb defining *towrah*) **the means to exercise good judgment and become aware of the relationship** (*de'ah* – the information necessary to comprehend; from *yada'* – to be aware, recognize, and acknowledge)**?**

And through whom (*wa 'eth my*) **will He provide the ability to understand** (*byn* – the capacity to be discerning and thoughtful, making the proper connections to realize the implications and consequences) **this message** (*shemuwa'ah* – that which has been revealed and communicated so that the stupefied will realize what is about to occur)**? Those who are being weaned** (*gamal* – those who are ready to grow) **from milk** (*min chalab*) **and**

who have just been taken (*'atyq*) **from the breast** (*min sad*)**?** (*Yasha'yah* 28:9)

To the contrary (*ky*)**, it is instruction after instruction** (*tsaw la tsaw*)**, the terms of what is being offered and the conditions of what is expected** (*tsaw la tsaw*)**, line after line** (*qaw la qaw*) **in another language** (*qaw la qaw*)**, a little guidance from one location** (*za'er sham*)**, more teaching from another place** (*za'er sham*)**."** (*Yasha'yah* 28:10)

In a short period of time, whether it be a decade or just a few days, the remnant of the Children of Yisra'el must be brought to their senses. They must be afforded reasons to disassociate from Israeli politics and Judaism and to begin a relationship with Yahowah – who they are just beginning to know. All the while, Progressives and Communists, the religious and political, the conspiratorial and patriotic, particularly the militaristic, including every remaining Christian, Muslim, and Haredim, must be removed. Those being saved from them will need to know how to properly observe Kipurym and then celebrate Sukah. Purged of religion, Yahuwdym will be celebrating the Shabat in an entirely different way. With the Talmud gone, this will be Yahowah's first opportunity to present His Towrah to His people in a way that they will understand and then respond appropriately.

And that is why they are opening up their homes to this gowy – something they would otherwise never have considered. Without this song being sung, without Yasha'yah's explicit endorsement and Yahowah's sponsorship, and especially after having been harassed by Gentiles for millennia, many would be hesitant to accept the instruction of the last witness.

So as these infants grow into adults, God is telling us that someone needs to be teaching them – and that is not going to be other suckling babes. Yahowah is putting His

people on notice that there is a lot for them to learn. There are instructions, terms, and conditions line after line that must be properly translated and explained in the language best known to these Yahuwdym.

As is the case with every question posed by one of Yahowah's prophets, Yasha'yah knows the identity of this witness and teacher. He predicted the arrival of the Choter. He knows that there will be a third and final Zarowa'. He is aware of Yahowah's Nakry, too. And that is where this gets interesting because *tsaw* and *qaw* have a light and dark side. While they are perfectly suited to describe the contents of the *Yada Yahowah* series, those stubbornly singing the sour notes to the very end, the surviving progressive and religious Jews, are going to chafe at this assault on their credibility.

"For indeed (*ky*)**, with foreign lips speaking a currently unfamiliar language** (*la'eg saphah* – with stammering speech filled with derisive and often mocking overtones to ridicule)**, and in a future foreign tongue** (*wa ba lashown* – in a language and speech which is different and sometimes hesitant during the last days)**, he will continuously speak** (*dabar* – he (masculine singular) will constantly communicate words which affect those to whom his message is intended (piel imperfect)) **to these particular people and this family** (*'el ha 'am ha zeh*)**,** (*Yasha'yah* 28:11) **to whom, and to show the way to the benefits of the relationship** (*'asher*)**, he is actively expressing on their behalf** (*'amar 'el hem* – conveying in words on their behalf (qal perfect))**, 'This will provide spiritual tranquility and contentment** (*zo'th ha manuwchah nuwach*) **for those seeking to be nourished and to recuperate** (*la ha 'ayeph*)**. This is the means to find relief** (*wa zo'th ha marge'ah* – this is the way to be refreshed and renewed after having left a bad situation)**.'**

But many will be unwilling (*wa lo' 'abah* – they will be opposed to him and unaccepting because of their

obedience to their fathers, precluding them) **to listen** (*shama'* – to hear this message)**.** (*Yasha'yah* 28:12)

Therefore (*wa*)**, the Word** (*dabar* – the message) **of Yahowah** (*YaHoWaH*) **will be for them** (*hayah la hem*) **blah blah blah, worthless filth and futility** (*tsaw la tsaw*)**, just a bunch of commandments** (*tsaw la tsaw*)**, a drumbeat of endless rules** (*qaw la qaw*)**, nothing but one line after another of meaningless gibberish** (*qaw la qaw*)**, a little from one place** (*za'er sham*)**, a little more from another place** (*za'er sham*)**.**

As a result, they will walk accordingly (*la ma'an halak*)**, and they will stumble and fall** (*wa kashal* – they will falter and be overthrown) **in the end upon their asses** (*'achowr*)**. They will be scrutinized and broken** (*wa shabar* – they will be tested and destroyed)**, ensnared and taken** (*wa yaqash wa lakad* – trapped and controlled, caught, seized, and immobilized)**."** (*Yasha'yah* 28:13)

Should we need reminding, it is rabbis who rule over Yahuwdym in Yaruwshalaim…

"Therefore (*ken*)**, listen to the Word** (*shamar dabar* – hear the message (qal imperative)) **of Yahowah** (*YaHoWaH*) **you braggarts using derisive language to rule over** (*'iysh latsown mashal*) **the people for your benefit** (*ha 'am ha zeh 'asher*) **in *Yaruwshalaim* | Jerusalem** (*ba Yaruwshalaim*)**.** (*Yasha'yah* 28:14)

