YADA YAHOWAH

AN INTRO TO GOD

VOLUME THREE

TOWRAH MIZMOWR

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

Towrah Mizmowr

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An Introduction to God
V3: Towrah Mizmowr
...Towrah's Song

1

Aleph Beyth

The Alphabet Leading the Flock Home…

Yahowah's Towrah is available to us to study because God asked Moseh to scribe His Instructions on a scroll – creating an enduring written record of His Guidance. His testimony provides the lone witness to the Covenant. Without the Towrah, it would not be possible to engage in a relationship with God.

In addition, the Towrah contains many of Yahowah's most revealing prophecies, including the instructions on how to evaluate a prophet to determine if they were inspired by God. Apart from the Towrah, the future is dark, life remains an enigma, Yahowah cannot be known, and souls are mortal.

It is only from the perspective provided by the *Towrah* | 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 arranged chronologically. Therefore, we are going to continue our quest to ascertain what Yahowah had to say about His *Towrah* | Teachings.

However, we are in a distinct minority of interested parties. Rabbis papered over the Towrah, replacing it with their Talmud – which they now audaciously claim is the Torah. They have gone so far as to value this imbecilic and degrading collection of rabbinic arguments above the word of God. Especially telling, they consistently credit the men

who composed this drivel, always stating their full name and titles and yet never once acknowledge Yahowah's name. As a result, their religion has replaced the relationship God intended while His teaching and guidance have been sacrificed to impose their commandments and laws.

The religion of Christianity grew out of Paul's animosity toward the Towrah. He dismisses God's testimony as being "of the flesh" and, therefore, "opposed to the spirit." He claims that the Towrah is "enslaving," that it is "incapable of saving anyone," and that it exists as a "cruel taskmaster." According to Paul, the Towrah is "no longer in effect" because it was replaced by his Gospel. Paul even takes direct aim at the Covenant, its sign which is circumcision, the Shabat, as well as Yahowah's *Miqra'ey* | Invitations to Meet, labeling them irrelevant and counterproductive.

And while the Quran claims that Allah inspired the Towrah, and that his Quran confirms its message, Muhammad's recital is actually the antithesis of Yahowah's witness. With Muhammad's god depicted exclusively in hell tormenting unbelievers, it is patently obvious that Allah was modeled after "*ha Satan* – the Adversary." The Quran's caricatures of Adam, Noah, Abraham, Moses, David, Solomon, and "Jesus" are so preposterous, and so totally incongruous, they would only fool a fool.

Let's not be counted among them. So, as we proceed, we will continue to rely upon amplified translations to more completely and accurately understand the message Yahowah is sharing. With this in mind, 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 through amplification.

As you are aware, the Hebrew words transliterated within the parentheses are presented in their most generic forms. They have been stripped of prepositions, conjunctions, stems, moods, and pronouns. This was done so that you might become more familiar with God's vocabulary, enabling you to look up each term for yourself online or in a Hebrew lexicon or dictionary. While I enjoy providing these translations, when it comes to the Word of God, you are wise to verify His testimony so that you come to rely on Him, not me or any other person.

Also relevant, Hebrew verbs define relationships, revealing the influence the subject and object of a verb are having on one another. They can convey the temporal or enduring nature of an action, designating whether or not we should expect ongoing results. Verbal moods express volition, presenting a choice or desire in the first, second, or third person.

However, Hebrew verbs do not designate time. There is no such thing as past, present, or future tenses in the Towrah, Naby', wa Mizmowr. And since there is no direct counterpart in English to communicate many of these concepts, the unique nature of Hebrew grammar often requires further explanation.

As we have discovered, the alphabetic roots of many Hebrew words can be vocalized in different ways, ultimately changing the word's meaning. Therefore, we must be careful, and consider every possibility. When these choices become subjective, or when an alternative meaning becomes particularly revealing, we will explore every relevant option.

When translating the Masoretic Text, we will check against the one-thousand-year-older witness of the Dead Sea Scrolls. This is because the older manuscripts are less prone to scribal error and religious malfeasance.

Throughout, we shall endeavor to diminish the use of religious terminology and will select the most appropriate, direct, and accurate translation of each Hebrew term. For example, God's Spirit is "*qodesh* – set apart," not Holy. His final two Called-Out Assemblies are *Kipurym* | Reconciliations and *Sukah* | Shelters, rather than Atonement or Tabernacles.

Also, almost every name and title Yahowah has selected conveys something important. So, when we read Yisra'el, Yahuwdah, Towrah, Beryth, Moseh, 'Abraham, or Dowd, there will be a rendering of the name's meaning.

As we venture on in our voyage of discovery, we are about to be rewarded. There is a *Mizmowr* / Song devoted entirely to singing the Torah's praises. In fact, the 119th Psalm provides Yahowah's most comprehensive instruction on how to properly observe His *Towrah* | Teaching.

This Mizmowr, second only to the Towrah itself, may be the most important document ever written. If you have an ear for Yahowah, and if you love His Towrah, you are in for a treat.

The 119th *Mizmowr* is comprised of twenty-two refrains, just as there are twenty-two letters in the Hebrew alphabet. Each section of four poetic couplets is distinguished by one of those letters. They are presented in alphabetical order, beginning with 𐤀 Aleph and concluding with 𐤕 Taw. The subject discussed in each refrain mirrors the imagery associated with the Ancient Hebrew pictograph under which it is presented. Therefore, this Psalm also serves as a treatise on the letters which comprise the words of the Towrah.

For many, these Lyrics will be befuddling. For others, they are sure to be enlightening. The difference in perspective will all boil down to each individual's definition of *towrah*. If you have been led to believe that

the Torah is comprised of a long list of laws to be obeyed, this Psalm will be a huge disappointment because it does not address any. There is no reference to a commandment, to swearing, bearing false witness, or killing. There are no rules on how to observe the Shabat. Not a word is spoken on how to determine the timing of the Feasts, or even what one should do on those days. There is no reference to being circumcised, to what kinds of food you should or should not eat, to marriage, adultery, or divorce, to sacrifices, worship, or to prayer.

Therefore, if you believe that "observing the Torah" means "obeying God's laws," you will be disappointed. Even in this, the single most comprehensive presentation on how to observe Yahowah's Towrah, you will find nothing to support a legalistic approach to God.

However, if you have come to realize that *towrah* means "teaching, instruction, guidance and direction," and understand that Yahowah is encouraging us to "*shamar* – closely examine and carefully consider" His testimony, then this will be the most enlightening text you are likely to read.

In addition to highlighting the meaning of *towrah* and *shamar*, the Psalmist will systematically introduce the Towrah's most inspiring terms, including: *piquwdym*, *mitswah*, *mishpat*, and *choq*. All four are featured in the opening stanza of this Song and are repeated throughout. So, let's define them in the order of their appearance…

Piquwdym speaks of "precepts and instructions which have been entrusted to encourage us to carefully examine the guidance so that we respond appropriately." The *piquwdym* are "directions which guide our choices, teaching us how to respond rationally" to all that God is offering. It is a plural derivative of *paqad* which, in addition to everything I've already shared, conveys the idea of "paying close attention and attending to the

recommendations and instructive principles which teach us and guide our choices." The word is rendered as a "precept" in English translations, which is appropriate so long as readers recognize that a precept is a teaching, a principle, and a form of guidance which serves to instruct those seeking to respond appropriately.

The *mitswah* convey what Yahowah is offering to those who are interested in His Covenant along with what He is expecting in return. They are the "instructive terms and conditions" of God's "binding relationship agreement." Almost always presented in the plural (because there are five conditions and five benefits), the *mitswah* serve as "authoritative directions."

In English Bibles, *mitswah* is almost always translated as "commandments," not so much because the Authority responsible for delineating these precepts is incontestable and irrefutable, but instead because of the religious community's disdain for freewill. Acting as if they were God's authorized agents, they want everyone to blindly obey them. And yet, that is irrational because *mitswah* is a compound of "*my* – to question" and "*tsawah* – instructions and directions." Commands are to be obeyed, not questioned – which is the antithesis of the desired effect. Further, if a command, then Hebrew would need a word for obey.

Since a "command" is wholly inconsistent with freewill, if the *mitswah* are actually commandments, they would undermine the very foundation of the relationship God is seeking to achieve. Therefore, when we come to recognize that the Covenant is the *raison d'etre* of God's Towrah testimony, we realize that rendering *mitswah* as "commandments" is in irreconcilable conflict with His primary purpose. And it is irrational to think that someone possessing God's intellect and character would seek to command that which must be chosen to be genuine.

Beyond that logic and etymology, there is yet another reason to oppose translating *mitswah* as "commandments." Yahowah didn't "command" 'Abraham to do anything and, instead, asked him to choose of his own volition to respond to the directions He was providing. Since *mitswah* is used in conjunction with the Covenant, that is a serious problem for those inclined to promote their religion over this relationship.

Further, because Yahowah likes to define important terms like *towrah* and *mitswah* in their first occurrence, we are drawn to *Bare'syth* / Genesis 26:5. There we find God reaffirming the benefits of the Covenant to Yitschaq based upon 'Abraham's willingness "to listen to His voice and to observe His requirements, instructions, prescriptions, and guidance." It is among the most revealing passages in the Towrah.

This discussion occurred many centuries before Moseh scribed the Towrah for Yisra'el. And yet, by using *shamar* | to visually examine and carefully consider before *mitswah*, *chuqah*, and *towrah*, Yahowah's requirements, terms and conditions, recommendations, and teaching, it had to be in writing. That is the only way that they could be *shamar* | observed.

So, before we press on and investigate the Towrah's Song, let's set what we are about to learn into the proper context by considering Yahowah's introduction of *Towrah* and *Mitswah*. *Bare'syth* / Genesis 26 is the first of 56 times that God deployed the title *Towrah* in the written record of His *Towrah* | Teaching.

Since context is vital, we will begin where this discussion commenced, 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

actually Yitschaq's option)) **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 an aspect of Myself to greet and favor you, creating a better circumstance through you, and I will enrich you 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))**.**

For you to approach (*la 'atah*)**, and on behalf of** (*wa la*) **your offspring and the seeds you will sow** (*zera' 'atah* – your seed, posterity, and descendants based upon what you sow)**, I will provide** (*'eth 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, establish and bring into fruition, confirming** (*quwm* – I will completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will at one point engage with Yitschaq such that he becomes like Yahowah)) **the solemn promise** (*'eth 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 your father** (*la 'ab 'atah*)**, '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)**."** (*Bare'syth* / In the Beginning / Genesis 26:3)

It is this promise offered to 'Abraham, Yitschaq, and Ya'aqob that Yahowah is seeking to honor on Yowm Kipurym in year 6000 Yah. He wants to be with and bless their descendants.

In this statement, these "*'erets* – realms" are "*'el* – God's" to give. Moreover, this is one of the few times we see *'erets* in the plural form, therefore no longer limited to the Land of Yisra'el. In this way, I suspect that our Heavenly Father is saying that He intends to give the entire material realm, a.k.a., the universe, to those who choose to live with Him.

As is the case with a loving father, Yahowah is eager to kneel down to greet His children, to love them, to bless them, and to lift them up. He has promised to stand up for us, to establish and validate us, all so that we might endure. And as we know from *Mizmowr* 22 and *Yasha'yah* 53, He supported His Son's sacrifice on Passover, UnYeasted Bread, and Firstborn Children, the first three of seven steps Home.

If God had intended to remind Yitschaq that He had "spoken to" 'Abraham and engaged in a "conversation" with him, He would have used *dabar* or *'amar*, but instead, He used *shabuwa'* and *shaba'*, both of which speak of a sworn and binding promise in association with the number seven.

Every aspect of the *Beryth* | Family Covenant Relationship offered to 'Abraham was recorded in the

Towrah. Therefore, this is where we find Yahowah's sworn oath and solemn promise to His people. Having made this vow to 'Abraham, having reaffirmed it with Yitschaq and Ya'aqob, and having reiterated it throughout the Towrah and Prophets, confirming His promise in writing, the notion that God would annul His most fundamental vow, alter His commitments, or replace what He has affirmed is disrespectful balderdash – making God no better than the men who corrupted His message. This notion, one which sits at the very heart of the world's most popular religion, renders God untrustworthy. And yet, this is what Christianity requires to promote the Pauline myth of a "New Covenant" within a "New Testament."

Beyond the fact that Yahowah is always true to His word, never reneging on any promise, developing this relationship with Yitschaq was in God's interest. 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 many 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 of (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)**, every** (*kol*) **race** (*gowym* – 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 the benefits of the Covenant are marvelous, this relationship isn't a one-sided affair. We may individually gain more from it than He does, but collectively, He is the biggest beneficiary. What value is the entire universe without someone with whom to explore it, share it, or enjoy it?

And while it cost God more than we can imagine to exonerate us, He is a beneficiary when He enlightens, empowers, and enriches us. Our company becomes more enjoyable, and He gets tremendous pleasure out of doing so. His children, equipped with His eternal energy, everlasting light and unmitigated power, are free to explore without restrictions and partake in His incomprehensible wealth as heirs.

The inclusion of the spiritual realm of the heavens in this follow-up statement indicates that we were on the right track, concluding that Yahowah is offering the Covenant's children far more than *'erets Yisra'el*. Also, by including a reference to Heaven within a declaration promising to bless every race on earth, we can rightfully assume that God is addressing one of the Covenant's benefits. As light, God's children will not only be immortal, but we will also be able to explore the entire universe and Heaven beyond – traveling through the sixth and into the seventh dimension.

God's next declaration to Yitschaq – the child of promise – associates this favorable outcome with listening to God and observing the Towrah. It helps explain why Yahowah has chosen to exist with us, to bless us, and to provide us with access to His universe. It is by listening to God and by observing His "*mishmereth* – requirements," "*mitswah* – terms and conditions," "*chuqah* – clearly communicated prescriptions" and "*towrah* – guidance," that the rewards 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, the merit and reward, of trusting the evidence; from *'aqab* – to dig in 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, 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 consistently or continually)) **My voice** (*b-qowl-y* – the way I speak, to the sound of My call, to 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 – literally and continually)) **My requirements and My responsibilities** (*mishmereth 'any* – My verbalized expressions regarding My mission to provide safeguards and My obligation to fulfilling them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe)**, My directions and conditions pertaining to what I am offering and expecting in return** (*mitswah 'any* – My binding instructions regarding My contractual agreement and My authorized requests regarding this relationship)**, My inscribed and clearly communicated prescriptions for living** (*chuqah* – 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 of something and cut someone into a relationship through a portrayal of nourishing thoughts, *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to increase comprehension)**, and My Towrah** (*Towrah 'any* – the Source from which My Teaching, Guidance, Instruction, and Direction Flow)**."** (*Bare'syth* / In the Beginning / Genesis 26:5)

This statement is essential to our understanding of the Covenant. The means to participate in it begins by listening to Yahowah – which is accomplished when we recite His Towrah, Prophets, and Psalms. We capitalize upon this opportunity by accepting His *mishmereth* | requirements – five of which are specific to the *Beryth*. Our acceptance then necessitates Yahowah honoring His *mishmereth* | responsibilities – which includes providing eternal life while perfecting and adopting, enriching and empowering, His Children.

Both sides of this equation are encapsulated in *mitswah* | directions on what God is requesting and offering in return to those engaging in the Covenant. Yahowah is encouraging us to ponder the implications of His instructions regarding the relationship.

Chuqah is another Covenant-related term Yahowah wants us to closely examine and carefully consider. These include the written covenants of our inheritance.

By specifying *mishmereth*, *mitswah*, and *chuqah* prior to *towrah*, God is suggesting that, relative to the Covenant, these are the most important elements of His Towrah. When we understand and accept them, we are well on our way Home.

God mentioned nothing even remotely related to "faith." He did not say, nor did He imply, that the benefits of the Covenant occurred because 'Abraham "believed" Him. And as such, you can trash the book of Galatians along with the rest of the Pauline epistles. The 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 observe the conditions of the Covenant as they are presented in His Towrah.

Since the means to engage in this relationship is the antithesis of Paul's diatribe, who do you suppose is right? And with a question this easy to answer, why are there 2.4 billion Christians and so few Covenant members? And why do rabbis so readily dismiss the Covenant and seldom if ever speak of its requirements or benefits?

Much of *Bare'syth* 26:6 is misrepresented 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 only 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 have a word for "obey" because the notion of "obedience" is counter to Yahowah's nature and plan.

Therefore, this assessment of 'Abraham's response to Yahowah's voice leads to the realization that listening is a cerebral concept. Sound waves are processed in the brain, and in the case of an audible voice, the message is interpreted and given meaning. This results in knowing, and sometimes in understanding, what has been conveyed.

When God is speaking, it behooves us to listen to Him and then think about what He has shared – especially if we want to benefit from His guidance. It does not matter what anyone believes. When it comes to being right about God and the survival of our soul, what counts is what Yahowah actually stated.

Shama' | listen was scribed in the qal perfect, indicating that, while 'Abraham actually listened to Yahowah, he did not do so consistently or continually. This may explain why his behavior was so checkered. As we will discover, there was a period of time when 'Abraham was far less than an ideal individual.

It is particularly relevant to recognize that the verb, *shamar* | to observe, was scribed in the imperfect. This not only indicates that Yahowah's requirements, conditions, prescriptions, and guidance were in writing, but also that 'Abraham was a more diligent reader than a listener.

And since this insight was conveyed to Yitschaq, and to us through him, we are provided with a remarkable insight into forming a relationship with God. Yahowah is calling His people home at this moment in time. If we listen and then respond by searching His Towrah to learn how to engage in the Covenant and respond to His Invitations, then we will benefit in the same manner as did ‘Abraham.

Recognizing that the Covenant was formed with ‘Abraham and blossomed through Ya’aqob, with the perfect conjugation applied to *shama’* | listen and the consistent and continual imperfect conjunction scribed in reference to *shamar* | observe, God has established our priorities. Listen to Him when it is possible to do so and then make a habit of closely examining and carefully considering His *Towrah* | Guidance.

Unfortunately, this message is typically squandered because, as was the case with *shama’*, *shamar* has been corrupted by the religious to create a false impression. *Shamar* means “to use one’s eyes to focus upon, closely examining and carefully considering that which can be seen.” It is the second of two ways humans, like most animals, are equipped to learn. While the senses of touch, taste, and smell contribute to our development and wellbeing, knowledge and understanding come by way of listening and observing. It is hard to imagine trying to communicate with and educate someone who is both blind and deaf. And yet, that is what religion does to those it infects, ostensibly precluding believers from listening to Yahowah by observing His Towrah.

Since there is the potential for misunderstanding here, please be aware that *shamar* does not mean “keep,” especially in the context of being “obedient,” and *shama’* does not mean “obey.” There is no Hebrew word for “obedience or obey,” and neither the Hebrew *shama’* nor *shamar* conveys submission.

As we shall discover in the *Covenant* volume of *Observations* and within the *Family* volume of *Yada Yahowah*, 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 demonstrating our willingness 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. Then we must be willing to walk to God along the path which He has provided through the Miqra'ey so that He can perfect us.

To accomplish this correctly, we are asked to continuously observe, by closely examining and carefully considering, the conditions associated with Yahowah's Family-Oriented Covenant Relationship. Doing so, of course, requires us to study the Towrah, which is where these instructions are recorded. 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 are welcomed into God's Family. We are rewarded with eternal life and are perfected, enriched, and empowered by Yahowah. There are no exceptions to these requirements nor exclusions to these benefits. God's rules and provisions have not changed and will not change. We either accept them and are rewarded as He delineated them, or we forego the benefits. There is no room for negotiation. There is no grey area, no wiggle room. And there is no accommodation for feelings or for faith in this undertaking.

God has stated that He, like any responsible father, has "*chuqah* – rules." It's His universe, so He knows us and it better than anyone and, therefore, 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 instructions, that is unless we want to receive the Covenant's benefits.

We turned to this profound declaration 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 continually observing His Towrah. Therefore, if we want to join 'Abraham, Yitschaq, and Ya'aqob in Heaven, and come to enjoy being with Moseh and Dowd, we do so by observing the Towrah, closely examining it and carefully considering what it reveals.

This realization 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 all-too-cleverly deployed against Yahowah's Towrah, effectively annulling it, 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 then led Paul to opine that it was 'Abraham's belief in God which caused him to be right with God. And if this were the case with 'Abraham, faith in God would then be the means to save the rest of us. Collectively, this became known as "Salvation through Faith in the Gospel of Grace."

Only one problem…his theory is completely inconsistent with Yahowah's testimony. And that means that Paul built his religious edifice – known to the world as "Christianity" – on a faulty foundation when he claimed to speak for the God he was contradicting. 'Abraham listened to God and then continually observed His *Towrah* |

Instructions and Teaching. And that is why such a flawed individual was saved.

As would be expected, the opening line of the 119th Psalm is breathtaking in its scope. It begins with the first letter of the Hebrew alphabet, the Aleph | , which was drawn in the form of a ram's head. It graphically represents the ideas of leading and protecting the flock. The Aleph also has the honor of being the first letter in Yahowah's favorite titles: *'el* | God and *'ab* | Father.

"Properly guided and happy (*'ashery* – blessed by favorably advancing along the straightforward path, making progress by being led and walking in the right direction; from *'asher* – shown how to receive the benefits of the relationship and to get the most out of life) **is the Way** (*derek* – is the journey and path) **to becoming perfected, entirely right, and without limitation** (*tamym* – to becoming totally innocent, sound and perfectly healthy, whole and complete, unimpaired and impeccable, honest and correct, in absolute accord with the truth, demonstrating integrity and becoming upright, even righteous) **are those who walk** (*ha halak* – are those who travel, journeying through life by proceeding (qal participle – moving in a highly demonstrable and genuine manner)) **in** (*ba*) **the Towrah** (*Towrah* – the Teaching and Instruction, the Guidance and Direction) **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)**."** (*Mizmowr* / Song / Psalm 119:1)

With every relevant nuance of each word brought to the forefront, here is the same declaration…

"Properly guided and happy, blessed by favorably advancing along the straightforward path, making progress by being led and walking in the right direction while shown how to receive the benefits of the relationship and to get the most out of life (*'ashery*) **is the Way** (*derek*) **to becoming perfected, entirely right, and without limitation, totally innocent, perfectly healthy, whole and complete, unimpaired and impeccable, honest and correct** (*tamym*) **are those who walk by proceeding in a highly demonstrable manner** (*ha halak*) **in** (*ba*) **the *Towrah* | Teaching and Guidance, Instructions and Directions** (*Towrah*) **of Yahowah** (*Yahowah*)**."**

Dowd began his most important Mizmowr with the same word he used to commence his first Psalm – *'ashery*. This is also the word which ignited my passion to translate Yahowah's words. Without *'asher*, *Yada Yahowah* would not exist.

When *'asher* is written as *'ashery* it is technically "My way to provide the benefits of the relationship." However, that is just the beginning because *'asher* is among the most complex words in the Hebrew lexicon. It is the name of Ya'aqob's eighth son who was the progenitor of the tribe. In the feminine form, 'Asherah is also the name of the menacing goddess demeaned throughout the Prophets as the Queen of Heaven and Mother of God. Her incorporation into Judaism, Christianity, and Islam hassled many astray.

In addition to these names, *'asher* is a verb, a masculine and a feminine noun, a participle and a conjunction, as well as a relative pronoun and preposition. In the *Yada Yahowah* series of books, you will most often see it translated as either "to show the way to receive the benefits of the relationship" or as "the correct path to walk to get the greatest joy out of life." As such, it speaks of the Beryth and Miqra'ey.

Yahowah's prescribed *derek* | way is to be Towrah-observant. This alone provides the correct *derek* | path to God.

Tamym is the plural of *tamam* | to be completely whole and entirely right. While it is typically rendered as "blameless" or "perfect" in English Bibles, by doing so, publishers create the false impression that God expects us to achieve this impeccable status. *Tamym* is, therefore, more accurately translated as "becoming perfected," which is something Yahowah does for us during Chag Matsah and as a benefit of the Covenant. We can, however, by observing the Towrah, become "*tamym* – entirely right, perceived as innocent, unimpaired, honest, and correct."

Ha halak, which was used here to address those whose journey through life is guided by the Towrah, speaks positively of the proper approach to God while besmirching Judaism. Yahowah wants us on our feet, not our knees. He wants us moving and engaged rather than sedentary or entrenched. Moreover, the way to God is comprised of seven steps, a path we walk to Heaven through the Miqra'ey.

This leads us to what may be the most important word in God's Word – Towrah. Derived from the actionable root, *yarah*, the *Towrah* is "the Source from which Teaching and Guidance, Instructions and Directions Flow." It is where we turn to know Yahowah, understand what He is offering and expects in return, so that we are properly guided and correctly taught.

Addressing one of the Towrah's most revealing declarations, this statement explains the proper way to meet one of the Covenant's requirements: **"And Yahowah appeared as God to 'Abram, and He said to him, 'I Am God Almighty. Choose of your own volition to walk to My presence so that you can become perfected, perceived as innocent, and entirely right** (*tamym*)**.'"**

(*Bare'syth* / Genesis 17:1) We accomplish this by "*halak ba towrah* – walking in the Towrah."

By saying that the *derek* | path to *tamym* | becoming perfected was *'ashry* | enjoyable and happy, Yahowah directed our attention to His *Chag* | Festival Feasts. These seven celebratory parties, known as the *Mow'ed Miqra'ey* | Eternal Witnesses to the Restoring Testimony regarding the Invitations to be Called Out and Meet with God, are not only found in the heart of the Towrah, they comprise the means to our reconciliation, redemption, and salvation.

There are two places where walking plays an essential role in the Towrah. First, to engage in the Covenant, we are asked to walk away from the things of man and then to walk to God. In the second, God encourages us to walk with Him as He leads us to the Promised Land through the observation of Passover, UnYeasted Bread, Firstborn Children, the Promise of the Shabat, Trumpets, and Reconciliations, concluding in Shelters.

By walking in the Towrah of Yahowah, we are walking away from political, religious, and societal influences – away from *Babel* | to Corrupt and Confuse by Commingling and then unto God. And by trusting and relying upon Yahowah's Towrah, we become righteous and innocent, because God provided the means to our vindication.

By thoughtfully considering the first line of 176 which comprise this Mizmowr, we have grown considerably richer in our understanding of what Yahowah is asking of us and offering to us. The Towrah is the source of our salvation, making it possible for us to enjoy an eternal relationship with God.

This second stanza is similar to the first, in that it begins with *'ashery* and an Aleph…

“Properly guided, blessed, and happy (*‘ashery* – joyous in the most favorable of circumstances, advancing along the straightforward path, making progress by being led and walking in the right direction; from *‘asher* – shown how to receive the benefits of the relationship and to get the most out of life) **are those who are preserved and protected by observing** (*natsar* – are those who are kept safe, branching out and growing by developing a relationship through diligently focusing upon (qal participle)) **His enduring testimony and restoring witness** (*‘eduwth huw’* – His precepts and provisions, His repeated stipulations for returning; from *‘ed* – witness, testimony, and evidence which endures forever, a contracted form of *‘uwd* – to repeatedly testify about restoration and to exhort, warn, and affirm)**.**

They genuinely and consistently seek to have a relationship with it (*darash hy’* – they desire to know more about it, pondering it while searching it (qal imperfect) [*hy’* | it is from 11QPs and is addressing the *‘eduwth*]) **for all** (*la kol*) **time** (*dowr* – in every age, place, and generation [from 11QPs vs. *leb* | heart in the MT])**.”** (*Mizmowr* / Song / Psalm 119:2)

While man is preoccupied with salvation, God’s focus is on forming an enduring relationship. He has no interest in saving those who do not seek to know Him or want to engage in the Covenant. So, we should not be surprised that those who are “*‘ashery* – properly guided” “*darash* – genuinely seek to have a relationship” with Him through the “*‘eduwth* – eternal testimony and restoring witness” “*la kol dowr* – for all time.” And they “*natsar* – are saved by observing” what Yahowah has revealed. Therefore, God is interested in saving those who enjoy learning and those who cherish the voyage of discovery through words and time. Yahowah embraces those who seek to learn from Him because He knows that He can continually enrich and empower their lives.

In the bluffs above Qumran this, the greatest of the Psalms, is found between what is now labeled the 132nd and 135th Psalm on a scroll now called 11QPS – The Great Psalms Scroll. It provides the most comprehensive ancient witness of the Mizmowr. Referring to it, we find two errors in the Masoretic Text in the second stanza. The first indicates that those who are properly guided, develop an inquisitive relationship with "Her" or, in this case, "it." The third-person singular feminine pronoun is, therefore, referencing Yahowah's "*'eduwth* – restoring testimony," which is a feminine noun. This affirms that we find God through His witness, and that we are properly guided and saved by His testimony.

The second Masorete error is that they replaced "*la kol dowr* – for all time" with "*ba kol leb* – in their hearts." Correctly rendered, we discover that the means to being properly guided and saved, and to develop a relationship with God, is by being continually observant. This approach is for every age, generation, place, and time.

As an additional benefit, those who are correctly guided by Yahowah's Towrah are averted away from doing things which are inappropriate.

"So therefore (*'aph* – moreover and furthermore)**, they do not plot or carry out** (*lo' pa'al* – they do not fashion, conceive, devise, or perform (qal perfect)) **that which is harmful or wrong** (*'eowlah* – an injustice, that which is evil and inappropriate, damaging to others) **by walking in His ways** (*ba derek huw' halak* – by following His example and progressing along His path (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:3)

Staying on theme, *'aph*, which means "also and furthermore, therefore and moreover," in addition to "while being human," begins with an Aleph – the first letter in the Hebrew alphabet. Throughout this Mizmowr, we will

experience 8 insights derived from each of the 22 letters in alphabetical order.

The Towrah is the antidote for corruption. Therefore, God's instruction is the cure for religion. His guidance exists as the map which keeps us from leading others astray.

This next stanza introduces the first of the four words which Dowd chose to guide us through the most important aspects of the Towrah. Over the next five verses, we will witness all of them. And in this case, the Psalmist is addressing God…

"You (*'atah*)**, Yourself, have provided instructions and directions** (*tsawah* – You spoke of and provided these authoritative precepts, establishing this message conveying the terms and conditions (piel perfect)) **regarding Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your procedures and directions which guide our choices, teaching us how to engage correctly and rationally to You; from *paqaqd* – to attend to, appoint, and look after, paying attention to while taking into account)**, to be extensively observed** (*la ma'od shamar* – to be diligently focused upon, to be very closely examined and to be carefully considered to the greatest extent possible (qal infinitive – relationally and genuinely, consistently and continually, intensely and dramatically))**."** (*Mizmowr* / Song / Psalm 119:4)

More robustly translated, *piquwdym*, which is a plural derivative of *paqad*, when rendered in the second person and addressing Yahowah, says: "Your precepts, these instructions which You have entrusted to us, encouraging us to pay close attention to and examine, these are directions You have provided so that we are properly guided and can respond appropriately to You." The

piquwdym include "procedures and directions which influence our decisions." They "teach us how to engage rationally and morally" to Yahowah. The *piquwdym* are comprised of things which God appointed, and we should attend to, paying attention so that we take them into account.

Yahowah not only provided them, He wants us to diligently observe them, examining them to the greatest extent possible. Read them, consider them, and then respond appropriately.

The reason was obvious from Dowd's perspective…

"So that (*'achalay* – because my desire is for) **my path through life** (*derek 'any* – my ways) **will be properly prepared and firmly established** (*kuwn* – will be appropriately directed, steadfast, and upright, proven and secure, correctly decided and supported (nifal imperfect)) **by** (*la*) **observing, examining, and considering** (*shamar* – focusing upon, attending to, and being circumspect regarding (qal infinitive))**, Your truth** (*'emeth* – Your consistent, never-changing, sure, honest, fair, enduring, and reliable testimony [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:5)

Dowd, whom Yahowah consistently called *tsadaq* | right, and thus vindicated, recognized that, by considering what God said was true, he would be properly prepared to meet every challenge without wavering. Our steps are properly guided when we turn to the Towrah.

Once again, we find a different reading in the Dead Sea Scrolls. The Masoretic Text concludes with "*choq* – prescriptions," while 11QPS states that we are to observe Yahowah's "*'emeth* – enduring truth," His "consistent, never-changing or wavering, sure, steadfast, honest, fair, and reliable testimony." So, recognizing that the rabbis are wont to mold God's prescriptions to their liking, changing them as they saw fit, it is no wonder that they were opposed

to revealing that His message represented enduring and unchanging truth.

Those who are properly prepared are seldom embarrassed. And that is why it is important to consider Yahowah's *mitswah*…

"Then (*'az* – therefore, at any moment in time no matter the place or occasion)**, with** (*ba* – by) **me observing and considering** (*nabat 'any 'el* – me looking at and gazing upon, considering, perceiving, and regarding, then responding appropriately to (hifil infinitive)) **all of** (*kol*) **Your instructive conditions regarding what You are offering and are expecting in return** (*mitswah 'atah* – You have provided authoritative directions and written instructions which comprise the precepts and terms of what You have established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message, enjoining it by shouting out instructions and directions regarding what You have commissioned)**, I will never be embarrassed or ashamed** (*bowsh* – I will never be disappointed, confounded, or even delayed, neither humiliated, disgraced, or frustrated (qal imperfect))**."** (*Mizmowr* / Song / Psalm 119:6)

The man who wrote these words was the Chosen One, the Firstborn Son of God, His anointed Mashyach and Melek, the man Yahowah appointed to Shepherd His flock, and the Branch from which we grow. As a prophet, Dowd wrote the lyrics God enjoyed most of all. And even he, the most prepared and equipped man in history, and likely the brightest and most articulate, saw the benefit in fulfilling the *mitswah*. By knowing where he stood with God, he was never embarrassed or disappointed, neither confused nor frustrated. While hardly a secret, observing the Towrah was the key to his success.

Notwithstanding Dowd's supreme status among men, even those of us considerably down the line can claim this

pronouncement for ourselves. I am about as outspoken as anyone alive today, and yet, when it comes to sharing Yahowah's message, I have never been embarrassed. God equips His people for success.

The best way we can thank Yahowah and demonstrate our appreciation is to do as we have been equipped. When we teach what we have learned, God's Family grows as others become right and are vindicated.

"Forevermore (*'owd*)**, I will publicly acknowledge and thank You** (*yadah 'atah* – to You I will express my gratitude while professing my appreciation for Your acts and attributes (hifil imperfect jussive)) **directly with the right attitude** (*ba yashar leb* – in a straightforward manner, honestly and with integrity) **as** (*ba*) **I continue to learn and then teach** (*lamad 'any* – I investigate and respond properly to, I am trained in and then instruct (qal infinitive)) **Your means to exercise good judgment and decide what is correct and vindicating** (*mishpat tsedeq 'atah* – make valid decisions based upon what You say is right, achieve justice by determining what is accurate and fair)**."** (*Mizmowr* / Song / Psalm 119:7)

Yahowah's seven-step plan of reconciliation is pure genius in that it both fairly and justly resolves the issues associated with our propensity to have been religious and political without compromising Yahowah's integrity. God paid our penalty, thereby redeeming us. His intercession is worth extolling.

Mishpat is one of many hundreds of Hebrew terms combining the interrogatories *my* or *mah* with a noun or verb. In this case, Dowd has learned and is now teaching us *my-shaphat* | how to make quality decisions about what is right and thus vindicating.

There are two ways to interpret this next line. *Me'ah* can serve to intensify *'azab*, which is to say, "there is absolutely no possibility under any circumstances

whatsoever that I will be neglected or forsaken by You." Or *me'ah* can be translated as "one hundred" and thus speak of "a hundred eternities."

"According to (*'eth* – with) **Your clearly communicated prescriptions of what we should do in life to live** (*choq 'atah* – Your inscribed thoughts and engraved recommendations regarding being allocated a share)**, by being observant** (*shamar* – through careful examination and evaluation (qal imperfect))**, You will not neglect or abandon me** (*'al 'azab 'any* – You will not be disassociated from me, leave or forsake me, You will not reject or desert me) **for a hundred** (*me'ah*) **eternities** (*'ad*)**."** (*Mizmowr* / Song / Psalm 119:8)

Dowd derived his confidence from Yahowah's Towrah. As he grew in his understanding, he came to realize that, by relying upon what Yahowah had promised, he would be associated with God forevermore. The conditional promises Yahowah made to 'Abraham through the Covenant apply to all of us. The moment we accept the *mitswah* and *choq* of the *Beryth*, and trust God to deliver the benefits, the fate of our soul is assured.

Such confidence is appealing to both God as well as to men and women. It turned a lowly shepherd into a mighty king and savior.

Under the auspices of the letter Aleph, which is symbolic of Yahowah's power and authority, and which speaks of beginnings, here are the first four couplets and eight verses of Dowd's Towrah Song.

"Properly guided and happy, blessed by favorably advancing along the straightforward path, making progress by being led and walking in the right direction while shown how to receive the benefits of the relationship, and to get the most out of life (*'ashery*)**, is the Way** (*derek*) **to becoming perfected, entirely right, and without limitation, totally innocent, perfectly**

healthy, whole and complete, unimpaired and impeccable, honest and correct (*tamym*) **are those who walk by proceeding in a highly demonstrable manner** (*ha halak*) **in** (*ba*) **the *Towrah* | Teaching and Guidance, Instructions and Directions** (*Towrah*) **of Yahowah** (*Yahowah*)**.** (*Mizmowr* 119:1)

Properly guided and blessed, advancing along the proper path to receive the benefits of the relationship (*'ashery*)**, are those who are preserved and protected by observing** (*natsar*) **His enduring testimony and restoring witness** (*'eduwth huw'*)**.**

They consistently seek to have a relationship with it and desire to learn more about it (*darash hy'*) **for all** (*la kol*) **time** (*dowr*)**.** (*Mizmowr* 119:2)

So therefore (*'aph*)**, by walking in His way and following the path He has provided** (*ba derek huw' halak*)**, they do not plot or carry out** (*lo' pa'al*) **that which is harmful or wrong, inappropriate or damaging to others** (*'eowlah*)**.** (*Mizmowr* 119:3)

You (*'atah*)**, Yourself, have provided instructions and directions, conveying the terms and conditions** (*tsawah*) **which are to be extensively observed** (*la ma'od shamar*) **of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:4)

This is so that (*'achalay*) **my path through life** (*derek 'any*) **will be properly prepared, appropriately directed, firmly established, and proven correct** (*kuwn*) **by** (*la*) **observing, examining, and considering** (*shamar*) **Your consistent, never-changing, sure, honest, fair, enduring, and reliable testimony** (*'emeth*)**.** (*Mizmowr* 119:5)

Then, no matter the occasion (*'az*)**, with** (*ba*) **me observing and considering** (*nabat 'any 'el*) **all of** (*kol*)

Your instructive conditions regarding what You are offering and are expecting in return (*mitswah ‘atah*)**, I will never be embarrassed or ashamed, never confounded or confused, neither frustrated nor disappointed** (*bowsh*)**.** (*Mizmowr* 119:6)

Forevermore (*‘owd*)**, I will publicly acknowledge and thank You** (*yadah ‘atah*) **directly with the right attitude** (*ba yashar leb*) **as** (*ba*) **I continue to learn and then teach** (*lamad ‘any*) **Your means to exercise good judgment and decide what is correct and vindicating** (*mishpat tsedeq ‘atah*)**.** (*Mizmowr* 119:7)

According to (*‘eth*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq ‘atah*)**, by being observant** (*shamar*)**, You will not neglect or abandon me, neither disassociate from me nor reject me** (*‘al ‘azab ‘any*) **for a hundred** (*me’ah*) **eternities** (*‘ad*)**.”** (*Mizmowr* / Song / Psalm 119:8)

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Under the auspices of the letter Beyth, which is symbolic of God’s Family and His Home, we find the second refrain of this wonderful song. Its opening line poses, and then answers, the question we should all be contemplating. It is, after all, our salvation that is at stake.