Indeed, you have said (*ky 'amar*)**, 'We have made a covenant** (*karat beryth* – we have cut a separation agreement) **with the dead** (*'eth maweth* – with the deceased, i.e., with former rabbis)**. And so, in the company of She'owl** (*wa 'im She'owl* – Question Him in Hell)**, we will act upon this agreement received from the writers from long ago** (*'asar chozeh* – we will engage in accordance with this association established with the visionaries and sages)**. Therefore, during the overwhelming chastisement, it will all pass through and**

not affect us (*showth shataph ky 'abar lo' bow' 'anachnuw*) **because** (*ky*) **we have arranged** (*sym* – we have placed and appointed) **lies, deceptions, and delusions** (*kazab* – falsehoods, false testimony, and false gods, religious worship based upon errant opinions) **as our refuge** (*machaseh 'anachnuw* – will be our way to deflect the truth)**.**

In these false claims and upon this dishonest witness (*wa ba ha sheqer* – through this breach of faith and disappointing practices)**, we will hide to conceal ourselves** (*sathar* – retaining our secret)**.'"** (*Yasha'yah* 28:15)

While it will not work out the way they have intended, with the rabbis gone, there will be a renewed opportunity for the remnant of Yisra'el to deal with other foes, such as the Fakestinians…

"As a result (*ky*)**, Yahowah** (*YaHoWaH*) **will take a stand to reestablish and restore** (*quwm*) **consistent with what occurred at Mount *Paratsym* | Breaking Free** (*ka har Paratsym* – where Yahowah helped Dowd defeat the Philistines)**, like the *'Amaq* | Profound Implications of *Gibe'on* | Lifting Up** (*ka 'emeq ba Gibe'on* – site of a decisive victory against the Philistines under the shadow of the recently returned Ark of the Covenant)**.**

He will be provoked to anger, sufficiently enraged (*ragaz*) **to engage and do what He needs to accomplish** (*la 'asah ma'aseh huw'*)**, working with the non-Yisra'elite** (*zar ma'aseh huw'*)**, furthering His work** (*wa la 'abad 'abodath huw'*) **with the *Nakry* | Observant and Responsive Foreigner** (*Nakry*) **who is serving Him** (*'abodah huw'*)**."** (*Yasha'yah* / Isaiah 28:21)

With His people having precluded themselves from working with God, Yahowah turned to a *Nakry* | Observant and Responsive Foreigner to convey His message. And what was once an act of necessity, without any other option, has turned into a valued and productive

relationship. In spite of his limitations, Yahowah is committed to working through His chosen witness.

"So now, at this time (*'atah*)**, go about** (*bow'* – pursue this in conjunction with the return and arrival) **writing this** (*kathab hy'*) **against them** (*'eth hem*) **upon a tablet or flat-panel screen** (*luwach*)**. Then, inscribe it in a book** (*wa 'al sepher chaqaq hy'* – prescribe and print it in a written document)**. It will be for** (*wa hayah la*) **the last days** (*yowm 'acharown*)**, serving as an enduring witness** (*la 'ad 'owlam*)**.** (*Yasha'yah* 30:8)

This is because they are a contentious and rebellious people (*ky 'am mery huw'* – they are embittered, recalcitrant, and revolting)**, lying children** (*ben kachash* – deceitful and mendacious boys, delusional and disappointing)**, children who are unwilling to listen** (*ben lo' 'abah shama'*) **to Yahowah's** (*YaHoWaH*) **Towrah** (*Towrah* – source of teaching, guidance, instructions, and directions)**.** (*Yasha'yah* 30:9)

As a result of their relationships, they say to those who expose their religion (*'asher 'amar la ha ro'eh*)**, 'Are you unable to see** (*lo' ra'ah*)**?' And to those who claim to communicate a message from God** (*wa la ha chozeh*)**, 'Have you no insights or any clue as to what is going to happen** (*lo' chazah*) **to us** (*la 'anachnuw*)**?**

With your illusions and deceptive visions (*chazah mahatalah* – with your untruthful opinions and the false beliefs you have professed)**, what can you honestly speak to us about that is flattering and legitimate** (*nakoach dabar la 'anachnuw chalaq*)**?'"** (*Yasha'yah* 30:10)

It is safe to say that Yahowah is none too pleased with today's religious leaders – most especially rabbis. They have become a brood of serpents. Even with His words served up for all to see, they remain opposed to Him. Fortunately, there is a much better option…

"Leave, choosing to remove yourself (*suwr* – reject (qal imperative)) **from this path** (*min derek*)**, turning aside from behaving this way** (*natah min 'orah*)**.**

Observe and celebrate the Shabat (*Shabat*) **from our presence before** (*min paneh 'anachnuw 'eth*) **the Set-Apart One** (*Qodesh*) **of *Yisra'el* | Individuals who Engage and Endure with God** (*Yisra'el*)**.** (*Yasha'yah* 30:11)

However (*la ken*)**, thus says** (*koh 'amar*) **the Set-Apart One of Yisra'el** (*Qodesh Yisra'el*)**, 'Since** (*ya'an* – because) **for the longest time, you have rejected and demonstrably spurned, even continually disdained** (*ma'as 'atah* – you have habitually and dramatically avoided throughout time (qal infinitive construct)) **that which is associated with this message** (*ba ha dabar ha zeh*) **and have relied upon** (*wa batach*) **extortion and oppression** (*'osheq* – unjust gain and overreaching control) **by being devious and misleading** (*luwz* – being perverse and estranged)**, actually depending upon this approach** (*wa sha'an 'al huw'*)**,** (*Yasha'yah* 30:12) **as a result, therefore** (*la ken*)**, this religious wrongdoing** (*ha 'awon ha zeh* – this injustice which is perverse and depraved) **will come to be for all of you** (*hayah la 'atem*) **like a breach in a crumbling high wall** (*ka perets ba chomah sagab*) **which is defective, bulging out, and about to collapse** (*naphal ba'ah*) **suddenly and unexpectedly** (*'asher pito'm la peta'* – instantly, over a very short period of time, and to their surprise)**, coming upon them, crashing down, and crippling them** (*bow' sheber huw'* – being brought upon them, causing their downfall and destroying them)**."** (*Yasha'yah* / Yahowah Liberates and Saves / Isaiah 30:13)

It is a tale of two stories, one shared by Yahowah's Nakry and the other by the opposing rabbis. You can stand on either side of the wall, with them or alongside him. And fortunately, as a result of this song, the Yahuwdym who

have chosen Yahowah over Judaism will be on the side of the wall which will stand as a testament to God's enduring promise forevermore.

With these things known, we now return to Dowd's 78th *Mizmowr* / Psalm. If you recall, he began…

"This is a call to be circumspect, to understand, and to prosper (*maskyl*) **for the purpose of** (*la*) ***'Asaph* | Opening the Storehouse and Valuing these Treasures** (*'Asaph*)**.**

My people (*'am 'any*)**, you should choose to listen and respond** (*'azan*) **to My *Towrah* | Teaching and Guidance** (*Towrah 'any*)**.**

Please choose to incline and extend (*natah*) **your ears** (*'ozen 'atem*) **to the words** (*la 'emer*) **of My mouth** (*peh 'any*)**.** (*Mizmowr* 78:1) **I will open** (*patah*) **My mouth** (*peh 'any*) **in** (*ba*) ***Mashal* | Proverbs** (*mashal*)**.**

I will profusely and prolifically pour out (*naba'* – I will gush forth, effusively and freely expressing) **riddles to be solved, challenging puzzles to stimulate your thinking** (*chydah* – enigmas to be resolved, hidden things to be known, questions to be answered, conundrums which, when the intrigue is resolved, illuminate perplexing things which are not otherwise understood if not by allegory) **from long ago** (*min qedem* – from time immemorial, from an eternity in the past, from the period before time)**."** (*Mizmowr* / Lyrics / Psalm 78:2)

This is something I've celebrated from the outset of our journey together. I love solving puzzles because resolving riddles is rewarding.

The pieces to this conundrum have been available for a long time, but unfortunately, they have mostly been kept tucked away and seldom considered. By contrast, we had done the opposite, and after examining every facet of each

word from many perspectives, I have arranged them together and placed them where they belong.

The picture hidden for millennia is now visible for all to see. But even then, "it is instruction after instruction, the terms of what is being offered and the conditions of what is expected, line after line in another language, a little guidance from one location, and more teaching from another place." So, while there are millions of pieces to this puzzle, there are now a sufficient number of completed sections to see where it is all leading. But the portrait is so large, and the presentation so extensive, those who are in a hurry, who want the answer without embarking on this journey, will never see it.

It may come as a surprise to many, but while God could be and was matter-of-fact about what He opposes, the ramifications of being equally forthright regarding what He is offering are problematic. If Yahowah served up the way to Him in a pamphlet with a shortlist of "believe this and you'll be saved," Heaven would be filled with so many thoughtless, self-serving, religious nincompoops that life there would be no different than what we are currently experiencing on Earth.

Therefore, there is a labyrinth. And while the way to Yahowah is straightforward, it has been blocked and papered over by countless religious myths – all of which are framed by grand edifices. They have repurposed His steppingstones to confuse the unwary. Should a person be lost in one of their mazes, they must find a way out and then be redirected, with the proper path laid out before them.

When we come to see how all of the pieces nestle together to create a beautiful portrait of our God and witness the picture for the first time, and even better, share it, there is a tremendous sense of accomplishment and satisfaction. Our involvement in determining how

everything blends into the whole, and then assembling each component, brings us into the scene we are observing. This is the difference between being tossed the keys to a Ferrari at sixteen rather than having worked for a more sensible ride.

The Towrah, Prophets, and Psalms are filled with *chydah* | riddles to be solved, challenging puzzles to stimulate our thinking, fascinating enigmas to be resolved, hidden insights to be known, questions to be answered, conundrums to be investigated and understood. None of it is particularly difficult, but there are a lot of pieces laid out on an exceedingly large table – so retaining the proper perspective and remaining focused is essential.

Had Yahowah laid it all out for us, presenting the Covenant as His top priority, and then enumerated each requirement, it would have been a lecture rather than a lively conversation. As it is now, we stand beside ‘Abraham with similar choices, able to develop a meaningful relationship in the process.

Had God itemized His plan of reconciliation, openly revealing exactly what each of His seven Invitations to be Called Out and Meet represented, and then stated that they comprise the lone path to Him, what incentive would there have been to look any deeper or understand anything else? He could have spoon-fed us all of the answers, but without questions to ponder and resolve, what is the benefit?

There would be no voyage of discovery, no reason to explore, no thrill associated with learning something new. There would be no search and nothing to find. There would be no incentive to spend time engaged in getting to know Yahowah better and thus a lot less fun.

Yahowah could have said that My formula is six plus one which equates to seven, but then who would have endeavored to figure out what each number represented or how it applied to everything else? He could have told us

that ‘Adam and Chawah were expelled from the Garden in year 0 Yah and that Noach was born to build the Ark in year 1000 Yah. While we know that the Covenant was confirmed with ‘Abraham in year 2000 Yah and that Dowd was immortalized in the 89th Mizmowr, becoming the Cornerstone of the Covenant Home, in year 3000 Yah. We were afforded the opportunity to figure this out for ourselves and then share it openly with those who are similarly interested.