“In what manner (*ba mah* – with what) **can a young man** (*na’ar*) **be justified and proper, then remembered as brilliant** (*zakah* – be seen as morally superior and be acquitted, be considered clear, clean, and righteous so that he is vindicated and found to be innocent; from *zakak* – considered to be bright, even brilliant and *zakar* – recalled and remembered (piel imperfect)) **with regard to his life and conduct** (*‘eth ‘orach huw’* – in his manner and destiny in life)**? By being observant** (*la shamar* – by being properly focused, keeping the eyes open, closely

examining and carefully considering (qal infinitive)) **in accordance with** (*ka* – consistent with) **Your Word** (*dabar 'atah*)**."** (*Mizmowr* / Song / Psalm 119:9)

Whether our goal is to be remembered as a brilliant orator of God's Word or as having been justified and vindicated by it, the means to both come by being observant. When we focus on the Word of God, our lives matter.

Salvation is afforded to those who seek to form a relationship with our Heavenly Father in accordance with the terms and conditions of His Covenant. And no one was as brilliant at this, nor as well remembered for it, as was Dowd.

"With all my heart and thinking, and in my best judgment (*ba kol leb 'any* – with all my being, I am wholly motivated)**, I seek to form a relationship with You** (*darash 'atah* – I search to learn more about You)**.**

You do not want me to be deceived or misled (*'al shagah 'any* – You will not want me to be led astray or to be mistaken, to be ignorant or errant (hifil imperfect jussive)) **from** (*min*) **instructive conditions regarding what You have offered and expect in return** (*mitswah 'atah* – Your authoritative directions and written instructions which comprise the precepts of what You have established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and constituting the message, enjoining it by shouting out the instructions and directions regarding what You have commissioned)**."** (*Mizmowr* / Song / Psalm 119:10)

One of the many reasons Dowd was loved by Yahowah is because he prioritized his relationship with God above all else. We would be wise to do the same.

Yahowah does not want us to be ignorant, deceived, or misled. Therefore, He inspired His prophets to educate us.

The more we know about Him, the less likely it is that we will be led astray by religious zealots.

God's promises to us are conveyed in His words. When we value them and cherish our relationship with Him, the way to God is clear…

"In my heart (*ba leb 'any* – within my inner nature such that it influences my attitude and ambitions, my thinking and judgment)**, I have genuinely treasured and cherished** (*tsaphan* – I value and therefore have gathered and stored up (qal perfect)) **Your instructions and promises** (*'imrah 'atah* – Your sayings and words, Your every utterance) **so that** (*la ma'an*) **I do not err, go astray, and miss the way** (*lo' chata'*– I do not bear the loss for being wrong or bear the blame for failing to find the means) **to approach You** (*la 'atah*)**."** (*Mizmowr* / Song / Psalm 119:11)

Nothing is more valuable than the word of God. We would do well to treasure His instructions and promises. Doing so will prevent us from being led away from the proper path to approach Yahowah.

If Socialist Secular Humanists, Muslims, Christians, and religious Jews had cherished Yahowah's words sufficiently to know what God revealed to us, they would no longer value their faith. To know Yahowah is to reject religion.

And speaking of religion, those who rule over its various strains would have you bow before them and their caricature of God. But that is not how God operates.

"Highly commended are You for having knelt down in love to lift up and bless, providing favor (*barak 'atah* – on Your knees You greet and enrich, engaging in positive and uplifting dialog (qal participle))**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as

guided by His *towrah* – instructions regarding His *hayah* – existence)**.**

You have chosen to teach me so that I learn and can provide instruction (*lamad 'any* – I learn from You as You impart information to me to that I can respond appropriately (piel imperative – it is Your will and desire to have me benefit from Your teaching)) **regarding Your clearly communicated and written prescriptions for living** (*choq 'atah* – Your inscribed thoughts and engraved recommendations regarding inheriting a share of what is being allocated)**."** (*Mizmowr* / Song / Psalm 119:12)

Muslims, as jihadists, ask Allah's help before they kill. Christians call upon their Lord Jesus to intervene so that they prevail while engaged in the minutiae of life. Jews bob their heads as minions mindlessly muttering rabbinical prayers toward a stone wall. So here is a better idea: ask Yahowah to teach you what you need to know so that you respond appropriately to His prescriptions for living.

So that others might benefit from this advice, the Psalm reads:

"With my lips (*ba saphah 'any* – in my spoken words)**, I recount and record the written text** (*saphar* – I recall and proclaim from the inscribed scroll)**, including every aspect of** (*kol*) **the means to execute good judgment and make reasoned decisions regarding the resolution of disputes, so as to be right** (*mishpat* – the basis of informed, thoughtful, and rational thinking leading to being moral, fair, just, and right) **about that which comes from Your mouth** (*peh 'atah*)**."** (*Mizmowr* / Song / Psalm 119:13)

The verb *saphar* is to take a systematic approach to Yahowah's testimony – reviewing each word as an accountant would when taking inventory. As a noun, *sepher* is a written record which is conveyed in a book or scroll.

Mishpat speaks of making good decisions and of resolving disputes in an equitable fashion. Since Yahowah's means to reconcile our relationship is through His Miqra'ey, the *mishpat* are indicative of us exercising good judgment regarding this approach.

"In the Way (*ba derek* – along the path) **of Your Eternal Testimony and Restoring Witness** (*'eduwth 'atah* – Your source of irrefutable and undeniable evidence which affirms and bears witness to Your contingent approach; from *'uwd* – to repeatedly testify about restoration)**, I am pleased and delighted** (*suws* – I am particularly fond because I find great enjoyment as a result of the ensuing relationship)**, well beyond** (*ka al* – as much as and similar to) **the satisfaction derived from wealth and riches as well as everything else considered valuable** (*kol hown* – every form of wealth)**."** (*Mizmowr* / Song / Psalm 119:14)

A man of enormous wealth, Dowd's first love and passion was the word of God – of which he was a prolific contributor. It is far more satisfying, indeed enduring, than the wealth amassed by every civilization, religious institution, or nation.

It is interesting that a man who was the most frequently inspired by God, the recipient of more prophetic insights than any other, and the individual who participated in the most direct conversations with God, also studied the word of God. Perhaps that is one of the reasons Yahowah was so supportive of and conversant with him. Before Dowd became a teacher of the Towrah, he was a student devoted to learning from God's teaching.

"Concerning Your precepts and directions, the instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*ba piquwdym 'atah* – with Your procedures which guide our choices,

teaching us how to engage correctly and rationally to You; from *paqaqd* – to attend to, appoint, and look after, paying attention to while taking into account)**, I will choose to meditate on them, diligently consider them, and then speak enthusiastically of them** (*syach* – I want to consistently ponder and always contemplate them so that I am motivated to continually share them (written in the cohortative form in the DSS which conveys volition and in the imperfect conjugation which speaks of ongoing activity))**.**

And (*wa*) **I will choose to consistently observe** (*nabat* – I will continually consider, using the perception of sight to examine, interpreting so as to understand (scribed in the hifil stem where Dowd is causing God to engage, and in the imperfect conjugation where this process is continuing and ongoing, and in the cohortative mood, conveying that this is Dowd's choice to closely examine)) **Your ways** (*'orah 'atah* – Your path through life set into the context of a relational journey whereby the travelers enjoy one another's company)**."** (*Mizmowr* / Song / Psalm 119:15)

Dowd sought to be on the same page with God. His goal was for his path through the lives he would live to be in sync with Yahowah's ways. And for this to occur, Dowd was observant.

This, too, is wonderful advice. It is the antidote for all which ails the human soul.

"Concerning Your clearly communicated written prescriptions which cut me into the relationship (*ba choq 'atah* – in Your inscribed thoughts and engraved conditions in life to live [from 11QPs as opposed to *chuqah* in the MT])**, I find them fun and enjoyable** (*sha'a'* – delightful and sometimes even amusing as if engaging in a game (hitpael imperfect – independently, and without any

outside influence, prodding, or compulsion, consistently and continually pleasurable))**.**

I will never overlook or lose sight of the significance of (*lo' shakah* – I will not ignore or be unmindful of, never failing to respond to (qal imperfect)) **Your words** (*dabar 'atah* – Your statements and declarations [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:16)

I concur with Dowd. Studying Yahowah's prescriptions for living is fun. Putting the pieces of His puzzle together so that we are exposed to the entire picture is like playing a game. It is akin to working independently on the most stimulating and engaging project. Continuing to be mindful of God's Word is life's most rewarding choice.

Now that we have translated the second stanza, and considered the insights presented under the letter Beyth | ב, which is symbolic of God's "*beyth* – home and family," let's review the lyrics of the Towrah's Song.

"In what way (*ba mah*) **can a young man** (*na'ar*) **be justified and proper, then remembered as having been brilliant, clearly communicating what it means to be moral** (*zakah*) **with regard to his life and conduct** (*'eth 'orach huw'*)**? By being observant** (*la shamar*) **in accordance with** (*ka*) **Your Word** (*dabar 'atah*)**.** (*Mizmowr* 119:9)

With all my heart and thinking, and in my best judgment (*ba kol leb 'any*)**, I seek to form a relationship with You** (*darash 'atah*)**.**

You do not want me to be deceived or misled, neither ignorant nor errant (*'al shagah 'any*) **from** (*min*) **instructive conditions regarding what You have offered and expect in return** (*mitswah 'atah*)**.** (*Mizmowr* 119:10)

In my heart (*ba leb 'any*)**, I have genuinely treasured and cherished** (*tsaphan*) **Your instructions**

and promises (*'imrah 'atah*) **so that** (*la ma'an*) **I do not err, go astray, or miss the way** (*lo' chata'*) **to approach You** (*la 'atah*)**.** (*Mizmowr* 119:11)

Highly commended are You for having knelt down in love to lift up and bless, providing favor (*barak 'atah*)**, Yahowah** (*YaHoWaH*)**.**

You have chosen to teach me so that I learn and can provide instruction (*lamad 'any*) **regarding Your clearly communicated and written prescriptions for living** (*choq 'atah*)**.** (*Mizmowr* 119:12)

With my lips (*ba saphah*)**, I recount and record the written text** (*saphar*)**, including all of** (*kol*) **the means to execute good judgment, making reasoned decisions regarding the resolution of disputes so as to be right** (*mishpat*) **about that which comes from Your mouth** (*peh 'atah*)**.** (*Mizmowr* 119:13)

In the Way (*ba derek*) **of Your Eternal Testimony and Restoring Witness** (*'eduwth 'atah*)**, I am pleased and delighted** (*suws*)**, well beyond** (*ka al*) **the satisfaction derived from wealth and riches as well as everything else considered valuable** (*kol hown*)**.** (*Mizmowr* 119:14)

Concerning Your precepts and directions, the instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*ba piquwdym 'atah*)**, I will choose to meditate on them, diligently consider them, and then speak enthusiastically of them** (*syach*)**.**

And (*wa*) **I will choose to consistently observe, using the perception of sight to examine, interpret, and understand** (*nabat*) **Your ways** (*'orah 'atah*)**.** (*Mizmowr* 119:15)

Concerning Your clearly communicated written prescriptions which cut me into the relationship (*ba*

choq 'atah)**, I find them enjoyable and fun, independently engaging as if playing a game** (*sha'a'*)**.**

I will never overlook or lose sight of the significance of (*lo' shakah*) **Your words** (*dabar 'atah*)**."** (*Mizmowr* / Song / Psalm 119:16)

These are the words the Son of God wrote to express his appreciation for his Father's Guidance. The great Messiah and Lyricist began, not with *'el* | God or *'ab* | Father but, instead, with *'ashery* – demonstrating his appreciation for the term which best described his relationship with Yahowah. Three-thousand years thereafter, our relationship with God would begin with the same word.

While the lyrics of the Towrah's Song were scribed by a man whose name means beloved, every note is cerebral and authentic. For example, in his opening line, Dowd speaks about how happy he is with the way Yahowah perfects those whose steps are guided by the Towrah. This is not only the single most-important, least-understood, and religiously denied benefit of the Towrah, it is the essence of Dowd's life. The Psalmist was introduced as uncommonly handsome, as a boy with beautiful eyes and ruddy red hair, and yet, he acknowledged that he had more flaws than flaming locks which crowned his distinguished appearance.

Dowd is proof that the Towrah saves, perfecting the imperfect. His life is the antidote for religion, a light illuminating the Towrah, and the ultimate expression of the Covenant. He talked the talk and then walked the walk – volunteering to work with his Father to enable the Towrah's purpose by fulfilling the Miqra'ey.

Dowd was brilliant, and his life is remembered because it was lived in accordance with the Word of God. As Yahowah's foremost student, he became mankind's greatest teacher. By being observant, he was able to

observe and interpret his Father's prescriptions for living – clearly communicating those which cut us into the Covenant relationship.

Dowd found learning fun, especially the thrill of independent discovery. And we are the beneficiaries.

2

Gimal Dalet Hey Wah

Foot Door Person More…

We have gained so much, and yet, we are just beginning. The Towrah's Song stirs the soul and feeds the mind. Best of all, through its lyrics, we enter the very presence of God.

Dowd's approach to the Mizmowr was brilliant. Recognizing that Yahowah's Towrah was the sum of the letters comprising it, and that the design and meaning of each symbol spoke volumes, the Messiah's ode to the Towrah became a treatise on the Hebrew language. It is the tongue of God, of His people, and the language in which His Towrah was written, His Beryth was offered, and His Miqra'ey inscribed. And yes, Yahowah is a Hebrew name.

There are 22 letters in the Hebrew language, 5 vowels and 17 consonants. It is recognized as the first phonetic alphabet – and thus as the most valuable of all inventions. It is highly descriptive, relational, volitional, and timeless.

In the previous chapter, we considered Aleph and Beyth – the basis of the word, Alphabet. The Aleph presents Yahowah as our God and Father, as a strong and protective Ram living among and guiding His sheep. While the Beyth represents His Home and Family – and thus the *Beryth* | Covenant.

In this chapter, we will ponder the implications of Gimal, Dalet, Hey, and Wah. They were drawn to depict a foot, doorway, observant person, and as a tent peg – which

was used to secure and enlarge the Tabernacle of the Restoring Testimony and Restoring Witness.

ג

Gimal | ג is the most controversial letter in the Hebrew alphabet. Of the ten directional symbols, only the Gimal points to the right and is oriented in opposition to the Hebrew language which reads right to left. It is featured in troublesome words like *gowym* and *ger* | non-Yisra'elites, *gala'* | to dispute and defy, *ga'al* | to abhor, *go'al* | to despise, *ga'ar* | to disapprove, reprimand, and rebuke, *garah* | to provoke, *gamal* | recompense, *guwr* | to conspire and rebel, *ga'ash* | to tremble, *guwsh* | scab, *gaph* | alone, *gamar* | ceasing to exist, *gara'* | to be reduced to nothing, *ganab* | to steal, *garol* | to gamble, *gazal* | to imprison and control, *garash* | expelled, *gerushah* | dispossessed, *gaphrit* | brimstone, and *gel* | feces, *gazam* | a swarm of locusts, as well as *Galyath* | Goliath – the foulmouthed uncircumcised Philistine, *Gomer* – the temple prostitute who married Howsha', and *Gamaliel* – the rabbi who is alleged to have trained Paul. Further, *gome'* speaks of the papyrus upon which the Christian New Testament was written.

There are also positive applications, such as *ganan* | to defend and protect, *galah* | to reveal and make known, *gyl* | to rejoice, *goren* | threshing floor, *gat* | winepress, *gabowr* | to be a courageous and capable leader, *Gan 'Eden* | the Garden of Great Joy, *Gabry'el* – God's spiritual troubadour, and *Gad* who was Ya'aqob's seventh son, in addition to *ga'el* | God's redemption.

"Raise, and reward Your servant to complete the harvest, choosing to give your associate what he needs to fulfill the mission (*gamal 'al 'ebed 'atah* – choose to deal bountifully, providing recompense for Your coworker, offering an adequate repayment for the work that was accomplished (qal imperative – genuinely and relationally,

as an expression of Your will bountifully fulfill the harvest) [from 11QPs]), **for I have consistently lived** (*chayah* – I will be restored to life (qal imperfect [from 11QPs])) **by having chosen to observe Your words** (*wa shamar dabar 'atah* – by wanting to closely examine and carefully consider Your testimony (qal imperfect cohortative) [11QPs])**."** (*Mizmowr* / Song / Psalm 119:17)

There are so many options with *gamal* it is hard to know where to begin. As the Son of God, Dowd could be asking his Father to continue to rear and raise him such that he grows to his full potential. He could be asking for a reward, his just recompense, for having served so long and so well. But most likely, Dowd wants Yahowah's continued support so that he can complete his mission – which is to fulfill Chag Matsah and then return to preside over the final harvest of his people. And that would make this prophetic of the greatest event in human history.

Written in the imperative, Dowd is expressing Yahowah's will. And in the qal, he is affirming that his relationship with his Father is authentic. With the second verb, *chayah*, Dowd is saying that his life will actually continue with unfolding implications over time.

By using *chayah*, we know that Dowd will be restored to life and that he will live again. Having devoted his life to the God of the Towrah, Dowd is anticipating his role in what is about to occur because he is the one who is returning to restore the relationship between Yahowah and His people.

Dowd also recognized that his salvation was directly related to his choice to consistently examine and consider the Word of God. He was relying upon what Yahowah had promised.

"Open my eyes (*galah 'ayn 'any* – please choose to reveal and make known to my visual senses by broadening my perspective and exposing that which can be seen (piel

imperative)) **so that** (*wa*) **I might choose to gaze upon and examine** (*nabat* – I will be able to highly regard, carefully observe, properly interpret, accurately understand, and appropriately respond to (hifil imperfect cohortative [11QPs])) **the wonderful and amazing things** (*pala'* – the marvelous, exceptional, and distinguishing fulfillments) **which comprise** (*min* – which are part of) **Your *Towrah* | Instructions and Directions** (*towrowt 'atah* – Your Guidance and Teaching [plural in 11QPs affirming Leadership and Education])**."** (*Mizmowr* / Song / Psalm 119:18)

Dowd wanted God to open his eyes to better appreciate all he and his Father would accomplish together. And the Messiah recognized that when he made all of the proper connections, the details would form a magnificent picture.

No doubt, Dowd wanted to more fully understand how his fulfillments of the Miqra'ey would play out over time – especially knowing that his own people would deny that he had made this sacrifice.

Based upon his choice of words, he wanted to comprehend the relationship between the *Towrah* | Instructions, its *Beryth* | Covenant, and the *Mow'ed* | Enduring Testimony and Restoring Witness of the Appointed Meetings.

This is one of the few places where Towrah is plural which, as a feminine noun, becomes *towrowt*. There are two ways to interpret this intent should the Great Psalm Scroll provide the more accurate representation of what Dowd wrote. First, Towrah is both a title and a descriptive noun. Yahowah's Towrah is also His source of teaching and guidance, instructions and directions. And also, Dowd could be suggesting that God has done many marvelous things for His people, including offering the Covenant, freeing them from religious and political oppression, inviting them to attend His Miqra'ey, and fulfilling them.

Dowd told us that he wanted to closely examine and carefully consider, then appropriately respond to, the many wonderful things which comprise Yahowah's *Towrah* | Teaching and Guidance. Therefore, it behooves us to revel in what makes the Towrah so special. And in this light, the words which underlie God's most revealing title include: *tow* (*Strong's* H8420) – His signed, written, and enduring, *towrah* (H8452) – way of treating us, *tuwr* (H8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (H3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (H8421) – provides answers to facilitate our restoration and return to that which is *towb* (H2895) – good, pleasing, joyful, beneficial, and right, *tahowr* (H2892) – purifying and cleansing us, *towr* (H8447) – so as to provide an opportunity to change our thinking and direction. The Towrah is a *towah* (H8429) amazing, wondrous, and extraordinary way to *towdah* (H8426) celebrate our fellowship with Yahowah.

Once we walk away from the realm of man, from his *babel* | confusing intermixing of truth with lies, we become strangers in this land.

"I am an alien (*ger 'any* – I am a foreigner who is different, a temporary resident) **in this world** (*ba ha 'erets* – within the material realm)**.**

Do not conceal (*'al sathar* – do not hide) **the terms and conditions of Your agreement** (*mitswah 'atah* – the binding instructions regarding what You are offering and expect in return) **from me** (*min 'any*)**."** (*Mizmowr* / Song / Psalm 119:19)

Let's give Dowd credit because I can see him winking at us. With all of the culls among the Gimals, he has managed to string an amazing set of insights together. So, while it is strange to see, it is nonetheless true. Dowd astutely realized that he was an alien on Earth – a soul

passing through en route to a far better place. He was the King of Yisra'el, the man who unified, redeemed, and reconciled, his people, all in the city he had established. And yet, he saw himself living in another world, a different place, even a different time and dimension.

When we are Covenant, we are no longer like the preponderance of people on the planet. Dowd was simply the most extreme example.

The means to get from here to there is through the *mitswah* – the instructive conditions which describe precisely what God is expecting from those who wish to live with Him. If you would like to follow him, you know where to look for guidance.

Those of us who have engaged in the Covenant yearn to go Home, to be with our Father, and yet, we know that while we are on Earth we can make a difference in other people's lives by exposing them to Yahowah's *mishpat*.

"Overwhelmed with desire (*gorsah* – breaking with excitement) **is my soul** (*nepesh 'any* – my human consciousness) **because of its longing for** (*la ta'abah 'el* – for its attachment to and yearning for) **Your means to exercise good judgment regarding the resolution of disputes** (*mishpat 'atah* – Your way to make sound decisions and just acquittals) **for all time** (*ba kol 'eth* – in every situation and occasion)**."** (*Mizmowr* / Song / Psalm 119:20)

It may sound a bit stilted to hear Dowd say that his soul was overwhelmed with desire and longing for Yahowah's *mishpat* | means of making reasoned decisions regarding exoneration, however, in his case, it was likely true. He was both exceedingly emotional and cerebral. A man of a different era, he prized logic, when today, it is alien. And let's not forget, he's trying to make the best of the lowly Gimal.

"You disapprove and rebuke (*ga'ar* – You reprimand and speak insultingly of Your abhorrence of the corrupting influence of (qal perfect)) **the arrogant and presumptuous** (*zed* – the insolent and proud)**.**

The cursed (*'arar* – those who bring harm upon themselves) **are those who are misled and wander away** (*ha shagah* – are those who are deceived and then misled, departing) **from** (*min*) **the terms and conditions of Your relationship agreement** (*mitswah 'atah*)**."** (*Mizmowr* / Song / Psalm 119:21)

Most are not comfortable with the idea of God insulting someone. And yet, Yahowah consistently mocks the corrupting and abhorrent influence of the religious throughout His Towrah and Prophets. There will be retribution, a seven-fold punishment for having perpetrated the most heinous of crimes. And as for those who have been led astray by the religious, Yahowah wants us to know that they have cursed themselves.

There is only one way to God, one means to establish a relationship with Him, and, therefore, one path to our redemption. And so, when someone ventures away from the Towrah's directions, they will find themselves estranged from God. The worst of these individuals are *zed*, which reveals that they are presumptuous, which would be typical of clerics at the helm of religious institutions as opposed to their victims. Therefore, God is reprimanding the presumptuous while warning those they are misleading that they are only hurting themselves.

The initial word of this next declaration has symbolic meaning beyond its superficial contribution. *Galal* was used when the Children of Yisra'el crossed over into the Promised Land to reveal that their enormous guilt would be "rolled away." This would be prophetic of the fact that Pesach was fulfilled on *Gulgoleth* | Golgotha, which is the escarpment on the eastern face of Mount Mowryah just

outside of the Damascus Gate where Dowd served as the Passover Lamb. But you wouldn't know it by reading the Masoretic Text, where rabbis changed the word.

"Roll away from upon me (*galal min 'al 'any* – disassociate from me (imperative qal piel – of Your own volition, and actually within the scope of the relationship, free me from being influenced by) [11QPs]) **disgraceful taunts and contemptible insults** (*cherpah* – the reproach of dishonorable slurs and blasphemous defiance where characterizations are misappropriated) **in addition to** (*wa*) **being disrespected and belittled** (*buwz* – being slandered and devalued and, therefore, seen as insignificant, rejected for who I actually am and disregarded for what has been said of me)**.**

For indeed (*ky* – it is certainly true)**, as the Branch, I have observed, complied with, and I have been preserved by** (*natsar* – I have kept my focus upon so as to have been protected by and grown through (qal perfect)) **Your Restoring Testimony and Enduring Witness** (*'edah 'atah* – Your stipulations, requirements, and provisions, Your contingencies recognizing the consequence, and the evidence pertaining to Your eternally restoring agreement)**."** (*Mizmowr* / Song / Psalm 119:22)

As we should have expected, Yahowah's Son and anointed Messiah knew before the crime was committed that the world's most antagonistic and popular religion would establish itself by usurping his credibility and denying his achievements. And as a prophet, he was correct.

After wrongly transferring Dowd's credentials to the mythical misnomer, Jesus Christ, Paul opined that everything God promised to Yisra'el now applied to those who believed him – called Christians – under a scheme known as Replacement Theology. Even if you are not a Christian, but especially if you are a Jew harassed by Paul's

religion, I would encourage you to read the concluding chapter of *Twistianity*. It goes a long way to explaining why Imperial Rome and the Roman Catholic Church have bludgeoned God's people.

As two poisons in the same pot, religion and politics are often inseparable and usually in collusion when it comes to contradicting God.

"Even with (*gam* – although as if they were one) **the speech** (*dabar* – the message) **of political and religious leaders and their institutions** (*sar* – government officials, royalty, lords, and those who influence society) **established against me** (*yashab ba 'any* – existing and settled upon remaining seated in opposition to me)**, Your associate** (*'ebed 'atah* – Your servant and coworker) **will consistently ponder and promote** (*syach ba* – will meditate upon, think about, and openly proclaim (qal imperfect)) **Your clearly communicated prescriptions of what we should do to live** (*choq* – Your inscribed thoughts and engraved recommendations to receive an allocation within the relationship)**."** (*Mizmowr* / Song / Psalm 119:23)

This is the difference between *Shamaym* and *She'owl* | Heaven and Hell. Doing one of these things forever estranges a person from God while doing the other endears them.

All too often, Dowd's words are misinterpreted. Religious scholars see him as constantly complaining. But such is not the case. He is unfazed by what those he does not respect say about him. If it were not for the fact that Paul's slanderous proposition led billions astray by contradicting Yahowah's testimony, and led to the deaths of millions of Jewish souls he was anointed to protect, he would have said nothing. Suffice it for him to reveal that he consistently pondered and promoted Yahowah's prescriptions for living.

Over the years I was engaged in business, I was openly criticized for many things, most often for things I neither thought nor did. And while being publicly crucified hurts under such circumstances, I have found that being mocked and slandered for the things I reveal about God is actually quite gratifying. So, while those who reveal Yahowah's Word are ruthlessly condemned by the religious and political establishments they expose, it is good to be unpopular in this way. And I am obviously not alone:

"Moreover (*gam*)**, Your eternal and restoring testimony** (*'eduwth 'atah* – Your witness and revelation)**, I find enjoyable and desirable** (*sha'sha'ym 'any* – I find pleasurable and delightful) **as do the individuals I counsel** (*'ysh 'etsah 'any* – as do the people I advise)**."** (*Mizmowr* / Song / Psalm 119:24)

If you are going to be criticized for something, let it be for proclaiming Yah's Word. And if you are to find enjoyment in life then let it be in sharing the word of God.

Brought together, the statements commencing with the Gimal | ג, which is symbolic of one's stance and direction in life, Dowd sang the following song…

"Raise, and reward Your servant to complete the harvest, choosing to give your associate what he needs to fulfill the mission (*gamal 'al 'ebed 'atah*)**, for I have consistently lived and will be restored to life** (*chayah*) **by having chosen to observe Your words** (*wa shamar dabar 'atah*)**.** (*Mizmowr* 119:17)

Open my eyes, reveal what I should see, and broaden my perspective (*galah 'ayn 'any*) **so that** (*wa*) **I might choose to gaze upon and examine, carefully observe and properly interpret** (*nabat*) **the wonderful and amazing things, especially the distinguishing fulfillments** (*pala'*) **which comprise** (*min*) **Your *Towrah* | Instructions and Directions, Your Guidance and Teaching** (*towrowt 'atah*)**.** (*Mizmowr* 119:18)

I am an alien, a temporary resident, who is decidedly different (*ger 'any*) **in this world** (*ba ha 'erets*)**. Do not conceal** (*'al sathar*) **the terms and conditions of Your agreement** (*mitswah 'atah*) **from me** (*min 'any*)**.** (*Mizmowr* 119:19)

Overwhelmed with desire (*gorsah*) **is my soul** (*nepesh 'any*) **because of its longing for** (*la ta'abah 'el*) **Your means to exercise good judgment regarding the resolution of disputes** (*mishpat 'atah*) **for all time** (*ba kol 'eth*)**.** (*Mizmowr* 119:20)

You disapprove and rebuke, speaking insultingly in Your abhorrence of the corrupting influence of (*ga'ar*) **the arrogant and presumptuous** (*zed*)**.**

The cursed who have harmed themselves (*'arar*) **are those who are misled and wander away** (*ha shagah*) **from** (*min*) **the terms and conditions of Your relationship agreement** (*mitswah 'atah*)**.** (*Mizmowr* 119:21)

Roll away from upon me (*galal min 'al 'any*) **disgraceful taunts and contemptible insults, the mischaracterizations and misappropriations** (*cherpah*) **in addition to** (*wa*) **being disrespected and belittled, devalued as insignificant, degraded by what is said of me** (*buwz*)**.**

For indeed (*ky*)**, as the Branch, I have observed, complied with, and I have been preserved by** (*natsar*) **Your Restoring Testimony and Enduring Witness** (*'edah 'atah*)**.** (*Mizmowr* 119:22)

Even with (*gam*) **the speech** (*dabar*) **of political and religious leaders and their institutions** (*sar*) **established against me** (*yashab ba 'any*)**, Your associate** (*'ebed 'atah*) **will consistently ponder and promote** (*syach ba*) **Your clearly communicated prescriptions of what we should do to live** (*choq*)**.** (*Mizmowr* 119:23)

Moreover (*gam*)**, Your eternal and restoring testimony** (*'eduwth 'atah*)**, I find enjoyable and desirable** (*sha'sha'ym 'any*) **as do the individuals I counsel** (*'ysh 'etsah 'any*)**."** (*Mizmowr* / Song / Psalm 119:24)

While they say that you cannot turn a sow's ear into a silk purse, we should give kudos to Dowd for trying. This is a lot to learn from the lowliest of letters.

ד

Dalet | ד is the doorway to God's Home. So, with this in mind, let's see what the next eight statements reveal. And what we find is that, since our souls are mortal and our consciousness tenuous and fleeting, we must rely upon Yah's Word to escape this material realm and enter the doorway to eternal life.

"My soul has been associated with (*dabaq nepesh 'any* – my consciousness, that part of me that is observant and responsive, was bound to) **the dust of the earth** (*'aphar* – the molecules of the material realm)**.**

You give me life (*chayah 'any* – You renew and restore my life, helping me grow) **according to** (*ka* – with) **Your Word** (*dabar 'atah*)**."** (*Mizmowr* / Song / Psalm 119:25)

Both Peter and Paul would claim that Dowd was dead and buried, rotting away somewhere in the dust of the Earth. With the Messiah and Son of God no longer viable, all of the prophecies regarding what he would continue to do for Yisra'el could be misappropriated and given to Jesus.

Also interesting, our souls cling to our physical bodies, which are, themselves, comprised of the elements of the earth. To survive their demise, we must cleave, instead, to the Word of God.

As it relates to eternity, our physical bodies are a nonstarter, an impossibility and a complete liability. I am looking forward, as was Dowd, to being rid of mine. Physical entities decay, and that is especially true of organic lifeforms, because everything in the material universe moves from order to disarray in accordance with the laws of thermodynamics. A physical body cannot rise beyond the third dimension, explore any more than an infinitesimal portion of the universe, or live into eternity.

In the physical realm, time works against us because we are stuck in it. This is a problem because the universe is immense, with a radius of forty-five billion light-years, pushing it all beyond the reach of a physical entity. But once we are liberated of our material chains, we can be perfected and immortal, empowered and liberated, such that we will be able to explore every aspect of Yah's creation as if we were akin to light.

As we progress through the Word of God, we will learn that Hebrew and light share a great deal in common in that both are liberated in time. We will come to appreciate the symbiotic relationship between light and enlightenment, even liberation and empowerment.

"My ways (*derek 'any*) **I have recounted** (*saphar* – I enumerated, categorized, recorded, and assessed) **and You have responded to me** (*'anah 'any* – You answered by replying to me)**, teaching me** (*lamad 'any* – by You providing me with instruction, information regarding how to respond to) **Your prescriptions for living** (*choq* – Your clearly communicated and inscribed thoughts and recommendations regarding obtaining a share of the relationship)**."** (*Mizmowr* / Song / Psalm 119:26)

While Dowd was a flawed individual, what we might think of as a lovable rogue and passionate rascal, for most of his life, his ways were in sync with God's teaching. He provided an honest assessment of his life so that we might

appreciate why his Father loved him so. God saw to it that we would know more about Dowd than any other ancient individual because his life is essential to our own. He epitomized what Yahowah respects and finds useful in us.

'Anah is a pivotal term in the language of God. It is the operative verb during the Miqra'ey, wherein we are asked to *'anah* | respond by answering Yahowah's Invitations to meet with Him.

More than anything, Yahowah is our Teacher and His Towrah is His Textbook. We are best served when we learn from Him.

"The Way (*derek*) **of Your guidance and direction** (*piquwdym 'atah* – of what You have instructed through your precepts and procedures; from *paqad* – to consider, look at, and care about, observe and attend to [singular in the DSS]) **You have chosen to help me understand** (*byn* – as a reflection of Your will, You have made it possible for me to be perceptive and discerning, to realize the truth and consider what I need to know by putting all of the pieces together (hifil imperative – the subject, God, causes the object, Dowd, to participate in the process of making the connections needed to comprehend as a reflection of God's desire))**.**

Therefore (*wa*)**, I will ponder and share, bringing forth** (*syach ba* – I will meditate upon and passionately communicate) **Your wonderful acts and fulfilling works** (*pala' 'atah* – Your amazing and defining deeds)**."** (*Mizmowr* / Song / Psalm 119:27)

As a good Father, Yahowah wants His children to understand His guidance so that they are prepared for whatever life brings their way. And as a good Son, Dowd was rightfully proud of what his Father had achieved. He shared his Father's words more thoughtfully and passionately than anyone.

At the time Dowd scribed these words, his body was failing – as it does for all of us. With the emotional stress of herding Yisra'elites, the physical rigors of defending them, and the mental strain of trying to teach them, starting when he was eight years old, Dowd was longing for the liberation of his soul. And yet, surrounded as he was by man's religious, political, and military threats to his and Yahowah's authority, the promise of spiritual immortality in God's presence seemed distant…

"My soul is tired and anxious (*dalaph nepesh 'any* – my consciousness is weary) **from being removed and distant** (*min tuwgah* – from the anxiety and grief; from *yagah* – from the sorrow of separation)**.**

Consistent with Your will for me, raise me up and restore me (*quwm 'any* – choose to honor Your promises to me, validating and reestablishing me, fulfilling and accomplishing the mission (piel imperative)) **according to** (*ka*) **Your Word** (*dabar 'atah*)**."** (*Mizmowr* / Song / Psalm 119:28)

No one was closer to Yahowah in this life than the author of the Towrah's Song, which is why he longed to bridge the dimensional gap for greater intimacy. Moreover, the Messiah was ready to fulfill the next phases of his life, where he would fulfill Chag Matsah and then return with Yahowah to be the eternal King of Yisra'el. It is all laid out so vociferously in God's Word, it is a curious thing that Jews do not recognize him, and Christians are expecting someone else.

Quwm illustrates so much of the Towrah's purpose. Written in the piel stem, Dowd was expecting Yahowah to enable the effect of the verb so that its promises would be fulfilled through him. He realized by using the imperative mood that God wanted to *quwm* | restore him to life and then reestablish him as the Mashyach and Melek. But more than this, Dowd's soul would rise at the conclusion of

Matsah, from She'owl to Shamaym. This could also be prophetic of the fulfillment then of Bikuwrym.

"It is Your will to turn me away from the ways (*derek suwr min 'any* – You have chosen to direct me away from (hifil imperative)) **of deception and falsehood** (*sheqer* – of mistaken beliefs which betray and disappoint, of lies and liars, the ignorant and irrational, that which is false, unreliable, vain, and misleading)**.**

And then (*wa*)**, from Your Towrah** (*Towrah 'atah* – Your Teaching and Instructions, Your Guidance and Directions)**, You actually want to favor me** (*chanan 'any* – Your will is to be generous as You have decided to be genuinely merciful and compassionate toward me (qal imperative))**."** (*Mizmowr* / Song / Psalm 119:29)

We have all sung a few sour notes on our way to exclaiming the Towrah's praises. And so, with Yah's guidance, we can disassociate from the ways of religion and politics and add our voice to the chorus singing the Song of the Towrah. But you will notice which of these things occurred first – disassociation before association.

Very, very few of us can walk to God without first walking away from some form of human deception, whether it is one's religion, patriotism, politics, culture, conspiracy, community, or sometimes even family. We have been misled, beguiled by lies, into placing our faith in the wrong things. For most, we must take the incredibly difficult and often painful step of separating ourselves from the mistaken beliefs of our culture, community, and country. It is only after we have taken this step that we can turn to Yahowah.

Scribed in the qal imperative, it is Yahowah's will, His desire, to bestow favor upon us and be merciful toward us. And the source of His compassion and mercy is His Towrah. Paul was wrong when he claimed otherwise. Moreover, the Talmud is wrong too because Laws are

restrictive. They control and punish. They are not a source of mercy or favor.

While it is a very subtle thing, let's consider why the hifil stem was used with "*suwr* – it is Your will to turn me away from" mistaken beliefs, as compared to the qal stem with "*chanan* – You actually want to favor me" from the Torah. When it comes to turning away from human religious and political deception, God not only supports His children, He encourages them to respond as He would. When we do, Yahowah can be counted upon to actually perform as promised, favoring those who observe His Towrah's guidance.

God gave us two human rights: our mortal existence and freewill. How we invest the former to exercise the latter will determine whether or not we are given any additional gifts.

With so many other Dalet words available to him, such as *deleth* | door, *da'ath* | understanding, *dowr* | generation, *darowr* | freedom, *dyn* | defender and judge, *darash* | to seek, *deshe'* | to grow, *dashen* | anointed, *day* | to be sufficient, *damuwth* | likeness, and *damah* | resemblance, I do not know why Dowd chose to begin five of his eight lines with *derek*, but that is what we find…

"The way I have chosen (*derek bachar* – the path I have decided upon, prefer, and have selected) **is of trusting and relying** (*'emuwnah* – is of being steadfast and dependable, trustworthy and true, being conscientious and honest)**.**

Your method of making sound decisions, executing good judgment, and resolving disputes (*mishpat 'atah* – Your basis for judgment and rational discourse, to be just, right, and fair) **I strive to assimilate because I prefer this approach** (*shawah* – I agree with and benefit from (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:30)

This is beautifully stated, as eloquent as it is essential. And it can be read in two entirely different ways and have both be true. Dowd chose to trust and rely upon Yahowah. It is the essential step we must all take when we engage in the Covenant.

And while that was true of Dowd, the Messiah was also conscientious and trustworthy, steadfast and dependable. Like Father, like Son.

The reason this occurred was that after a while we begin to think like Yahowah, incorporating His approach and perspective into our lives. We find ourselves forming conclusions which He then affirms. And even more interesting, we see the world and understand it for what it really is. There are no surprises.

In the choice between believing men or trusting God, Dowd chose wisely. And you will notice that this was not a smorgasbord where he picked a little here and there as he went down the line. He recognized that God's way and man's are irreconcilable, typically the antithesis of one another, meaning that an informed and rational person has to reject one to elect the other. Such is the reason that religious faith has to be ignorant and irrational.

'Emuwnah speaks of that which is reliable because it is true and of that which is trustworthy and dependable because it is established and unchanging. It is the feminine of *'emuwn*, because the object which is being established as "trustworthy and reliable" is the *Towrah* – also a feminine singular noun.