We have come to recognize that Dowd fulfilled the first four Miqra’ey – Pesach, Matsah, Bikuwrym, and Shabuw’ah – in year 4000 Yah / 33 CE. And we know that Yahowah will return with His Son on Kipurym in year 6000 Yah – fulfilling the Day of Reconciliations at sunset in Yaruwshalaim, 6:22 PM, on October 2nd, 2033. We were given all of the information required for us to experience the satisfaction of recognizing these dates on Yahowah’s timeline.

Considering these things on a universal scale, we have used the CMB from the big bang and relativity to equate the fourteen-billion-year age of the universe with the six days of creation. Identifying the Burckle impact crater responsible for the rising tide of deep-sea water which instigated the flood was intellectually rewarding. Learning how the first four Miqra’ey collectively provide the Covenant’s benefits was reassuring as well.

The challenge of solving such enigmas using the details to paint the larger picture, turning something perplexing into something profound, is mentally stimulating. The joy comes from piecing the clues together to solve the puzzle. It is not unlike the game of dot-to-dot that I relished as a child, where when we connect all of the seemingly unrelated points on a page in the proper order a picture emerges. After all, what fun would a jigsaw puzzle be if it came preassembled?

Had God provided each of us with a perfect copy of His Towrah translated into our favorite language, literally inserting it into our brains for perfect processing and complete recall, we would have been relegated to preprogrammed robots. Our lives would have been short-circuited, as God made a mockery of freewill while destroying the relationship He sought to build.

Life is about growing, and growing is about learning. And perhaps this is why *chydah* and *chayah* are related. There is no "*chayah* – salvation or restoration" for those unwilling to "*chydah* – seek answers to life's questions."

It is the reason students study. It is what drives the scientist to seek answers. It is the mother of invention. It is what fuels progress.

As Dowd writes the lyrics to this Psalm, he transitions from Yah's perspective to his own, now demonstrating his acceptance of what God has just revealed. Little wonder – he would also have enjoyed resolving life's great enigmas.

"This is all part of and related to what (*'asher hem* – to show the way to receive the benefits of the relationship) **we have heard** (*shama'* – we have listened to) **and we have come to know** (*wa yada'* – we have been made aware of and are acknowledging from Yada)**.**

Our fathers (*'ab 'anachnuw*) **communicated to us in writing** (*la saphar la 'anachnuw* – recounted and recorded, declared and documented, providing a written scroll for us)**.** (*Mizmowr* / Psalm 78:3)

We will not conceal this (*lo' kachad* – we will not keep this as a secret) **from the children** (*min ben hem*) **of the last generation** (*la dowr 'acharown* – of the coming and final people, place, and time) **so that they have a written record which is documented in a series of books** (*saphar* – they have an accurate and detailed accounting in writing proclaiming (piel participle masculine plural))

revealing Yahowah's positive attributes and listing His exceptional deeds while offering appreciation (*tahilah Yahowah* – acknowledging Yahowah's admirable qualities which comprise His tremendous character and deserve public adoration)**.**

With His unwavering determination and enormous power (*'azuwz huw'* – using His influence, resolve, and ability to accomplish whatever needs to be done, prevailing in peace and war)**, He has done** (*wa 'asah* – He has acted and engaged, performing to accomplish (qal perfect)) **awesomely wonderful things, fulfilling His amazing promises at great personal cost** (*pala' huw'*) **to provide the benefits of the relationship** (*'asher*)**."** (*Mizmowr* / Lyrics / Psalm 78:4)

These lyrics were written for you right now, this day. So rather than comment further upon them, let's simply read them again…

"This is a call to be circumspect, to understand, and to prosper (*maskyl*) **for the purpose of** (*la*) **Opening the Storehouse and Valuing these Treasures** (*'Asaph*)**. My people** (*'am 'any*)**, you should choose to listen and respond** (*'azan*) **to My *Towrah* | Teaching and Guidance** (*Towrah 'any*)**. Please choose to incline and extend** (*natah*) **your ears** (*'ozen 'atem*) **to the words** (*la 'emer*) **of My mouth** (*peh 'any*)**.** (*Mizmowr* 78:1)

I will open (*patah*) **My mouth** (*peh 'any*) **in** (*ba*) ***Mashal* | Proverbs** (*mashal*)**. I will profusely and prolifically pour out** (*naba'*) **riddles to be solved, challenging puzzles to stimulate your thinking, hidden things to be known, and questions to be answered which, when the intrigue is resolved, illuminate things which would not otherwise be understood** (*chydah*) **from long ago** (*min qedem*)**.** (*Mizmowr* 78:2)

This is all part of and related to what (*'asher hem*) **we have heard** (*shama'*) **and we have come to know,**

acknowledging from Yada (*wa yada'*)**: Our fathers** (*'ab 'anachnuw*) **communicated to us in writing** (*la saphar la 'anachnuw*)**.** (*Mizmowr* 78:3) **We will not conceal this** (*lo' kachad*) **from the children** (*min ben hem*) **of the last generation** (*la dowr 'acharown*) **so that they will have a written record which is documented in a series of books** (*saphar*) **revealing Yahowah's positive attributes and listing His exceptional deeds while offering appreciation** (*tahilah Yahowah*)**.**

With His unwavering determination and enormous power (*'azuwz huw'*)**, He has done** (*wa 'asah*) **awesomely wonderful things, fulfilling His amazing promises at great personal cost** (*pala' huw'*) **to provide the benefits of the relationship** (*'asher*)**."** (*Mizmowr* 78:4)

Following Yahowah's advice, Dowd shares what he considers to be Yahowah's most wonderful deed – revealing the Towrah…