'Emuwn is the elongated form of *'aman*, pronounced "aw·**man**," a verb which means "to trust, to rely upon, to confirm, to affirm, to support, and to uphold." And it is *'aman* which has been corrupted by religious clerics to become "Amen" and then used at the end of Christian prayers to read: "In god's name we pray, Amen." The problem is, of course, that *'aman* isn't a name in Hebrew

and thus should have been translated rather than transliterated. Worse, Amen is the name of the Egyptian sun god known as Amun or Amen Ra. This god's name is still reflected in the designation of the pharaohs, Tutankhamun and Amenhotep.

It is by integrating Yahowah's Towrah into our thought process, by incorporating His Instructions into the fabric of our lives, that we are afforded an express ticket to *Shamaym* | Heaven.

"I cling to (*dabaq ba* – I remain close to and have attached myself to) **Your Restoring Testimony and Enduring Witness** (*'eduwth 'atah* – Your revelations and provisions)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, so You will not allow anyone to frustrate me or delay my return** (*'al bowsh 'any* – You will keep me from being humiliated and will not allow the time to be extended beyond what is appropriate (hifil imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:31)

Dowd was a prophet and confidant of God, so he knew where he was going, what was going to occur, and why. No matter what the Pauls of the world would say to besmirch his reputation and give it to another, Yahowah had His Son's back. His return as King of Kings will not be delayed. We can mark the date on our calendars: sunset, 6:22 PM in Yaruwshalaim above Mount Mowryah, on *Yowm Kipurym* | the Day of Reconciliations – October 2nd, 2033 – year 6000 Yah.

'Eduwth, meaning "testimony," is a blend of *'ed*, meaning "witness" and *'uwd*, which speaks of that which "is repeated, restores, and endures." As a feminine plural noun, this is the "*'eduwth* – restoring testimony and enduring witness" disclosed within Yahowah's *Towrah* –

the feminine noun introduced in the 30th verse and then affirmed in the 31st.

As we approach the final stanza of the Dalet | ד collection, we find another telling Masorete mistake. Here they made *mitswah* plural, even though it is singular in the one-thousand-one-hundred-year-older 11QPs text. It cannot, therefore, be rendered as "commandments."

"The way (*derek* – the path, journey, and conduct) **of Your instruction** (*mitswah 'atah* – of Your direction indicating what You are offering and requesting [11QPs]) **I will follow without hesitation** (*ruwts* – I will intensely pursue and run to embrace (qal imperfect))**.**

Because indeed (*ky* – for the reason)**, You broaden my thinking and open up favorable opportunities for me** (*rachab leb 'any* – You enlarge my heart)**."** (*Mizmowr* / Song / Psalm 119:32)

Even at eight years old, Dowd did not hesitate. After being chosen and anointed by Yahowah, he tongue-lashed and then felled the nastiest of the Philistines. So, what is our excuse? Why hesitate? It turned out well for Dowd, and there is no reason for us to expect it will be different for any of Yah's children.

Tell the world. Sing the Towrah's Song as did the Psalmist. And do so quickly because time is now in short supply.

In the reaffirming lyrics which speak of entering the doorway to heaven, we find:

"My soul has been associated with (*dabaq nepesh 'any*) **the dust of the earth** (*'aphar*)**. You give me life** (*chayah 'any*) **according to** (*ka*) **Your Word** (*dabar 'atah*)**.** (*Mizmowr* 119:25)

My ways (*derek 'any*) **I have recounted, enumerated, categorized, recorded, and assessed** (*saphar*) **and You have responded to me** (*'anah 'any*)**,**

teaching me (*lamad ‘any*) **Your prescriptions for living** (*choq*)**.** (*Mizmowr* 119:26)

The Way (*derek*) **of Your guidance and direction** (*piquwdym ‘atah*) **You have chosen to help me understand** (*byn*)**.**

Therefore (*wa*)**, I will ponder and share, bringing forth by passionately communicating** (*syach ba*) **Your wonderful acts and fulfilling works** (*pala’ ‘atah*)**.** (*Mizmowr* 119:27)

My soul is tired and anxious (*dalaph nepesh ‘any*) **from being removed and distant** (*min tuwgah*)**. Consistent with Your will for me, raise me up and restore me, fulfilling the promises to reestablish me** (*quwm ‘any*) **according to** (*ka*) **Your Word** (*dabar ‘atah*)**.** (*Mizmowr* 119:28)

It is Your will to turn me away from (*derek tsuwr min ‘any*) **the ways** (*derek*) **of deception and falsehood, of mistaken beliefs which betray and disappoint** (*sheqer*)**.**

And then (*wa*)**, from Your Towrah** (*Towrah ‘atah*)**, You want to favor me** (*chanan ‘any*)**.** (*Mizmowr* 119:29)

The way I have chosen (*derek bachar*) **is of trusting and relying, being steadfast and dependable, trustworthy and true, being conscientious and honest** (*‘emuwnah*)**.**

Your method of making sound decisions, executing good judgment, and resolving disputes (*mishpat ‘atah*) **I strive to assimilate because I prefer this approach** (*shawah*)**.** (*Mizmowr* 119:30)

I cling to (*dabaq ba*) **Your Restoring Testimony and Enduring Witness** (*‘eduwth ‘atah*)**, Yahowah** (*YaHoWaH*)**, so You will not allow anyone to frustrate me or delay my return** (*‘al bowsh ‘any*)**.** (*Mizmowr* 119:31)

The way, journey, and conduct (*derek*) **of Your instruction regarding what You are offering and expect in return** (*mitswah 'atah*) **I will follow without hesitation** (*ruwts*)**.**

Because indeed (*ky*)**, You broaden my thinking and open up favorable opportunities for me** (*rachab leb 'any*)**."** (*Mizmowr* / Song / Psalm 119:32)

With the first four of 22 characters considered, we are embarking upon the chorus brought to us by the letter Hey | 𐤄. It holds the distinction of being one of the three letters comprising YaHoWaH's name and the only character which is repeated. The Hey depicts a man or woman standing up, reaching up, and looking up to God. It represents an observant individual. So, without missing a beat, the Towrah's Song continues.

"Teach and guide me (*howrany* – You choose to provide instruction and guidance for me; from *yarah* – the source of teaching and guidance, instructions and directions (second-person masculine singular hifil imperative))**, Yahowah** (*Yahowah* – pronunciation of YaHoWaH, our *'ELoWaH* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, in the way** (*derek*) **of Your clearly communicated and inscribed prescriptions to be cut into the relationship** (*choq 'atah* – Your engraved thoughts and recommendations regarding life and being allocated a share of what You have appointed in writing and enacted)**, and then** (*wa*) **I will habitually observe them and be genuinely saved by them** (*natsar hy'* – I will consistently stay focused upon them, comply with them, and be protected and preserved by them (qal imperfect energic nun)) **as a result forevermore** (*'eqeb* – for this

reason, as a reward, for the duration of time)**.”** (*Mizmowr* / Song / Psalm 119:33)

Yarah, written as *howrany* in the second-person masculine singular hifil imperative, is the operative verb underpinning the title *Towrah*. It means “the source from which teaching and guidance, instructions and directions flow.” It serves as our Father’s means to educate His children.

By closely examining God’s *choq* | prescriptions for living, Dowd was protected by Yahowah forevermore. And this was written so that we might claim the same result.

‘Eqeb has three different meanings, all of which apply to this song. Initially, we find that *‘eqeb* presents the consequence of the preceding declaration. In this vein, it is translated as “as a result, because of, and for the reason.” Second, *‘eqeb* addresses a “benefit and reward, or recompense.” And then finally, *‘eqeb* speaks of that which “can be counted upon to endure for the duration of time.” To pick one and exclude the others would underserve the word and shortchange the message.

This next statement also begins with a verb conjugated in the hifil imperative second-person masculine singular. This reveals that it is God’s will to influence *‘any* | me (Dowd is speaking to Yah) to *byn* | understand, such that the Son thinks like the Father. To achieve this, *byn* was written *habynany*…

“You have chosen to enable me to understand such that my thinking becomes similar to Yours (*habynany* or *byn ‘any* – it is Your will for me to comprehend so You have made me as perceptive and discerning as are You, such that by working together You and I will demonstrate rational thought and logical analysis (hifil imperative))**, and then** (*wa*) **I will be continuously protected by choosing to actually observe** (*natsar* – I will elect to remain focused upon and choose to respond to, thereby be preserved by

(qal imperfect cohortative – actually and perpetually kept saved by choosing to observe)) **Your Towrah** (*Towrah 'atah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving the means to explore, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction which flows from You, *tuwb* – providing answers that facilitate my restoration and return, even my response to that which is *towb* – good, pleasing, beneficial, and right, making me acceptable by *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to be transformed)**.**

Therefore (*wa*)**, I will consistently observe and genuinely consider it** (*shamar hy'* – I will continually focus upon it (qal imperfect)) **as part of every thought and decision** (*ba kol leb* – incorporating it into my inner being to guide every aspect of my thinking and emotions, attitude and ambitions)**."** (*Mizmowr* / Song / Psalm 119:34)

Throughout his Song, Dowd has advanced the idea of "*natsar* – being protected and then saved by observing" the Towrah. In this case, he has stated this as a consequence of Yahowah's desire to help him *byn* | understand.

With *byn* scribed in the hifil imperative, there is a profound insight I'd like to share. We can come to know whatever is of interest to us on our own initiative. All we have to do is apply ourselves, listening and observing. And while knowing is good, understanding is vastly superior and enabling.

Comprehension commences with awareness but then requires a comprehensive, consistent, and logical approach to analyzing what we have learned. We must find common denominators, make the proper connections, and view every aspect of what we are considering from the proper perspective. Then we must perceive how the details

comprise the larger picture. And in this way, we can transition from knowing to understanding.

And while this approach works for almost everything, when it comes to the things of God, there is so much disinformation, and it is so pervasive and widely accepted, the truth is often hidden. So, we benefit enormously from Yahowah's help, which is why Dowd was acknowledging it.

Moreover, Dowd was not asking God to help him understand. He was instead revealing, in the hifil imperative, that it is Yahowah's will for us to comprehend His Towrah. Therefore, those who pray for understanding are not going to get it because they are demonstrating that they have not met the prerequisite which is to first be observant. It is disrespectful to ask God to provide something He has already committed to offering.

Once again, the opening verb was written in the hifil imperative, in the second-person masculine singular, and suffixed with the first-person singular pronoun. This causes *darak* | to guide or direct along the path to read *hadrykany*. While I would ordinarily provide the most generic version of the verb, stripped of stems, moods, and pronouns, in this case, the Hey would not be recognized without the full textual form.

"It is Your will to help lead me such that I can walk (*hadrykany* or *darak 'any* – You want me to follow Your guidance as You direct me (hifil imperative)) **along the path** (*ba nathyb* – with the way and course of life) **of Your instructive conditions regarding what You are offering and expect in return** (*mitswah 'atah* – Your authoritative directions and written instructions which comprise the precepts and terms of what You have established for the relationship agreement; 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)**.**

Indeed (*ky* – because truthfully)**, I take great pleasure in it** (*ba huw' chaphets* – I want this, find it desirable, and I am willing and pleased to be part of it (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:35)

It is important that we know God's will for our lives. And fortunately for us, Dowd has stated it: "It is Your will to help lead me such that I can walk, following Your guidance as You choose to direct me along the path of Your instructive conditions, so that I know what You are offering and expect in return."

Rabbis have made the Torah a great burden, a myth that Paul parlayed when he referred to the Torah as a "cruel taskmaster" and a "harsh disciplinarian" which had become a "burden" and a "curse." But that portrait is the antithesis of what we find in this ode to the Towrah. Dowd loves every aspect of it and is delighted to be led by Yahowah. So, the only rational conclusion is that, if the Psalm is right, the founders of Judaism and Christianity are wrong.

There are no other alternatives worth considering, because if the Psalm is wrong, then God's Word is unreliable, which means that nothing anyone wrote or said about it, save condemning it, serves any value. If *Dowd's* | David's Mizmowr is invalid, so is Judaism, Christianity, and Islam, because they all overtly state that he was inspired by their god.

Since this is now the fourth time in this refrain alone that Dowd has used the hifil imperative in the second person to begin his thoughts, we can be assured that conveying God's intent to assist His children was paramount.

"You want to help me expand my thinking (*hathleby* or *natah leb 'any* – stretch out and open my judgment, ambitions, attitude, and inclinations up to (hifil imperative)) **regarding Your Enduring Testimony and Restoring Witness** (*'el 'eduwth 'atah* – toward Your restorative and repeated revelation) **rather than toward** (*wa 'al 'el*) **ill-gotten gain, dishonesty, and deception which severs the relationship** (*betsa'* – being wrong, immorality and injustice, covetousness separating others from God and their possessions)**."** (*Mizmowr* / Song / Psalm 119:36)

Typically, the religious are wont to render *natah leb 'any* as "open my heart." However, doing so demonstrates a complete disregard for the Hebrew intent. *Leb* was not the seat of emotions, the source of love, or the wellspring of caring but, instead, the seat of judgment and of sound thinking.

The more receptive we are to Yahowah's instructions, the more our minds are open to His Enduring Testimony, the greater will be our understanding. Good decisions are not made in a vacuum or by those who are recalcitrant.

Betsa' may seem like the universal smorgasbord of ill-gotten gain, but in its verbal form, *batsa's* primary meaning is actually "to cut off and to separate, breaking apart a relationship as a result of deception, injustice, theft, immoral behavior, violence, plunder, or greed." The greatest crime we can commit is to separate others from God. It is the offense which earns the penalty of eternal separation in She'owl. It is murder of the worst kind, of the soul, not the body.

And speaking of man's deceptions, in this next verse the Masoretes changed "*chanan* – be merciful to me" to "*chayah* – give me life," and "*la dabar* – according to Your Word" to "*ba derek* – in Your ways." Therefore, we find that the 2100-year-old text of 11QPS is reminding us that

any exposure to religion corrupts us and forestalls our access to Yah's mercy.

As we proceed, I would like to share why I think that so much of this chorus presented under the letter Hey | 𐤄 was delivered through the hifil imperative. As stated previously, the Hey is the only repeated letter in YaHoWaH | 𐤉𐤄𐤅𐤗. It represents 'Abraham and Sarah, the first family of the Covenant. Both are on their feet, reaching up and looking up to God, engaged and walking with Him. They represent observant and responsive individuals grasping hold of Yahowah's outstretched hand. Between them is the Wah, which joins everyone together while augmenting, enlarging, and securing the family.

This known, with the imperative, these observant individuals are aware of God's will for their lives. And in the hifil, we see Yahowah helping them grow, becoming ever more like Him. With the outstretched hand of God and these two individuals, we see Father and child, and we observe Yahowah striving to protect and enrich the lives of His children. The imagery and the grammar work as one to tell the same story. And this continues to be the account of Yahowah and Dowd as Father and Son.

"It is Your desire to help me to pass over and then avert my eyes (*ha'abar 'ayn 'any* – You want my sight to move past and are enabling me to reorient my perceptions and my perspective (hifil imperative second-person singular)) **from looking at and focusing upon** (*min ra'ah* – from being shown, paying attention to, and perceiving, even observing and witnessing) **that which is deceitful and futile, worthless and idolatrous, lifeless and vain** (*shawa' / showa'* – that which is false and destructive, desolating and damaging, that which pertains to liars and false gods; from *showa'* – that which is wasteful and devastating, corruptive, and ruinous)**.**

Be merciful to me (*chanan* – be kind and generous to me, treating me favorably and compassionately [11QPs]) **according to Your Word** (*la dabar 'atah* – in a manner consistent with Your message [11QPs])**."** (*Mizmowr* / Song / Psalm 119:37)

Most of us would be better served by avoiding the futility of religion, the worthlessness of politics, and the vanity of conspiracy. But not all, because Moseh had to deal with it as did almost every prophet. Someone needs to tell the majority that they are wrong in the hope that they will listen and leave such corrosive influences.

Therefore, the proper interpretation of this statement would be that we should not focus upon the stupidity of mankind but, instead, expose what's wrong, condemn it, and then *'abar* | move past it. After all, Yahowah chose Moseh because he had rejected and walked away from the religion and politics, the militarism and conspiracies, of Mitsraym. He asked Howsha' to marry Gomer, a Temple prostitute, expressly because by doing so he would better appreciate why God was so disappointed in His wayward children.

As the last witness, one of the reasons I was deployed is because I had embraced and then rejected *showa'* | the false and corruptive nature of man's ways. When our voice echoes Yahowah's disdain for religion, we are more effective in repudiating it.

Affirming this insight, *'abar* is most effectively rendered as "to pass over." In harmony with *'ayn*, *'abar* demonstrates that Yahowah wanted Dowd to be aware of the futility of man's worthless diatribes, looking at them from a distance and emerging on the other side. To pass over, therefore, is to be visually aware while not being mired in the midst. Further, since Yahowah deployed *'abar* in conjunction with the first *Pesach* | Passover in Mitsraym, we witness God's protection of His people, saving their

children, while not sparing those who were *showa'* | religious, idolatrous, and vain.

Continuing with the same theme, *quwm*, which means "to rise up, confirm, restore, and establish," was written as *haqem*. With the hifil stem and imperative mood, second-person masculine singular, we find that this is God's choice, an expression of His will, to reaffirm His promises regarding the relationship through His chosen implement…

"You have decided to raise up and restore, reaffirming and reestablishing (*haqem* or *quwm* – You have chosen to accomplish and establish this (hifil imperative)) **Your word and promise** (*'imrah 'atah* – what You have spoken; from *'emer* and *'amar* – the promised word which speaks and relates, providing answers and resolution) **through Your associate** (*la 'ebed 'atah* – with Your servant and coworker)**, so that for the benefit of the relationship** (*'asher* – to show the way to get the most out of life)**, You are actually, consistently, and demonstrably respected** (*la yir'ah 'atah* – You are seen as exceedingly credible, approachable, and trustworthy, absolutely awesome (qal infinitive – serving as a verbal noun which intensifies and prolongs this genuine appreciation))**."** (*Mizmowr* / Song / Psalm 119:38)

Yahowah has made more promises to Dowd than to everyone else combined and that includes 'Abraham, Yitschaq, and Ya'aqob. And even though these affirmations are essential to our understanding and wellbeing, and to His people's return and restoration, they are universally ignored by Jews and misappropriated by Twistians.

Including fulfilling the first four Miqra'ey in year 4000 Yah, everything God is doing with and for Yisra'el and Yahuwdah is being coordinated through and alongside the Chosen Son, the Messiah and King, God's Shepherd, Dowd. Even as we strive to fulfill the promise of *Taruw'ah*

| Calling God's People Home, we are trumpeting Dowd's words and heralding his return.

Oblivious, the Haredim are awaiting an unknown Messiah to arrive at what they perceive to be an undisclosed time. They are blinded to the fact that he is Dowd, that he is returning with Yahowah, and that God and King will arrive to obliterate Judaism during Yowm Kipurym in year 6000 Yah.

Yahowah created us and the universe in which we live because He wanted to establish the Covenant Family and enjoy our company. Therefore, He prefers to work with us rather than impose Himself over us. Dowd just happens to be His preferred coworker. When anyone, whether on behalf of Judaism or Christianity, renounces the promises our Heavenly Father made to His Son, they inflame Yahowah's righteous indignation – assuring their demise.

If you have begun your review of the *Yada Yahowah* series with the *Introduction to God*, then rest assured, by the time you have read *Observations* and *Coming Home*, you will come to appreciate Yahowah's devotion to Dowd, His Son and our Shepherd, Messiah, and King. And you will understand why he was and remains the recipient of these vital promises. Further, by reading the *Invitations*, *Harvests*, and *Appointments* volumes of *Yada Yahowah*, Jews will learn why they have been robbed by rabbis of these essential truths regarding *ha Mashyach*, *Melek*, *Ra'ah*, and *Ben 'Elohym*. And should you have been shortchanged by Christianity, Paul's dastardly scheme known today as Replacement Theology is laid bare throughout *Twistianity*.

The Hey refrain of the Towrah's Song continues to be brought to us by the hifil stem and imperative mood. This time, *'abar* | to pass over and then avert becomes *ha'abar* with the realization that the subject, God, is causing the

object, Dowd, to participate in the action. He is enabling His Son to become ever more like Himself.

"It is Your will to move past and then repeal (*ha'abar* or *'abar* – You have decided to assist me in taking away (hifil imperative)) **the contempt for me along with the insults that dishonor me** (*cherpah 'any* – the blasphemy which robs me of my dignity and the defiance of my authority) **which, because I enjoy the relationship and am leading the way** (*'asher*)**, I find dreadful and concerning** (*yagor* – I see it as a source of anxiety and disquieting because it is diabolical (qal perfect))**.**

Indeed, and by contrast (*ky*)**, Your means to think rationally, to make informed and logical decisions, and to correctly resolve disagreements** (*mishpat 'atah* – Your means to execute good judgment, determining what is right) **is good, beneficial, and appropriate** (*towb* – is pleasing and productive, altogether better and valuable, far more desirable and moral)**."** (*Mizmowr* / Song / Psalm 119:39)

Fathers don't much like it when their son's achievements are negated, and their reputations are besmirched. But when the Father is God, the Son is the Messiah and King, and His promises to him are woven into his plan of reconciliation, then the world has a problem.

Rest assured, Yahowah is going to repeal the diabolical insult of misappropriating all of the promises He has made to Dowd in an attempt to make "Jesus" appear as if he were the Son of God, Messiah and thus Christ, and King of Kings – even the Savior. There are few things God finds more irritating.

Yahowah's animosity will not be resolved by simply annihilating the Church because they would not have been able to foist such an indignity without rabbis being complicit in degrading Dowd's merit while devaluing his Pesach sacrifice. To a significant degree, Christianity

became the longest-running menace to Yahuwdym expressly because rabbis made it possible.

And should you think that I'm being unfair in holding rabbis and Judaism accountable for the torment *Yahuwdym* | Jews have endured these past 2,000 years, let's consider what Yahowah revealed about what will occur as He returns with His Son to fulfill Yowm Kipurym before the surviving remnant of His people…

"And (*wa*) **for a time, I will pour out** (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a Yowd representing the hand of Yah))**, and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation)**, a spirit of compassion and acceptance** (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment)**,** (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment)**.**

Then (*wa*)**, they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*'el 'any*) **accompanied by the one who** (*'eth 'asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp implements completely through (qal perfect))**, and** (*wa*) **they will lament** (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*'al huw'*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and**

valued life (*'al ha yachyd* – for the only son; from *yachad* – who reunited and joined together)**, anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*'al huw'* – on his account)**, consistent with** (*ka*) **the anguish suffered over** (*marar 'al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family)**."** (*Zakaryah* / Remember Yah / Zechariah 12:10)

When Dowd is discredited, when his accolades and accomplishments are projected on a myth, Yahowah's promises, plans, and sacrifices are nullified. This will be resolved as the Song of the Towrah predicts upon Yahowah's return with His Son, Dowd, to fulfill Kipurym.

The crescendo of Dowd's celebration of the role of the Hey | 𐤄 in bringing us the Towrah is fittingly advanced by the word which brings us the letter – *hineh* | to behold, pay attention and look up now and see.

"Behold (*hineh* – please pay especially close attention because this is important)**, I long for and desire** (*ta'ab* – I am willingly and positively influenced by and appreciate the value of (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*la piquwdym 'atah* – Your directions which guide our choices, the procedures behind Your actions, and moral decisions which teach us how to respond appropriately, rationally, and morally to You)**.**

With Your rightful approach to vindication (*ba tsadaqah 'atah* – in Your correct and truthful, just and fair, valid means to perfect, acquit, and save)**, it is Your will to be kind, compassionate, loving, and merciful to me** (*chanan 'any* – You have chosen to be generous and affectionate toward me, treating me favorably (piel

imperative) [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:40)

So that you are aware, the Masoretic Text reads "you give me life" from *chay* rather than as translated above using *chanan*. With *chanan* we find yet another affirmation that Yahowah's plan of reconciliation is both just and generous, merciful and fair.

God is *tsadaqah* | right. He is *tsadaqah* | truthful and correct, fair and just. Yahowah *tsadaqah* | perfects, acquits, vindicates, and saves. And when we capitalize upon what He has promised, we receive His *chanan* | mercy. We find Yahowah *chanan* | affectionate and kind, compassionate and loving.

Under the auspices of the letter Hey | 𐤄, which has the distinction of appearing twice in Yahowah's name, we find our Father teaching us so that we might understand His Towrah and appreciate His mercy.

"Teach and guide me, choosing to instruct and direct me (*howrany*)**, Yahowah** (*Yahowah*)**, in the way** (*derek*) **of Your clearly communicated and inscribed prescriptions to be cut into the relationship and live with You** (*choq 'atah*)**, and then** (*wa*) **I will habitually observe them and be genuinely saved by them** (*natsar hy'*) **as a result forevermore** (*'eqeb*)**.** (*Mizmowr* 119:33)

You have chosen to enable me to understand such that my thinking becomes similar to Yours (*habynany* or *byn 'any*) **and then** (*wa*) **I will be continuously protected by choosing to actually observe** (*natsar*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**.**

Therefore (*wa*)**, I will consistently observe and genuinely consider it** (*shamar hy'*) **as part of every thought and decision** (*ba kol leb*)**.** (*Mizmowr* 119:34)

It is Your will to help lead me such that I can walk, following Your guidance as You choose to direct me

(*hadrykany* or *darak 'any*) **along the path** (*ba nathyb*) **of Your instructive conditions regarding what You are offering and expect in return** (*mitswah 'atah*)**. Indeed** (*ky*)**, I take great pleasure in it and want to experience the joys associated with it** (*ba huw' chaphets*)**.** (*Mizmowr* 119:35)

You want to help me expand my thinking (*hathleby* or *natah leb 'any*) **regarding Your Enduring Testimony and Restoring Witness** (*'el 'eduwth 'atah*) **rather than toward** (*wa 'al 'el*) **ill-gotten gain, dishonesty, and deception which severs the relationship** (*betsa'*)**.** (*Mizmowr* 119:36)

It is Your desire to help me avert my eyes (*ha'abar 'ayn 'any*) **from looking at and focusing upon** (*min ra'ah*) **that which is deceitful and futile, worthless and idolatrous, lifeless and vain** (*shawa' / showa'*)**.**

Be merciful to me, kind and compassionate (*chanan*)**, according to Your Word** (*la dabar 'atah*)**.** (*Mizmowr* 119:37)

You have decided to raise up and restore, confirming and establishing (*quwm*) **Your word and promise** (*'imrah 'atah*) **through Your associate** (*la 'ebed 'atah*)**, so that for the benefit of the relationship** (*'asher*)**, You are actually, consistently, and demonstrably respected, seen as exceedingly credible, approachable, and awe-inspiring** (*la yir'ah 'atah*)**.** (*Mizmowr* 119:38)

It is Your will to move past and then repeal (*ha'abar* or *'abar*) **the contempt for me along with the insults that dishonor me, this blasphemy which robs me of my dignity and the defiance of my authority** (*cherpah 'any*) **which, because I enjoy the relationship and I am leading the way** (*'asher*)**, I find dreadfully concerning** (*yagor*)**.**

Indeed, and by contrast (*ky*)**, Your means to think rationally, to make informed and logical decisions, and to correctly resolve disagreements, determining what is correct** (*mishpat 'atah*)**, is far better, more beneficial, and appropriate, both pleasing and productive** (*towb*)**.** (*Mizmowr* 119:39)

Behold (*hineh*)**, I long for and desire, willingly accept and appreciate the value of** (*ta'ab*)**, Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*la piquwdym 'atah*)**.**

With Your rightful approach to vindication (*ba tsadaqah 'atah*)**, it is Your will to be kind, compassionate, loving, and merciful to me** (*chanan 'any*)**."** (*Mizmowr* / Song / Psalm 119:40)

ו

The second of three letters in Yahowah's name comes next. With the Wah | ו, we find another eight verses devoted to the prospect of increasing and securing God's Home.

I will be translating the next five passages from 4 and 11QPS because there are many differences between the Qumran Scrolls and the Masoretic Text. Also, while we have moved into the sixth refrain, this chorus flows out of the previous five, all of which speak of Yahowah teaching us His Towrah so that He can vindicate us.

"So then (*wa* – moreover in addition it follows)**, choose to return with me, arriving with** (*bow' 'any* – come to me and include me in the pursuant harvest, bringing (qal imperfect jussive – actually and relationally coming with ongoing results under the auspices of freewill in pursuing [from 4QPs])) **Your loyal love and genuine mercy** (*chesed 'atah* – Your steadfast affection and

unfailing kindness, favoring Your relationship [from 4QPs]), **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 salvation** (*tashuwa'ah 'atah* – Your liberation and deliverance, Your victory and nobility) **according to** (*ka* – consistent with) **Your word and Your promise** (*'imrah 'atah* – Your instruction and teaching, Your statements and message)**."** (*Mizmowr* / Song / Psalm 119:41)

As we are aware, Yahowah is returning with Dowd, the author of this *Mizmowr la Towrah*. God will be arriving in Yaruwshalaim on behalf of Dowd's Family in the Spirit of *chen* | genuine mercy, compassion, loyal love, favorable acceptance and *tachanuwn* | forgiveness. This will be Yahowah's final offer to liberate and save His people. And He is doing so to honor the promises He has made to 'Abraham, Yitschaq, and Ya'aqob, Moseh and Dowd, as well as to you and me.

'Anah is one of the Towrah's most compelling terms. It appears throughout the Miqra'ey because Yahowah is seeking our response to His annual Invitations to be Called Out and Meet. But as for those who could not be bothered to acknowledge God's Calendar, He will respond in kind, humiliating those who chose to replace His means to reconciliation with damning pagan holidays.

"And then (*wa*)**, He will respond by humiliating** (*'anah* – He will answer by humbling and afflicting (qal imperfect) [from 11QPs which has He rather than the MT's I]) **anyone who has treated me with contempt** (*charaph 'any* – those who have insulted and devalued me, who have jeopardized the relationship by annoyingly stripping away what rightfully belongs to me, defying what I represent)**.**

For indeed (*ky* – by contrast)**, I consistently observe, I closely examine and carefully consider, trusting and**

relying upon (*shamar* – I focus upon, investigate, and explore, confide in and place my confidence in (qal imperfect) [4QPs has *shamar* | observe while 11QPs reads *batach* | trust]) **Your words and prescriptions for living** (*choq* or *dabar* – Your written message, engraved statements, and inscribed thoughts and recommendations on what we should do to be cut into a share of the relationship agreement [4QPs reads *choq* while 11QPs says *dabar*])**."** (*Mizmowr* / Song / Psalm 119:42)

In this passage, the Masoretes changed the opening pronoun from "He" to "I," suggesting that the Psalmist would respond with the answer rather than God. And this is because rabbis are easily confused by *'anah* – and render it incorrectly at the worst possible occasions.

The primary meaning of *'anah* is "to answer, to respond, and to reply." And yet, in the context of *Yowm Kipurym* – the occasion of these prophecies – rabbis have chosen to misrepresent its intended meaning during its single most relevant deployment. There, in support of their religion, and as an affront to Yahowah and His Family, the religious translate *'anah* as "afflict," in direct conflict with the intent of Reconciliations.

There are occasions, such as this, where *'anah* can be rendered by its secondary definition, as "afflict, humble, and humiliate." Upon His return with His Son, Yahowah will respond by humiliating those who not only rejected His Invitations to Meet but who also besmirched Dowd's reputation – especially those who have stripped him of the titles Yahowah bestowed: Son of God, Chosen One, Shepherd, Messiah, and King. And that is a huge net which will ensnare many big fish.

Moseh delivered the Towrah during the *Yatsa'* | Exodus, and Dowd observed it as Yisra'el became a nation, and then he fulfilled its promises throughout the Miqra'ey.

And yet, only one of these men is credited for having served God in these ways.

Since *'anah* is so vital and misrepresented relative to the Day of Reconciliations, I'd like to share the full array of choices translators have regarding it. In preferential order, they are: 1) to answer a call, 2) to reply to an invitation, 3) to respond to a summons, 4) to testify, speaking as a witness, 5) to think, being especially thoughtful and concerned, 6) to ask questions, 7) to receive answers, 8) to speak truthfully, providing accurate information, 9) to announce a declaration, 10) to sing or shout, vocally communicating, 11) to live together in a marriage, consummating it, 12) to be occupied, busy, or even preoccupied, 13) to afflict or be afflicted, 14) to be put down, 15) to be depressed, 16) to be cast down, 17) to stoop or bow down, 18) to humble oneself or be humbled, 19) to be humiliated, 20) to be disturbed and worried, feeling anxious, 21) to be raped and violated, especially in the context of demeaning women, 22) to become weaker, ultimately ceasing to exist, 23) to deny oneself, 24) to be silenced, and 25) to oppress or be oppressed.

By integrating the benefits of the Covenant with the purpose of each of the Invitations to be Called Out and Meet, especially in relation to our salvation, we discover that God stood up for us so that we could stand with Him. He allowed Himself to be afflicted, so that we wouldn't be afflicted, cease to exist, or be cast down.

So then, in the most important presentation of *'anah*, when asking us to respond to His invitation to meet with Him on *Yowm Kipurym* | the Day of Reconciliations, the last thing Yahowah wants us to do is to afflict ourselves. In fact, it is the opposite of what He wants, as it completely inverts His plan. For example…

"Then, Yahowah declared the Word to Moseh, saying, 'On the tenth of the seventh month is the Day of

Reconciliations (*Yowm Kipurym*)**. This exists as a set-apart and cleansing Invitation to be Called Out and Meet** (*Miqra'*) **for you. Then, your soul should answer by responding** (*'anah* – reply to the invitation)**, appearing before and approaching the feminine manifestation of the fiery light which purifies, enlightens, and elevates unto Yahowah."** (*Qara'* / Called Out / Leviticus 23:26-27)

And yet, religious clerics universally dispense with the primary "answer by responding" connotations of *'anah* and render it "afflict," thereby making it appear as if Yahowah's plan of reconciliation has us "preoccupied, afflicted, put down, depressed, cast down, bowing down, humbled, humiliated, disturbed, worried, feeling anxious, raped and violated, demeaned, becoming weaker, ultimately ceasing to exist, silenced, and oppressed."

Just the opposite, God wants us "to answer His call, to respond to His summons, to testify, speaking as a witness on behalf of His Word, to think, being especially thoughtful and concerned, to ask questions, to receive answers, to speak truthfully, providing accurate information, to reply by making a declaration, to sing or shout, vocally communicating, and to live together."

We would be remiss if we didn't address *charaph 'any* | anyone who has treated me with contempt. Dowd is addressing those who have insulted and devalued him, especially the many who have jeopardized the relationship by annoyingly stripping away what rightfully belongs to him, defying what he represents. This is one of the most debilitating crimes ever committed, rendering Yahuwdym unable to recognize that the Shepherd became the Passover Lamb to save them.

"So (*wa*)**, do not prevent salvation by taking away** (*'al natsal* – do not forego deliverance by snatching away (hifil imperfect jussive)) **from my mouth** (*min peh 'any* – from my speech) **the truthful and reliable** (*'emeth* – the

firmly established, honest, and dependable, the affirming, verifiable, and enduring; from *'aman* – trustworthy and reliable, nurturing and upholding [4QPs adds Your which is not in 11QPs]) **word** (*dabar*)**, the exceedingly capable and empowering** (*me'od* – the superlative, extensive, and utterly great) **restoring witness and enduring testimony** (*'ad* / *'ed* – eternal and everlasting revelation)**.**

Because indeed (*ky*)**, I am resolved to placing my expectations** (*yachal* – I await, confidently expecting without reservation, total resolution (piel perfect)) **in** (*ba*) **Your way to make reasoned decisions, especially regarding the means to resolve disputes** (*mishpat 'atah* – Your basis to exercise good judgment and decide what is right)**."** (*Mizmowr* / Song / Psalm 119:43)

Religion has long been humankind's most diabolical foe. By replacing Yahowah's means to resolve the issues which separate us with an ever-expanding litany of estranging corruptions, the faithful prevent their own salvation. By contrast, Dowd would convey the truthful and reliable, easily verified and dependable, message of his Father – consistently sharing the extensive and empowering testimony of Yahowah. When we follow his example, God is committed to exceeding our expectations.

Throughout this Psalm, *natsar* has been used to speak of salvation by way of observation, indicating that those who focus upon Yahowah's instructions are protected and preserved by them. Now we find another word for salvation which is closely related, *natsal*. Negated by *'al* in the jussive mood, it speaks of "not preventing salvation by removing" the word of God from his lips. Using the hifil stem and imperfect conjugation, God is committed to continually assisting Dowd in this regard. What's unique here is that Dowd is not pleading for his salvation or asking God to deliver him. Instead, he is in prophet mode, affirming that Father and Son will reconcile the relationship for the Children of the Covenant. This

proclamation will remain central to his message through his reliance upon the truthful and dependable, enduring and restoring, enabling and empowering, testimony of Yah.

While rabbis have sought to supplant Yahowah's words with their own in the Talmud, and Paul's "but I say…" supersedes the Towrah and Prophets in his New Testament, Dowd has taken the opposite approach. The Son of God and Messiah is announcing that he perceives Yahowah's testimony to be *'emeth me'od 'ed* | exceedingly beneficial, everlasting, and restoring. So, who do you think knew Yahowah better and is right?

There is only one place such confidence is reliably rewarded…

"Therefore (*wa*)**, I have chosen to constantly observe, consistently examining and carefully considering** (*shamar* – I have decided to literally and always keep my eyes focused upon, thoughtfully exploring and evaluating (qal imperfect cohortative)) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instructions and Directions)**, doing so continually and consistently** (*tamyd* – regularly with continuity and without interruption)**, always and forever** (*la 'owlam* – eternally and without end) **as the eternal witness to the restoring testimony** (*wa 'ed* – as everlasting revelation)**."** (*Mizmowr* / Song / Psalm 119:44)

There is no mention of a second, Oral Torah, because it did not exist. There is no hint of a New Testament because the Towrah's restoring testimony is forevermore.

Within 10 years from this rewrite of *An Introduction to God* in the summer of 2023, on *Yowm Kipurym* in year 6000 Yah, those who are reconciled unto Yahowah, and who have elected to engage in the Covenant, will be renewed by the addition of God writing His Towrah inside of us – integrating its guidance into our lives. Soon, all who endure to this day will be singing the Towrah's Song.

This next statement flows out of the previous one…

"So (*wa*)**, I have independently chosen to walk** (*halak* – under the auspices of freewill, and without any regard for societal influences or pressures to conform, I will continually travel through life (hitpael imperfect cohortative – its Dowd's choice to avoid being controlled by anyone or anything so that he can consistently move)) **in its expansive ways and freedom** (*ba ha rachab* – in its limitless and boundless approach and appeal (addressing the liberating nature of the Towrah) [11QPs and 4QPs differ slightly between *rachab* | limitless and *chuphshah* | freedom])**, indeed because** (*ky*) **I have sought after, inquired about, discovered, and experienced** (*darash* – I have searched to find, carefully examined, and pondered (qal perfect)) **Your precepts and directions** (*piquwdym 'atah* – Your procedures and requirements delineating the things we should pay attention to, examine, question, and then respond)**."** (*Mizmowr* / Song / Psalm 119:45)

The hitpael stem is among the more interesting because it reveals that Dowd was not influenced by anyone or anything, including religion, politics, or societal customs. His *halak* | conduct in life was, therefore, in absolute conflict with *Halakhah* | the rules governing Judaism. Rather than being restricted by religious edicts, the Messiah found great freedom in God's guidance – especially in the requirements of His Covenant – all of which are liberating.

The man who God loved more than any other boldly and accurately proclaimed His testimony. And so long as Dowd's message is derived from Yahowah's, so long as he never hesitated, then he was never embarrassed. It matters not whose political or religious institution is being impugned by Yah's Word, so long as we base our witness on His testimony, it isn't our word against them but His.

"In addition (*wa*)**, I want to continually speak the Word** (*dabar* – I have and will totally represent and completely communicate of my own volition the message (piel imperfect cohortative)) **by way of** (*ba* – through) **Your Enduring Testimony and Restoring Witness** (*'edah 'atah* – Your provisions; from *'ed* – everlasting revelation and eternal evidence)**, reporting it before and against** (*neged* – conspicuously, openly, and publicly in front of and in opposition to) **kings and other political and religious leaders** (*melek* – those who govern and control all aspects of people's lives)**.**

I will neither hesitate nor be found mistaken (*wa lo' bowsh* – I will not be frustrated or disappointed, neither delayed nor distressed (qal imperfect))**."** (*Mizmowr* / Song / Psalm 119:46)

There is a myth that it is unGodly to criticize religion and hateful and boorish to disparage a political ideology. And yet, it is what Dowd did, and God loved him for it. So, we should never hesitate to disparage human institutions, so long as our pronouncements are derived from Yahowah's Testimony. And while the Progressives policing social media don't like what I have to say, it's all good with God and His judgment is infinitely superior.

If we are to be passionate about anything, ought we not be enthusiastic advocates for God's message to mankind?

"Moreover (*wa*)**, I have independently found great pleasure** (*sha'a'* – by avoiding political and religious influence, I have a positive attitude toward (hitpael imperfect)) **in the instructive conditions of what You are offering and expecting in return** (*ba mitswah 'atah* – in authoritative directions which comprise the terms of what You have 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) **which provide the benefits of the relationship** (*'asher*) **I love** (*'ahab* – I am passionate about, desire, and adore (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:47)

All five conditions of the Covenant improve our lives and brighten our outlook. There are few things as liberating as walking away from the disingenuous and controlling aspects of religion and government. When we walk to God along the path He has provided, we are perfected. Trusting and relying upon Yah is both comforting and emboldening. Examining the Covenant's conditions is enlightening and leads to understanding. While being circumcised improves our health and satisfaction, the benefits are otherworldly and include becoming immortal and perfected, adopted into God's Family, enriched and empowered. What's not to love?

This brings us to the last of the lyrics associated with the letter Wah which adds, increases, and secures, enlarging a family and home…

"Further (*wa*)**, I will lift up, raising** (*nasa'* – I will elevate (qal imperfect)) **the palms of my hands** (*kaph 'any*) **for the instructive conditions of what You are offering** (*'el mitswah 'atah* – for the terms of Your relationship agreement) **which, as a result of the relationship** (*'asher*)**, I am passionate about, adore, and genuinely love** (*'ahab* – I desire and find appealing (qal perfect))**.**

So, I choose to rejoice (*gyl* – I want to continually celebrate (qal imperfect cohortative) [11QPs]) **in Your clearly communicated and written prescriptions of what we should do to be cut into this relationship with You** (*ba choq 'atah* – in the means to earn a share of what is Yours throughout time)**."** (*Mizmowr* / Song / Psalm 119:48)

Dowd is not waving his hands in the air like a crazed Pentecostal. Palms up, he is demonstrating that he is ready to accept Yahowah's *choq* | prescriptions for living. Further, his passion for the relationship is one of the many things which endears him to Yahowah. Nothing is as rewarding as requited love.

Let's linger here a bit longer and review the sixth chorus of the Towrah's Song. Dowd, wrote…

"So then it follows (*wa*)**, choose to return with me, arriving with** (*bow' 'any*) **Your loyal love and genuine mercy** (*chesed 'atah*)**, Yahowah** (*Yahowah*)**, Your salvation** (*tashuwa'ah 'atah*) **according to and consistent with** (*ka*) **Your word and Your promise** (*'imrah 'atah*)**.** (*Mizmowr* 119:41)

And then (*wa*)**, He will respond by humiliating** (*'anah*) **anyone who has treated me with contempt, those who have insulted and devalued me, who has jeopardized the relationship by annoyingly stripping away what rightfully belongs to me, defying what I represent** (*charaph 'any*)**.**

For indeed (*ky*)**, I consistently observe, closely examine and carefully consider, trusting and relying upon** (*shamar* or *batach*) **Your words and prescriptions for living** (*choq* or *dabar*)**.** (*Mizmowr* 119:42)

So (*wa*)**, do not prevent salvation by taking away** (*'al natsal*) **from my mouth** (*min peh 'any* – from my speech) **the truthful and reliable, affirming and verifiable** (*'emeth*) **word** (*dabar*)**, the exceedingly capable and empowering** (*me'od*) **restoring witness and enduring testimony** (*'ad*)**. Because indeed** (*ky*)**, I am resolved to placing my expectations** (*yachal*) **in** (*ba*) **Your way to make reasoned decisions, especially regarding the means to resolve disputes** (*mishpat 'atah*)**.** (*Mizmowr* 119:43)

Therefore (*wa*)**, I have chosen to constantly observe, consistently examining and carefully considering** (*shamar*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**, doing so continually and consistently** (*tamyd*)**, always and forever** (*la 'owlam*) **as the eternal witness to the restoring testimony** (*wa 'ed*)**.** (*Mizmowr* 119:44)

So (*wa*)**, I have independently chosen to walk** (*halak*) **in its expansive ways and freedom** (*ba ha rachab*)**, indeed because** (*ky*) **I have sought after, inquired about, discovered, and experienced** (*darash*) **Your precepts delineating the things we should examine, question, and then respond** (*piquwdym 'atah*)**.** (*Mizmowr* 119:45)

In addition (*wa*)**, I want to continually speak the Word** (*dabar*) **by way of** (*ba*) **Your Enduring Testimony and Restoring Witness** (*'edah 'atah*)**, conspicuously and publicly reporting it before and in opposition to** (*neged*) **kings and other political and religious leaders** (*melek*)**. I will neither hesitate nor be found mistaken, frustrated or disappointed** (*wa lo' bowsh*)**.** (*Mizmowr* 119:46)

Moreover (*wa*)**, I have independently found great pleasure by avoiding political and religious influences** (*sha'a'*) **through the instructive conditions of what You are offering and expecting in return** (*ba mitswah 'atah*) **because they provide the benefits of the relationship** (*'asher*) **I love** (*'ahab*)**.** (*Mizmowr* 119:47)

Further (*wa*)**, I will lift up, raising** (*nasa'*) **the palms of my hands** (*kaph 'any*) **for the instructive conditions of what You are offering** (*'el mitswah 'atah*) **which, as a result of the relationship** (*'asher*)**, I am passionate about, adore, and genuinely love** (*'ahab*)**.**

So, I choose to rejoice (*gyl*) **in Your clearly communicated and written prescriptions of what we**

should do to be cut into this relationship with You (*ba choq ‘atah*)**.”** (*Mizmowr* / Song / Psalm 119:48)

𐤇𐤉𐤇𐤋

3

Zayin Chet Theth

Plow Wall Basket…

Having now progressed through the letters which comprise God's favorite title – *'Ab* | Father | 𐤀𐤁 – and having examined all but one of those featured in His name – YaHoWaH | 𐤉𐤄𐤅𐤄 – the next three are seemingly less distinguished, albeit no less revealing.

𐤆

In the seventh stanza of this, the greatest of the Psalms, the Towrah's Song features a series of proclamations which are announced by the letter Zayin | 𐤆. It was drawn in the form of a plow and spoke of cultivating the ground so that it becomes receptive, of sowing seeds for future harvests, and of creating separation and division.

To begin, Dowd reminds us that we can count on Yahowah doing as He has promised…

"You want Your words remembered and proclaimed (*zakar dabarym 'atah* – it is Your will to assert the truth in a memorable way regarding Your statements, declarations, and promises (qal imperative) [*'atah* and the plural form of *dabar* are from 11QPs]) **regarding** (*la* – pertaining to) **Your servant and coworker** (*'ebed 'atah* – Your associate) **upon which** (*'al 'asher* – over which and to reveal the benefits of the relationship) **You have caused me to confidently expect a favorable resolution at the right time** (*yachal* – You have provided for my benefit so

that I know what to expect (piel perfect))**.”** (*Mizmowr* / Song / Psalm 119:49)

As we should expect, Yahowah and Dowd are on the same page in this regard. God has not only promised to fulfill Kipurym and Sukah with His Son, Messiah, and King, He wants us to proclaim His intent. Equipped with this knowledge, we are able to repudiate the central planks of Judaism, Christianity, and Islam while simultaneously affirming Yahowah’s plan of reconciliation.

There are only two things better than remembering what God said, and they are understanding His message and capitalizing upon it. So, in this regard, be aware that Dowd is the returning Mashyach and future Melek of a reunited Yisra’el. And upon the Third Coming of *Dowd* | David, it will be a frightful day for those who are not mindful of God’s promises.

When we know what is going to happen before it occurs, we exude a degree of confidence that those earnestly searching for God are likely to find appealing. By accurately presenting what is going to transpire, our insights regarding Yahowah become all the more credible.

Credibility can be lost as well. While it is earned over time and with effort, by being right about God when everyone around us is wrong, it can be usurped if we are not diligent and careful. You may have noticed that we do not partner with anyone outside of the Covenant Family. We have no religious or political affiliations and renounce every popular conspiracy. Should you see my translations, transliterations, insights, and explanations presented elsewhere, know that they have been misappropriated. For example, lacking credibility, many within the Black Hebrew Israelite Movement have stolen them and claimed them as their own. In the process, they have engendered confusion while leading countless thousands away from Yahowah and into the twisted realm of anti-Semitism.

In this regard, few things are as differentiating as realizing Yahowah's desire to honor the promises He has made to His Son. Dowd, the author of this Mizmowr Towrah, is the most interesting man who ever lived.

"This (*zo'th*) **is comforting and encouraging to me** (*nechamah 'any* – this eliminates my concerns, it is consoling, and provides hope) **considering the great effort required for me to accomplish this goal** (*ba 'ony 'any* – with all of the enormous expenditure of energy and effort by me; from *'anah* – to actively answer and respond)**.**

For indeed (*ky*)**, Your promise** (*'imrah 'atah* – Your word and Your assurance) **restores my life, causes me to grow, and keeps me alive** (*chayah 'any* – revives and nurtures me (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:50)

No one served Yahowah longer or in as many capacities as Dowd, and yet, that was just the beginning. He is returning to reprise every role. It is little wonder that he is comforted knowing that the great effort required to accomplish all of this was not wasted. Moreover, after enduring three millennia in which his every accolade was misappropriated, he is encouraged that he will be given his due.

The obnoxious, absurdly presumptuous, and insufferable self-willed individuals who command the mechanisms of mankind's insolent political, religious, academic, military, and media institutions talk a big game as they interpret everything to their liking. Offering nothing more than worthless platitudes and false hope, they routinely deride those who oppose them. But, while they may be fooling the faithful, the patriotic, the enamored, the entitled, and the unthinking, they aren't impressing or fooling God.

"The insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed* – the

egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior when both they and their promises are actually irrelevant)**, deride me by stripping me of what I represent** (*lyts 'any* – removing me from contention and banishing me to history through misinterpretation and a lack of respect) **throughout the entirety of the eternal testimony and restoring witness** (*'ad me'od* – considering the abundance of evidence in the enormity of the revelation)**.**

I will not scheme against or twist, lean away from, or will I thrust aside (*lo' natah min* – I will not bend, conspire against, or turn away from) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instructions and Directions)**."** (*Mizmowr* / Song / Psalm 119:51)

It would occur in Judaism first with religious leaders undermining what Dowd represents. They did so because Dowd's legacy and return leave no room for rabbis or religion. But the most infamous and audacious *zed* was Sha'uwl, known to Twistians as Paul. In his first speech, he is this very thing, kicking dirt on Dowd's grave so that he could transfer his every accolade to his Lord. It is all disrespectfully recorded in Acts 2 – then torn asunder in the final chapter of *Twistianity*, Volume Four as well as in Volume Five of *Yada Yahowah*, Chapter 3.

What's so amazing about Paul's self-absorbed pontification is that all evidence is to the contrary. Yahowah speaks more of Dowd, promises more to Dowd, and acclaims Dowd more than anyone else throughout the entirety of His enduring witness. Dowd is the cornerstone of Yahowah's relationship with humankind.

And yet, Christians have been led to believe that "Jesus" was the "Christ," when clearly, Dowd is the

Messiah. They afford the wrong man the title, "Son of God." And they believe that "Jesus" is returning when it is actually Dowd who will be accompanying Yahowah. And sadly, Jews aren't much brighter. They remain oblivious to the identity of their Mashyach, their King, and his return.

This is also one of many indictments against those who govern human affairs. They are universally self-absorbed, and their institutions routinely mock God's Witness, interpreting it so that His Word appears to coincide with their agenda. And since these are the people Yahowah needs us to walk away from before we can engage in a relationship with Him, the message concludes by reminding us that, so long as we do not turn away from the Torah, we won't be reassociated with such scum. Therefore, the moral of this story is that if you don't want Yah to turn away from you, and thrust you aside, don't reject or discount His *Towrah* | Teaching, Instruction, Guidance, and Direction.

Jews, Christians, and Muslims acknowledge the divine inspiration of the Towrah, and yet, they prefer their Talmud, New Testament, and Quran. So, I ask them, if *Dowd* | David was a prophet as all three religions attest, then why didn't he write: "Do not thrust the Torah aside until Paul, Akiba, and Muhammad come and tell you an entirely different story?"

At this point, some might conclude that our Psalmist is being somewhat redundant, teaching us the same lesson over again. And while I would concur, why with all of these reaffirmations are so few people listening to him? And speaking of not listening, since Dowd was inspired by God and used Yahowah's name prolifically, why do rabbis avoid it like the plague?

"I recollect, remember, and report (*zakar* – I recall, mention, and proclaim (qal perfect)) **Your means to resolve disputes and execute good judgment** (*mishpat* –

to make informed and reasoned decisions and be moral, just, and fair) **from long ago** (*min 'owlam* – and forevermore)**, 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 I have been reassured and comforted** (*nacham* – I have been consistently encouraged by the compassion and transformed by this alone (hitpael consecutive imperfect))**."** (*Mizmowr* / Song / Psalm 119:52)

We are *zakar* | reminded that *mishpat* blends the interrogative *my* with *shaphat* | to judge and decide to encourage us to consider the implications associated with exercising good judgment and making reasoned and informed decisions, especially when resolving the disputes which separate us from Yahowah. This should then direct our attention to the Mow'ed Miqra'ey where God made it possible for imperfect individuals to appear perfect in His presence.

Dowd's concluding comment reveals that he found the process of remembering and reporting Yahowah's original and everlasting *mishpat* sufficient in and of itself to comfort and transform his soul. It also reassures us of God's enduring mercy because every step along the way Home exemplifies true love and compassion.

Considering who He is, what He has done, and the value of the gifts He is offering, when His Towrah is rejected by those who claim to speak for Him, and when they use their religious office to encourage others to do the same, God has to be frustrated that His mercy is rebuked. Any other reaction would diminish the scope of His compassion.

"My passions are inflamed as I am besieged with righteous indignation (*zal'aphah 'achazath 'any* – rage and scorching animosity grasp hold of me as I am

saddened, perplexed, and horrified, failing to see anything humorous) **regarding the unethical who are wrong** (*min rasha'* – the unrighteous who are unGodly and condemnable, regarding the wicked who are evil) **by rejecting and neglecting** (*'azab* – about forsaking or departing from, separating themselves by disassociating from (qal participle)) **Your Towrah teaching and guidance** (*Towrah 'atah* – Your Instructions and Directions)**."** (*Mizmowr* / Song / Psalm 119:53)

Dowd loved Yahowah's *Towrah* | Teaching to the extent he could not fathom it being rejected. Considering all that Yahowah has done for us, it made him mad to see the religious pretend to know better and to throw it back in His face.

Recognizing the enormity of what is being squandered and who is being neglected, Dowd was demonstrating that it is appropriate to hate – revealing that under the proper circumstances it is a virtue. But you will notice that he is right, and those he is opposing are wrong, and he is using his words not his fists.

"Songs (*zamyr* – melodious lyrics) **of Your prescriptions for living** (*choq 'atah* – Your inscribed thoughts regarding Your willingness to share all that is Yours, of Your recommendations of what we should do to be cut into the relationship) **have been** (*hayah* – are (qal perfect)) **for my benefit** (*la 'any* – exist concerning my approach and are on my behalf) **during my travels for the family** (*ba beyth magowr 'any* – my temporary abode and home)**."** (*Mizmowr* / Song / Psalm 119:54)

Whether camper or mariner, friend or liberator, judge or king, prophet or witness, Yahowah's words enrich the lives of those living and sharing them most of all. And no one was a greater beneficiary than the man who wrote and sang these lyrics.

Of course, to sing of someone so dearly, you'd have to know their name…

"I remember and recount (*zakar* – I am reminded of, I recall, and I report (qal perfect)) **Your name** (*shem 'atah* – Your personal and proper designation)**, Yahowah (**𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, in the darkness where there is a lack of light** (*ba ha laylah* – during the night) **because** (*wa*) **I have chosen to closely examine and enthusiastically consider** (*shamar* – I explore and evaluate, focusing upon (qal imperfect cohortative paragogic he – literally, consistently, and passionately observing by choice)) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instructions and Directions)**."** (*Mizmowr* / Song / Psalm 119:55)

When Dowd says *'atah* | Your, he means Yahowah – not "G-d," the "Lord," or the "Name." When he says *Towrah*, he is addressing Yahowah's Teaching and not Talmudic arguments. When Dowd says *shamar* | observe, he is talking about reading, not keeping, Yahowah's Guidance.

The King realized that Yahowah's name pierces the darkness and illuminates the night – letting all who dwell in this dark world know that God spoke through this man. And this man came to know Yahowah as we are doing – by reading His *Towrah* | Teaching.

Here *shamar* | observe was gilded with the most literal and genuine stem, the most consistent and enduring conjugation, the most volitional mood, and the most emphatic form. The qal stem tells us that Dowd observed the Towrah literally, that his focus was genuine and his examination actual. The imperfect conjugation affirms that Dowd's evaluation of the Towrah was consistent and enduring, ongoing and unwavering. The paragogic heh

increases emphasis, making his exploration enthusiastic. And the cohortative mood means that he explored the Towrah at his pleasure, doing so under the auspices of freewill.

While no one gave more of himself to serve us, Dowd was served by Yah…

"This (*zo'th*) **has come to exist for me** (*hayah la 'any* – has happened for me) **because** (*ky*) **I observe and am preserved by** (*natsar* – I am kept safe by branching out with) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your procedures and principles which guide our choices, teaching us how to engage correctly and rationally to You; from *paqaqd* – to attend to, appoint, and look after, paying attention to while taking into account)**."** (*Mizmowr* / Song / Psalm 119:56)

Natsar piquwdym is to observe Yahowah's precepts and live, to be kept safe by responding appropriately to God's guidance. Both words are action-oriented, and speak of paying attention and, as a result, being able to follow directions. Yahowah completed the work required to reconcile our relationship, but we still have to understand His instructions so that we walk to Him along the path which He provided.

Also interesting, the juxtaposition of *piquwdym natsar* is devastating to the myths of "salvation through faith or by works," thereby undermining the claims of Christianity and Judaism.

From Dowd's hand to our eyes, here are the lyrics associated with the letter Zayin | ז, plowing the field to increase the harvest…

"You want Your words remembered and proclaimed (*zakar dabarym 'atah*) **regarding** (*la*) **Your**

servant and coworker (*'ebed 'atah*) **upon which** (*'al 'asher*) **You have caused me to confidently expect a favorable resolution at the right time** (*yachal*)**.** (*Mizmowr* 119:49)

This (*zo'th*) **is comforting and encouraging to me** (*nechamah 'any*) **considering the great effort required for me to accomplish this goal** (*ba 'ony 'any*)**.**

For indeed (*ky*)**, Your promise, word, and assurance** (*'imrah 'atah*) **restores my life, causes me to grow, and keeps me alive** (*chayah 'any*)**.** (*Mizmowr* 119:50)

The insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated, who are audaciously disrespectful and thus brashly impudent in their pontifications (*zed*)**, deride me by stripping me of what I represent** (*lyts 'any*) **throughout the entirety of the eternal testimony and restoring witness where there is an abundance of evidence within the enormity of the revelation** (*'ad me'od*)**.**

I will not scheme against or twist, lean away from, or will I thrust aside (*lo' natah min*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**.** (*Mizmowr* 119:51)

I recollect, remember, and report (*zakar*) **Your means to resolve disputes and execute good judgment** (*mishpat*) **from long ago and forevermore** (*min 'owlam*)**, Yahowah** (*Yahowah*)**. And I have been reassured and comforted** (*nacham*)**.** (*Mizmowr* 119:52)

My passions are inflamed as I am besieged with righteous indignation, as I am saddened, perplexed, and horrified (*zal'aphah 'achazath 'any*) **regarding the unethical who are wrong** (*min rasha'*) **by rejecting and neglecting** (*'azab*) **Your Towrah teaching and guidance** (*Towrah 'atah*)**.** (*Mizmowr* 119:53)

Songs (*zamyr*) **of Your prescriptions for living** (*choq 'atah*) **have been** (*hayah*) **for my benefit** (*la 'any*) **during my travels for the family** (*ba beyth magowr 'any*)**.** (*Mizmowr* 119:54)

I remember and recount, I am reminded of and I report (*zakar*) **Your name** (*shem 'atah*)**, Yahowah** (*YaHoWaH*)**, in the darkness where there is a lack of light** (*ba ha laylah*)**, because** (*wa*) **I have chosen to closely examine and enthusiastically consider** (*shamar*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**.** (*Mizmowr* 119:55)

This (*zo'th*) **has come to exist for me** (*hayah la 'any*) **because** (*ky*) **I branch out and I am protected by observing** (*natsar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**."** (*Mizmowr* / Song / Psalm 119:56)

ח

The Towrah's Song is among the most essential revelations ever recorded. And we are just a third of the way along. By continuing, we will come to know Yahowah better, appreciate His Son all the more and, most especially, grow in our understanding of the Towrah.

So now, under the banner of Chet | ח, which serves as a protective wall separating God's people from harm's way, we are embraced with yet another refrain. In it, we are reminded that Dowd loved and used Yahowah's name to such a degree that he viewed it as his destiny and reward – as do I. The Messiah was assured of this fate because he observed the word of God.

"My reward and destiny (*cheleq 'any* – my portion and share, my allotment and parcel, indeed, my future) **are**

with Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**.**

My answer and promise (*'amar* – I have announced my unequivocal response (qal perfect)) **is to be observant by exploring and evaluating** (*la shamar* – is to keep my eyes open and thereby focused upon closely examining and carefully considering (qal infinitive)) **Your words** (*dabarym 'atah*)**."** (*Mizmowr* / Song / Psalm 119:57)

Quite literally, there is no verb in the initial statement. It reads: "My reward, destiny, and future – Yahowah."

The reason Dowd was assured that he would be as Yah is because his answer to God was predicated upon his exploration and evaluation of the words of God. There was no supplemental education, no litany of upstanding deeds or donations, no daring-do or a good heart, no faith and no conversion – just answers based upon an exploration of Yahowah's testimony.

At the very least, *cheleq* reveals that Dowd had earned an inheritance – an allocated share of what Yahowah has to offer. It would be his reward; one he and His Father would share with all of His children. The more likely intent of *cheleq*, however, is to affirm that Dowd's future was to become ever more like Yahowah – transformed into the very nature and substance of God.

"I seek the favor (*chalah* – I desire the experience (piel perfect)) **of Your presence** (*paneh* – of appearing before You and meeting face-to-face) **with every thought and inclination** (*ba kol leb* – with each decision and motivation)**.**

Your will is to be kind and generous to me (*chanan 'any* – Your desire is to show compassion by being merciful to me, treating me favorably) **in accord with** (*ka* – in a manner consistent with) **Your word and promise** (*'imrah*

'atah – Your declarations and answers)**."** (*Mizmowr* / Song / Psalm 119:58)

Chalah was written using the piel stem where the object of Dowd's appeal, which is God's presence, is positively influenced by the favor which is being sought. That is to say, heaven is made richer by our presence.

Dowd did something we should all consider. He examined his extraordinary life and considered his accomplishments – past and future. And then after considering it all, this giant among men, this man who had won God's heart, who had been courageous in battle, who had written the most enduring prose, who had founded the most relevant and enduring nation, and who had become king, recognized that his ways were inferior to God's Way. And in this way, the man who recognized his shortcomings became the greatest of all.

"I considered the merit of (*chashab* – I determined the value of (piel perfect)) **my ways** (*derek 'any* – my path through life)**, and therefore** (*wa*)**, I chose to turn** (*shuwb* – I made the choice to return (hifil imperfect paragogic he cohortative)) **my feet, stance, and steps** (*regel 'any*) **to Your restoring witness and enduring testimony** (*'edah 'atah*)**."** (*Mizmowr* / Song / Psalm 119:59)

It is my conclusion after having studied these Psalms that Dowd was the most gifted writer in human history – challenged only by Moseh's pronouncements in the Towrah. And yet, this poet not only preferred Yah's testimony to his own, but his lyrics also became part of Yahowah's witness to illustrate the beauty and power of man and God working collaboratively. We are witnessing the formula of six plus one equaling perfection.

Digging a bit deeper before we move on to the next stanza, scribed in the piel stem, we learn that this "*chashab* – evaluation" influenced Dowd's walk, bringing him in step with Yah's witness – just as the conclusion indicates.

After this comprehensive accounting, Dowd made his decision. There would be no turning back. He would forever trust Yah and never again rely upon himself. He would be guided by God and not man.

This was Dowd's choice because the next verb, "*shuwb* – to turn," was presented using the cohortative mood. We, therefore, enter God's company of our own volition.

Please consider this as a referendum on the ultimate question facing everyone. Are we going to trust ourselves, or even mankind's collective wisdom, or Yahowah's testimony? Are we going to walk in the mysterious ways of faith, disingenuous politics, misguided patriotism, or convoluted conspiracies, or are we going to walk away from these things in our journey to God?

The man and kingdom Yahowah touts as being exemplary and worthy of being reestablished chose to rely on His testimony which, at the time, was based upon the Towrah. Arguably the greatest heart to ever beat upon this earth fell completely in love with Yahowah and His Teaching. And for the man named *Dowd* | Beloved, it wasn't a difficult decision.

"I am coming quickly (*chuwsh* – I am ready, prepared, and eager to rapidly deploy (qal perfect)) **and** (*wa*) **without hesitation, question, or reservation** (*lo' mahah* – without delay, and I am not the least bit reluctant because there are no unresolved or unanswered issues; from the interrogatory, *mah* (scribed in the rare hitpael stem, alerting us to the fact that Dowd is acting without any hesitation or reservation of any kind and is acting on his own recognizance)) **to observe, exploring and evaluating** (*la shamar* – to closely examine and carefully consider (qal infinitive))**, the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the

authoritative directions which comprise the terms of what You have 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 instructions regarding what He has commissioned)**.”** (*Mizmowr* / Song / Psalm 119:60)

While Christians are expecting the sudden return of “Jesus,” and the Haredim are anticipating the imminent arrival of an unknown Messiah, it is Dowd who is prepared to rapidly redeploy at Yahowah’s behest. Having examined and considered the *mitswah* | conditions of the Covenant, there will be no hesitation.

Dowd’s passion is exemplified by “*chuwsh* – I am coming quickly.” There is a receptive place in Yahowah’s heart for those who hasten to His side and who hurry when He calls. When it comes to developing a relationship with God, and engaging with Him, few things are as compelling as a person’s enthusiastic devotion. But in your zeal, never lose sight of the fact that Dowd was not exercising the blind and unguided fanaticism of a believer, but instead, his every step was directed by Yahowah’s Testimony.

Mahah, which following the negation provided by *lo’*, would normally be rendered as “without hesitation or delay,” but I included “without question” because *mahah* is from *mah* – one of several Hebrew interrogatives. And indeed, the difference between doing something without hesitation or doing it without reservation because there are no unresolved issues is enormous. Dowd had studied the evidence and he had decided to trust Yahowah’s Testimony. Previously, he may have asked his Father a myriad of questions as children are wont to do – but now he knew the answers. This is the result of closely examining and carefully considering Yahowah’s Towrah. The evidence He provides is unassailable, irrefutable, and undeniable. Indeed, Yahowah’s Witness is the only incontrovertible testimony in the universe.

As we approach this next statement, keep in mind that the English word religion is a blend of the Latin *religio* and *religare*. While they mean "to tie, to restrain, and to rebind," they, themselves, are based upon the Latin word *ligare* which serves as the basis of *ligamentum* | ligament. It means "to bind and to tie." These binding cords of human anatomy connect our bones together and restrain their movement.

"The destructive binding cords of subjugation and ensnaring pledges (*chebel* – the unfavorable demands, worthless guarantees, possessive bonds, ruinous snares, and caustic ties) **of those who validate one another by repeatedly testifying against me while seeking to confine my role** (*'uwd* – who seek to constrain my purpose, prompt me to warn and admonish them (piel perfect)) **are invalid, immoral, and irrational** (*rasha'* – are condemnable and wicked, vexing and troublesome)**.**

Your *Towrah* | Teaching and Guidance (*Towrah 'atah* – Instructions and Directions) **will not be ignored, overlooked, or forgotten** (*lo' shakach* – will never lose its significance or cease to matter (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:61)

Chebel and *chabal* provide an array of definitional choices which disparage religion. It is a caustic and destructive implement wielded to bind the masses, controlling and subjugating people. Its pledge is to disparage God and ensnare those subjected to it.

The futile attempts of those seeking to disparage Dowd, robbing him of his titles and status before God, are invalid and irrational. And they are condemnable because they are in opposition to Yahowah's *Towrah* | Guidance.

In the end, upon Dowd's return with Yahowah, it will be the religious who are forgotten, not the Towrah, its Covenant, or their Messiah.

I have shared this previously, but it bears repeating in this context. Paul crafted the religion of Christianity with "Jesus" replacing Dowd in title and prophecy such that Gowym could be substituted for Yahuwdym. Because he did so, Yahowah's every promise to Dowd, from calling him the Son of God, the Messiah, and returning King, was undermined by the new religion. Further, the many hundreds of promises to restore Yisra'el on the basis of the Towrah served to forestall the notion of Christianity without Replacement Theology. Moreover, properly naming Dowd and correctly identifying him as the Passover Lamb renders the religion ridiculous, which is why the Christian Jesus was afforded Dowd's titles and accolades.

So, with these words, and with those which preceded them, the foundation of the most menacing religion Jews would ever endure, the most pervasive religion in human history, is obliterated. Dowd will stand with Yahowah, Yahuwdym, and the Towrah while all else is torn asunder.

Among the indictments God has proclaimed against religion, this is one of the most resounding. He used the Hebrew word most akin to religion to speak against the institution. And then after describing and disparaging the implements of religion, by telling us that His Towrah will never lose its significance, He predicted that these religious schemes would attempt to disregard it. And yet, that will be their undoing.

Yahowah's Towrah is God's light in what is otherwise a very dark world. And at no time will the contrast between darkness and light be greater than Dowd's emergence from She'owl on Bikuwrym.

"In the midst of this darkness (*chatsowth laylah* – in the middle of this night, halfway through from the setting to the rising of the sun)**, I will rise** (*quwm* – I will be restored and take a stand, I will fulfill my mission and be

affirmed, I will be reestablished and honored, validated and confirmed (qal imperfect – literally and forevermore)) **to make You known, to express appreciation for You, and to extol Your role in providing the benefits** (*la yadah la 'atah* – to publicly confess (hifil infinitive)) **of Your means to draw correct conclusions, make the right decisions, and to be justly vindicated** (*'al mishpat tsadaq 'atah* – Your means to execute good judgment and resolve disputes honorably and appropriately, justly, and fairly)**."** (*Mizmowr* / Song / Psalm 119:62)

The darkest moment in human history will occur immediately before the arrival of the greatest Light. In the days, weeks, months, and years preceding Yahowah's return with Dowd on October 2nd, 2033, mankind will have entered a death spiral economically, militarily, politically, conspiratorially, and religiously. A remnant of Yisra'el will have survived the onslaught, and some of them will be ready to hear and accept what Dowd is acknowledging. Ultimately, those who are spared and reconciled unto Yahowah will have done so by expressing their appreciation for Yahowah's *mishpat tsadaq* | way to draw the correct conclusion and make the proper decision regarding the means to be vindicated.

Dowd was born for this job. His first stint as Shepherd, Messiah, and King, as prophet and poet, was a rehearsal for what is to come.

As for those who remain opposed to Dowd, Yahowah, Yahuwdym, Yisra'el, and the Towrah, do they think that their country is going to protect them from God? Do they think that their religion is going to save them from God? Do they think that the world is redeemable? Do they think?

In this regard, this Song to the Towrah is also Dowd's Song. They are inseparable. One is incomplete without the other.

"I am a partner and friend, living in close association (*chaber 'any* – I have joined and united, indeed family, knit together, and allied)**, with everyone who, as a result of the relationship** (*la kol 'asher* – who is blessed along the proper path)**, genuinely reveres and actually respects You** (*yare' 'atah* – who thinks You are awesome (qal perfect)) **and of those who approach by closely examining and carefully considering** (*wa la shamar* – those who observe, investigate, scrutinize, explore, and evaluate, keeping their eyes focused upon (qal participle)) **Your precepts, the procedures which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your recommendations and requirements which guide our choices, actions, and decisions, teaching us how to reply to You)**."** (*Mizmowr* / Song / Psalm 119:63)

In Hebrew, this powerful declaration is comprised of five words. Let's examine the most revealing of them.

Like Dowd, I consider those whom I have come to know through the process of writing and sharing *Yada Yahowah*, *Twistianity*, *An Introduction to God*, *Observations*, and *Coming Home*, and who have become Covenant as a result, to be "*chaber* – partners and companions." We are "close friends, indeed Family, knit together," because we revere and respect Yahowah. And on this day, the remnant of Yisra'el and Yahuwdah who survive to witness the arrival of the Messiah, will embrace Dowd as one would the return of a long-lost son.

'Asher was the key that opened the door to heaven for me. As I have shared previously, *'asher* opened my eyes and my mind, revealing that I could clear away the religious and political corruptions which were cluttering and concealing my view of God. I discovered by closely examining His every word that we could come to know Him, understand Him, relate to Him, walk with Him, enjoy

His company, be adopted by Yahowah, enter His Home, and camp out for all eternity.

Since my introduction to *'asher* led to my love affair with Yah's words, let's acknowledge its robust nature. *'Asher* conveys the ideas of "being blessed and being happy as a result of the good fortune of having received an undeserved and yet beneficial gift by walking along the correct path." *'Asher* tells us that God "guides us to an upright life which is in harmony with His Way." *'Asher* speaks of "walking along the correct and narrow path to get the greatest joy out of life." *'Asher* is "the proper place to stand to be safe, to be secure, stable, and free from any negative influence or outcome." *'Asher* is the conveyance of: "encouraging words, of teaching and direction, which reveal the benefits of the relationship."

The improper rendering of *yare'* as "fear" when associated with Yahowah is one of the most grievous crimes ever committed. It simply cannot be rendered as "fear" when the object is God because we cannot be afraid of someone and love them at the same time. Fear has no place in a family relationship.

The difference between "revere and respect" on one hand and "fear and intimidation" on the other provides a contrast we ought not miss. Those who fear God, who are afraid of Him, who are intimidated by God, will be judged by Him. And in that position, they will be intimidated. Those who respect Yahowah sufficiently to observe and consider His Towrah will find not only that their reverence for God will grow, but also that our Heavenly Father will come to respect and revere them as His children.

Shamar is among the least appreciated and most essential words in the Hebrew vocabulary. It is so routinely rendered as "keep" that it is seen as "religiously submitting to and complying with" a long list of antiquated laws. Unfortunately, that is how most people react to the idea of

being "Torah-observant." Rabbis have gone so far as to turn the Towrah's teaching and guidance into 613 laws comprised of "do this" and "don't do that" so that they can "keep" them.

And yes, I am aware that most lexicons list "keep" as the primary definition of *shamar*. But I submit that this is because theologians and scholars are attempting to justify previous translations and their religious traditions. The fact that the etymology of *shamar* dictates otherwise is irrelevant.

Shamar only means "keep" in the sense of "keeping your eyes open and keeping what you are looking at in front of you so that it is kept within the field of your vision." Moving down Hebrew lexicons alphabetically, 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, and who are not observant, are useless.

But there is more because, when we move in the other direction, we learn that every other word sharing the sh-m root of *shamar* conveys the ideas of "receiving and processing information which is being communicated to us." These words suggest that, while "the resource may be challenging to understand, it is nonetheless being made available to us such that it is knowable." These sh-m words speak of "a message, of news, of information which is being proclaimed," and of the "fame, renown, honor and reputation of its source." They focus on "understanding that which has been communicated, either verbally or in writing."

There isn't a single Hebrew word which shares the sh-m root whose primary definition is accurately rendered as "to keep," especially in the sense of "submitting to or

complying with" a list of laws. Therefore, *shamar* should be translated as "observing, closely examining and carefully considering, exploring and investigating, scrutinizing and evaluating." We are encouraged to keep Yahowah's Towrah in front of us, with our eyes focused upon it.

This brings us to the final word in this robust statement. *Piquwdym* is typically translated as "precepts." A precept is "a rule or instruction which guides someone's choices, their actions and moral decisions." A precept teaches us, facilitating the correct responses and appropriate behavior. And while that is accurate, it doesn't convey the full intended meaning of *piquwdym*. As the plural derivative of *paqad*, it is more completely rendered: instructions and directions which have been entrusted to us, encouraging us to pay close attention and examine the guidance and procedures which have been provided, so that we might respond appropriately. The *piquwdym* are comprised of both recommendations and requirements which guide our choices, our actions, and our decisions. They teach us how to respond appropriately, rationally, and morally to Yahowah.

And speaking of Yahowah, how does one reconcile the rabbinical ban on God's name when Dowd sang it so brilliantly? How do either Christians or Haredim justify editing Yahowah's name out of His testimony as if His words were theirs to change? And why do both Judaism and Christianity present the God of the "Old Testament" as "fearsome" when He is merciful?

"Your genuine mercy, loyal love, and unfailing kindness (*chesed 'atah* – Your steadfast devotion to the relationship and affection, the unmerited favors and generosity You are offering)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, fills** (*male'* –

is more than satisfactory to fulfill the needs, accomplishing everything to the very end, completely covering) **the earth** (*ha ‘erets* – the land and material realm)**.**

You have chosen to teach me what I need to know, equipping me to provide instruction regarding (*lamad ‘any* – it is your will to provide me with the information to instruct and guide me, thereby enabling me to learn so that I can teach (piel imperative – Dowd is the beneficiary of Yahowah’s desire to teach)) **Your clearly communicated written prescriptions of what we should do in life to live** (*choq* – the engraved thoughts which cut us into the agreement and the recommendations and requirements regarding the covenant relationship; from *chaqaq* – Your written and inscribed recommendations which allocate a share of what is Yours by cutting us into the relationship)**.”** (*Mizmowr* / Song / Psalm 119:64)

Yahowah’s mercy, love, and kindness are more than sufficient to meet the needs of everyone on Earth. Unfortunately, it will be lost on all but a few. It is not Yahowah’s fault nor Dowd’s because God’s foremost student has become the greatest teacher.

So, who do you suppose is right about Yahowah: the prophet who knew Him and who God inspired to write about Him or the religious who say otherwise? With the answer so obvious, why does anyone believe the Talmud or New Testament? Why does anyone respect rabbis, pastors, priests, theologians, or religious scholars?

Let’s review what we have just examined. Here are the eight resounding statements which were shared under the heading of Chet | חח. In Ancient Hebrew, it spoke of surrounding and enclosing, separating and protecting those one treasures.