"He has established and confirmed (*quwm* – He has honored and is continuing to fulfill (hifil imperfect)) **the eternal witness and restoring testimony** (*'eduwth* – continually repeating the provisions required to return, attesting to these principles and stipulations) **with** (*ba*) ***Ya'aqob* | Reward or Consequence** (*Ya'aqob* – My Stance, Jacob, the father who became Yisra'el; from *'aqab* – to receive the benefit or suffer the consequence of circumventing and overreaching, digging in by being stubborn or supplanting another) **by having constituted and placed** (*suwm* – by having appointed and directed, ordaining and establishing (qal perfect)) **the Towrah** (*Towrah* – the Source of Teaching and Guidance, Instructions and Directions) **with** (*ba*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God)**.**

For the benefit of the relationship (*'asher*)**, He provided direction** (*tsawah* – He appointed and constituted the message, enjoining it by shouting out the

instructions and guidelines regarding what He has commissioned) **to our fathers** (*'eth 'ab 'anachnuw*) **to make this known** (*la yada' hem* – to become familiar with this information, acknowledge and reveal it) **to their children** (*la ben hem*)**,** (*Mizmowr* 78:5) **explicitly for** (*la ma'an* – for the intent of providing responsive answers to reveal to) **the last** (*'acharown* – the final) **generation** (*dowr* – period of people)**, for children yet unborn** (*ben yalad*) **to rise up and encourage** (*quwm* – to take a stand and support (qal imperfect)) **a written record which is documented in a series of books** (*saphar* – an accurate and detailed accounting in writing proclaiming (piel participle masculine plural)) **for these children** (*la ben hem*)**."** (*Mizmowr* / Lyrics / Psalm 78:6)

If we were to synthesize Yahowah's interaction with humankind into its most essential elements, they would include: 1) Creating the universe and conceiving life to enjoy a relationship with 'Adam in the *Gan 'Eden*. 2) Reestablishing and codifying that relationship with 'Abraham, Yitschaq, and Ya'aqob such that we, also, might be included within the *Beryth*. 3) Liberate the Children of Yisra'el from *Mitsraym* | human oppression to demonstrate His preference for His way over man's. 4) Provide comprehensive instruction, a clear set of directions, sound teaching and guidance, through His *Towrah* so that every generation would be able to know who Yahowah is, what He is offering, and what He is expecting in return. 5) Explain and fulfill the seven *Mow'ed Miqra'ey* with His Son to provide the benefits of the Covenant. 6) Offer copious amounts of *naby'* to prove the authenticity of His *'eduwth* so that His children would know who to trust and be prepared for what is going to occur. The foremost among these men is shown to be Dowd, the *Mashyach*, *Melek*, *Ra'ah*, and *Ben 'El*. And 7) Call His people back home in advance of His return because Yahowah wants to reconcile His relationship with *Yisra'el* and *Yahuwdah*.

Points 2, 4, 6, and 7 are highlighted within the previous declaration. As such, this is important information.

While these have been Yahowah's priorities, the most important things God has done for us are to establish His Covenant and reveal His Towrah. And likewise, the most important thing we can do for our children is to explain the *Beryth* and share the *Towrah* with them. For without the Towrah, there is no Covenant and, thus, no means to form a relationship with God. Without the Towrah, there are no Miqra'ey and, therefore, no means to salvation. Without the Towrah, there is no hope of knowing God or of engaging with Him.

Because he is right, we benefit from Dowd's interpretations and recommendations…

"And they will place (*wa sym* – they will develop and plant) **their trust and reliance** (*kesel hem* – their confidence and certainty, their conviction and hope) **in God** (*ba 'elohym*)**.**

Then, they will not ignore or improperly respond to (*wa lo' shakach* – they will not overlook or be unmindful of, neither disregarding the significance of nor failing to capitalize upon) **the work** (*ma'alal* – endeavors, deeds, acts, or accomplishments) **of God** (*'el*)**.**

And the instructive conditions regarding what He has offered and expects in return (*wa mitswah huw'* – His authoritative directions and written instructions which comprise the terms and precepts of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing, establishing, and constituting the message, then enjoining it by shouting out the instructions and directions regarding what He has commissioned) **will save them** (*natsar* – will spare and preserve them, keeping them safe and secure by watching over them and guarding them from harm, helping

them branch out and grow (qal imperfect))**."** (*Mizmowr* / Lyrics / Psalm 78:7)

As a result of the Towrah, we come to trust and rely upon God. By observing Yahowah's Instructions, we come to appreciate what our Heavenly Father has done to save us. We come to realize what Yahowah is offering and appreciate what He is expecting from us in return.

However, when this vital information is not shared with our children, they will find themselves drawn away from God. They are easily fooled into being religious, which actually antagonizes our Creator.

"And they should not be (*wa lo' hayah* – they should not exist) **like** (*ka* – similar to) **their fathers** (*'ab hem*)**, generations** (*dowr* – representing a lineage, time, and place) **who were stubborn and obstinate, rebellious and recalcitrant** (*sarar* – set in their ways)**, and generations** (*wa dowr* – a history of related individuals, backsliding and withdrawn) **who were contentious and embittered** (*marah* – who were hostile and defiant)**, whose thinking and attitudes** (*leb* – whose judgment, inclinations, and ambitions) **were not valid or trustworthy** (*lo kuwn huw'* – were not prepared to be properly guided or supportive)**, and were not trustworthy or loyal** (*wa lo' 'aman* – were neither dependable or honorable) **to the Spirit of God** (*'eth 'el ruwach huw'* – the maternal manifestation of Yahowah's nature)**."** (*Mizmowr* / Lyrics / Psalm 78:8)

There is a right way and a wrong one. Yisra'el has been rebellious, contentious, and obstinate against Yahowah for over 3,000 years. It has not only gotten old, it has gotten worse.