“My reward and destiny, indeed, my fate and future (*cheleq ‘any*) **are with Yahowah** (*Yahowah*)**. My answer and promise** (*‘amar*) **is to be observant by**

exploring and evaluating (*la shamar*) **Your words** (*dabarym 'atah*)**.** (*Mizmowr* 119:57)

I seek the favor (*chalah*) **of appearing before Your presence and meeting You face-to-face** (*paneh*) **with every thought and inclination** (*ba kol leb*)**. Your will is to be kind and generous to me** (*chanan 'any*) **in accord with** (*ka*) **Your word and promise** (*'imrah 'atah*)**.** (*Mizmowr* 119:58)

I considered the merit of (*chashab*) **my ways** (*derek 'any*) **and therefore** (*wa*)**, I chose to turn** (*shuwb*) **my feet, stance, and steps** (*regel 'any*) **to Your restoring witness and enduring testimony** (*'edah 'atah*)**.** (*Mizmowr* 119:59)

I am coming quickly, ready, and prepared to rapidly deploy (*chuwsh*) **and without hesitation, question, or reservation** (*wa lo' mahah*) **to observe, exploring and evaluating** (*la shamar*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah*)**.** (*Mizmowr* 119:60)

The destructive binding cords of subjugation and ensnaring pledges (*chebel*) **of those who validate one another by repeatedly testifying against me while seeking to confine my role** (*'uwd*) **are invalid, immoral, and irrational** (*rasha'*)**.**

Your *Towrah* | Teaching and Guidance (*Towrah 'atah*) **will not be ignored, overlooked, or forgotten** (*lo' shakach*)**.** (*Mizmowr* 119:61)

In the midst of this darkness (*chatsowth laylah*)**, I will rise, restored to take a stand and fulfill my mission** (*quwm*) **to make You known, to express appreciation for You, and to extol Your role in providing the benefits** (*la yadah la 'atah*) **of Your means to draw correct conclusions, make the right decisions, and be justly vindicated** (*'al mishpat tsadaq 'atah*)**.** (*Mizmowr* 119:62)

I am a partner and friend, living in close association (*chaber 'any*)**, with everyone** (*la kol*) **who, as a result of the relationship** (*'asher*)**, genuinely reveres and actually respects You** (*yare' 'atah*) **and of those who approach by closely examining and carefully considering** (*wa la shamar*) **Your precepts, the procedures which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:63)

Your genuine mercy, loyal love, and unfailing kindness (*chesed 'atah*)**, Yahowah** (*Yahowah*)**, fill** (*male'*) **the earth** (*ha 'erets*)**. You have chosen to teach me what I need to know, equipping me to provide instruction regarding** (*lamad 'any*) **Your clearly communicated written prescriptions of what we should do in life to live** (*choq*)**."** (*Mizmowr* / Song / Psalm 119:64)

⊗

It is hard to imagine that the rhetoric will continue to be as rewarding as what we have just reviewed, but knowing Dowd, and his Inspiration, I am forever sanguine. We have every reason to expect that it will get even better because Theth | ⊗ is the first letter of *Towrah*.

The Theth was drawn to depict an x inside of an o. This "basket" enabled men and women to collect and protect, embrace and carry, something they deemed valuable. And while the contents could be anything from seeds to their harvest, the x has long represented a signature. In this case, it would be Yahowah's name scribed within His Towrah.

As we have learned, Yahowah prefers to engage with people. That is the point of the Covenant, and it is the focus of the Towrah. This is also the message proclaimed

throughout the prophets. It is the reason I was asked to compose *Yada Yahowah*.

While working alone would defeat Yahowah's purpose, there were occasions such as this where the collaborative effort was considered especially good…

"Beneficially and generously (*towb* – valuably and productively, enjoyably and beautifully, cheerfully and rightfully, in a good and moral way) **You have acted and engaged** (*'asah* – You have accomplished Your work, made things happen, profited and celebrated (qal perfect)) **with** (*'im* – by way of, near, and through this close association) **Your servant and coworker** (*'ebed 'atah* – Your associate) **in accordance with** (*ka* – in harmony and consistent with) **Your Word** (*dabar 'atah* – Your message and testimony)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**."** (*Mizmowr* / Song / Psalm 119:65)

This being so, Yahowah has endorsed the 119th *Mizmowr* | Psalm, calling it *towb* | beneficial and good. God is depicted working with Dowd to deliver a message which is generous and right. And this is *ka* | consistent with the manner the *dabar* | word of Yahowah is delivered throughout the Towrah, Naby', wa Mizmowr.

With this pronouncement, and others like it, we find God confirming that He has chosen to work with individuals of His choosing. We see similar acknowledgments with Noach, 'Abraham, Moseh, and now Dowd, in addition to His prophets. And while most will find that easy to accept, some are not quite as comfortable projecting God's approach into the future where we find Yahowah repeatedly predicting that He has chosen to work through His Choter, Nakry, and Zarowa' during the Last Days. However, just as this declaration of collaboration was stated for a reason, the same is true with the prophecies acknowledging how God would work

through His Qowl, Basar, and Mal'ak. Further, when Yahowah reveals that He will be calling His people home prior to His return, there is no mention of a rabbi, pastor, or priest presented in a favorable light.

We typically credit *Dowd* | Beloved as being as his name implies, a man renowned for His passion. And while he was loving to be sure, everything we have read thus far tells us that he was extraordinarily cerebral as well. In fact, according to this next statement, his mind led his heart.

"The positive benefits of (*tuwb* – the good and favorable attributes, the constructive and affirming approach, and the satisfaction and enrichment associated with) **good judgment, discretion, and discernment** (*ta'am* – the process of informed and rational thinking leading to logical decision-making) **augmented by** (*wa*) **empirical knowledge** (*da'ath* – being aware of the information and evidence which leads to being perceptive when it is properly considered and evaluated) **provide instruction which enables me to teach** (*lamad 'any* – enable You to fulfill Your will by teaching and training me so that I learn by processing what I am taught (piel imperative))**.**

This is because (*ky* – surely, truly, and emphatically) **I trust and rely** (*'aman* – I become trustworthy and verifiable, steadfast and enduring (hifil perfect)) **in** (*ba*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have 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 instructions regarding what You have commissioned)**."** (*Mizmowr* / Song / Psalm 119:66)

This is the key that opens Heaven's Door. Dowd found it and then shared it with us.

Yahowah's Towrah is replete with God's *lamad* | teaching and features His *mitswah* | conditions of the relationship. The *da'ath* | knowledge Yahowah is providing is empirical because it is deduced through systematic observation. And when it is subject to *ta'am* | rational analysis, good things happen.

We were designed with this very thing in mind. Men and women have always derived "*tuwb* – great satisfaction" from "*lamad* – learning and then teaching." And in this case, the satisfaction quotient is off the scale because these *tuwb* | benefits are associated with the Covenant.

Ta'am | judgment, discretion, and discernment is "the process by which we think." It speaks of "making informed and rational decisions." It is, therefore, addressing the function of our "*neshamah* – conscience."

Without our *neshamah* and *ta'am* there would be no reason for freewill. But collectively, in conjunction with Yahowah's *Towrah* | Teaching, these terms define the purpose of our mortal existence. Nothing is more important than exploring Yahowah's Word to learn and understand what our Heavenly Father is offering and expecting in return.

Da'ath is related to *yada'*. The subtle difference between these words is that *da'ath* speaks of "empirical knowledge derived from observation, perceptively considering and evaluating all of the evidence and information which is available." *Yada'* is more relational and speaks of coming to know someone in a personal way. *Yada'* expresses recognizing and acknowledging someone's presence, even of accepting them and becoming familiar and acquainted with them. *Da'ath* can, therefore,

lead to *yada'* when the evidence being observed is Yahowah's Towrah.

Learning leads to knowing. Thinking about what you know leads to understanding. Understanding is what leads to trust and reliance. And collectively, these things all lead to enjoying a relationship with Yahowah.

And speaking of Yahowah's relationship with Dowd, it began so early in his life, it's hard to imagine the lost shepherd…

"Before (*terem* – having not yet reached the point in time in which) **I responded and answered this invitation** (*'anah 'any* – I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied (qal imperfect))**, I unintentionally erred and inadvertently wandered aimlessly** (*shagag* – I went astray and was wrong by happenstance, unwittingly believing mistaken opinions (qal participle))**.**

But (*wa*) **now** (*'atah* – at this point in time)**, I closely examine and carefully consider, exploring and evaluating** (*shamar* – I observe and investigate (qal perfect)) **Your word** (*'imrah* – what You have said, Your message and promise)**."** (*Mizmowr* / Song / Psalm 119:67)

While Dowd's calling was the grandest of all, we are all invited to meet with Yahowah. God is encouraging us to follow Him Home along the path He has provided. He realizes that we have erred somewhere along the way, which is why His Miqra'ey resolve our deficiencies.

Remember, with *'anah*, the definitional choices are: 1) to answer a call, 2) to respond to a summons, 3) to reply to an invitation, 4) to testify as a witness, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing correct information, 8) to make a declaration, 9) to sing or shout, vocally communicating, 10) to live together, 11) to be occupied, busy, even preoccupied, 12) to afflict or be

afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed. So, it is incumbent upon us to become familiar with these options and then choose among the definitions which are best suited to each discussion, while ignoring those connotations which do not fit the context.

Shagag paints a vivid portrait of those unwittingly deceived by religion as well as by politics, patriotism, socialism, communism, liberalism, and conspiracy. It isn't their intent to wander aimlessly or their intention to err. They do not realize that their opinions are mistaken. Indoctrination works because the victim is typically clueless as to what is being done to them.

And while the antidote to being susceptible to inadvertently falling prey to religious deception was presented in the previous stanza, it is repeated at the conclusion of this refrain as well. Reinforcing this insight while conveying the purpose of Yahowah's *Towrah* | Teaching, the song continues with…

"You are good, generous, and pleasing (*towb 'atah* – You are enjoyable to be around, beautiful and advantageous, highly desirable and absolutely correct)**, Yahowah** (*Yahowah* – extant in 11QPS of the Dead Sea Scrolls but not found in the Masoretic Text)**, and** (*wa*) **are doing what is beneficial and right** (*yatab* – are doing what is best for everyone's welfare (hifil participle)) **by teaching me** (*lamad* – helping me learn, become better acquainted with, and more accustomed to, instructing me so that I can teach (piel imperative)) **Your clearly communicated and inscribed prescriptions for living** (*choq* – Your engraved thoughts and written recommendations and requirements

which allocate a share of what is Yours)**.”** (*Mizmowr* / Song / Psalm 119:68)

Because Yahowah is good, He does what is right. And it is to our advantage that He teaches us what we need to know to live with Him. Best of all, He does it in the most enjoyable way.

These stimulating pronouncements for the thoughtful provide an antidote for belief systems and faith. And yet, for reasons which are hard to fathom, the religious have their way, a path which sadly for them leads away from God. And since they prefer their approach to the one Dowd is articulating, they are compelled to plaster over these words which Yahowah inspired…

“They conceal and cover over what I represent, slandering me with misinformation (*taphal ‘al ‘any* – they impute invalid information to conceive a forgery, plastering over and whitewashing the truth about me, smearing me with a deceptive message (qal perfect))**.**

The self-important and self-motivated (*zed* – the arrogant and haughty, the presumptuous and insolent [read: political and religious leaders]) **lie; they mislead and deceive with their speeches** (*sheqer* – they utter vain, senseless, useless, and valueless beliefs fabricating a sham with their disappointing deceptions and outright betrayals) **regarding me** (*‘any*)**.**

With every thought and decision (*ba kol leb* – with every aspect of my being)**, I am protected and preserved by observing** (*natsar* – I am kept safe, branching out by focusing upon (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym ‘atah* – Your procedures and directions which guide our choices, teaching us how to engage correctly and rationally with You; from *paqaqd* – to attend to, appoint, and look after,

paying attention to while taking into account)**.”** (*Mizmowr* / Song / Psalm 119:69)

This is prophetic of the crime of the millennia which the founders of Judaism allowed Paul to perpetrate by disparaging Dowd’s reputation – allowing another to be called the Messiah and Son of God. Billions have been misled as a result of what occurred, and billions more have died unaware that Dowd is *ha Mashyach*, *Ben ‘Elohym*, *ha Pesach ‘Ayl*, and our *Yasha’*.

As a result of Jews ignoring Dowd’s warning in statements like these and throughout the Mizmowr, Imperial Rome would pillage Yahuwdah and enslave Yahuwdym, and the Roman Catholic Church would torment Jews for centuries. It is a dire warning, one which has gone unheeded because Jews were too busy being religious to pay any attention to this relationship. Moreover, Gentiles remain oblivious to this message, many overtly opposed to it, which is why they created an anti-Semitic testament they could call their own.

The most telling word in this list is *taphal* because it speaks of the ploy the religious and political have used to mislead. They slander God and His Son by smearing their worthless and whitewashed interpretations over and around the inspired text. They conceal the truth by plastering over it with their own impressions. In this way, they not only hide Yahowah’s Testimony, but they also make their proclamations appear credible. They bury the truth by building religious shrines over it.

This sleight of hand turned a liberating relationship into a stifling religion and that allowed rabbis to replace the Lowy. This whitewashing enabled the religious to substitute HaShem and Adonai for Yahowah. Instructions became laws. Listening was replaced by praying. Instead of God lifting up and loving His people, Judaism would denigrate them. This crime they had perpetrated against

Father and Son would haunt them for centuries, doing to Jews as they had done to Yahowah and Dowd.

If you are Jewish and are wondering why the history of your people is plagued beyond all others, the answer was written on the lead tablet found on Mount Elba dating to the conclusion of the Exodus. Your people have ignored Yahowah's name and instructions and His Son's accolades and achievements – replacing both with *taphal*. Recognizing this is true, what do you suppose is the remedy?

With the upstart religion, that of the annoying *gowym*, Sunday would supersede the Shabat and Easter would replace Chag Matsah. Christmas would demean the Miqra'ey and "Jesus" would replace Dowd. In the process, Jews would be dehumanized such that the Church could supersede Yisra'el.

I don't suppose God finds any of this amusing. Clearly, they have not fooled Yahowah or His prophets. Dowd exposed and condemned them ten centuries in advance of these crimes.

So, what did the religious do to shirk the indictment – one found throughout the Towrah, Naby', wa Mizmowr? They would *taphal* the inspired text with the Talmud and New Testament.

If you are offended by these conclusions, good, because that was the intent. Hopefully, for the sake of your soul, you will deal with what Dowd revealed rather than seek solace by demeaning the messenger.

But if not, condemn me and continue to disregard Yahowah and Dowd. Let's see how that works out for you a decade from now. It should be easy enough since both Gentile and Jew have made a religion out of doing so.

Correctly directed, *natsar* is the remedy. The observant are preserved, and those who are aware of the

piquwdym are spared. Of course, to know what to observe, one would have to read the entire text.

As we have discovered, Yahowah has a proper rebuttal to the religions which have denigrated and controlled His people. But, according to God those who promote it as well as those who are influenced by it are unresponsive because they are unreceptive.

"Calloused and unresponsive (*taphash* – insensitive and unreceptive, thick-headed and stupid, flabby, ignorant, and grotesque)**, their hearts, thinking, and judgment** (*leb hem* – their attitudes and ambitions, their character and lives) **are like** (*ka*) **fat and thus are without value** (*cheleb* – are greasy, indifferent, and unhealthy) **to me** (*'any*)**.**

Your *Towrah* | Teaching and Guidance (*Towrah 'atah* – Your Instructions and Directions; derived from: *tow* (*Strong's* H8420) – Your signed, written, and enduring, *towrah* (*Strong's* H8452) – way of treating me, *tuwr* (*Strong's* H8446) – giving me the means to explore, to find, and to choose, *yarah* (*Strong's* H3384) – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* (*Strong's* H8421) – provides answers that facilitate my restoration and return, also my response to that which is *towb* (*Strong's* H2895) – good, pleasing, beneficial, healing, and right, and that which causes me to become acceptable, and to endure, *tahowr* (*Strong's* H2892) – purifying and cleansing me, thereby *towr* (*Strong's* H8447) – providing me with the opportunity to be transformed) **I accept because I find it pleasing and fun** (*sha'a'* – I find entertaining and even amusing, playful and delightful (pilpel perfect) [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:70)

A "calloused" heart is obviously hardened and unreceptive, however, the "fatty" reference is slightly less intuitive but perhaps more revealing. You see, water, which is the universal solvent, and which serves as the Towrah's

metaphor for cleansing, and oil don't mix. Their molecular structures create a surface tension whereby one repels the other. An "oily" attitude is impervious to the cleansing solvent.

With a single brushstroke, Dowd presented the consequence of religious faith and illustrated the nature of those who promote it. Speaking of the victims, of those poisoned by these human institutions, their religion makes them irrational, unreceptive, and unresponsive. Dowd has been appealing to their minds, and yet, the faithful remain impervious to evidence and reason. Their beliefs make it impossible for them to evaluate their religion in the light of Yahowah's Testimony.

Since religion is the single biggest obstacle to knowing God, let's consider some examples. Starting with Muslims. Islam's credibility comes from Allah claiming that his Quran not only confirms the Torah but that Allah was the god of the Torah and thus that he inspired it. Muhammad made this claim knowing that the majority of his recitals were predicated upon Talmud stories he had bastardized and plagiarized to suit his agenda – such that his Medina surahs were filled with twisted references to the people and events presented in the Towrah. And yet, when I point out that, since the Quran and Towrah present the opposite perspective on everything, it is impossible for Muhammad, his alter ego, Allah, the Quran, or Islam to be truthful with regard to the religion's foundational statement. Not one Muslim in a million can process that irrefutable challenge to their faith. It is why I say that it is impossible to be an informed and rational Muslim.

Turning to Christianity, when I point out that no one named "Jesus Christ" lived in the 1st century, and that there are no prophecies predicting his arrival, Christians, rather than deal with the consequence of this irrefutable reality, respond by saying that I'm a spawn of Satan. Rather than

accept the fact that God's name is Yahowah, they oppose the truth as if it were an affront to their faith.

I have yet to engage a single Christian who could deal with the fact that each of the following pillars of their faith is in overt opposition to God's testimony: Holy Bible, New Testament, Gospel, Grace, Salvation through Faith, Jesus, Christ, Lord, Holy Ghost, Trinity, Madonna and Child, Crosses, Churches, Sunday Worship, Christmas, Easter, Lent, the Eucharist and Communion, Saints, a dying god, bodily resurrection, the binary option of heaven or hell, baptism, Towrah denial, or the errant nature of Paul's letters and Peter's speeches. And yet, if they simply researched a single one of these religious myths, and dealt with the facts behind it, they'd reject their belief system as its credibility would crumble before their eyes.

I can tell a religious Jew that there is no Oral Law, that Towrah means teaching, that Yahowah's name is easily pronounced, and that they are misrepresenting the Miqra'ey, and yet, they will belittle the messenger rather than consider the message.

Sha'a was written using a unique stem, one which suggests an exponential application of the piel. This in turn means that the Towrah is engaged and put into action by our fondness for it. So, if you want Yahowah's *Towrah* | Teaching to play an important role in your life, if you want it to Instruct you on how to participate in the *Beryth* | Covenant and Guide you along the path to reconciliation, then fall in love with it.

As we approach this next statement, we find another Masorete copyedit. Not surprisingly, it is to once again misuse *'anah*. The rabbinical text reads: "It is good for me that I was afflicted…" whereas 11QPS, from the caves above the Dead Sea, reads…

"It is good and beneficial for me (*towb la 'any* – it is pleasing to me and wonderful for me, a beautiful thing)

that, indeed (*ky*)**, You responded to me, providing Your testimony for me** (*'anah 'any* – You answered me, providing me with a thoughtful and truthful witness, communicating the information required to answer questions and engage in this relationship (pual perfect) [corrected by 11QPs]) **so that** (*la ma'an* – for the express reason) **I would consistently learn** (*lamad* – I would be instructed to teach (qal imperfect)) **Your clearly communicated prescriptions for living** (*choq 'atah* – Your inscribed thoughts regarding a share of all that is Yours)**."** (*Mizmowr* / Song / Psalm 119:71)

'Anah, when rendered as "afflicted," or even "humbled," is a fish out of water in this context – no matter whether it is prefixed "I was afflicted" or "You humbled me." But when translated using any of its primary connotations, *'anah* fits beautifully, indeed perfectly. Yahowah responded to Dowd. He answered his questions. He did this by providing His restoring Witness and His thoughtful Testimony. And He has done the same thing for you and for me. It is called the Towrah.

And speaking of the value of this treasure, Dowd, who was also acquainted with wealth, wrote…

"The Towrah (*Towrah* – the Teaching, Instruction, Direction, and Guidance) **of Your mouth** (*peh 'atah*) **is better and more productive for me** (*towb la 'any* – is more desirable and beneficial for me) **than** (*min*) **a thousand** (*'eleph* – [singular in 11QPs]) **gold and silver coins** (*zahab wa keseph*)**."** (*Mizmowr* / Song / Psalm 119:72)

While this was written as one man's conclusion, all wise men agree. These lyrics have been brought to us courtesy of the Hebrew Theth | ⊗. It is Yahowah's mark, His signature, on the pages of His Towrah.

"Beneficially and generously, valuably and productively, enjoyably and beautifully, rightfully in a

good and moral way (*towb*)**, You have acted and engaged to accomplish Your work** (*'asah*) **with** (*'im*) **Your coworker** (*'ebed 'atah*) **in accordance with** (*ka*) **Your Word** (*dabar 'atah*)**, Yahowah** (*Yahowah*)**.** (*Mizmowr* 119:65)

The positive benefits and satisfying and constructive approach of (*tuwb*) **good judgment, discretion, and discernment, this process of informed and rational thinking leading to logical decision-making** (*ta'am*) **is augmented by** (*wa*) **empirical knowledge** (*da'ath*) **and provides instruction which enables me to teach** (*lamad 'any*)**.**

This is because (*ky*) **I trust and rely** (*'aman*) **in** (*ba*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah*)**.** (*Mizmowr* 119:66)

Before (*terem*) **I responded and answered this invitation** (*'anah 'any*)**, I unintentionally erred and inadvertently wandered aimlessly** (*shagag*)**. But** (*wa*) **now** (*'atah*)**, I closely examine and carefully consider, exploring and evaluating** (*shamar*) **Your word** (*'imrah*)**.** (*Mizmowr* 119:67)

You are good, generous, and pleasing (*towb 'atah*)**, Yahowah** (*Yahowah*)**, and** (*wa*) **are doing what is beneficial and right** (*yatab*) **by teaching me** (*lamad*) **Your clearly communicated and inscribed prescriptions for living** (*choq*)**.** (*Mizmowr* 119:68)

They conceal and cover over what I represent, slandering me with misinformation while imputing invalid information to conceive a forgery (*taphal 'al 'any*)**. The self-important and self-motivated** (*zed*) **lie; they mislead and deceive with their speeches** (*sheqer*)**, regarding me** (*'any*)**.**

With every thought and decision (*ba kol leb*)**, I am protected and preserved by observing** (*natsar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:69)

Calloused and unresponsive (*taphash*)**, their hearts, thinking, and judgment** (*leb hem*) **are like** (*ka*) **fat and thus are without value** (*cheleb*) **to me** (*'any*)**. Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*) **I accept because I find it pleasing and fun** (*sha'a'*)**.** (*Mizmowr* 119:70)

It is good and beneficial for me (*towb la 'any*) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah*) **so that** (*la ma'an*) **I would consistently learn** (*lamad*) **Your clearly communicated prescriptions for living** (*choq 'atah*)**.** (*Mizmowr* 119:71)

The *Towrah* | Teaching and Guidance (*Towrah*) **of Your mouth** (*peh 'atah*) **is better and more productive for me** (*towb la 'any*) **than** (*min*) **thousands of** (*'eleph*) **gold and silver coins** (*zahab wa keseph*)**."** (*Mizmowr* / Song / Psalm 119:72)

4

Yowd Kaph Lamed Mem

Hand Palm Staff Water…

We have reached the 10th refrain of the Towrah's Song. Dowd, our guide on this exploration through words and time. He has led us on an enlightening tour of Yahowah's Word – beginning with the insights signaled by the Aleph and Beyth and then followed by those seen through the lens of a Gimal, Dalet, Hey, Wah, Zayin, Chet, and Theth.

Dowd's remarkable Song was composed to teach us how to observe the Towrah. And since the Towrah is the map to heaven, this Psalm is a compass to help orient us and chart the proper course.

The first letter in Yahowah's name is the next step in this journey through the Hebrew Alphabet. A Yowd | י was drawn to depict an open and welcoming hand and arm reaching down and out to us. It presents Yahowah reaching down and out to His children, ready, willing, and able, to lift us up.

In Ancient Hebrew, the alphabet Dowd may have used to write these lyrics, a *yad* | hand was used to depict the authority, ability, and power to do whatever work was required. It is also the first letter of this next word…

"Your hands (*yad 'atah* – Your authority and actions) **have engaged and acted with me, making me who I am**

(*'asah 'any* – have accomplished this work with me, even created me (qal perfect)).

They have prepared and supported me, appointed and established me (*wa kuwn 'any* – they have shaped, fashioned, and formed me so that I am ready to take a firm and enduring stand, steadfast, certain, resolved, and sure (polel imperfect)).

It is Your will to help me develop the mental acuity to understand (*byn 'any* – You have chosen to work with me so that I realize the truth, scrutinize the evidence, and perceive what can be rationally discerned by making the proper connections and associations (hifil imperative)).

And I want to learn (*wa lamad* – I have chosen to acquire the information and training required to teach (qal imperfect cohortative)) **the instructive conditions of Your relationship agreement delineating what You have offered along with what You expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have established)." (*Mizmowr* / Song / Psalm 119:73)

Dowd was inspired to share the single most relevant lesson which can be deduced from the Yowd | ᛁ. It represents Yahowah's | ᛘᛉᛘᛁ desire to reach out to and raise His children, lifting us up and engaging with us, preparing and supporting us so that we are ready for any occasion.

God wants to develop our intellect, nurturing our capacity to understand. His will is for us to realize the truth by scrutinizing the evidence He has provided.

In this way, we are prepared to learn and are trained to teach. And few things are as important as the *mitswah* | a knowledge of what Yahowah is offering and expects in return.

Humankind was conceived to know, to understand, and to respond to God. This is by design. Moreover, this process takes place in our minds, not in our hearts. Dowd was focused upon knowing and understanding the content of Yahowah's Towrah. This difference in perspective and attitude could not be more extreme.

A hand is comprised of four fingers and one opposable thumb. There is one prerequisite and four terms and conditions relative to our participation in the Covenant. We are required to reject religion, politics, and the traditions of man, walking away from *babel* | confounding commingling. Once we do, we can extend our fingers and grasp Yahowah's hand by accepting the four remaining conditions of His Covenant.

We are asked to trust and rely upon Yahowah, something which requires us to know Him and understand what He is offering. We are encouraged to walk to God so that He can perfect our soul – a path that is facilitated by His Miqra'ey. Helping us keep our bearings along the way, Yah has asked us to closely examine and carefully consider His *mitswah* | terms and conditions of the Covenant. And as parents, we are encouraged to circumcise our sons, demonstrating that we are committed to teaching them the Towrah and raising them in the Covenant.

With the five hands in Yahowah's | 𐤉𐤄𐤅𐤄 name, and the five fingers on our hands, it is evident that God fashioned us to remind us of the five most essential things we can do in this life.

Recognizing that Yahowah wants to "help us develop the mental acuity to know and understand" ought to shake the faith out of the religious. Knowing is infinitely superior to believing and understanding is better than faith. This symphony of Divine inspiration and human investigation was composed to teach us how to observe Yahowah's

Towrah | Teaching of Yahowah so that we can capitalize upon the Covenant.

I concur with Dowd's next line. I have never been impressed with men, but I cannot wait to meet the man who wrote these words. His relationship with Yahowah is essential to understanding the Towrah and its Covenant – as well as to being redeemed by them.

"By respecting You (*yare' 'atah* – those who are inspired by You and come to appreciate You)**, they will choose to see me** (*ra'ah 'any* – they will have decided to look at, observe, and consider me (qal imperfect jussive)) **and they will be delighted, even elated** (*wa samah* – they will rejoice (qal imperfect))**, because indeed** (*ky*)**, according to** (*la*) **Your Word** (*dabar 'atah* – Your testimony)**, I have waited expecting this outcome** (*yachal* – I have placed my confidence and trust in anticipation (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:74)

History is rife with wise men – but none who were brighter or more articulate. What makes this man and his witness unique is the fusion of his intellectual gifts and Yah's Word – that and the fact he is the Son of God and the Messiah, a king and a prophet, a gifted songwriter and gift as our savior – which is a decent start to a good résumé.

More than this, Dowd is the living embodiment of the Covenant, the ultimate beneficiary of the Towrah, and God's most devoted student. He is the closest person to God we will ever know. Therefore, those who are inspired by Yah see Dowd as he is and for what he represents.

This message is reflected throughout the Mizmowr, while it shines brightest in the 89th Psalm – Dowd's Song. It is the Cornerstone of the Covenant Home which was and will be constructed atop Mowryah.

Also, the converse is true: those who fail to appreciate Dowd's overall significance do not respect Yahowah. For

example, there are 13 Pillars of Rabbinic Judaism – not a single one of which acknowledges Dowd – the Son of God and Messiah – even the Passover Lamb. Worse, the 12th pillar ascribes his Messianic title to an unidentified individual. Also proving my point, Judaism has written Yahowah out of every aspect of Jewish life while elevating rabbinic testimony above God's revelations.

Christians have also disrespected Dowd. They robbed him of everything Yahowah professed about him. And as a result, they have replaced Yahowah, His Towrah, His Covenant, His Messiah, His Son, and His people with their own platitudes. In the process, a mythical misnomer became their god and their would-be savior would be their undoing.

These three words – *yare'-'atah ra'ah-'any wa-samah* – transform our understanding of Yahowah, His Word, and His Covenant. In his lyrics, we see God and come to appreciate the kind of relationship He wants to develop with us.

Dowd was chosen by Yahowah. And at the time, Yahowah said that His criteria for having selected this young man above all others were remarkably different than mankind's preferences. He was a shepherd tending sheep living away from his father, brothers, and almost everyone else. As the Chosen One, he was anointed with oil on Yahowah's direction and then immersed in the Spirit. He would immediately prove his courage along with his desire to verbally disparage his people's adversaries. He grew into an exceptional defender of Yisra'el, God's preferred poet and songwriter, as well as a prophet whose standing was rivaled only by Moseh.

As Messiah and King, he unified his people, then guided and protected them. He inspired their minds, impassioned their hearts, and he called them home to the Covenant, to Yisra'el, and to Shamaym. His first of three

lives was the greatest ever lived, leaving behind the rich legacy of his Mizmowr and Mashal, and yet, this was just the beginning.

It is Dowd's second life, the one culminating in year 4000 Yah / 33 CE, that this declaration is acknowledging. It was then that our King returned to serve as the Passover Lamb, allowing his body to be tortured by the Romans as his people walked past in ignorance of what he was doing. And this was inexcusable since he had laid it all out for them in graphic detail in his 22nd Psalm.

With the body his *nepesh* had occupied destroyed on Passover, Dowd's soul was laden with the guilt of every Covenant member so that on the Invitation to be Called Out of UnYeasted Bread, he could take our guilt with him into *She'owl* | Hell and deposit it there – never to be seen again. This is the greatest gift ever given.

Then as Matsah became Bikuwrym, the Firstborn of Yahowah celebrated Firstborn Children with his Father, showing us the way Home. Seven Sevens thereafter, all who would avail themselves of what Father and Son had achieved would be enriched and empowered, enlightened and emancipated sons and daughters of the Almighty, following in the Messiah's footsteps. He saved us, but not in the way Jews sought deliverance.

This is the message we Taruw'ah because we appreciate what Yahowah and Dowd have done so that we might live within the Family of God. We have become the living embodiment of Psalm 119:74.

We are rapidly approaching Dowd's return with Yahowah on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – Sunday evening at sunset, 6:22 PM in Jerusalem, October 2nd, 2033. We are anticipating our Messiah and King shepherding Yahowah's flock through the Millennial Shabat of Sukah and beyond.

If you respect Yahowah sufficiently to become part of His Covenant Family, you will see Dowd as your brother and savior one day soon. He will have the seat of honor next to his Father. This is the outcome we cherish.

I had thought that the *nom de plume* I had chosen for this mission – Yada – as well as the title I had selected for these 30 volumes – *Yada Yahowah* – had been original. Turns out Dowd coined the declarative statement 3,000 years before I was born. And now, knowing that *Dowd* | David authored the phrase, rather than feeling trumped, I am elated. I think Dowd is pleased as well – as is our Father.

"*Yada' Yahowah* | I know, recognize, acknowledge, and understand Yahowah (*yada' Yahowah* – I am aware of and acquainted with Yahowah, I am familiar with Yahowah, I have discovered Yahowah, and I have personally experienced Yahowah, Yahowah and I are friends and family and, thus, I am in a relationship with Yahowah (qal perfect))**!"** (*Mizmowr* / Song / Psalm 119:75 in part)

Yada Yahowah is the most important declaration a man or woman can make during their lifetime. Those who can honestly proclaim these words know Yahowah. They have found God. Even better, they are friends and Family.

This is what the remnant of Yisra'el will proclaim on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (as the sun sets in Jerusalem on October 2nd, 2033). And some I suspect, perhaps many, will do so as a result of reading *Yada Yahowah*.

"This is because (*ky* – truly and surely, emphasizing this point and showing causality) **Your approach to achieve justice, resolve disputes, and think rationally** (*mishpat 'atah* – Your means to exercise good judgment and make informed and rational decisions, along with Your sense of justice, morality, judgment) **is correct, fair,**

vindicating, and right (*tsadaq* – just, honorable, straightforward, acquitting, equitable, righteous, and in complete accord with the standard)**.**

Reliably and truthfully (*wa 'emuwnah* – faithfully and dependably, consistently and firmly, in a manner which is certain and verifiable)**, You have responded to me, answering me with Your testimony** (*'anah 'any* – You have replied to me (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:75)

Yahowah's approach to exercise good judgment and deduce reasoned conclusions from the evidence He has provided is the reason Dowd could exclaim "*Yada' Yahowah* | I know Yahowah!" The same is true for all of us.

Just as Yahowah asks us to answer His Invitations to be Called Out and Meet, when we reply, He responds to us. The Covenant is a reciprocal relationship.

But you would not know this by reading most English Bible translations. They are wont to render *'anah* as "You have afflicted me." Their ignorance and animosity toward God are astonishing.

Dowd's last three statements are among the greatest ever conveyed by man. He is clearly the Yad | 𐤉 hand of Yah | 𐤉𐤄…

"Please let Your continual kindness and steadfast love always exist (*y-hayah na' chesed 'atah* – I want Your devotion and favor to continue to be genuine and everlasting (qal imperfect jussive)) **to comfort me** (*la nacham 'any* – as a demonstration of compassion (piel infinitive)) **in accordance with** (*ka* – consistent with) **Your Word and the promises You have made** (*'imrah* – Your message and testimony) **to Your coworker** (*la 'ebed 'atah* – to Your associate)**."** (*Mizmowr* / Song / Psalm 119:76)

Hayah conveys the idea of "existence," and thus in a timeless lexicon like Hebrew, it can be rendered as "was,

is, and always will be." In this case, *hayah* was scribed in the qal stem, telling us that Dowd's request should be interpreted literally and that his plea was genuine. As an imperfect verb, we know that David expected Yah's love and mercy to continue unabated throughout time, producing ongoing results. And lastly, by using the jussive form, loyal love is seeking its own.

Chesed is among the Covenant's most endearing terms. It speaks of "genuine mercy which flows out of a sense of enduring love." To be *chesed* is to be "kind, affectionate, devoted, steadfast, reliable, and unfailing." To receive *chesed* is to "benefit from an undeserved and unearned favor."

Dowd recognized the importance of Yahowah's *'imrah* | promises – as well as his role in fulfilling them. As a prophet, he knew that his Second Coming would establish redemption for his people and his Third Coming would not only coincide with the restoration of Yisra'el, but it would also usher in a return to *Gan 'Eden* | the Garden of Great Joy.

Dowd is keenly aware that being the King of Yisra'el is a difficult job, so I do not think that he is asking any of this for himself. After all, in Shamaym, with the lone exception of Dowd, we will have total liberty without any responsibility, leaving the King accountable for us collectively. Therefore, I think the Messiah is being altruistic, pleading for Yahuwdym and not himself. And in this light, keep in mind that Dowd represents Yisra'el.

"Your mercy and favoritism come to me and through me (*y-bow' 'any rachamym 'atah* – Your compassion and devotion continually pursue me (qal imperfect jussive)) **because I live** (*wa chayah* – I grow and flourish, remaining alive (qal imperfect)) **for** (*ky* – as a result of) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Source of Instructions and Directions)**. It is**

my greatest joy (*sha'shuwa'ym 'any* – it is my delight and source of happiness)**."** (*Mizmowr* / Song / Psalm 119:77)

God is not capricious. Mercy does not fall out of trees. Even the Branch had to earn it – which he did by prioritizing Yahowah's *Towrah* | Guidance and then by fulfilling the Miqra'ey.

With Yahowah being so forthright and generous, Dowd is naturally frustrated that God's promises to him, many of which include the redemption of his people and the restoration of Yisra'el, are subverted, precluding billions from knowing his Father.

"Let the presumptuous, self-absorbed, and self-willed be disapproved and humiliated (*y-bowsh zed* – may the arrogant and haughty**,** the insolent who are self-motivated, the egotistical and self-important who are audaciously disrespectful by acting as if they and their pontifications are superior be frustrated and disappointed, made to feel ashamed (qal imperfect jussive)) **because** (*ky*) **by misappropriating the truth with misleading claims and outright deceptions in this duplicitous sham** (*sheqer* – with falsified and feigned testimony, an ignorant and irrational witness, a breach of faith and trust, with these lies)**, they have subverted what I represent by twisting and perverting who I am** (*'awat* – they have created an inverted impression of me and they have stooped to falsifying and corrupting this about me (piel perfect) [1QPs reads they subverted me rather than they undermined me in the Masoretic Text])**.**

I, myself, will think about and speak knowledgeably (*'any sych* – I will actually and consistently study and make known, consider and contemplate, learn and teach, ponder and pontificate (qal imperfect)) **on Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we**

respond appropriately to You (*ba piquwdym ‘atah* – Your requirements and recommendations which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)**.** (*Mizmowr* 119:78)

Let those who are inspired by You and who respect You turn to me (*y-shuwb la ‘any yare’ ‘atah* – may those who choose to return and be restored along with me admire and revere You (qal imperfect jussive)) **and they will come to know and understand** (*wa yada’* – and they will become familiar with, recognize, acknowledge, and comprehend (qal perfect)) **Your eternal witness and restoring testimony** (*‘edah ‘atah* – Your provisions and stipulations to return contingent upon Your enduring attestation)**.”** (*Mizmowr* / Song / Psalm 119:79)

For those of you who began this journey reading this *Introduction to God*, or even *Yada Yahowah* up to the point of the *Mow’ed* | *Appointments* volume, you have been cheated out of a profoundly important revelation – one which is required to appreciate this prophetic outcry. This is not your fault but is similar to a student opening a textbook on calculus without having studied geometry, algebra, and trigonometry.

As the title suggests, and by design, *An Introduction to God* is an introductory class, while *Coming Home* is for graduate students. God’s story is being retold in this order, cognizant that *Mizmowr* / Psalm 119 is not simply an ode to the Towrah but is also a treatise on how Jews and Christians went wrong when they misrepresented Dowd’s place in God’s plan. By twisting and perverting the story of the Messiah and Son of God, Jews and Christians alike have been led away from Yahowah and to a horrible place – worse than Hell – where the world’s most popular religion has bludgeoned God’s children. As a result, every religious Jew and Christian, without exception, has been excluded from Heaven.

Beginning in *Observations* and then throughout *Coming Home*, we find God systematically explaining Dowd's contribution to the salvation and restoration of Yahuwdym. Then in *Twistianity*, we explore how the most presumptuous of men produced falsified testimony to misappropriate these promises – which were then irrationally transferred to "Jesus" and the "Church," creating "Christianity" as the enemy of the "Jews." And in the process, Yahowah is discounted and disparaged as a liar. Then Jews, chafing at the lies perpetrated in the name of the mythical Jesus Christ, have denied Dowd as the Passover Lamb, thereby rejecting God's provision and ending their lives.

The kernel of it all is Dowd – and he knows it. The false impressions about him must be curtailed and denounced. Yahuwdym must return to the Towrah and renounce the Talmud and New Testament. Those who respect Yahowah, who wish to come Home, must also return to and respect His Son. It is only then that they will actually know and genuinely understand Yahowah's restoring testimony.

To claim, as Paul does on behalf of his New Testament, that the promises God made to "David" were transferred to "Jesus" makes Yahowah out to be a liar and besmirches the reputation of His Son. The same is true of Paul's claims that his Gentile Church has replaced Israel. Both propositions are ignorant, irrational, and falsified.

And let it be known, 1QPs reveals that a single solitary man would be responsible for subverting what Dowd accomplished by fulfilling the Mow'edym. And that man is *Sha'uwl* | Paul, the Plague of Death. With his poisoned pen, he scribed 14 of the New Testament's letters, and with his jaundiced mind, he corrupted an additional four books – Matthew, Mark, Luke, and Acts – rendering the preponderance of the Christian Bible the demon-possessed rantings of the Father of Lies.

By listening to *Dowd* | David, we come to know and understand Yahowah's everlasting testimony. That is the purpose and beauty of this *Mizmowr* / Psalm.

"May my judgment and thinking continue to be (*y-hayah leb 'any* – may my attitude and inclinations forever exist as (qal imperfect jussive)) **right, entirely correct, and without deviation** (*tamym* – unblemished and entirely sound, truthful and in complete accord) **with regard to** (*ba*) **Your clearly communicated prescriptions for living** (*choq 'atah* – Your written thoughts and inscribed recommendations which allocate a share of what is Yours by cutting us into the relationship) **so that** (*la ma'an*) **I am not confounded or wrong** (*lo' bowsh* – I do not experience the distress of being mistaken for having done something inappropriate)**."** (*Mizmowr* / Song / Psalm 119:80)

By calling Dowd *tsadaq* | right, Yahowah affirmed that we could trust him. And in particular, as a *naby'* | prophet, Dowd's testimony is inerrant.

Therefore, the tenth stanza of Dowd's remarkable song encourages us to reach up for the ל | Hand of Yahowah and never let go. These lyrics are among the most important we will consider.

"Your hands (*yad 'atah*) **have engaged and acted with me, making me who I am** (*'asah 'any*)**. They have prepared and supported me, appointed and established me, so that I am ready to take a firm and enduring stand, steadfast, certain, resolved, and sure** (*wa kuwn 'any*)**.**

It is Your will to help me develop the mental acuity to understand, to realize the truth, scrutinize the evidence and perceive what can be rationally deduced by making the proper connections and associations (*byn 'any*)**.**

As a result, I want to learn, acquiring the information and training needed to teach (*wa lamad*)**, the instructive conditions of Your relationship agreement, delineating what You have offered along with what You expect in return** (*mitswah 'atah*)**.** (*Mizmowr* 119:73)

By respecting You, and by being inspired by You (*yare' 'atah*)**, they will come to see me, having decided to consider what I represent** (*ra'ah 'any*)**, and they will be delighted, even elated** (*wa samah*)**, because indeed** (*ky*)**, according to** (*la*) **Your Word** (*dabar 'atah*)**, I have waited, expecting this outcome** (*yachal*)**.** (*Mizmowr* 119:74)

***Yada' Yahowah* | I know, recognize, acknowledge, and understand Yahowah** (*yada' Yahowah*)**! This is because** (*ky*) **Your approach to achieve justice, resolve disputes, and think rationally** (*mishpat 'atah*) **is trustworthy, correct, fair, vindicating, and right** (*tsadaq*)**.**

Reliably and truthfully (*wa 'emuwnah*)**, You have responded to me, answering me with Your testimony** (*'anah 'any*)**.** (*Mizmowr* 119:75)

Please let Your continual kindness and steadfast love always exist (*y-hayah na' chesed 'atah*) **to comfort me** (*la nacham 'any*) **in accordance with** (*ka*) **Your Word and the promises You have made** (*'imrah*) **to Your servant** (*la 'ebed 'atah*)**.** (*Mizmowr* 119:76)

Your mercy and favoritism come to me (*y-bow' 'any rachamym 'atah*) **because I live** (*wa chayah*) **for** (*ky*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**. It is my greatest joy** (*sha'shuwa'ym 'any*)**.** (*Mizmowr* 119:77)

Let the presumptuous, self-absorbed, and self-willed, the self-important who are audaciously disrespectful by acting as if they and their

pontifications are superior, be disapproved and humiliated (*y-bowsh zed*) **because** (*ky*) **by misappropriating the truth with misleading claims and outright deceptions in this duplicitous sham, with falsified and feigned testimony as part of an ignorant and irrational witness** (*sheqer*)**, these liars have subverted what I represent by twisting and perverting who I am, creating a false impression about me** (*'awat*)**.**

I, myself, will think about and speak knowledgeably because I will study and make known, learn and instruct (*'any sych*) **on Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*ba piquwdym 'atah*)**.** (*Mizmowr* 119:78)

Let those who are inspired by You, and who respect You, turn to me (*y-shuwb la 'any yare' 'atah*) **and they will come to know and understand** (*wa yada'*) **Your eternal witness and restoring testimony** (*'edah 'atah*)**.** (*Mizmowr* 119:79)

May my judgment and thinking continue to be (*y-hayah leb 'any*) **right, entirely correct, and without deviation, truthful and in accord** (*tamym*) **with regard to** (*ba*) **Your clearly communicated prescriptions for living which cut us into the relationship** (*choq 'atah*) **so that** (*la ma'an*) **I am not confounded or wrong for having said or done something inappropriate** (*lo' bowsh*)**."** (*Mizmowr* / Song / Psalm 119:80)

ש

This next chorus is distinguished by the letter Kaph | ש, which is an open hand. With the fingers out and palm up, the Kaph speaks of being open and receptive, even

welcoming. So, we should not be surprised that the first two statements are introduced with *kalah* | to yearn.

Our souls matter while our physical bodies are essentially irrelevant in the hereafter.

"My soul yearns for, because it would cease to exist and vanish without (*kalah nepesh 'any la* – my inner nature longs for and that part of me which is observant and responsive, animating my life, desires because it would perish without)**, Your deliverance and salvation** (*yashuw'ah* – Your rescue and liberation)**.**

In accordance with (*la*) **Your Word** (*dabar 'atah*)**, I expect a favorable resolution** (*yachal* – I confidently wait eagerly anticipating)**.** (*Mizmowr* 119:81)

My eye longs for and actually grows weary finishing (*kalah 'ayn 'any* – my eyes are determined to fulfill and complete [eye is singular in 11QPs]) **Your word and Your promises** (*'imrah 'anah* – Your message and pronouncements) **in order to declare and share** (*la 'amar* – to reveal and make the answer known) **when** (*mathay*) **You will alleviate my consternation and comfort me** (*nacham 'any* – You will rectify these issues and transform me)**.** (*Mizmowr* 119:82)

For (*ky*) **You have acted and engaged with me, making me** (*'asah 'any* – You have worked with me, doing [from 11QPs while the Masoretic Text reads 'I have become']) **what could be compared to** (*ka* – similar to) **a scroll** (*no'd* – a parchment prepared for writing) **in the clouded opaqueness of this smoke** (*ba qytowr* – within that which is obscured)**.**

Your unfailing kindness and enduring love (*chesed* – Your unchanging devotion to the relationship, Your affection and the favor You have offered, the benefits You have promised to provide, Your goodness and mercy [from 11QPs whereas the MT has *choq*]) **I have not overlooked**

or forgotten (*lo' shakach* – I have not lost sight of the significance or failed to respond properly)**.** (*Mizmowr* 119:83)

Accordingly, how many days (*ka mah yowmym*) **will Your servant** (*'ebed 'atah* – will Your associate and coworker) **endure before** (*matay*) **You act** (*'asah*) **in judgment, resolving this dispute by making an informed and rational decision** (*mishpat* – deciding the sentence and bringing justice) **against those who are systematically depriving me** (*ba radaph 'any* – against those who are overthrowing me and degrading me)**?"** (*Mizmowr* / Song / Psalm 119:84)

Our souls cease to exist apart from Yahowah. This is indicative of the third option, the seldom-considered fate of deceived souls. They do not go to heaven or hell but simply fade away. However, for souls like Dowd's who trust and rely upon Yahowah's Word, there is the confident expectation of salvation and liberation.

Since it is natural, even desirable, for us to relate to those providing these insights, I can attest that my eyes have become my weakest link. Twelve hours after I commence at sunrise, come sunset, they are weary. And yet, on evenings like this, on the cusp of another Shabat, I find myself longing to share what I have learned.

The religious remain clueless as to the ways they have "*radaph* – systematically deprived" Dowd of his accolades, attributes, and accomplishments. And while they remain ignorant of having robbed him of his titles and sacrifice, God is not unaware of what they have done to create their degrading and deceitful religion.

There would be no point in Dowd claiming to have been made into a "wineskin." And yet, ignoring the witness of the Dead Sea Scrolls, and oblivious to the context of this discussion, that is what the majority of Bibles profess.

God inspired: **"For** (*ky*) **You have acted and engaged with me, making me** (*'asah 'any*) **what could be compared to** (*ka*) **a scroll and parchment prepared for inscribing** (*no'd*) **in the clouded opaqueness of this smoke** (*ba qytowr*)**."** And yet, the religious publishers wrote: "Though I am like a wineskin in the smoke." NIV, "I am shriveled like a wineskin in the smoke." NLT "For I have become like a wineskin in the smoke." ESV "for I have become like a bottle in the smoke." KJV "I am as useless as a discarded wineskin." GNT or "For I am become like a wine-skin in the smoke." JPS

God's Son isn't being compared to a bottle of hooch. The point is that, in the midst of the religious smokescreen, Dowd's words are here to be read. As the word of God, he has become like a scroll.

And soon he will be an enforcer, empowered to hold those who have demeaned him, and misled so many, accountable. There will be justice. Those who have systematically deprived the Son of God of his due will be exposed and condemned.

Once again, we see that the political and religious leaders who oppose Dowd are also in opposition to Yahowah…

"The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated have dug a pit for me (*karah zed la 'any shychah* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior when both they and their promises are actually irrelevant, have dug in and plotted against me) **but that is not in accord with** (*'asher lo' ka*) **Your Towrah** (*Towrah 'atah* – Your Teaching and Guidance, Your Instruction and Direction)**.** (*Mizmowr* 119:85)

Each of (*kol*) **the instructive conditions of Your relationship agreement delineating what You have offered along with what You expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have established) **are trustworthy and reliable** (*'emuwnah* – are enduring and dependable, honest and steadfast)**.**

Support and assist me (*'azar 'any* – I want You to help me (qal imperative)) **against the liars who deceive and mislead** (*sheqer* – those who profess that which is false, vain, and useless, engaging in fraudulent deceptions)**, who are systematically degrading me, depriving me of my status, to overthrow what I represent** (*ba radaph 'any* – who are devising a plot against me)**.** (*Mizmowr* 119:86)

In accord with (*ka*) **their diminutive worth and lowly and little nature** (*ma'at* – their complete lack of value or merit)**, they are bent on eliminating me, such that I am dead and buried** (*kalah 'any* – they have schemed to eliminate consideration of me such that everything said of me is removed and my life concluded, wiping all memory of me) **from** (*min* – [from 11QPS]) **the earth** (*ha 'erets*)**.**

Therefore, I have not abandoned (*wa 'any lo' 'azab* – and yet I have not rejected, disassociated from, forsaken, or neglected) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your procedures and directions which guide our choices, teaching us how to engage correctly and rationally to You; from *paqaqd* – to attend to, appoint, and look after, paying attention to while taking into account)**.** (*Mizmowr* 119:87)

Consistent with (*ka* – according to) **Your unfailing kindness and enduring love** (*chesed 'atah* – Your

devotion to the relationship)**, You want me to live, to be brought back to life, revived and restored** (*chayah 'any* – it is Your will that I live again and forevermore (piel imperative))**, so that I can choose to focus upon, closely examining and carefully considering** (*wa shamar* – because I want to observe, to explore and evaluate, be circumspect regarding and attending to)**, the enduring witness and restoring testimony** (*'eduwth* – the revelation, attestation, and provision; from *'uwd* – to repeatedly lift up and restore while testifying and serving as a witness) **of Your mouth** (*peh 'atah* – based upon what You have spoken)**."** (*Mizmowr* / Song / Psalm 119:88)

If ever there were an apt accounting of religious and political leaders, it is apparent in *zed* | arrogant and haughty, insolent and presumptuous, self-willed, self-absorbed, and self-motivated individuals who are not in accord with the Towrah. The *zed* | overconfident, self-important, and puffed up are audaciously disrespectful to God. The impudent are impertinent, acting as if they and their pontifications are somehow superior to God's testimony.

And while that is all true, the point Yahowah is making is that the religious have dug a grave for themselves by putting His Son in the grave. Moreover, plotting against the Son of God is a bad idea. It is counter to the Towrah, too.

Now, then, and forevermore, Yahowah has Dowd's back. To disparage the Messiah is an express ticket to *She'owl* | Hell. There is no greater offense to the Father. Therefore, *Sha'uwl* | Paul will be held accountable and condemned – along with the religion he founded – because he presented *Dowd* | David as dead and buried and, thus, forsaken. Then he felt at liberty to degrade the Son by transferring every promise and prophecy made about him to his mythical god.

It is once again Dowd vs. Sha'uwl. One will live and the other will die.

Ma'at, which was translated as "diminutive worth and a lowly and little nature," is a backhanded slap at Paul. His chosen Roman name, Paulos, means "Lowly and Little."

One of the many benefits of working with Yahowah is that we never work alone. And while the vast majority of people, including all of those in positions of power and influence, are a formidable force against the relatively few anti-religious and apolitical who align themselves with Yah, it isn't a fair fight.

The concluding declaration in this chorus is entirely prophetic and addresses the second and third lives of the Messiah, Dowd. Yahowah's enduring love for His *Dowd* | Beloved will bring the Shepherd and King back to life to fulfill all seven Mow'ed Miqra'ey. The closest thing humankind will witness to a resurrection will occur on Yowm Kipurym in year 6000 Yah, a Sunday evening, 6:22 PM, at sunset in Yaruwshalaim, October 2nd, 2033. Not that any would survive his return, but if so, Christians would try to steal this from him, too.

Let it be known that *Melek Dowd* | King David has come again and is returning to set the right example on how to *shamar* | observe, exploring Yahowah's *'eduwth* | enduring witness. His greatest role is that of Savior, followed by Teacher, both surpassing that of Mashyach and Melek, albeit part and parcel of Ra'ah and Zarowa', even Ben.

This then concludes the refrain presented under the letter Kaph | ש. Drawn in the form of an open palm, it shows Yahowah committed to embracing His Son's return and of Dowd accepting the challenge. And with the hand of God, the Towrah and the Covenant will be lifted up while Yisra'el's religious foes will be slapped down.

"My soul yearns for, because it would cease to exist and vanish without (*kalah nepesh 'any la*)**, Your deliverance and salvation** (*yashuw'ah*)**. In accordance**

with (*la*) **Your Word** (*dabar 'atah*)**, I expect a favorable resolution** (*yachal*)**.** (*Mizmowr* 119:81)

My eye longs for and actually grows weary finishing (*kalah 'ayn 'any*) **Your word and Your promises** (*'imrah 'anah*) **in order to declare and share** (*la 'amar*) **when** (*mathay*) **You will alleviate my consternation and comfort me** (*nacham 'any*)**.** (*Mizmowr* 119:82)

For (*ky*) **You have acted and engaged with me, making me** (*'asah 'any*) **what could be compared to** (*ka*) **a scroll and parchment prepared for inscribing** (*no'd*) **in the clouded opaqueness of this smoke** (*ba qytowr*)**.**

Your unfailing kindness and enduring love (*chesed*) **I have not overlooked or forgotten** (*lo' shakach*)**.** (*Mizmowr* 119:83)

Accordingly, how many days (*ka mah yowmym*) **will Your servant** (*'ebed 'atah*) **endure before** (*matay*) **You act** (*'asah*) **in judgment, resolving this dispute by making an informed and rational decision** (*mishpat*) **against those who are systematically depriving me** (*ba radaph 'any*)**?** (*Mizmowr* 119:84)

The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated have dug in and plotted against me (*karah zed la 'any shychah*) **but that is not in accord with** (*'asher lo' ka*) **Your Towrah** (*Towrah 'atah*)**.** (*Mizmowr* 119:85)

Each of (*kol*) **the instructive conditions of Your relationship agreement delineating what You have offered along with what You expect in return** (*mitswah 'atah*) **are trustworthy and reliable, enduring and steadfast** (*'emuwnah*)**.**

I want You to support me, help and assist me (*'azar 'any*) **against the liars who deceive and mislead** (*sheqer*)**,**

who are systematically degrading me, depriving me of my status, to overthrow what I represent (*ba radaph 'any*)**.** (*Mizmowr* 119:86)

In accord with (*ka*) **their diminutive worth and lowly and little nature** (*ma'at*)**, they are bent on eliminating me, such that I am dead and buried, wiping all memory of me** (*kalah 'any*) **from** (*min*) **the earth** (*ha 'erets*)**.**

Therefore, I will never abandon (*wa 'any lo' 'azab*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:87)

Consistent with (*ka*) **Your unfailing kindness and enduring love, especially Your devotion to the relationship** (*chesed 'atah*)**, You want me to live, to be brought back to life, revived and restored** (*chayah 'any*)**, because I want to focus upon, to closely examine and carefully consider** (*wa shamar*)**, the enduring witness and restoring testimony** (*'eduwth*) **of Your mouth** (*peh 'atah*)**."** (*Mizmowr* / Song / Psalm 119:88)

ל

The second half of Dowd's Song to the Towrah commences with the Hebrew Lamed | ל. Since Dowd is Yahowah's Shepherd, and we are His sheep, this should be especially revealing. The letter was formed in the shape of a shepherd's staff ל with the crook pointed down, to the left, and out. In this way, it shows Dowd in a position to rescue the wayward flock and defend his sheep. It depicts Dowd in a position of leadership, guiding the flock – moving from right to left which is the way we read Hebrew.

In the mode of Teacher, we read...

"Forever (*la 'owlam* – for the duration of time, eternally enduring)**, 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 Word** (*dabar 'anah*) **stands, decreed and established** (*natsab* – is appointed, firm, and unchanging)**, in the spiritual realm of the heavens** (*ba ha shamaym*)**."** (*Mizmowr* / Song / Psalm 119:89)

These words were written in Hebrew. The language of heaven is and will always be Hebrew. Therefore, to understand it, we must either read Hebrew or translate it accurately into a more familiar language. But be assured, Yahowah said nothing in Greek, Latin, or Yiddish.

At this point, the faithful push back and protest, discounting the unique merits of Hebrew by asserting in a disingenuous and condescending tone: "So you are saying that I have to learn Hebrew to get into heaven." To which I reply, "No, but you have to understand the message Yah revealed in Hebrew sufficiently to respond appropriately to it to get into heaven. And since you want to go there, why not start learning the language now?"

Also, since the Towrah is God's Word, the Towrah stands forever. There is no room for dispensationalism, Replacement Theology, *Halakhah*, Kosher, Kabbalah, a New Testament, Talmud, or Zohar.

Should you disagree, think of how disorienting it would be to enter Heaven and see nothing of the faith which was followed in the hope of arriving. Expecting to meet rabbis or popes, pastors or priests, and see Bibles and Talmuds, Synagogue and Church members, it would be shocking to find no trace of them. There will be no Stars of David, no nine-candle Menorahs, no crosses, or crucifixes, either. There is nothing religious in *Shamaym* | Heaven because it cannot exist in the presence of Yahowah's Word.

“Throughout time and through the generations (*la dowr wa dowr* – with regard to all people, all places, and every era)**, Your trustworthiness and resolute honesty** (*‘emuwnah ‘atah* – Your dependable and unwavering nature) **have established and affirmed** (*kuwn* – You have acknowledged and upheld (polel perfect)) **the Land** (*‘erets*) **which persists and is enduring** (*wa ‘amad* – which stands and remains (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 119:90)

Throughout the generations, neither God nor His standard has changed. The terms and conditions of the *Beryth* remain the same. The path Yahowah prepared for us to walk to Him through the *Miqra’ey* endure. And the Land remains Yisra’el – the home of God’s people.

This means that the Towrah was not replaced by a Talmud. The teaching, instructions, directions, and guidance presented in the Towrah continue to be valid. There can be no New Testament under such circumstances, nothing that invalidates, alters, or contradicts the standards which were originally established by Yahowah. Just as the Land of Yisra’el remains, so too does the Word of God.

If Christians and Jews were rational, they would recognize that, for their religion to be reliable, God would have to be unreliable. He would have to change His standard, which would mean that He would no longer be trustworthy or dependable. A capricious god is not a reliable god.

Continuing to address the enduring nature of Yahowah’s word and truth, we read…

“As a result of Your decision and Your means to achieve justice and resolve disputes (*la mishpat ‘atah* – because of Your basis for exercising good judgment and making fair, moral, rational, and sound decisions)**, they stand and are sustained** (*‘amad* – they [God’s word and His truth] are confirmed and established, remaining

present, they endure and persist (qal perfect)) **today** (*ha yowm* – this day) **because** (*ky* – as a point of emphasis, surely) **this all works on Your behalf** (*ha kol 'ebed 'atah* – all things serve You)**."** (*Mizmowr* / Song / Psalm 119:91)

Yahowah established His *Mow'ed Miqra'ey* | Enduring Testimony and Restoring Witnesses to the Invitations to be Called Out and Meet as His *Mishpat* | means to render an informed and rational decision regarding the way to achieve justice and resolve disputes. There is no other way to God, no other path to Heaven. And it is predicated upon Yahowah's enduring word and persistent integrity.

Sadly, Jews have made a religious mess of Yahowah's Invitations to Meet. With only an inedible bone tossed upon a plate of vegetables, the Seder has made a mockery of *Pesach* | Passover and actually mimics *Qayn's* | Cain's rejected offering. *Chag Matsah* | UnYeasted Bread has been relegated to a missing ingredient and is, therefore, no longer celebrated. Bikuwrym has become an agricultural holiday. Shabuw'ah is largely ignored to avoid any association with Pentecost. And Taruw'ah was replaced with Rosh Hashanah. Then the purpose of Kipurym was inverted. Instead of reconciling their relationship with Yahowah, religious Jews torture and slaughter chickens. Even Sukah has been corrupted, as it is observed by overpaying rabbis for the "Four Holy Species," including the ugliest, most overpriced, and bitter of useless fruit – the Etrog.

Christians have replaced the Mow'ed with pagan Babylonian festivals such as Lent, Easter, Halloween, and Christmas. And Muslims remain completely ignorant – as is the nature of Satan's preferred religion.

If these passages are unreliable, then Judaism, Christianity, and Islam cannot be reliable because each of these religions overtly claims that their god inspired them.

But if these statements are true, then Judaism, Christianity, and Islam cannot be trusted because each of these religions contradicts God's inspired testimony.

Dowd could not have made this any more obvious. All one has to do to know the truth is to be observant. That said, showing a little enthusiasm for God's Teaching will pay dividends…

"If not for (*luwle'* – without) **my enthusiasm for** (*sha'sha' 'any* – my passionate and intense love affair with) **Your Towrah** (*Towrah 'atah* – Your Source of Instructions and Directions, Your Teaching and Guidance, commonly transliterated as Torah)**, then** (*'az*) **I would have squandered this opportunity, wandered away, becoming estranged, and would have perished, ceasing to exist** (*'abad* – I would have been directionless without a plan, would have wasted my life, would not be part of the relationship, and as a result, would have suffered the extermination of my soul (qal perfect))**, in my unrighteousness** (*ba 'aown* | *'awon 'any* – in my iniquity, perversity, and depravity, with the full effect of my guilt and resulting liability [from 11QPs transliterated *'avon* in *Strong's* # 5771 with the Masoretic Text reading *'ony* – misery])**."** (*Mizmowr* / Song / Psalm 119:92)

The Towrah is instrumental in keeping us from becoming lost, from wandering away from God. With Yahowah's Guidance, we can stay on the straight and narrow path, never wavering from the Mow'ed Miqra'ey. Further, the Towrah precludes our mortality from being the end of our lives and enables us to live with God forevermore.

Reinforcing these lessons, the next line of this song reads…

"Concerning eternity (*la 'owlam* – moving in the direction of everlasting life and time unconstrained by any limits)**, I will never ignore, overlook, forget, or lose sight**

of the significance of (*lo' shakach* – I will not be unmindful of, fail to remember, or improperly respond to (qal imperfect)) **Your precepts, those instructions which You have entrusted to us to respond appropriately to You** (*piquwdym 'atah* – Your directions which guide our choices and moral decisions, which teach us how to reply rationally and morally to You)**, so that indeed** (*ky* – surely, truly, and reliably) **by them** (*ba hem* – with them and according to them)**, You will restore me to life** (*chayah 'any* – You will revive me, keeping me alive, raising me so that I flourish (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:93)

Yahowah provided these precepts so that we might have life and have it more abundantly. They exist to revive, renew, and restore our souls. By them, we are nurtured, and with them, we grow. And as a result of them, our souls are spared and preserved. But eternal life is only a benefit when it is spent in the company of God.

In this context, there are many ways the phrase *la 'atah 'any* can be rendered. This is because the personal pronoun *'any* | I or my can be verbalized as "I am" just as *'atah* | You or Your can be rendered as "You are." Further, *la* is a robust preposition that conveys the ideas of moving toward someone, approaching them, and being near. It speaks of being directed toward a goal and having a purpose. *La* communicates intent, respect, concern, benefit, and accord. Therefore…

"I am Yours; I am approaching You and I am in accord with You because You are concerned about me (*la 'atah 'any* – You are my goal, I respect You, benefit from You, and want to be near You)**.**

It is Your will to deliver and defend me, liberating me because You want to save me and then provide salvation through me (*yasha' 'any* – You have chosen to assist and avenge me because it is Your desire to work with

me to be victorious (hifil imperative – it is God's will to engage with Dowd such that they prevail))**.**

Indeed, this is because (*ky*) **I have genuinely searched and pondered, diligently pursued and followed** (*darash* – I have inquired about and investigated, explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with (qal perfect))**, Your appointments and responsibilities which You have enumerated, Your precepts and procedures, Your teaching, principles, and guidelines, Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah* – Your recommendations and requirements, the principles You want us to care about and attend to; from *paqad* – to gather together and attend to, and appoint, to look after and care about)**."** (*Mizmowr* / Song / Psalm 119:94)

No matter how we render *la 'atah 'any*, it sings to the heart of God. His Son loved Him and wanted to be near Him.

While *yasha'* is typically translated as "save," that is actually a derivative of deliverance and liberation, of being free while kept out of harm's way. *Yasha'* speaks of rescuing, defending, and avenging as well as being victorious. Scribed in the hifil imperative, Dowd is saying that Yahowah has chosen to work with him such that he is delivered, defended, avenged, and victorious by what they accomplish together. By delivering Dowd on the cusp of the Mow'edym in year 4000 Yah, the Son was able to save the rest of us by fulfilling them.

The next verb, *darash*, is similarly dynamic. Rendered as "I have genuinely searched and pondered, diligently pursued and followed," it could have been translated as "I have inquired about and I have investigated, I have explored and consulted with, learned from and accounted for, looked to and petitioned, cared about and developed a

relationship with" Yahowah's *piquwdym*. As such, it is a highly actionable variation of *shamar* | to explore and evaluate, examine and consider.

Piquwdym, along with *mitswah*, *mishpat*, and *choq*, defines Dowd's approach to Yahowah's *Towrah* | Guidance and Instructions. Following *darash*, Dowd pondered Yahowah's responsibilities and pursued His annual appointments. He inquired about and learned from God's precepts, principles, and procedures, and capitalized upon Yahowah's guidance and guidelines.

What this all means is that approaching God and being saved by Him is a process replete with instructions. There are appointments and responsibilities. There are things to learn and procedures to follow. Approaching Yahowah is, therefore, about knowing, understanding, and responding appropriately. Faith will get us nowhere.

It is by fulfilling Yahowah's Miqra'ey that Dowd was perfected while the religious retain their guilt…

"Expecting to constrain me (*la 'any qawah* – waiting in ambush for me, looking forward to what they expected to do to me)**, the wicked who remain liable for being wrong** (*rasha'* – those who are guilty of violating the standard and, thus, the religious and political) **are bent on destroying me** (*la 'abad 'any* – are trying to diminish my existence and push me out of the way)**.**

So I avoid such outside influences by seeking to understand (*byn* – on my own initiative and independently, I am influencing my own fate by continuously striving to comprehend (hitpael imperfect – reveals that Dowd on his own recognizance is consistently avoiding religious and societal pressure by his ongoing and due diligence and intelligent discernment regarding)) **Your eternal Testimony and restoring Witness** (*'eduwth 'atah* – Your everlasting revelation, Your provisions and attestations)**."** (*Mizmowr* / Song / Psalm 119:95)

With his Father's support, Dowd is invincible. Try as the religious counterfeiters might, they are fighting a losing battle. Dowd will return with his reputation restored while Paul's soul will rot in Hell.

While Dowd and Sha'uwl are opposites, one of the many things which differentiate them is their understanding of Yahowah's eternal Witness. *Dowd* | David reveled in it, sought to understand it, was influenced by it, and shared what he had learned through it. *Sha'uwl* | Paul misappropriated it and misquoted it so that he could mislead and deceive using it. It is the difference between an eternity in Shamaym or She'owl.

Passover is the doorway to eternal life, but it alone is not sufficient to enter heaven. To pass through that door and walk to Yahowah's presence, to live with Him in His Home, we must respond to the Towrah's Invitation to Meet with Yahowah on UnYeasted Bread. During the *Miqra'* of *Matsah*, Dowd's soul deposited the pervasive fungus of religion and politics staining our souls in She'owl, making us appear perfect in God's eyes.

Dowd | David has already delineated the effect of one approach versus the other. Now he is framing the issue for us in the fullness of space and time...

"The determination to totally accomplish and complete everything worthwhile and good (*la kol tiklah* – the fulfillment of the means to perfect; from *kalah* – to determine, accomplish, and complete, to fulfill in the end) **I have witnessed** (*ra'ah* – I was shown and have seen and considered, even revealed (qal perfect))**.**

The extent (*qets* – the outermost boundaries, the intent over the duration of time) **of the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have established; from *my* – to consider the who, what,

why, where, when, and how of *tsawah* – appointing and constituting the message, and enjoining it through the instructions regarding what You have authorized) **is exceedingly liberating and expansive in spacetime** (*rachab me'od* – is very extensive, tremendously spacious, comprehensive and without limit, broad and roomy, encouraging continuous growth)**."** (*Mizmowr* / Song / Psalm 119:96)

The life of a prophet is an extraordinary adventure. Dowd was allowed to witness the future so that he could reveal how Father and Son would accomplish and fulfill everything God had promised and Dowd had declared. We know this because Dowd provided the only eyewitness account of his fulfillment of Pesach, Matsah, and Bikuwrym in 33 CE, doing so in the 22nd *Mizmowr* / Psalm. And since he plays the starring role during Kipurym, too, he is providing an accounting of the events of this day.

And in this case, Dowd is announcing something which resonates with me: *mitswah* | the benefits as well as the instructive conditions of the Covenant relationship are *rachab me'od* | exceedingly liberating and expansive. We are *la kol tiklah* | totally perfected, enriched, and empowered through the Covenant, freeing us to transcend spacetime and enter the fourth, fifth, sixth, and seventh dimensions. Freed from the constraints of gravity, mass, and time, this will be exceedingly liberating as we experience the expansive nature of the universe.

As we expected, the lyrics associated with the Hebrew Lamed | ל have been especially revealing. This shepherd's staff has led us to God, teaching us that God does not change, thereby encouraging us to seek the protection and growth He alone provides.

"Forever (*la 'owlam*)**, Yahowah** (*Yahowah*)**, Your Word** (*dabar 'anah*) **stands, decreed and established**

(*natsab*)**, in the spiritual realm of the heavens** (*ba ha shamaym*)**.** (*Mizmowr* 119:89)

Throughout time and through the generations (*la dowr wa dowr*)**, Your trustworthiness and resolute honesty** (*'emuwnah 'atah*) **have established and affirmed** (*kuwn*) **the Land** (*'erets*) **which persists and is enduring** (*wa 'amad*)**.** (*Mizmowr* 119:90)

Based upon Your decision and Your means to achieve justice and resolve disputes (*la mishpat 'atah* – because of Your basis for exercising good judgment and making fair, moral, rational, and sound decisions)**, they stand and are sustained** (*'amad*) **this day** (*ha yowm*) **because** (*ky*) **it all works on Your behalf** (*ha kol 'ebed 'atah*)**.** (*Mizmowr* 119:91)

If not for (*luwle'*) **my enthusiasm for** (*sha'sha' 'any*) **Your Towrah** (*Towrah 'atah*)**, then** (*'az*) **I would have squandered this opportunity, wandered away, becoming estranged, and would have perished, ceasing to exist** (*'abad*)**, in my unrighteousness** (*ba 'aown* | *'awon 'any*)**.** (*Mizmowr* 119:92)

Concerning eternity (*la 'owlam*)**, I will never ignore, overlook, forget, or lose sight of the significance of** (*lo' shakach*) **Your precepts, those instructions which You have entrusted to us to respond appropriately to You** (*piquwdym 'atah*) **so that indeed** (*ky*)**, through them** (*ba hem*)**, You will restore me to life** (*chayah 'any*)**.** (*Mizmowr* 119:93)

I am Yours; I am approaching You knowing I am in accord with You because You are concerned about me. I respect You, so I want to be near You and benefit from You (*la 'atah 'any*)**. It is Your will to deliver and defend me, liberating me because You want to provide salvation through me. You have chosen to assist and avenge me because it is Your desire to work with me to be victorious** (*yasha' 'any*)**.**

Indeed, this is because (*ky*) **I have genuinely searched and pondered, diligently pursued and followed, I have inquired about and investigated, explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with** (*darash*)**, Your appointments and responsibilities which You have enumerated, Your precepts and procedures, Your teaching, principles, and guidelines, Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:94)

Expecting to constrain me (*la 'any qawah*)**, the wicked who remain liable for being wrong** (*rasha'*) **are bent on pushing me out of the way** (*la 'abad 'any*)**. So, I avoid such outside influences by seeking to understand** (*byn*) **Your eternal Testimony and restoring Witness** (*'eduwth 'atah*)**.** (*Mizmowr* 119:95)

The determination to totally accomplish and complete everything worthwhile and good, especially the fulfillment of the means to perfect (*la kol tiklah*) **I have witnessed** (*ra'ah*)**.**

The extent (*qets*) **of the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah*) **is exceedingly liberating and expansive in spacetime** (*rachab me'od*)**."** (*Mizmowr* / Song / Psalm 119:96)

מ

Mem | מ, the letter whose influence we will consider next, focuses on the life-giving, sustaining, and cleansing properties of water. Therefore, we should not be surprised that the next line speaks of the source of these things.

"Oh, how (*mah* – this is why and how, and to such a high degree) **I love** (*'ahab* – I adore and desire, I am

attracted to and have an appetite for) **Your Towrah** (*Towrah 'atah* – Your Towrah Instruction and Teaching, Your Source of Guidance and Direction; synthesized from: *tow* – Your signed, written, and enduring, *towrah* – way of treating us, *tuwr* – giving us the means to explore, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction which flows from You, *tuwb* – providing answers to facilitate our restoration and my return, our response to that which is *towb* – good, pleasing, beneficial, healing, and right, and causes us to be loved, to become acceptable, and to endure, *tahowr* – purifying and cleansing us to provide us *towr* – with the opportunity to be transformed)**.**

All day and every day (*kol ha yowm*) **it** (*hy'* – she, addressing the feminine attributes of the *Towrah*) **is what I study, providing me with the means to communicate and share my thoughts** (*sychah 'any* – inspires me to think, enriches my devotional meditations, encouraging my deep and abiding love and my thoughtful contemplation)**."** (*Mizmowr* / Song / Psalm 119:97)

When we gain an appreciation for the role interrogatories like *mah* and *my* play in composing the words which comprise Father's and Son's message to their people, common words like *mitswah*, *mishpat*, *miqra'*, and *mow'ed*, suddenly sing to our minds and hearts. When used in conjunction with terms like *tsawah* | to instruct, *shaphat* | to decide, *qara'* | to invite, and *'ed* | to provide restoring testimony, the prefixed interrogatory encourages us to ponder the implications of these things. With *mah* and *my*, we are invited to consider the who, what, where, why, and when of the Covenant's conditions, of the means to resolve disputes, of the Invitations God has provided, and of the restoring Meetings He has set upon His calendar.

Every word of the Towrah's Song has been personal – written in first person. Dowd is sharing his thoughts with Yahowah, while allowing us to listen in and hopefully learn

a thing or twenty-two. And from this perspective, there is nothing more endearing to God than admitting that we love His *Towrah* | Teaching and Guidance.

This was not flattery. Dowd had come to his conclusion by *sychah* | thinking his way to God. He was inspired through thoughtful contemplation.

Lyric after lyric, word after word, we are being regaled by genius. Dowd's brilliantly inspired insights are matched only by his beautifully descriptive prose. This is among the most important pieces of literature ever written. Is it any wonder God loved this man? Is there any telling how much He would love us if we followed Dowd's example?

Still addressing the nurturing aspects of the Towrah, and his appetite for it, Dowd shares…

"Separating myself from (*min* – distancing me from and staying away from) **my adversaries** (*'oyeb 'any* – those with rancor and animosity toward me and who are in opposition to me and rebelling over me) **makes me wiser and intellectually astute** (*chakam 'any* – results in me being able to accomplish the mission while teaching)**.**

This is because (*ky*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have established) **are always with me** (*la 'owlam hy' la 'any* – are eternally near and dear to me)**."** (*Mizmowr* / Song / Psalm 119:98)

In that Dowd represents both Yahowah and Yisra'el, his adversaries have rebelled against God and are hostile to his kin. And we must distance ourselves from these influences to be with Yahowah. Further, religion and politics are so effective in negating a person's ability to think – to rely upon evidence and reason – it is only after separating from them that we become intellectually astute.

"As a result of all (*min kol* – from everything which was part) **of my instruction and training** (*lamad 'any* – of my education which has caused me to become a teacher based upon what I have been taught (piel participle))**, I have gained insights and understanding** (*sakal* – I am properly instructed, prudent, and wise, providing the capacity to comprehend so as to accomplish anything and everything, prosperous, practical, experienced, and successful (hifil perfect))**.**

Indeed (*ky*)**, Your enduring Testimony and restoring Witness** (*'eduwth 'atah* – Your revelations and attestations) **is what I study to inspire my thinking, providing me with the means to share my thoughts** (*sychah 'any* – enriches my devotional meditations, encouraging my deep and abiding love and my thoughtful contemplation and communication, enhancing my dedication and zealous enthusiasm for learning)**."** (*Mizmowr* / Song / Psalm 119:99)

To know God, to love God, to engage in a relationship with God, to be reconciled unto God, we must choose the proper source of information to examine and consider. That is why *Dowd* | David is consistently affirming that the proper resource is Yahowah's *'Eduwth* | enduring Testimony and restoring Witness. Even now, Yahowah's revelation is only found in the Towrah, Naby', wa Mizmowr.

Dowd was unique among men. No man was more loved by God than he. And I suppose that is because love is reciprocal. But more than this, Dowd approached Yahowah intellectually. He learned and shared. Such is the essence of the 119th Psalm.

Even as a young man, Dowd was wise for his years…

"Much more than the leaders, chiefs, and authorities who have been prominent (*min zaqen* – above and beyond the elders and separated and distinct

from those in positions of leadership and government)**, unencumbered by religious or political influences, I have made the connections needed to comprehend and have developed the skill to understand** (*byn* – by avoiding societal pressures to conform and capitulate, I have continually focused on the evidence and have used my mental acuity to consider its implications such that I have become discerning and perceptive (hitpael imperfect – on his own recognizance, Dowd has continually disciplined himself to be astute and has come to embody the teaching he has come to comprehend)) **because** (*ky* – emphasizing this point) **I have explored and evaluated, examined and considered** (*natsar* – I have observed and focused upon, branching out and being kept out of harm's way by (qal perfect)) **Your appointments and responsibilities which You have enumerated, Your precepts and procedures, Your teaching, principles, and guidelines, especially Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah* – Your recommendations and requirements, the principles You want us to care about and attend to; from *paqad* – to gather together and attend to, and appoint, to look after and care about)**."** (*Mizmowr* / Song / Psalm 119:100)

The moral of this bold statement is that we can learn more from Yahowah's Towrah when we distance ourselves from the ways of men. Separation from religion and politics precedes knowledge of God. Dowd developed his relationship with Yahowah independently, on his own recognizance through the Towrah.