Called to be Yahowah's sterling examples, prophets, and witnesses, they have become dishonorable and disloyal. In particular, they have destroyed their relationship with the Set-Apart Spirit. And without Her

help, we are as good as dead and prone to do some really dumb things...

"The children (*beny*) **of 'Ephraym** (*'Ephraym* – a pseudonym for Yisra'el distinct from Yahuwdah, meaning heap of ashes but serving as the name of the Northern Kingdom) **have submitted to** (*nashaq* – have yielded to a directive from and affectionately kissed up to) **those who bend the truth and are cruel in their deception and betrayal** (*ramah qesheth* – and they have chosen to rely upon their arms) **and, therefore, were overthrown and will be overwhelmed** (*haphak* – were overrun and will be overturned) **in the day** (*ba yowm*) **the battle was waged** (*qarab* – of hostility and strife, during the conflict and internal struggle)**.**

They have not observed (*lo' shamar* – they did not focus upon, have not carefully examined, nor thoughtfully considered) **the Covenant Relationship** (*Beryth* – the family-oriented agreement) **of God** (*'elohym*)**.**

And in His Towrah (*wa ba Towrah huw'* – in the Source from which His Instruction and Teaching, Guidance and Direction Flow)**, they resisted and refused** (*ma'an* – they did not agree or consent) **to walk** (*la halak*)**."** (*Mizmowr* / Lyrics / Psalm 78:9-10)

Therefore, if you do not want to be destroyed, do not bend the truth, pick up arms, ignore the Covenant, or walk away from Yahowah's Towrah. And let's be clear, religious Jews removed Yahowah's name from His Towrah and all but replaced it with their Oral Torah. That is why Jewish *Halakhah* leads away from God.

We have gained tremendous insights into the Towrah by our reading of the 78 Mizmowr and are now better prepared for future events as a result of the song being sung in Yasha'yah. Therefore, let's show our appreciation for these gifts by reviewing them for everyone's benefit.

"This is a call to be circumspect, to understand, and to prosper (*maskyl*) **for the purpose of** (*la*) **Opening the Storehouse and Valuing these Treasures** (*'Asaph*)**. My people** (*'am 'any*)**, you should choose to listen and to respond** (*'azan*) **to My *Towrah* | Teaching and Guidance** (*Towrah 'any*)**. Please choose to incline** (*natah*) **your ears** (*'ozen 'atem*) **to the words** (*la 'emer*) **of My mouth** (*peh 'any*)**.** (*Mizmowr* 78:1)

I will open (*patah*) **My mouth, articulating the words** (*peh 'any*) **within** (*ba*) **the *Mashal* | Proverbs** (*mashal*)**. I will prolifically pour out** (*naba'*) **riddles to be solved, challenging puzzles to stimulate your thinking, hidden things to be known, and questions to be answered which, when the intrigue is resolved, illuminate that which would not otherwise be understood** (*chydah*) **from long ago** (*min qedem*)**.** (*Mizmowr* 78:2)

This is all part of and related to what (*'asher hem*) **we have heard** (*shama'*) **and we have come to know, acknowledging from Yada** (*wa yada'*)**: Our fathers** (*'ab 'anachnuw*) **communicated to us in writing** (*la saphar la 'anachnuw*)**.** (*Mizmowr* 78:3)

We will not conceal this (*lo' kachad*) **from the children** (*min ben hem*) **of the last generation** (*la dowr 'acharown*) **so that they will have a written record which is documented in a series of books** (*saphar*) **revealing Yahowah's positive attributes and listing His exceptional deeds while offering our appreciation** (*tahilah Yahowah*)**.**

With His unwavering determination and enormous power (*'azuwz huw'*)**, He has done** (*wa 'asah*) **awesomely wonderful things, fulfilling His promises at great personal cost** (*pala' huw'*) **to provide the benefits of the relationship** (*'asher*)**.** (*Mizmowr* 78:4)

He has established and confirmed (*quwm*) **the eternal witness and restoring testimony** (*'eduwth*) **with** (*ba*) ***Ya'aqob*** (*Ya'aqob*) **by having constituted and placed** (*suwm*) **the Towrah** (*Towrah*) **with** (*ba*) ***Yisra'el*** (*Yisra'el*)**.**

For the benefit of the relationship (*'asher*)**, He provided directions** (*tsawah*) **to our fathers** (*'eth 'ab 'anachnuw*) **to make this known** (*la yada' hem*) **to their children** (*la ben hem*)**,** (*Mizmowr* 78:5) **explicitly for** (*la ma'an*) **the last** (*'acharown*) **generation** (*dowr*)**, for children yet unborn** (*ben yalad*) **to rise up and support** (*quwm*) **a written record which is documented in a series of books** (*saphar*) **for their descendants** (*la ben hem*)**.** (*Mizmowr* 78:6)

And they will place (*wa sym*) **their trust and reliance, their confidence and conviction** (*kesel hem*)**, in God** (*ba 'elohym*)**. Then, they will not ignore or improperly respond to** (*wa lo' shakach*) **the work** (*ma'alal*) **of God** (*'el*)**. And the instructive conditions regarding what He has offered and expects in return** (*wa mitswah huw'*) **will save them** (*natsar*)**.** (*Mizmowr* 78:7)

And they should not be (*wa lo' hayah*) **like** (*ka* – similar to) **their fathers** (*'ab hem*)**, generations** (*dowr*) **who were stubborn and obstinate, rebellious and recalcitrant** (*sarar*)**, and generations** (*wa dowr*) **who were contentious and embittered** (*marah*)**, whose thinking and attitudes** (*leb*) **were not valid or trustworthy** (*lo kuwn huw'*)**, and were not trustworthy or loyal** (*wa lo' 'aman*) **to the Spirit of God** (*'eth 'el ruwach huw'*)**.** (*Mizmowr* 78:8)