"From every evil way of my miserable countrymen (*min kol ra' 'orach* – from all of the displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, ideology of my troublesome and loudmouthed kin)**, I restrain and withhold** (*kala'* – I restrict and constrain (qal perfect)) **my feet and steps**

(*regel 'any*) **so that** (*la ma'an*) **I can literally and continually examine and consider** (*shamar* – I can consistently explore and genuinely evaluate, thoughtfully investigating (qal imperfect)) **Your Word** (*dabar 'atah*)**."** (*Mizmowr* / Song / Psalm 119:101)

It is connection through separation, engagement through estrangement. We come to God by walking away from human influences.

Religiously- and politically-inspired individuals have crafted countless alternative routes – all of which lead away from God. So, if we don't want to be misled by them, we must focus on Yahowah's Word.

"From (*min*) **Your approach to informed and reasoned decisions, exercising good judgment, and then justly resolving disputes** (*mishpat 'atah* – Your basis for being fair and just, correct and right)**, I will not depart or turn away** (*lo' suwr* – I will never take off in the opposite direction, turn aside, rebel or reject (qal perfect))**, because** (*ky*) **You** (*'atah*)**, Yourself, have been the source of my instruction and teaching, providing me direction and guidance** (*yarah 'any* – You have shown me the proper way, educating and training me (hifil perfect – God facilitated Dowd's education, enabling him to be properly guided, teaching him at this moment in time))**."** (*Mizmowr* / Song / Psalm 119:102)

There is man's way and God's way, so we must reject, or at the very least ignore one, to choose the other. And to help us make the best possible decision in the direction we choose to walk, Yahowah provided His Towrah. It is based upon *yarah*, our Heavenly Father's "Source of Teaching and Instruction, the place from which Guidance and Direction flow."

Thus far this Psalm has provided a steady diet of mental nuggets for us to chew and ingest, and yet,

considering the meal our Father is serving, it's hard to refrain on occasion from offering a little symbolic prose.

"How (*mah*) **palatable** (*malats* – sweet, agreeable, pleasant, and smooth) **to my lips and tongue** (*la chek 'any* – to my palate) **are Your words and promises** (*'imrah 'atah* – are Your instructions, statements, and message)**, more than** (*min* – comprised of) **honey** (*dabash*) **to my mouth** (*la peh 'any*)**.** (*Mizmowr* 119:103)

From (*min*) **Your recommendations and requirements, Your appointments and responsibilities which You have enumerated, Your precepts and procedures, teaching, principles, and guidelines, especially Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah* – Your principles to attend to)**, I consistently and independently perceive insights and gain understanding** (*byn* – apart from societal influences and on my own initiative, hone my mental faculties to consider the implications of the relationships between things, finding the common denominator by being discriminating and discerning (hitpael imperfect – apart from political or religious control, Dowd consistently disciplined himself to be astute and as a result, he made the connections to comprehend))**.**

So therefore (*'al ken* – for this reason and as a result)**, I literally hate, and I am overtly hostile to** (*sane'* – I genuinely despise, abhor, detest, loathe, and I am actually opposed to (qal perfect)) **every** (*kol*) **deceptive and misleading** (*sheqer* – deceiving and mistaken, vain, useless, and false) **way** (*'orach* – conduct and path, well-trodden route and popular thoroughfare)**."** (*Mizmowr* / Song / Psalm 119:104)

The proponents as well as the adherents of religion protest that we must respect the faith and beliefs of others. But that is the antithesis of God's position. Yahowah

realizes that our failure to expose and condemn unreliable routes needlessly squanders the souls of those who have come to trust them. Hating and being hostile and opposed to that which is deceptive and misleading are the best ways to demonstrate our love.

When we learn what, how, why, and when to hate, it is a virtue. Our abhorrence of that which is mistaken is courageous and compassionate. However, please be aware: Dowd expressed his animosity with words, not fists. And his argument was predicated upon the word of God.

As we know, the Hebrew letter Mem | מ was drawn to depict waves of water – and so naturally we find Dowd making waves with these bold statements. The life-giving, sustaining, and cleansing properties of water have inspired these lyrics.

"Oh how (*mah*) **I love** (*'ahab*) **Your *Towrah*** Teaching and Guidance (*Towrah 'atah*)**. All day and every day** (*kol ha yowm*) **it** (*hy'*) **is what I study, inspiring me to think while providing me with the means to communicate and share my thoughts** (*sychah 'any*)**.** (*Mizmowr* 119:97)

Separating myself from (*min*) **my adversaries** (*'oyeb 'any*) **makes me wiser and intellectually astute** (*chakam 'any*)**. This is because** (*ky*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah*) **are always with me** (*la 'owlam hy' la 'any*)**.** (*Mizmowr* 119:98)

As a result of all (*min kol*) **of my instruction and training** (*lamad 'any*)**, I have gained insights and understanding** (*sakal*)**. Indeed** (*ky*)**, Your enduring Testimony and restoring Witness** (*'eduwth 'atah*) **is what I study to inspire my thinking, providing me with the means to share my thoughts on love and learning** (*sychah 'any*)**.** (*Mizmowr* 119:99)

Much more than the political leaders and religious authorities who have been prominent (*min zaqen*)**, unencumbered by these religious or political influences, I have made the connections needed to comprehend and have developed the skill to understand** (*byn*) **because** (*ky*) **I have explored and evaluated, examined and considered** (*natsar*) **Your appointments and responsibilities which You have enumerated, Your precepts and procedures, Your teaching, principles, and guidelines, especially Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:100)

From every evil way of my miserable countrymen (*min kol ra' 'orach*)**, I restrain and withhold** (*kala'*) **my feet and steps** (*regel 'any*) **so that** (*la ma'an*) **I can literally and continually examine and consider** (*shamar*) **Your Word** (*dabar 'atah*)**.** (*Mizmowr* 119:101)

From (*min*) **Your approach to informed and reasoned decisions, exercising good judgment, and then justly resolving disputes** (*mishpat 'atah*)**, I will not depart or turn away** (*lo' suwr*)**, because** (*ky*) **You** (*'atah*)**, Yourself, have been the source of my instruction and teaching, providing me direction and guidance** (*yarah 'any*)**.** (*Mizmowr* 119:102)

How (*mah*) **palatable and agreeable** (*malats*) **to my lips and tongue** (*la chek 'any*) **are Your words and promises** (*'imrah 'atah*)**, better than** (*min*) **honey** (*dabash*) **to my mouth** (*la peh 'any*)**.** (*Mizmowr* 119:103)

From (*min*) **Your recommendations and requirements, Your appointments and responsibilities which You have enumerated, Your precepts and procedures, teaching, principles, and guidelines, especially Your instructions which You have entrusted to us to guide our responses to You** (*piquwdym 'atah*)**, I**

consistently and independently perceive insights and gain understanding (*byn*)**.**

So therefore (*'al ken*)**, I literally hate, and I am overtly hostile to** (*sane'*) **every** (*kol*) **deceptive and misleading** (*sheqer*) **way, no matter how popular the path** (*'orach*)**."** (*Mizmowr* / Song / Psalm 119:104)

5

Nun Samech Ayin

Seed Sign Eye…

For quantity and quality of insights, it will be hard to improve on the previous chapter, but rest assured, we are on the cusp of another exciting tour through the alphabet of God. The Nun | 𐤍, Samech | 𐤎, and Ayin | 𐤏 are among the most interesting and descriptive letters in the Hebrew lexicon.

𐤍

Pressing on to the fourteenth chorus of the Towrah's Song, the lyrics are set beneath the letter Nun | 𐤍. Drawn as a seed in Ancient Hebrew, and resembling a sperm, the alphabetic character was symbolic of children, inheritance, raising a family and being productive, and of growing from generation to generation.

Yahowah is light. And since His Word is symbolic of His nature, representing God in our world, the Hebrew language is similar to light in that its verbs are unconstrained in time. Light is also the source of life and enlightenment.

"A lamp (*ner* – a fiery light from a luminary whose fire enlightens and addresses the existence of life) **for my feet** (*la regel 'any* – for me to walk and take the proper stance) **are Your words** (*dabarym 'atah* – is Your message [plural in 11QPs])**, a light** (*'owr* – a source of enlightenment shining [no conjunction in 11QPs]) **for my**

paths (*la nathyb ‘any* – for my journey through life [plural in 11QPs])**.”** (*Mizmowr* / Song / Psalm 119:105)

To see God while we are still constrained in three dimensions, we must explore His *dabarym* | words – just as we are doing. They expose Yahowah’s nature and illuminate the path to Him.

In English, we would normally reorder the opening clause, presenting it as “Your words are a lamp for my feet,” but I have avoided doing so when it moves the introductory letter away from the start of the sentence. And speaking of words, both *dabarym* and *‘owr* can be descriptive or actionable and serve as nouns or verbs.

As was the case with Dowd, we have embarked upon a journey of exploration through words, dimensions, space, and time. Our voyage has brought us to Heaven’s Door, which has been opened so that we could meet our Creator face-to-face. We have discovered that there is but one path to God and it is brilliantly illuminated.

While not every variation is material, be aware that, including the three differences between the Dead Sea Scrolls and the Masoretic Text found in 119:105, 14 of the next 18 show a degree of dissimilarity. We will continue to point them out as we have in the past so that you are aware of the witness provided by the older manuscript – especially since even the most recent English translations ignore them.

Yahowah stood up for us on Pesach and Matsah so that we could stand with Him. And since relationships ought to be reciprocal, Dowd is now demonstrating his willingness to do the same on behalf of the Towrah.

“I have sworn an oath (*n-shaba’-thy* – I have promised and avowed in recognition of the importance of seven, having pled my case at this moment in time (nifal perfect first-person singular – the subject, Dowd, not only

swore this oath, he is receiving the benefit of it at a point in time)) **and I have chosen to take an emphatic and consistent stand, arising** (*quwm* – I will rise to fulfill, establish, and affirm (piel imperfect paragogic he cohortative – under the auspices of freewill, the object of Dowd's stance is the beneficiary throughout time and in an emphatic way)) **to act upon** (*la 'atah* – to engage in and capitalize upon [from 11QPs vs. observe in the MT]) **Your correct and vindicating** (*tsadaq 'atah* – Your honest, fair, and acquitting, rightful and righteous) **way to make informed and rational decisions and execute good judgment regarding the means to justly resolve disputes** (*mishpat* – to judge and decide, executing judgment in a manner which is correct, fair just, consistent with the evidence, and logical [note: a correction on 11QPs seems to suggest *choq* rather than *mishpat*])**."** (*Mizmowr* / Song / Psalm 119:106)

No doubt Dowd realized that the first phase of his life played out in the absolute center of the reign of man. He was anointed by Yahowah 3,000 years after 'Adam and Chawah were expelled from the Garden of 'Eden. And 3,000 years thereafter, he will arise to lead our return to *Gan 'Eden*. Soon, the remnant of Yisra'el will celebrate the 7th millennium – *Sukah* | Camping Out with Yahowah. Therefore, Dowd *shaba'* | swore an oath cognizant of the role seven would play in our lives and his promise.

It is also clear that, as a prophet, Dowd knows he is returning as the *Mashyach, Melek, wa Ben* to act on behalf of Yahowah's *mishpat tsadaq* | proper means to execute judgment. And indeed, this is true. As we will discover when we consider the timing of his return on *Yowm Kipurym* | Day of Reconciliations through the eyes of the Prophet, *Zakaryah* | Zechariah, in the *Mow'ed* | *Appointments* volume of *Yada Yahowah*, Dowd will be performing the role of the High Priest with regard to the *Kaporeth* | Mercy Seat to facilitate the restoration of

Yisra'el. This statement is prophetic of that day and this event – the most important in human history.

"For my benefit and others, at this moment, I am absolutely ready to respond and provide this enduring testimony (*n-'anah-ythy 'ad ma'od* – I am abundantly prepared to answer the call with this vitally important and restoring witness (nifal perfect first-person singular – Dowd's response is his answer and ours at this time))**.**

Use me lovingly and favorably (*chanan* – achieve mercy and show compassion with me [11QPs reads *chanan* while the MT presents *chayah* – 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)**, in accordance with** (*ka* – consistent with) **Your promise** (*'imrah 'atah* – Your sworn statements [*'imrah* is from 11QPs while the MT reads *dabar*])**."** (*Mizmowr* / Song / Psalm 119:107)

Dowd was ready because he was prepared. He could speak truthfully because he was presenting the Towrah. He was keenly aware of the promises Yahowah had made to him – as well as what he and God would achieve together – so he could be counted on to deliver this restoring testimony.

There are several keys to getting this statement right. First, the primary meanings of *'anah* apply, depicting Dowd ready to respond as Yahowah had promised he would. Second, in the nifal stem, Dowd's answer is for his benefit and ours. And third, since *'ad* | forevermore and *'ed* | enduring witness would have been written identically in the original script before Masorete vowel pointing, we should consider the implications of both.

With either *chanan* | to be loving and compassionate as it appears in the Great Psalm Scroll or *chayah* | to live in the Masoretic Text, we can read either as Dowd asking to

be used to fulfill the Day of Reconciliations in a favorable and compassionate way or to be restored to life pursuant to his return. Or we can see him asking Yahowah to treat him mercifully – which I see as an inferior rendering because Dowd's status with Yah is already as good as it gets.

It's obvious, and yet not instinctive, to recognize the fact that, since God revealed His Towrah through a man, He appreciates it when others share it freely. Our choice to accept the Towrah pleases Yah, but in the spirit of relationship and reciprocity, He enjoys it all the more when we demonstrate our willingness to teach others what He has taught us.

"The voluntary contribution, spontaneity, and abundant offerings (*nedabah* – the initiative and plentiful nature, even the willingness) **of my mouth** (*peh 'any*)**, enjoy and accept** (*ratsah* – choose to fondly receive and be pleased by (qal imperative) [11QPs omits *na'* | please which is found in the MT])**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

It is Your will to teach me (*lamad 'any* – You have decided to provide instruction and training for me because You want me to teach (piel imperative – Dowd learns from Yahowah's desire to teach)) **Your way of thinking, of making the right decisions, and of executing justice** (*mishpat 'any* – Your means to resolve disputes and exercise good judgment; from *my* – consider the implications of *shaphat* – making sound, informed, and rational decisions [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:108)

The pastor or priest of your local church may want your "tithes and offerings" to include folding money and personal checks, but Dowd was offering something far more valuable: God's Word. After all, the Towrah is the single most valuable instrument in the universe.

Dowd was the most vociferous of Yahowah's prophets considering the number and length of the Psalms and Proverbs. In today's world enamored with singers and songwriters, Dowd would be a gazillionaire. And while he was rich by any standard, he charged nothing for his prose. The same can be said of every prophet or witness Yahowah has inspired and deployed. Every tome in the *Yada Yahowah* series is offered royalty-free in hardcover, paperback, and eBook and completely free online. And at 30 volumes and some 15,000 pages, I have been rightly accused of *'anah 'ad ma'od* in my exuberance as well as a little *nedabah*, too.

One of the lessons we have learned is that, even though we cannot save ourselves, the fate of our souls is in our hands. Our response to the Towrah determines whether it endures or ceases to exist. So, this is a particularly relevant thought, although a troubling one for those who would plead ignorance…

"My soul's (*nepesh 'any* – the essence of my existence, my persona, character, attributes, ambitions, and experiences, my ability to observe and respond, my vitality's and immortality's) **continuity is** (*tamyd* – continuance and permanency into perpetuity is) **in my hands** (*ba kaph 'any*)**. I will not overlook or forget** (*lo' shakach* – I will not ignore, discount, lose sight of the significance of, cease to care about, or improperly respond to [from 11QPs where these are two sentences without a conjunction]) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instructions and Directions)**."** (*Mizmowr* / Song / Psalm 119:109)

With the reference to Dowd's *nepesh* | soul, our attention is drawn to how Father and Son used it to fulfill Pesach, Matsah, and Bikuwrym in year 4000 Yah / 33 CE. Dowd's only connection to the *basar* | body which served as the Passover Lamb was that it was controlled by his *nepesh* | soul. And when the flesh serving as the lamb died

under the excruciating tortures of the Romans, his *nepesh* endured to fulfill Matsah. Dowd's soul carried our guilt with him into She'owl, depositing it there, never to be seen again. And then as UnYeasted Bread became Firstborn Children, the Son's soul was reunited with his Father in celebration of everything Bikuwrym represents.

The other moral of this story is that your soul is the most valuable thing you possess. Your response to the book you hold in your hands may well determine if it lives or dies. Dowd chose Yahowah's Towrah and his fate is as magnificent as it is assured. I have it on good authority that his choice comes highly recommended.

And yet, not one in a million people heeds this advice. Many fail to value their soul, while most relegate its fate to the worthless and misleading promises of their religion. It is a trap few souls survive.

"Those guilty of violating the standard have placed (*nathan rasha'* – religious and political who are evil and who will be condemned for their wickedness, produced and delivered) **a snare to constrain me** (*pach la 'any* – a plot to control me and a trap for me)**.**

Therefore, as for me (*wa la 'any* – so then regarding me [from 11QPs])**, I will not be misled by wandering away** (*lo' ta'ah* – I will not go astray, be deceived, and become wrong (qal perfect)) **from Your recommendations and requirements or from Your appointments and responsibilities which You have enumerated, Your precepts and procedures, teachings and principles** (*min piquwdym 'atah* – from Your guidelines, especially Your instructions which You have entrusted to us to guide our response to You)**."** (*Mizmowr* / Song / Psalm 119:110)

Rasha' depicts the religious, political, and conspiratorial who are actively engaged in deceiving themselves and misleading others. In that they are defined

by the juxtaposition of these statements, we can also surmise that these evil individuals and institutions are mistaken regarding Yahowah's *piquwdym* – His recommendations and requirements, His appointments and responsibilities, His instructions and principles. True that.

Also true, religion as well as politics and conspiracy are conceived and deployed as plots to control others, constraining their desire and ability to rebel. It is the universal elixir of civilization, a persistent drumbeat to which the masses stumble through meaningless and misled lives.

Fortunately, there is a different song, one whose lyrics shatter these bonds. If only we could encourage more people to consider it.

On the parchments found above Qumran, we have the psalmist accepting responsibility for avoiding the controlling and constraining snare of this religious plot. It serves as an example we should follow.

Also interesting, throughout the Towrah's Song, we have seen that Dowd was plagued by all manner of challenges – so his was not a life of ease or of constant pleasures. His character, capabilities, and empathy grew by overcoming these problems. And by turning to Yahowah and His Towrah for the solution, and then sharing this approach with us, Dowd became the ultimate exemplar.

Rather than eliminate Dowd's problems during the initial phase of his life, God allowed His Son to suffer through emotional and physical torments. That way, we could witness his approach to resolving them and see how he grew from these challenges. We all have our problems, and Dowd was no different in this regard. They are an essential part of life – something that we can use to fuel our quest to better understand what Yahowah is offering. And then we can get our minds off of ourselves and directed

toward improving the lives of others which is the ultimate recipe for success.

But please, do not blame God for your pains and sorrows. He did not cause them. And He knows that if He were to remove them for everyone who asked, He'd be as relevant as a genie in a bottle.

Our Heavenly Father has offered His children many wonderful gifts but none as valuable as His Testimony.

"I have been allotted and received, having taken possession of the inheritance (*nachal* – I have been allocated and assigned an allotment from the authorized source (qal perfect)) **of Your eternal Testimony and restoring Witness** (*'eduwth 'atah* – Your everlasting revelation, attestations, and stipulations) **forevermore and into perpetuity** (*la 'owlam* – for an unlimited duration of time)**, because they are** (*ky hem* – for they are [11QPs]) **the celebration** (*sasown* – the exultation and joyous expression) **of my heart, thinking, and inclinations** (*leb 'any* – of my thoughts and who I am as a person)**."** (*Mizmowr* / Song / Psalm 119:111)

Dowd received the Towrah from Moseh, and the Spirit to understand it from Yahowah. But it is one thing to be offered a gift and another to accept it. In *nachal*, we learn that David received Yah's Testimony and took possession of His promises. And from there, he was offered everything else.

Let it be known: Dowd has inherited the lion's share of the universe. While every Covenant member is allotted a portion of the great expanse and a home in Heaven, Dowd has earned top billing. It is a function of favoritism but, also, of responsibility and accountability.

"I incline (*natah* – I lean and extend) **my thinking and judgment so that I am inclined** (*leb 'any* – my heart) **to act upon and engage in, indeed, profit from** (*la 'asah*

– to capitalize upon (qal infinitive)) **Your clearly communicated and inscribed prescriptions for living** (*choq* – Your engraved thoughts and recommendations regarding Your willingness to allocate a share of the relationship) **now and forever** (*la 'owlam* – eternally) **for this reason** (*'eqeb* – as a consequence and to the end of time)**."** (*Mizmowr* / Song / Psalm 119:112)

There is obviously nothing wrong with choosing to follow Yahowah's advice in part because we want to enjoy the benefits of the Covenant relationship. God is offering us an enormous inheritance, and we'd have to be foolish or disingenuous to pretend not to notice or care. It isn't a bribe, after all, but instead an equitable *'eqeb* | consequence of being adopted into God's Family.

As is the case with the whole of this Psalm, every statement was carefully crafted to convey important truths to us. Dowd transitioned from *nahal* | having been allocated an inheritance to *'asah* | acting upon and engaging in Yahowah's *choq* | inscribed prescriptions for living which cut us into the relationship. He then reminds us that this is all *'eqeb* | a consequence of embracing God's restoring Witness.

In conclusion, since the letter Nun | נ was drawn in the shape of a seed taking root, and even in the shape of a sperm, God's beloved Son knew that it served as a symbol for children and their inheritance, and of growing together with God. Therefore, we have been regaled with lyrics singing this same song.

"A lamp (*ner*) **for my feet** (*la regel 'any*) **are Your words** (*dabarym 'atah*)**, a light** (*'owr*) **for my paths and journey through life** (*la nathyb 'any*)**.** (*Mizmowr* 119:105)

I have sworn an oath cognizant of the role seven plays in this promise (*n-shaba'-thy*)**, and I have chosen to take an emphatic and consistent stand, arising** (*quwm*) **to act upon, engage in, and fulfill** (*la 'atah*) **Your**

correct and vindicating (*tsadaq*) **way to make informed and rational decisions and execute good judgment regarding the means to justly resolve disputes** (*mishpat*)**.** (*Mizmowr* 119:106)

For my benefit and for others, at this moment, I am absolutely ready to respond and provide this enduring testimony and restoring witness (*n-'anah-ythy 'ad ma'od*)**. Use me lovingly and favorably** (*chanan*)**, Yahowah** (*YaHoWaH*)**, in accordance with** (*ka*) **Your promise** (*'imrah 'atah*)**.** (*Mizmowr* 119:107)

The voluntary contribution, spontaneity, and abundant offerings (*nedabah*) **of my mouth** (*peh 'any*)**, enjoy and accept** (*ratsah*)**, Yahowah** (*Yahowah*)**. It is Your will to teach me** (*lamad 'any*) **Your way of thinking, of making the right decisions, and of executing justice** (*mishpat 'any*)**.** (*Mizmowr* 119:108)

My soul's (*nepesh 'any*) **continuity into perpetuity is** (*tamyd*) **in my hands** (*ba kaph 'any*)**. I will not overlook or forget** (*lo' shakach*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**.** (*Mizmowr* 119:109)

Those guilty of violating the standard have placed a snare and offered a plot to constrain and control me (*nathan rasha' pach la 'any*)**. So, as for me** (*wa la 'any*)**, I will not be misled by wandering away** (*lo' ta'ah*) **from Your recommendations and requirements or from Your appointments and responsibilities which You have enumerated, Your precepts and procedures, teachings and principles** (*min piquwdym 'atah*)**.** (*Mizmowr* 119:110)

I have been allotted and received, having taken possession of the inheritance (*nachal*) **of Your eternal Testimony and restoring Witness** (*'eduwth 'atah*) **forevermore and into perpetuity** (*la 'owlam*)**, because they are** (*ky hem*) **the celebration** (*sasown*) **of my heart, thinking, and inclinations, guiding my thoughts and who I am as a person** (*leb 'any*)**.** (*Mizmowr* 119:111)

I incline (*natah*) **my thinking and judgment so that I am inclined** (*leb 'any*) **to act upon and engage in, indeed, profit from** (*la 'asah*) **Your clearly communicated and inscribed prescriptions for living** (*choq*) **now and forevermore** (*la 'owlam*) **for this reason** (*'eqeb*)**."** (*Mizmowr* / Song / Psalm 119:112)

ס

There are some who will attest that the Samech represents a thorn. Mind you, these are the same experts who claim that the triangular head of the Aleph is an ox rather than a ram. But that is not how I see it.

The Samech ס is a sign – one leaning in the same direction Hebrew is written. It is here to show us the way.

Religions imply that, by believing them, you will find God. Politicians promise that, by placing your faith in them, you will find prosperity. But Yahowah says that you have to choose His teachings rather than man's should you want to approach Him. Both are never an option. To accept one, you have to reject the other. To love one, you have to hate the other. To be for one, you have to oppose the opposition.

But don't take my word on this; consider Dowd's…

"Those with divided loyalties and who are irrational (*se'eph* – those who are illogical, hypocritical, ambivalent, and apathetic, disloyal, inconsistent, and double-minded) **I hate and oppose** (*sane'* – I abhor, detest, loathe, and strongly dislike)**.**

However (*wa*)**, Your Towrah** (*Towrah 'atah* – Your source of teaching and instruction and the place from which guidance and direction flow from You) **I love** (*'ahab* – I am personally familiar with and have developed an

abiding affection and endearing relationship)**.”** (*Mizmowr* / Song / Psalm 119:113)

Se’eph, speaking of the “divided loyalties, hypocritical behaviors, and the half-hearted approach of the ambivalent and apathetic who are irrational,” is the perfect word in this context to describe the problems of modern man. The religious and political are illogical and have divided loyalties, such that they reek of hypocrisy. Their convictions are no deeper than their faith nor any more reliable than their opinions. And nothing surpasses the conspiratorial in doublemindedness.

We have reached a time when evidence and reason seldom matter. Neither facts nor logic is allowed to interfere with a popular proposition. For example, a Politically Correct Progressive will insist that hate is the problem and then hate everyone who challenges him, her, or it. The supposedly enlightened march shouting, “We are intolerant of intolerance.”

But that is just the beginning of this problem. Progressives will incorporate Muslim women into their fold when they are the most religiously oppressed people on Earth. They will tout Black Lives Matter, ignorant of the realization that, according to the Department of Justice statistics, when a black person is killed, 93% of the time it is by another black individual – affirming that blame is miscast. Desperate for someone to believe in, they will turn drug addicts and ex-convicts who have physically assaulted women into societal heroes deserving of veneration. Under the hypocrisy of Cancel Culture, they will misrepresent the nation with the fewest racial barriers and greatest upward mobility in human history as hopelessly repressive. They have gone so far down the rabbit hole, for them, Islamic terrorists in Israel are political activists while Jews are oppressors. They not only want to deprive Yahuwdym of Yahuwdah, but they would

also have us believe that Palestinians exist and that they have been exiled from Palestine.

Man's ways have become ridiculous and laughable – as moronic as the conspiracies so many now accept as valid. Lies are vastly more popular than the truth, just as the religious vastly outnumber those who are open to a relationship with God.

Politics and religion, culture and civilization, have devolved to the point it is impossible to trust both God and man. And that is why Yahowah wants us to walk away from human influences, from religion and politics, before we come to Him.

Yahowah does not want us to have "*se'eph* – divided loyalties." He is uninterested in the apathetic and ambivalent. If nothing else, Dowd should have made this abundantly clear by now.

Let me frame this issue for you using some vivid examples. Imagine for a moment that God allowed a Christian into Heaven. Such a soul would be a fish out of water. He or she wouldn't recognize anyone or anything there. And everything he or she had come to know would not exist in God's Home. There will be no celebrations of Christmas or Easter in Heaven. There will be no Sunday Worship services. No one in Heaven will respond to the title, Lord, or to the name Jesus Christ. There will be no believers. There will be no church. There will be no Trinity. There will be no crosses. Paul will be nowhere to be found. There won't be any readings from a New Testament. No one will be on his or her knees. There will be no ghosts, saints, or anyone else associated with their former life. It would be a realm of total strangers, speaking a different language, while celebrating things he or she had come to despise. For them, Heaven would be Hell.

Since Christians, and indeed also Muslims, the Haredim, and Progressives love the things God hates and

are so vehemently hostile to the things God affirms, why would they want to spend time with Him? Wouldn't Heaven actually serve as a punishment for the political and religious?

Also interesting, *se'eph* is from *sa'yph* which speaks of "a branch which is lopped or cut off from the vine, separated from it and the land in which it is rooted." Since the vine is symbolic of being grafted into Yahowah's family, into Yisra'el and Yahuwdah, and of being rooted in the Promised Land, it depicts being nourished by the Covenant. So, to be cut off from this is akin to spiritual death. Christianity is, therefore, *se'eph*.

But there is more to *se'eph* than just divided loyalties and being severed from the vine which is Yisra'el. You see, religious clerics are hypocrites. They know that their religion is in irreconcilable conflict with God's Word. They know that the origins of most of the things they venerate are pagan, even Babylonian. The Pope knows that God did not choose him, that he is fallible, and that he does not speak for God. Virtually every pastor and priest on Earth knows that God's name is not "the Lord." They realize that there was no "Jesus Christ." They know that the Shabat was not repealed. They know that there is no justification for Christmas or Easter in the Torah and Prophets. They realize that Paul's letters are contrary to Yahowah's testimony. But they also know that, if they were to reveal any of these things to the faithful, attendance at their church would plummet and its coffers would be bare.

By associating *'ahab* | love with the Towrah, even the most religious of Jews ought to know that it cannot contain a list of laborious laws that must be obeyed. And with this being Yahowah's Towrah, it is a very small step from loving His guidance to loving Him. Then what? Doesn't loving God and His Guidance lead to a relationship rather than a religion?

"You are my protector, my shelter, and my shield (*sether 'any wa magen 'any 'atah* – You cover for me and shield me) **with Your words** (*dabarym 'atah* – Your testimony and pronouncements [plural in 11QPs])**, upon which I have placed my expectations, confidently anticipating a favorable response** (*yachal* – I wait, having placed my trust, expecting a beneficial resolution (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:114)

While I have translated *sether 'any wa magen 'any* accurately as "my protector, my shelter, and my shield," in today's vernacular, the phrase would be better appreciated written "You are my protector, covering me and shielding me." Also, based upon its root, *sathar*, the word also speaks of "concealing something so as to remove it from sight." And that is precisely what Yah's protective covering does for us by eliminating all traces of our errant past. Yah's Garment of Light floods the dark recesses of our souls so that we appear perfect in God's eyes.

Religious institutions have so corrupted our world that walking to God along the path He has provided is not easy. We are going against the crowd.

"Please turn aside and remove (*suwr* – turn away and disassociate (qal imperative)) **from me** (*min 'any*)**, the loudmouthed and harmful countrymen who are wrong and misleading** (*ra'a* – the advancement of that which is injurious, distressing, immoral, and evil by those who claim to be associated with me (hifil participle))**, because** (*wa*) **I have chosen to observe and be protected by** (*natsar* – I have decided to continually focus upon and be spared by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding what is being offered and expected in return [plural in 11QPs]) **of my God** (*'elohym 'any*)**."** (*Mizmowr* / Song / Psalm 119:115)

Throughout this discussion, *suwr* has been translated as "turn aside and away" or "depart from and remove." But there is a secondary connotation which seems to augment our understanding in this context. *Suwr* also means "to corrupt and to denigrate." It also speaks of becoming a useless, unpruned, and untrained vine.

Also, please note that *ra'a* was scribed as a verb, which means that Dowd's loudmouthed and misleading countrymen have been and continue to be troublesome and counterproductive. Dowd, as the object of both verbs, wants God to help him remove the stench of degenerate corruption and the promotion of that which is injurious from him so that he can more effectively study the terms and conditions of the Covenant.

These things known, David's concern is similar to my own. I was raised to be a patriot, to be a conservative Republican, to be an advocate of the military and capitalism, and to go to church on Sundays. The legacy of those stains remains, no matter how hard I rebel against them. But even in this, there is a benefit. Like Moseh, having once been part of these things, I understand why Yahowah hates them and I'm in a strong position to expose and condemn religion, politics, conspiracy, and militarism.

In fact, my initial draft of this *Introduction to God* was written as the result of trying to "*suwr* – remove and disassociate" myself from "*ra'a* – the harmful and troubling" aspects of my political and religious past. And even now in my final edit of the *Yada Yahowah* series, my goal is to clean up my mistakes. And foremost among them was an initial inability to fully appreciate Yahowah's affinity for Dowd as well as understand that Dowd is the Messiah, King, and Shepherd in addition to the Lamb.

Now I have a confession. I tend to take everything Dowd wrote personally as if it applied to me because that is the intent. Dowd had an open line of communication with

Yahowah. They were Father and Son, Teacher and student, Inspiration and prophet. So, he is not writing any of this for his benefit – but instead for ours. Dowd is the example Yahowah wants us to follow. The more of what he says that we incorporate into our lives, the better for us, for Yah, for the Covenant Family, and yes, even for Dowd because he is our Shepherd, King, and Savior.

You'll note that each and everything Dowd has asked of Yahowah is consistent with His Word. It is why he is so confident in God's response. But more than this, Dowd has not actually been asking very much of Yahowah but is, instead, revealing His Father's will. And that is a vastly more relevant and productive approach.

"You want to sustain and support me (*samak 'any* – it is Your desire to uphold me and help me (qal imperative)) **in accord with** (*ka* – in a manner consistent with) **Your promise** (*'imrah 'atah* – Your word, instruction, and declaration) **such that** (*wa*) **I will be restored to life, revived and raised, my life preserved and flourishing** (*chayah* – I will continue to live an abundant life (qal imperfect))**.**

So (*wa*) **You do not want me to be humiliated or disapproved** (*'al bowsh 'any* – You do not want me to be distressed or to despair, neither frustrated nor shamed (hifil imperfect jussive)) **because of** (*min*) **what is expected of me** (*seber 'any* – the beneficial result of a fabulous future with me [11QPs concludes with *perets gal* – breaking waves])**."** (*Mizmowr* / Song / Psalm 119:116)

God wants to support us and raise us to the point we flourish, living the most abundant life possible. This is particularly true with Dowd, whom He has promised to restore once again time to fulfill Yowm Kipurym and then serve as Messiah, King, and Shepherd over His people. And just think of how much easier and enjoyable these jobs

will be when everyone around Dowd recognizes that he was also our Savior.

Yahowah does not want any of His children to be humiliated or frustrated. And that is especially so with His favored Son because so much was given by him and is expected of him.

As we transition to the next statement, we are again faced with the challenge of translating a conversation out of a language which was specifically created and perfectly designed to communicate God's Word into a language that is considerably less adequate. Since the issues here are significant, let's reevaluate them.

First, Hebrew verbs are infinite in time. That which was and is will be. And while these conditions exist almost every time a verb is used, if these translations reflected the past, present, and future implications of every verb, the sentences would become so complex, they would exhaust your patience and become surprisingly difficult to comprehend.

Second, the plethora of Hebrew stems is also challenging to reflect without adding so many words to the text that the focus of the discussion is lost. And yet, should we ignore them, we shortchange the message to the point that it becomes a pale reflection of the original intent.

Beginning with the most popular form, we know that the qal stem encourages a literal interpretation in the context of a genuine relationship. It tells us that the message is real, that the action has or will actually occur, and that the sentiment being expressed is genuine.

While that is simple enough, the influence of the piel, nifal, and hifil stems is considerably more challenging to communicate in English. Each establishes a relationship between the verb and either its subject, its object, or both.

With the hifil stem, the subject causes the object of the verb to participate in the action such that the object becomes an understudy. By using the piel stem, the object of the verb endures the effect of the act. It, thereby, puts the object into play but not necessarily as a result of the subject. The nifal, as the reflexive counterpart of the qal, is then the inverse of the piel. It establishes a genuine relationship between the subject and the verb. But that is just the beginning. There are more than thirty stems, all adding a unique nuance to the relationships between subjects, objects, and verbs.

Third, we must consider the conjugations. Fortunately, the perfect and imperfect are relatively straightforward. With the perfect, the action is to be considered total, whole, and complete, in a moment in time without a reference to the time. With the imperfect, the action is usually consistent, often habitual, and always continuous. The imperfect addresses things which are ongoing throughout time and deliver unfolding results.

Within this mix, we have to consider participles. As verbal adjectives, they can either modify a noun or substantiate it. Similarly, some verbs are fashioned as infinitive constructs, whereby the word serves as both a verb and as a noun, creating highly descriptive actions or demonstrable concepts. Also on occasion, we experience the consecutive form, which blends the ongoing influences of the imperfect with freewill.

Challenging translators all the more are the imperative, cohortative, jussive, and paragogic moods. So, while the imperative can express a command, and is equally comfortable communicating an intent (purpose) or exhortation (request), it is always volitional. Therefore, the imperative presents the action as being the choice or desire of the person being addressed in second person. The cohortative is strictly volitional and presents a first-person speaker's agreement, desire, or wish.

Adding to these mood indications, we have the jussive, which is typically a third-party expression of freewill. Also, the paragogic he and nun suffixes can either mirror the cohortative or add emphasis.

Collectively then, by adding or omitting a letter, Hebrew verbs can convey a wealth of insights which require the addition of many words, including extra pronouns, conjunctions, and prepositions, along with multiple tenses, to replicate in English. So, while I am perhaps a more open and honest guide than the average translator, I am admittedly an imperfect one.

I initiated this review of Hebrew stems, forms, conjugations, and moods at this time for a reason. There really is no way to adequately and accurately convey aspects of volition without adding words and pronouns which don't exist in the text. For example, scribed in the imperative mood, the next verb we confront, *sa'ad*, can be rendered in a number of different ways. But even before we contemplate its expansive definitions, we have to consider how it was intended. And therein is the challenge of Hebrew moods.

Therefore, by using the imperative mood when speaking to God, we can naturally assume that it was not intended as a command but, instead, as an expression of God's will. With the verb scribed in the second person, Dowd is revealing that it is Yahowah's desire to assist him.

Under the influence of the qal stem, Dowd is aware that Yahowah's intent is genuine. But that is only half of the battle. Some sixteen English words are required to adequately convey the full range of *sa'ad*'s potential meanings…

"You want to restore, support, and sustain me because it is Your will to renew and strengthen through me (*sa'ad 'any* – it is Your desire to revive me, nourishing and fortifying me, upholding me while keeping me safe and

secure (qal imperative second person)) **so that** (*wa*) **I can choose to liberate and save, to rescue and deliver** (*yasha'* – I can do as I desire which is to free and protect (written in the nifal stem where the subject, Dowd, carries out and receives the benefit of the verb's action which is liberation and salvation, in the imperfect conjugation which speaks of the continuing and ongoing benefits of this action, and in the cohortative, telling us that this is Dowd's choice))**.**

Therefore (*wa*)**, I have chosen to genuinely lift up** (*nasa'* – it is my desire to literally and habitually carry with me, bear, and promote (qal imperfect cohortative) [from 11QPs whereas the MT reads *sha'ah* – I will have regard for]) **Your clearly communicated and inscribed prescriptions of what I should do in life to be cut into the relationship** (*choq 'atah* – Your written recommendations and engraved thoughts which allocate a share of what is Yours) **continually** (*tamyd* – without faltering, throughout time, and without interruption)**."** (*Mizmowr* / Song / Psalm 119:117)

It is reassuring to see that, with *sa'ad 'any* scribed in the second-person qal imperative, Yahowah genuinely wants to restore His Son's life, actually support and sustain him, nourish and fortify Dowd – all so that through him, He can save us. Then with *yasha'* written in the first-person imperfect cohortative, we witness the crescendo of this chorus. The implications are Earth-shattering. Dowd sought the role of Savior. It was his desire to fulfill Pesach, Matsah, and Bikuwrym and then return again to liberate his people for the last and final time on Kipurym.