The children (*beny*) **of 'Ephraym** (*'Ephraym*) **have submitted to** (*nashaq*) **those who bend the truth and are cruel in their deception and betrayal** (*ramah qesheth*)**, and therefore, they were overthrown and will be**

overwhelmed (*haphak*) **in the day** (*ba yowm*) **the battles are waged** (*qarab*)**.**

They have not observed (*lo' shamar*) **the Covenant Relationship** (*Beryth*) **of God** (*'elohym*)**. And in His Towrah** (*wa ba Towrah huw'*)**, they have resisted and refused** (*ma'an*) **to walk** (*la halak*)**."** (*Mizmowr* / Lyrics / Psalm 78:9-10)

One warning and song would lead to the other…

"And so, you will say on that day (*wa 'amar ba ha yowm ha huw'*)**, 'Look now and see** (*hineh*) **Yahowah** (*YaHoWaH*)**. This is our God** (*'elohym 'anachnuw zeh*)**. We have waited expectantly for Him** (*qawah la huw'*)**. He has saved us** (*wa yasha' 'anachnuw*)**.**

This is (*zeh*) **Yahowah** (*YaHoWaH*) **whom we have anticipated** (*qawah la huw'*)**. We are rejoicing and glad** (*gyl wa samach*) **in His liberation and deliverance** (*ba yeshuwa'ah huw'*)**."** (*Yasha'yah* 25:9)

"During this day (*ba ha yowm ha huw'*)**, they will sing this song** (*shyr ha shyr ha zeh*) **in the land of Yahuwdah** (*ba 'erets Yahuwdah*)**: 'Our city has been empowered and is strengthened** (*'iyr 'oz la 'anachnuw*)**, becoming a place of salvation** (*yeshuwa'ah shyt*)**, protected and fortified** (*chowmah wa chyl*)**.** (*Yasha'yah* 26:1)

Open your gates and doors (*patach sha'ar*) **so that the correct and righteous gowy** (*wa gowy tsadyq*) **who has been observant** (*shamar*) **and is trustworthy** (*'emuwn*) **may enter** (*bow'*)**.** (*Yasha'yah* 26:2)

Thoughtful, inspired, and motivated (*yetser*)**, upheld, supported, and steadfast** (*samak*)**, You watch over and protect** (*natsar*) **the one who is completely devoted to reconciliation** (*shalowm shalowm*)**.**

Indeed, he is with You (*ky huw' ba 'atah*)**, always and forever, trusting and relying** (*batuwach*)**) upon**

Yahowah's eternal witness and restoring testimony (*ba YaHoWaH 'ad*)**."** (*Yasha'yah* 26:3-4)

"The way (*'orach*) **of the correct one** (*la ha tsadyq*) **is honest, fair, and in complete agreement** (*mysharym*)**. You have made it possible** (*palas*) **for the direction and the teaching** (*magal*) **of the one who is right** (*tsadyq*) **to be straightforward and on the level** (*yashar*)**.** (*Yasha'yah* 26:7)

And so as a result (*'aph*)**, Yahowah** (*YaHoWaH*)**, we confidently wait, anticipating these benefits** (*qawah*) **by way** (*'orah*) **of Your *Mishpat* | exercising good judgment regarding Your means to resolve the disputes which divide us** (*mishpat 'atah*)**, of Your name** (*la shem 'atah*)**, of Your Towrah** (*wa la Towrah 'atah*)**, and for the pleasure and satisfaction it brings to our souls – such that this is what we desire** (*ta'awah nepesh 'anachnuw*)**.** (*Yasha'yah* 26:8)

Through whom (*'eth my*) **will He teach and then make openly known** (*yarah*) **the means to exercise good judgment and become aware of the relationship** (*de'ah*)**? And through whom** (*wa 'eth my*) **will He provide the ability to understand** (*byn*) **this message** (*shemuwa'ah*)**? Those who are being weaned** (*gamal*) **from milk** (*min chalab*) **and who have just been taken** (*'atyq*) **from the breast** (*min sad*)**?** (*Yasha'yah* 28:9)

To the contrary (*ky*)**, it is instruction after instruction** (*tsaw la tsaw*)**, the terms of what is being offered and the conditions of what is expected** (*tsaw la tsaw*)**, line after line** (*qaw la qaw*) **in another language** (*qaw la qaw*)**, a little guidance from one location** (*za'er sham*)**, more teaching from another place** (*za'er sham*)**.** (*Yasha'yah* 28:10)

For indeed (*ky*)**, with foreign lips speaking a currently unfamiliar language, with stammering speech filled with derisive and often mocking overtones**

to ridicule (*la'eg saphah*)**, and in a future foreign tongue in the last days** (*wa ba lashown*)**, he will continuously speak** (*dabar*) **to these particular people and this family** (*'el ha 'am ha zeh*)**,** (*Yasha'yah* 28:11) **to whom, and to show the way to the benefits of the relationship** (*'asher*)**, he is actively expressing on their behalf** (*'amar 'el hem*)**, 'This will provide spiritual tranquility and contentment** (*zo'th ha manuwchah nuwach*) **for those seeking to be nourished and to recuperate** (*la ha 'ayeph*)**. This is the means to find relief and be restored after having left a bad situation** (*wa zo'th ha marge'ah*)**.'**

But many will be unwilling, remaining opposed to him, unaccepting because of their obedience to their fathers, and thus unwilling (*wa lo' 'abah*) **to listen** (*shama'*)**.** (*Yasha'yah* 28:12)

Therefore (*wa*)**, the Word** (*dabar*) **of Yahowah** (*YaHoWaH*) **will be for them** (*hayah la hem*) **blah blah blah, worthless filth and futility** (*tsaw la tsaw*)**, just a bunch of commandments** (*tsaw la tsaw*)**, a drumbeat of endless rules** (*qaw la qaw*)**, nothing but one line after another of meaningless gibberish** (*qaw la qaw*)**, a little from one place** (*za'er sham*)**, a little more from another place** (*za'er sham*)**.**

As a result, they will walk accordingly (*la ma'an halak*)**, and they will stumble and fall** (*wa kashal*) **in the end and upon their asses** (*'achowr*)**. They will be scrutinized and broken** (*wa shabar*)**, ensnared and immobilized** (*wa yaqash wa lakad*)**.** (*Yasha'yah* 28:13)

Therefore (*ken*)**, listen to the Word** (*shamar dabar*) **of Yahowah** (*YaHoWaH*) **you braggarts using derisive language to rule over** (*'iysh latsown mashal*) **the people for your benefit** (*ha 'am ha zeh 'asher*) **in Yaruwshalaim** (*ba Yaruwshalaim*)**.** (*Yasha'yah* 28:14)

Indeed, you have said (*ky 'amar*)**, 'We have made a covenant** (*karat beryth*) **with the dead, and thus with**

former rabbis (*'eth maweth*)**. And so, in the company of She'owl** (*wa 'im She'owl*)**, we will act upon this agreement received from the writers of long ago** (*'asar chozeh*)**. Therefore, during the overwhelming chastisement, it will all pass through without affecting us** (*showth shataph ky 'abar lo' bow' 'anachnuw*) **because** (*ky*) **we have arranged** (*sym*) **lies, deceptions, and delusions** (*kazab*) **as our refuge** (*machaseh 'anachnuw*)**. In these false claims and upon this dishonest witness** (*wa ba ha sheqer*)**, we will hide to conceal ourselves** (*sathar*)**.'"** (*Yasha'yah* 28:15)

"As a result (*ky*)**, Yahowah** (*YaHoWaH*) **will take a stand to reestablish and restore** (*quwm*)**, consistent with what occurred at Mount *Paratsym* | Breaking Free** (*ka har Paratsym*)**, like the *'Amaq* | Profound Implications of *Gibe'on* | Lifting Up** (*ka 'emeq ba Gibe'on*)**.**

He will be provoked to anger, sufficiently enraged (*ragaz*) **to engage and do what He needs to accomplish** (*la 'asah ma'aseh huw'*)**, working with the non-Yisra'elite** (*zar ma'aseh huw'*)**, furthering His work** (*wa la 'abad 'abodath huw'*) **with the *Nakry* | Observant and Responsive Foreigner** (*Nakry*) **who is serving Him** (*'abodah huw'*)**."** (*Yasha'yah* 28:21)

"So now, at this time (*'atah*)**, go about** (*bow'*) **writing this** (*kathab hy'*) **against them** (*'eth hem*) **upon a tablet or flat-panel screen** (*luwach*)**. Then, inscribe it in a book** (*wa 'al sepher chaqaq hy'*)**. It will be for** (*wa hayah la*) **the last days** (*yowm 'acharown*)**, serving as an enduring witness** (*la 'ad 'owlam*)**.** (*Yasha'yah* 30:8)

This is because they are a contentious and rebellious people (*ky 'am mery huw'*)**, lying children** (*ben kachash*)**, children who are unwilling to listen** (*ben lo' 'abah shama'*) **to Yahowah's** (*YaHoWaH*) **Towrah** (*Towrah*)**.** (*Yasha'yah* 30:9)

As a result of their relationships, they say to those who expose their religion (*'asher 'amar la ha ro'eh*)**, 'Are you unable to see** (*lo' ra'ah*)**?' And to those who claim to communicate a message from God** (*wa la ha chozeh*)**, 'Have you no insights or any clue as to what is going to happen** (*lo' chazah*) **to us** (*la 'anachnuw*)**?**

With your illusions and deceptive visions (*chazah mahatalah*)**, what can you honestly speak to us about that is flattering and legitimate** (*nakoach dabar la 'anachnuw chalaq*)**?'** (*Yasha'yah* 30:10)

Leave, choosing to remove yourself (*suwr*) **from this path** (*min derek*)**, turning aside from behaving this way** (*natah min 'orah*)**. Observe and celebrate the Shabat** (*Shabat*) **from our presence before** (*min paneh 'anachnuw 'eth*) **the Set-Apart One** (*Qodesh*) **of Yisra'el** (*Yisra'el*)**.** (*Yasha'yah* 30:11)

However (*la ken*)**, thus says** (*koh 'amar*) **the Set-Apart One of Yisra'el** (*Qodesh Yisra'el*)**, 'Since** (*ya'an*) **for the longest time, you have rejected and demonstrably spurned, even continually disdained** (*ma'as 'atah*) **that which is associated with this message** (*ba ha dabar ha zeh*) **and have relied upon** (*wa batach*) **extortion and oppression** (*'osheq*) **by being devious and misleading** (*luwz*)**, actually depending upon this approach** (*wa sha'an 'al huw'*)**,** (*Yasha'yah* 30:12) **as a result, therefore** (*la ken*)**, this religious wrongdoing** (*ha 'awon ha zeh*) **will come to be for all of you** (*hayah la 'atem*) **like a breach in a crumbling high wall** (*ka perets ba chomah sagab*) **which is defective, bulging out, and about to collapse** (*naphal ba'ah*) **suddenly and unexpectedly** (*'asher pito'm la peta'*)**, coming upon them, crashing down, and crippling them** (*bow' sheber huw'*)**."** (*Yasha'yah* / Yahowah Liberates and Saves / Isaiah 30:13)

Should you not yet be part of the Covenant, you may want to consider stepping aside before you and those you love get caught up in the rubble.

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