The *Ben 'El* | Son of God is what has been said about him. As the foremost student of the Towrah, the will of *ha Mashyach* | the Messiah is to save the Covenant Family and liberate Yisra'el.

In other translations, you will find the Psalmist saying, "Hold thou me up, and shall I be safe…" in the KJV or

"Support Thou me, and I shall be saved," in the JPS. However, in both cases, and with both verbs, the volitional mood was ignored – completely undermining the intent of this statement. Further, both verbs in both translations were woefully underrepresented.

Also, while *yatsa'* in the first-person imperfect cohortative can be written as "I want to be continually liberated and saved," it would be out of sync with the previous prophecies showing the choice Dowd made to save his people.

The delta between "shall I be safe" and "I want to save" is monumental, especially for what will transpire during the fulfillment of Chag Matsah and what will occur on Yowm Kipurym. Dowd saved us and he will return to liberate Yisra'el from Gowym while enabling the restoration of Yisra'el. Therefore, this declaration either diminishes the acclaim of the Messiah, causing him to appear self-serving by him pleading with God to keep him safe, or it is a bold declaration with the King of Kings announcing that he has and will continue to save Yahuwdym.

In the reinforcing statement which follows, this profound rendering is upheld with *nasa'* | lift up replacing the Masoretic Text's *sha'ah* | accept. Someone expecting to be saved would naturally be prone to accept the terms pursuant to his rescue. However, someone acting in the role of Messiah and King, indeed Savior, would be expected to raise the banner under whose authorization he is acting.

We should be expecting Dowd to return as Shepherd and King, as Messiah and Savior, and also as Judge and Jury, albeit one who is serving Yahowah…

"You will reject while repudiating any relationship with (*salah* – You will view as completely worthless (qal perfect)) **anyone** (*kol* – everyone) **who is misled and thereby deceived, straying** (*shagah* – who is beguiled into

wandering away (qal participle)) **from** (*min*) **Your clearly communicated and inscribed prescriptions of what we should do in life to be cut into Your relationship agreement** (*choq* – Your written thoughts and engraved recommendations which allocate a share of what is Yours)**, for indeed** (*ky*)**, deception** (*sheqer* – misleading statements and promises which disappoint, lies and liars, that which is errant) **will become the myth which beguiles and betrays them** (*tarmyth hem* – becomes the treacherous fraud which accuses them)**."** (*Mizmowr* / Song / Psalm 119:118)

Forewarned is forearmed. Let it be known: Yahowah will reject and repudiate, disavowing any relationship with anyone and everyone who has been led away from His *choq* | clearly communicated and inscribed prescriptions of what we should do in life to live and to be cut into the Covenant relationship. In the qal perfect, there will be no exceptions, no second chances, and no wiggle room. And let's be clear: there has not been and will never be a single religious Jew, Christian, Muslim, Hindu, Communist, or Socialist Secular Humanist who knows what these represent, much less one who is compliant with them.

And so now you know why Yahowah is so intolerant of religion and why Dowd has repeatedly told us that he hates it and is overtly opposed to it. For the religious, this is the *quid pro quo* of the Towrah: reject Yah's provisions and He will reject you. It is as simple, as clear cut, as uncompromising and unequivocal, as that.

The *sheqer* | deceptive nature, misleading statements, and unfulfilled promises of religion and politics will be the undoing of everyone who is not Covenant. To rely upon an approach to life other than the *Beryth* and *Miqra'ey* is to *tarmyth* | be beguiled and betrayed.

Dowd did not say that the misled or betrayed would be sent to *She'owl* | Hell. They are seen as worthless, not

condemnable. Their souls will dissipate into nothingness at the conclusion of their mortal existence – which for many will occur in the months leading up to Dowd's return.

As we began our study of Yahowah's perspective on the Towrah, way back in chapter 6 of volume 1 of this *Introduction to God*, we considered a passage from the Towrah which may well have been the inspiration for this unequivocal announcement. It read:

"Indeed (*ky*)**, Yahowah, your God** (*Yahowah 'elohym 'atah*)**, He is a jealous God with a desire for exclusivity in the relationship and gets angry when cheated upon** (*huw' 'el qana'*)**, becoming a consuming fire** (*'esh 'akal*)**.** (*Dabarym* 4:24)

Therefore, when (*ky*) **you conceive children** (*yalad ben*)**, and your children have children** (*wa ben ben*)**, and you become sedentary, set in your ways, and less perceptive** (*wa yashen*) **in the Land** (*ba ha 'erets*)**, and subject to perversions and corruptions** (*shachath*) **by acting on behalf of** (*'asah*) **religious imagery in any form** (*pesel tamuwnah kol*) **by pursuing that which is inappropriate and wrong** (*wa 'asah ha ra'*) **in the sight of Yahowah** (*ba 'ayn Yahowah*)**, your God** (*'elohym 'atah*)**, so as to annoy and provoke Him** (*la ka'as huw'*)**,** (*Dabarym* 4:25) **I will be called to testify against you** (*'uwd ba 'atem*) **that day** (*ha yowm*) **in concert with the spiritual and material realms** (**'***eth ha shamaym wa 'eth ha 'erets*)**.**

As a result (*ky*) **of wandering away and quickly squandering the opportunity, you will cease to exist** (*'abad 'abad mahar*)**…. You will not live very long** (*lo' 'arak yowm 'al hy'*) **and you will be overthrown and decimated** (*ky shamad shamad*)**."** (*Dabarym* / Deuteronomy 4:26)

There are five requirements which must be met to participate in the Covenant relationship with Yahowah and

thus live. They are: 1) Walk away and disassociate from all forms of religious, political, national, familial, and societal traditions because they are deceptive. 2) Walk to God along the path He has provided to become perfected as a result of His provisions. 3) Come to trust and rely upon Yahowah which presupposes coming to know and understand what He is offering and expecting. 4) Closely examine and carefully consider the terms and benefits of Yahowah's Family-Oriented Covenant Relationship so that you can choose to participate in it. And 5) If you are male, as a sign that you have accepted the terms and conditions of the Covenant, you must be circumcised, and as parents, circumcise your sons on the eighth day.

Completely unaware of many of these requirements, or hopelessly deceived about them, Jews, Christians, Muslims, and Secular Humanists stray from all of them in one way or another. The consequence of this mistake is rejection by God.

The path to Yahowah and thus to life, which is reflected in the second condition of the Covenant, is comprised of seven steps – each of which represents an invitation to be welcomed into Yahowah's presence. These *Mow'ed Miqra'ey*, each enabled by Dowd, include: 1) *Pesach* | Passover where the consequence of being religious or political, which is death, is settled. 2) *Matsah* | UnYeasted Bread where the penalty of being wrong, which is separation from God, is resolved by purging our souls of these pervasive fungi. 3) *Bikuwrym* | Firstborn Children where those who avail themselves of the benefits of the first two meetings are adopted into God's Family. 4) *Shabuw'ah* | the Promise of the Shabat serves to enrich, empower, and enlighten the Covenant's children so that on 5) *Taruw'ah* | Trumpets we can warn the unwary that there is just one path to Father and Son, and that straying away from it will lead to the dissipation of those souls. Then when Dowd returns with Yahowah on 6) *Kipurym* |

Reconciliations the surviving remnant of Yisra'el and Yahuwdah are reconciled back into the Covenant relationship with Yahowah. By 7) *Sukah* | Shelters we have returned to Gan 'Eden where we will camp out with our Heavenly Father for one thousand years. And eternity in *Shamaym* | Heaven follows.

In this pronouncement, Yahowah answered the question asked by those who, after initially recognizing that they have been betrayed by their religion, wonder how lenient God will be with regard to accepting their dearly departed. The answer: He will not be.

There are seven absolutely essential thoughts I'd like to share with you before we move on to the next statement. First, the alternative to being rejected by God, which is to be restored and saved by Him, was presented in the prior declaration. So, don't be angry at God for doing what He has promised. We all choose our own fate. If you choose poorly, it is your fault, not His.

Second, being deceived, misled, and beguiled is not an excuse. The "but I did not know better" or the "but it's not my fault that they lied to me" retorts will not fly. Deception is a delusion which both beguiles and betrays. Ignorance is not bliss; it is depreciating.

Third, to be rejected by God is not a penalty or a punishment. It simply means that, at the termination of one's mortal life, the souls of such individuals will cease to exist. They will know neither *Shamaym* nor *She'owl*.

Fourth, there is no hint of compromise here. That is a human virtue, not a Godly one. If a person strays from Yahowah's provisions as they are articulated in the Towrah, they will be rejected by God. This includes everyone who is religious and anyone who is either an agnostic or atheist. This is equally indictable of ignorance and arrogance. God is not going to grade on a curve. He is not going to weigh our sins and compare them to our good deeds. You are

either on His path or you are not. You are either accepted or rejected. There is no middle ground. There is no purgatory.

Fifth, do not assume that this unequivocal language requires us to be perfect on our own accord. It does not necessitate doing everything the Towrah specifies, either. The provisions of the path we are invited to walk to Yahowah resolve our imperfections when we avail ourselves of them.

Sixth, Yahowah is addressing the victims of religion here, not the perpetrators of these beguiling and betraying myths. There is a penalty for those who promote deceptions that lead others away from God. They will go to *She'owl*.

Seventh, do not expect Yahowah to change His mind, to compromise, to recant this testimony, or to alter this plan with a revision because, if He were to do so, He would become untrustworthy and thus unreliable. If that were to occur, no one would be saved. So do not ask Him to make an exception for you or those you love as that would be counterproductive. God said "*kol* – everyone" who strays will be rejected and He meant what He said.

Turning our attention to the next statement, it describes the fate of those who will be rejected, while at the same time reinforcing the crucible metaphor consistently used by Yahowah in reference to His willingness to lead His children away from *Mitsraym* | the Crucibles of Religious and Political Oppression. As you recall, those who accepted Yahowah's offer and walked with God were led away from the worst form of human corruption – from the corrosive amalgamation of all things religious, political, conspiratorial, and militaristic. So, in this next line, we find that those who reject God's invitations are considered dross…

"The impure and estranged, like worthless dross (*syg* – foreign and separated who refused will be removed

as valueless)**, You will end on the Shabat such that they cease and vanish** (*shabat* – You have promised to stop, causing them to desist and disappear (hifil perfect))**, including all of those who are wrong** (*kol rasha'* – the unGodly and unrighteous, those who remain liable for their religious and political perversions) **of the Earth** (*'erets* – of the land and material realm)**.**

I genuinely love and have developed a deep affection for (*'ahab* – I enjoy a close and personal relationship with and I enjoy because I am both attracted to and desire (qal perfect)) **the entirety of** (*kol*) **Your eternal Witness and restoring Testimony** (*'eduwth 'atah* – Your revelation and pronouncements) **for this reason** (*la ken* – accordingly)**."** (*Mizmowr* / Song / Psalm 119:119)

To begin, although *syg* has been rendered accurately, there is a secondary connotation which seems relevant in this context. *Syg* also speaks of those who "step back, moving away" from God. This definition is derived from the word's root, *suwg*, which means "to turn one's back on" God, "to move away from" God, whether the person "has been driven away" or has elected "to backslide" on their own volition. And this means that those who are rejected as "*syg* – dross" first "*suwg* – turned their backs" on God and "moved away" from Him.

While the *rasha'* are often "wicked," they are not necessarily so. All the word means is that they "are wrong and are guilty of violating the standard," which is the Towrah. The *rasha'* remain liable for their religious and political perversions, which makes them unGodly. And here, the *rasha'* are being equated with dross, that which is separated and impure, but not necessarily bad.

When it comes to dealing with the *rasha'*, there will be no compromise or exceptions. *Kol* – all means "all," and that's all all means.

Yahowah intended to gain our undivided attention with the *double entendre* associated with *shabat*. On the credit side of the ledger, those who celebrate Yah's *Shabat* as it was intended gain a better understanding of God's timing and intent and come to enjoy the Covenant relationship with Him all the more. But then on the debit side of this accounting, the souls of those who do not observe Yahowah's Shabat will be *shabat* | precluded from entering the Millennial Shabat of Sukah five days after Dowd's return on Kipurym. It even occurs, as this statement suggests, on a natural Shabat: Sukah in year 6000 Yah begins at sunset on Friday evening, October 7th, 2033.

This verse's concluding comment may rub some people the wrong way. The tendency may be to see Dowd celebrating the realization that the *rasha'* will be *shabat*. But in context, that isn't what he is saying. Ultimately, Dowd is celebrating the realization that the Towrah is ultimately fair, giving everyone the fate they themselves have chosen. Dowd loves the fact that those who accept the Towrah are accepted by God in accord with the Towrah's promises and provisions. Those who reject the Towrah are rejected by God also based upon those same provisions. Further, rather than being punished, which would make the Towrah unfair and God unlovable, those who are rejected simply cease to exist. Therefore, the "for this reason" transition is referencing the whole cloth of this stanza, from verses 113 to 119. I encourage you to read them together to see if you don't concur. (Or you can just read the next verse and Dowd will tell us the same thing.)

And yet, if ever a statement necessitated an accurate rendering of words with double meanings, it is this next one. *Pachad*, like *yare'*, can be interpreted as "respect and revere" or "tremble in fear and be afraid" – depending upon the context. But in light of everything Dowd has written about Yahowah and how they will work together in concert

with the Towrah to redeem Yisra'el, translating either in a hostile fashion is utterly senseless.

"My pronouncement is that there are goosebumps (*samar basar 'any* – my human nature proclaims that the hair on my body stands up on end (qal perfect)) **out of** (*min* – because of) **an awesome respect for You** (*pachad 'atah* – holding You in such high esteem as a result of my intense admiration for You)**.**

And because of (*wa min*) **Your means to achieve justice and resolve disputes** (*mishpat 'atah* – Your basis for exercising good judgment and Your plan and prescription for making fair, moral, rational, and sound decisions)**, I am genuinely respectful and completely awed** (*yare'* – I revere You (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:120)

I know the feeling. It happens to all of us and for the same reason.

While we do not typically associate goosebumps with prophets, much less messiahs and kings, only one was also the Son of God and he loved his Father. And while *basar* is commonly rendered as "flesh," its primary connotation is "to make a pronouncement," which is why I included both definitions in the translation.

These lyrics were posted on the sign of the Samech | ס. Using it, Dowd has conveyed a compelling story.

"Those with divided loyalties, who are hypocritical or disloyal, ambivalent or apathetic (*se'eph*)**, I hate and oppose** (*sane'*)**. However** (*wa*)**, Your Towrah** (*Towrah 'atah*) **I love** (*'ahab*)**.** (*Mizmowr* 119:113)

You are my protector, covering me and shielding me (*sether 'any wa magen 'any 'atah*) **with Your words** (*dabarym 'atah*)**, upon which I have placed my expectations, confidently anticipating a favorable response** (*yachal*)**.** (*Mizmowr* 119:114)

Please turn aside and remove (*suwr*) **from me** (*min ‘any*)**, the loudmouthed and harmful countrymen who are wrong and misleading** (*ra’a*)**, because** (*wa*) **I have chosen to observe and be protected by** (*natsar*) **the terms and conditions of the relationship agreement** (*mitswah*) **of my God** (*‘elohym ‘any*)**.** (*Mizmowr* 119:115)

You want to sustain and support me, uphold and help me (*samak ‘any*) **in accord with** (*ka*) **Your promise** (*‘imrah ‘atah*) **such that** (*wa*) **I will be restored to life, revived and raised, my life preserved and flourishing** (*chayah*)**. So** (*wa*)**, You do not want me to be humiliated or disapproved** (*‘al bowsh ‘any*) **because of** (*min*) **what is expected of me** (*seber ‘any*)**.** (*Mizmowr* 119:116)

You want to restore, support, and sustain me because it is Your will to renew and strengthen me (*sa’ad ‘any*) **so that** (*wa*) **I can choose to liberate and save, to rescue and deliver** (*yasha’*)**. Therefore** (*wa*)**, I have chosen to genuinely lift up** (*nasa’*) **Your clearly communicated and inscribed prescriptions of what I should do in life to be cut into the relationship** (*choq ‘atah*) **continually** (*tamyd*)**.** (*Mizmowr* 119:117)

You will reject while repudiating any relationship with (*salah*) **anyone** (*kol*) **who is misled and thereby deceived, straying** (*shagah*) **from** (*min*) **Your clearly communicated and inscribed prescriptions of what we should do in life to be cut into Your relationship agreement** (*choq*)**, for indeed** (*ky*)**, deception** (*sheqer*) **will become the myth which beguiles and betrays them** (*tarmyth hem*)**.** (*Mizmowr* 119:118)

The impure and estranged, like worthless dross (*syg*)**, You will end on the Shabat such that they cease to exist and vanish** (*shabat*)**, including all of those who are wrong** (*kol rasha’*) **on the Earth** (*‘erets*)**.**

I genuinely love and have developed a deep affection for (*‘ahab*) **the entirety of** (*kol*) **Your eternal**

Witness and restoring Testimony (*'eduwth 'atah*) **for this reason** (*la ken*)**.** (*Mizmowr* 119:119)

My pronouncement is that there are goosebumps (*samar basar 'any*) **out of** (*min*) **an awesome respect for You** (*pachad 'atah*)**. And because of** (*wa min*) **Your means to achieve justice and resolve disputes** (*mishpat 'atah*)**, I am genuinely respectful and completely awed** (*yare'*)**."** (*Mizmowr* / Song / Psalm 119:120)

Dowd | David was one in a million, not unlike the rarity of Yahowah's Family members today. Almost everything he said rubbed the political and religious the wrong way. And sadly, his message has remained unpopular with Christians and Jews. But the same can be said of those of us who have come to uphold his legacy.

It is disappointing to report that seven of the next eight verses were lost during an ill-fated attempt to preserve the scroll now known as 11QPs. Orchestrated by anti-Semitic religious scholars more interested in their own self-aggrandizement than in revealing the truth, the words which had survived 2,200 years were obliterated. So, for a while, we will be sailing blind.

And that is funny in a way because the following chorus was revealed under the watchful eye of the letter Ayin | ע. It was drawn as and still means "eye, sight, vision, and perspective" in addition to "observation and understanding."

"I have acted upon and have engaged in (*'asah* – I have responded to, endeavored to work with, celebrated and profited from, even capitalized upon (qal perfect)) **the means to make informed and rational decisions regarding the most appropriate way to achieve justice and resolve disputes** (*mishpat* – the basis for exercising

good judgment and the plan for forming fair, moral, and sound conclusions) **in addition to** (*wa*) **what is right and vindicating** (*tsadaq* – what is correct, accurate, and verifiable, honest and acquitting, equitable and righteous)**.**

You will never remain idle or leave me (*bal nuwach 'any* – You will never sever our alliance, and You will not rest such that I am abandoned (hifil imperfect)) **to those who would try to defraud and defame me** (*la 'ashaq 'any* – to those who would unjustly take advantage of and mistreat me, extorting and cheating me)**."** (*Mizmowr* / Song / Psalm 119:121)

Yes, he did. And yet, everyone for the past 3,000 years has read right past it and through it. *Dowd* | David personally acted upon and engaged in the *mishpat* comprising the seven Miqra'ey. It is by making an informed and rational decision about what he has done to resolve the issues which separate us from God that he vindicated us, making us right with Yahowah.

And yes, we did defame him. For the past 3,000 years, you can count on one hand the number of people who have correctly attributed this realization to the Messiah and Son of God.

Throughout this *Introduction to God,* you may have noticed that *'asah*, the Hebrew verb typically rendered as "do," has been consistently translated as "act upon" or "engage in" when deployed in reference to God's *mishpat* and *choq*. Doing so has represented the most reasonable and rational response to the benefits Father and Son are offering. It is what Dowd did.

And so, it is now that in this next verse, we find those choices vindicated and affirmed. *'Asah* along with *shama'* and *shamar* comprise the operative aspects of how Yahowah wants us to respond to His Towrah, His Beryth and Miqra'ey. To participate in a relationship with our Heavenly Father, we have to listen to Him, read His

instructions, and then engage by acting upon what He is offering and expects in return.

Dowd is telling Yahowah that He is going to do everything He has promised. And there is nothing wrong with this because it serves to affirm that the psalmist knows what God has revealed and realizes how these promises apply to him. He knows that God is true to His word and therefore will continue to work through him. More to it than this, Dowd is encouraging us to capitalize upon what God is offering, knowing that He will do as He has promised and save us.

"You have made a pledge to assist (*'arab* – of Your own volition, You have issued a guarantee to perform in the future as promised to personally aid and support (qal imperative)) **Your servant** (*'ebed 'atah* – Your coworker and associate) **on behalf of** (*la* – for) **that which is good, moral, favorable, and beneficial** (*towb* – generous and productive, agreeable and healing, pleasing and useful)**.**

The presumptuous, self-willed, self-absorbed, and self-motivated who are rebellious (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent; from *zuwd* – those who seethe with their audacious, insubordinate, and defiant presumptions) **must not be allowed to fulfill their ambition to defraud or degrade me** (*'al 'ashaq* – must not be allowed to impose their will over me and take unfair advantage of me, extort or mistreat me (qal imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:122)

The Towrah's Song continues to be prophetic, assuring us that Yahowah will honor the promises He has made to work with Dowd in our immediate future. Father and Son will work together for good and for the benefit of the Covenant and Yisra'el.

This is also prophetic of God's intent with regard to the religious who have misappropriated the promises Yahowah made on Dowd's behalf. Their attempt to defraud and degrade the returning Messiah and Son of God will not prevail as they had intended.

This Father and His Son are a team, working together for the betterment of Yisra'el, Yahuwdah, and the Covenant…

"My eyes foresee and yearn for the fulfillment (*'ayn 'any kalah* – my focus is on witnessing the conclusion and completion (qal perfect)) **of Your liberation and salvation** (*la yashuw'ah 'atah* – of Your deliverance and victory, even ensuing prosperity) **along with** (*wa la*) **the promise** (*'imrah* – the declaration and pronouncement) **of Your Righteousness and Vindication** (*tsedeq 'atah* – of Your commitment to being right, of You doing what is correct, and of You demonstrating justice, fairness, honesty, and acquittal)**."** (*Mizmowr* / Song / Psalm 119:123)

This event is predicted throughout the prophets, beginning with Shamuw'el, Dowd's contemporary, and in Mizmowr such as this. We find it in Howsha', Yasha'yah, Zakaryah, and in Yirma'yah – a declaration that mirrors what we have just read…

"'Woe (*howy*) **to the shepherds** (*ra'ah*) **who have led astray and destroyed, causing irreparable damage** (*'abad*)**, because** (*wa*) **they have scattered** (*puwts*) **the flock** (*'ets ts'on*) **from My shepherding and nurturing** (*mari'yth 'any*)**,' prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.** (*Yirma'yah* 23:1)

So consequently (*la ken*)**, this is what** (*koh*) **Yahowah** (*YaHoWaH*)**, the God** (*'elohym*) **of Yisra'el** (*Yisra'el*)**, has to say** (*'amar*) **in opposition to** (*'al*) **those acting as shepherds** (*ha ra'ah*)**, 'Those leading, feeding, and shearing** (*ha ra'ah*) **My people** (*'eth 'am 'any*)**, you** (*'atem*)**, yourselves, have led astray, pushed away, and**

scattered (*puwts*) **My flock** (*'eth ts'on 'any*)**, and** (*wa*) **you have consistently driven them away by continually seducing and compelling them** (*nadach hem*)**. Therefore** (*wa*)**, you have not been concerned about them** (*lo' paqad 'eth hem*)**. So, behold** (*hineh*)**, I** (*'any*)**, Myself, will hold you accountable and will reckon this against you** (*paqad 'al 'atem*) **because of** (*'eth*) **the willful misconduct and unethical nature** (*roa'*) **of your foolish deeds and wanton abuses** (*ma'alal 'atem*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**.** (*Yirma'yah* 23:2)

'Then, I (*wa 'any*)**, Myself, will obtain and gather up** (*qabats*) **the remnant** (*'eth sha'eryth*) **of My flock** (*ts'on 'any*) **from** (*min*) **all** (*kol*) **of the lands** (*ha 'erets*) **where** (*'asher*) **I have temporarily scattered them** (*nadach 'eth hem*) **there by name** (*shem*)**. But My desire is to return and restore them at this time** (*wa shuwb henah 'eth henah*) **upon their pasture, abode, and home** (*'al naweh henah*)**. And** (*wa*) **they will be fruitful and flourish** (*parah*)**, increasing and becoming great, living long and abundant lives** (*wa rabah*)**.** (*Yirma'yah* 23:3)

Then, I will raise up and establish (*wa quwm*) **over them** (*'al hem*) **those who actually serve as shepherds** (*ra'ah*) **so that** (*wa*) **they will do what is required to nurture, guide, and protect them** (*ra'ah hem*)**. And they shall not be afraid of being terrorized** (*wa lo' yare'*) **ever again** (*'owd*)**. They will not be dismayed or discouraged** (*wa lo' chathath*)**, nor will they be discounted or disregarded** (*wa lo' paqad*)**,' prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.** (*Yirmayah* 23:4)

'Now pay attention (*hineh*)**, the days** (*yowmym*) **are coming** (*bow'*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**, 'when** (*wa*) **I will take a stand by raising up and establishing** (*quwm*) **through the approach of** (*la*) ***Dowd*** (*Dowd*)**, the correct and proper** (*tsadyq*) **Branch** (*tsemach*)**. Also** (*wa*)**, he will reign** (*malak*) **as king** (*melek*) **because** (*wa*) **he has the insight**

and desire for understanding (*shakal*)**. He will be motivated to act upon and genuinely engage in** (*wa ‘asah*) **the means to exercise good judgment and fairly resolve disputes** (*mishpat*)**, doing so correctly, appropriately, righteously, and justly** (*wa tsadaqah*) **in the land** (*ba ha ‘erets*)**.** (*Yirma’yah* 23:5)

In his day (*ba yowm huw’*)**, Yahuwdah** (*Yahuwdah*) **will be liberated and saved** (*yasha’*) **and** (*wa*) **Yisra’el** (*Yisra’el*) **will live and dwell** (*shakan*) **in confidence, expressing their trust and reliance** (*la betach*)**. And thus, this is** (*wa zeh*) **his name** (*shem huw’*) **which, as a benefit of the relationship** (*‘asher*)**, he will be called and encountered** (*qara’ huw’*)**: “Yahowah Is Our Vindication** (*Yahowah Tsadeq ‘Anachnuw*)**.””** (*Yirma’yah* 23:6)

This is predicting Dowd’s fulfillment of Chag Matsah and Yahowah’s return with Dowd during Reconciliations on behalf of his people – as is the *Mizmowr* | Psalm. It is the definitive of enabling the Covenant by staying true to the Towrah which is why it is featured in this Song and throughout the prophets.

This next line was also written in the qal imperative, which again reveals the will of God pursuant to His son…

“You have decided to act, engaging (*‘asah* – it is Your will to work, celebrating what can be accomplished (qal imperative second-person singular)) **with** (*‘im* – alongside) **Your associate** (*‘ebed ‘asah* – Your coworker and servant) **in accordance with** (*ka* – in a manner consistent with) **Your enduring love and unfailing generosity and kindness** (*chesed ‘asah* – Your unrelenting affection, Your steadfast goodness, and Your eternal mercy)**, and so** (*wa*) **You want me to learn and then teach** (*lamad ‘any* – it is Your will that I am trained and instructed such that the information is imparted to me regarding (piel imperative second person)) **Your clearly communicated**

prescriptions of what we should do in life to live (*choq* – Your inscribed thoughts and written recommendations which allocate a share of what is Yours by cutting us into the relationship)**."** (*Mizmowr* / Song / Psalm 119:124)

Sometimes the smallest words make the biggest difference. Here, Dowd wrote *'im* | with between the verb, *'asah* | You want to engage, and himself as God's coworker. This places Yahowah alongside His Son as they tangibly demonstrate their love for each other and for Yisra'el and Yahuwdym.

And because Yahowah wanted to work with His Chosen One in this way, He was intent on providing the instruction and training he would require to accomplish the mission. To do so, the student would become the teacher.

There is no better initial step in response to all God has said than this…

"I am Your servant (*'ebed 'atah 'any* – I am Your associate and coworker)**. You want me to understand, thinking clearly and rationally** (*byn 'any* – it is Your will to help me be receptive to learning, to be discerning and perceptive so that I comprehend what I'm being taught by making the proper connections (hifil imperative)) **because I want to be familiar with, appreciate, and acknowledge** (*wa yada'* – so that I can of my own volition come to know (qal imperfect cohortative)) **Your restoring Testimony and enduring Witness** (*'edah 'atah* – Your provisions and attestations)**."** (*Mizmowr* / Song / Psalm 119:125)

We are witnessing volition on a grand scale and as intended – indeed as is necessary for a loving relationship to flourish. It is Yahowah's desire for His Son to understand, and it is the Son's will to know what his Father is offering.

God's will for our lives does not change. He wants us to think clearly so that we comprehend His testimony.

Similarly, our ambition should align with Dowd's – such that we come to know the most essential aspects of Yah's instructions.

But as always, for truth, love, life, and salvation to exist, there must be lies, hate, death, and damnation. So long as it is possible to act upon and engage in Yahowah's Covenant and a path through the Miqra'ey to resolve disputes, there must also be ways to reject these offers, oppose them, or simply ignore them.

"It is time (*'eth*) **to act and engage** (*la 'asah* – to do something significant, to capitalize and endeavor to work (qal infinitive)) **on behalf of** (*la* – concerning, according to, and for) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**.**

They have thwarted the intent of and nullified (*parar* – they have disassociated themselves from by breaking and revoking (hifil perfect)) **Your Towrah** (*Towrah 'atah* – Your Source of Teaching and Instruction and the Place from which Your Direction and Guidance Flow)**."** (*Mizmowr* / Song / Psalm 119:126)

In recognition that Dowd has been addressing the most important time in our past along with our immediate future, designating his return with God to estrange the religious and reconcile the Covenant, he is telling us that it is time for us to engage on behalf of Yahowah. It is now or never.

At issue is the realization that the religious have thwarted the intent of the Towrah, either by replacing it or by misconstruing it. And without the Towrah, there is no liberation from the ways of man, no deliverance or reconciliation. Without the Towrah, there is no enduring enlightenment, enrichment, or empowerment, no Miqra'ey or Beryth, no Messiah or Savior.

If ever there were a time when this Song to the Towrah was needed, it is now. Let's learn from it and then teach based on it.

The Towrah has been disassociated from the religions of Judaism in favor of the Talmud, Christianity in favor of the New Testament, and Islam in favor of the Quran. Therefore, for these religious individuals, the value of the Towrah has been nullified, making it ineffectual.

Those who embrace the Towrah come to love Yahowah and find that He reciprocates in kind…

"For these reasons, therefore (*'al ken*)**, I genuinely love** (*'ahab* – I have developed a close, personal, affectionate, and abiding relationship with (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah 'atah* – Your authoritative instructions and written directions regarding what You are offering and expect in return)**, more than** (*min*) **gold** (*zahab*) **and beyond** (*min*) **refined things** (*paz*)**."** (*Mizmowr* / Song / Psalm 119:127)

The misappropriation of the Towrah by the religious has made Dowd love it all the more. When we discover something of great value that the world has kicked to the curb, our reaction is often similar.

And now affirming his acceptance of Yah's provisions, and his animosity to the Adversary's schemes, *Dowd* | David professes:

"Furthermore (*'al ken* – likewise)**, every one of Your precepts and prescriptions** (*kol piquwdym 'atah* – the instructions You have entrusted for us to examine for guidance so that we can respond appropriately to You) **are straightforward and right** (*yashar* – on the level and agreeable, pleasant and prosperous)**.**

Every (*kol*) **deceptive and misleading way** (*sheqer 'orah* – mistaken belief and false notion which becomes a

popular way of life)**, I abhor, even hate** (*sane'* – I despise and oppose, I dislike and shun, I loathe and fight (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:128)

An *'orah* is a "popular and well-traveled thoroughfare" which serves as both "a way to conduct one's life" and as something which "determines one's ultimate fate in life." As such, the deceptive and misleading ways are religious. And throughout this Mizmowr, such jaundiced and mistaken notions have been differentiated from the Towrah and then repudiated.

Let's also realize that, from God's perspective, hate is a virtue. We need to know what, why, and how to abhor things like religion and politics because they lead so many astray.

This chorus has come to a close. But while it sang to us, its lyrics were revealed under the letter Ayin | ע, which was drawn to depict an eye. Even today, *'ayn* means "eye, sight, and perspective," in addition to "observation and understanding" in Hebrew. Therefore, the following insights were designed to enhance our perspective on the Towrah's witness.

"I have acted upon and have engaged in (*'asah*) **the means to make informed and rational decisions regarding the most appropriate way to achieve justice and resolve disputes** (*mishpat*) **in addition to** (*wa*) **what is right and vindicating** (*tsadaq*)**.**

You will never remain idle or leave me alone (*bal nuwach 'any*) **to those who would try to defraud and defame me** (*la 'ashaq 'any*)**.** (*Mizmowr* 119:121)

You have made a pledge of Your own volition to assist, having proclaimed a guarantee and promised to perform in the future to personally aid and support (*'arab*) **Your servant and coworker** (*'ebed 'atah*) **on**

behalf of (*la*) **that which is good, moral, favorable, and beneficial** (*towb*)**.**

The audacious, self-willed, self-absorbed, and self-motivated who are insubordinate, rebellious, and defiant in their presumptions (*zed*) **must not be allowed to fulfill their ambition to defraud or degrade me** (*'al 'ashaq*)**.** (*Mizmowr* 119:122)

My eyes foresee and yearn for the fulfillment (*'ayn 'any kalah*) **of Your liberation and salvation** (*la yashuw'ah 'atah*) **along with** (*wa la*) **the promise** (*'imrah*) **of Your Righteousness and Vindication, while doing what is right** (*tsedeq 'atah*)**.** (*Mizmowr* 119:123)

You have decided to act, engaging (*'asah*) **with** (*'im*) **Your associate** (*'ebed 'asah*) **in accordance with** (*ka*) **Your enduring love and unfailing generosity and kindness** (*chesed 'asah*)**, and so** (*wa*)**, You want me to learn and then be able to teach** (*lamad 'any*) **Your clearly communicated prescriptions of what we should do in life to live and be cut into the relationship** (*choq*)**.** (*Mizmowr* 119:124)

I am Your servant (*'ebed 'atah 'any*)**. You want me to understand, thinking clearly and rationally** (*byn 'any*) **because I want to be familiar with, appreciate, and acknowledge** (*wa yada'*) **Your restoring Testimony and enduring Witness** (*'edah 'atah*)**.** (*Mizmowr* 119:125)

It is time (*'eth*) **to act and engage** (*la 'asah*) **on behalf of** (*la*) **Yahowah** (*Yahowah*)**. They have thwarted the intent of and nullified** (*parar*) **Your Towrah** (*Towrah 'atah*)**.** (*Mizmowr* 119:126)

For these reasons, therefore (*'al ken*)**, I genuinely love** (*'ahab*) **the terms and conditions of Your relationship agreement** (*mitswah 'atah*)**, more than** (*min*) **gold** (*zahab*) **and beyond** (*min*) **refined things** (*paz*)**.** (*Mizmowr* 119:127)

Furthermore (*'al ken*)**, every one of Your precepts and prescriptions** (*kol piquwdym 'atah –*) **are straightforward and right** (*yashar*)**. Every** (*kol*) **deceptive and misleading way** (*sheqer 'orah*)**, I abhor, even hate** (*sane'*)**."** (*Mizmowr* / Song / Psalm 119:128)

6

Peh Tsade Qoph Rosh

Mouth Reading Horizon Head…

Our progression through the Towrah's Song has presented the merits of Yahowah's Guidance alongside a rebuke of mankind's religious ways. We have also witnessed Dowd fulfilling his purpose as he returns as Savior of Yisra'el.

Our next letter, a Peh | , was drawn in the form of an open mouth. It is symbolic of speech and, in particular, nourishing words.

"Your restoring Testimony is amazingly brilliant, and Your enduring Witness is distinguishing and differentiating (*pele' 'eduwth 'atah* – Your revelation is wonderful, especially marvelous and miraculous, characteristic and unique, both exceptional and extraordinary)**. So therefore** (*'al ken* – as a result)**, my soul** (*nepesh 'any* – my unique persona) **observes them and saves by them** (*natsar hem* – is focused upon them and is preserved by them, also branches out through them (qal perfect))**.** (*Mizmowr* 119:129)

The unfolding revelation (*pethach* – the open disclosure) **of Your words** (*dabarym 'atah* – of Your pronouncements and declarations, Your testimony and message) **is a continually illuminating and enlightening** (*'owr* – is a constant source of light, a brilliant (hifil

imperfect)) **means to be perceptive and discerning, facilitating a rational evaluation of the evidence leading to understanding** (*byn* – way to be discriminating and differentiate between right and wrong by making the correct connections to comprehend (hifil participle)) **which is enticing and persuasive for the open-minded** (*pethy* – appealing and convincing, simple and relatively easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they are learning)**."** (*Mizmowr* / Song / Psalm 119:130)

Of all of the words written about Yah's Word, few if any are as powerful, as important, as enlightening, and as life-changing as these. We are listening to the best informed and most intelligent man who ever lived, wax poetic on the most important topic ever discussed. This is the result of inspiration.

It was through Yahowah's restoring witness that Dowd's *nepesh* was able to save those willing to acknowledge and accept, indeed, appreciate, what he has done on our behalf. It is the message of this Mizmowr and so many others.

The example presented throughout the Towrah, Prophets, and Psalms is to observe to know, to think to understand, to come to respect then respond, such that trust and reliance lead to enrichment and enjoyment through enlightenment and empowerment. The result…

"Your restoring Testimony is amazingly brilliant, and Your enduring Witness is distinguishing and differentiating, just as Your revelation is unique and extraordinary (*pale' 'eduwth 'atah*)**. So therefore** (*'al ken*)**, my soul** (*nepesh 'any*) **observes them and is saved by them** (*natsar hem*)**. The unfolding revelation and open disclosure** (*pethach*) **of Your words, Your pronouncements and declarations** (*dabarym 'atah*)**, are continually illuminating and constantly enlightening**

(*'owr*)**, serving as means to be perceptive and discerning, facilitating a rational evaluation of the evidence leading to understanding** (*byn*) **which is enticing and persuasive for the open-minded, both appealing and convincing for those who are receptive to what they are learning** (*pethy*)**."**

Sharing this is the intent of *Yada Yahowah*. Equipping ever more souls to transition from observing to enjoying is why Dowd was inspired to scribe these lyrics for our consideration 3,000 years ago.

And think, for those of us who find his words appealing, we are on the cusp of hearing him sing them to us, live and in person. We have been invited to witness his Father's expression as He listens to His Son open his Peh | ⬭ and sing this song.

Sadly, religious Jews, Christians, and Muslims replace this process with obedience, faith, and jihad. Such drudgery, ignorance, and irrationality act like a door, closing the minds while shutting the eyes of believers, blinding and stupefying them. Nothing which is opposed to their religion will ever faze them. Even God's Word is rejected and bounces off of their hard heads as if they were the Western Wall.

There is a connection associated with *pale'*, the amazingly brilliant and distinguishing adjective modifying Yahowah's *'eduwth* | restoring testimony we would be wise to consider. Just as Dowd is saying this of his Father, our Heavenly Father said the same of him…

"For indeed (*ky*)**, a child** (*yeled* – a boy conceived as an ordinary son, the male offspring of his parents) **was born** (*yalad* – was conceived and brought into view as a woman was impregnated by the father at a specific moment in time) **among us** (*la 'anachnuw* – to us, for us, and on our behalf)**, a Son** (*ben* – the male offspring of a mother and father) **was provided** (*nathan* – was given and

produced and will be appointed and bestowed, brought forth) **concerning us** (*la 'anachnuw*)**.**

Then (*wa*)**, the opportunity to learn what can be known about how to engage and endure in addition to leadership responsibility** (*misrah* – dominion and sovereignty to govern; from *my* – to ponder the implications of *sarah* – having the power to exert oneself and persist) **was and will be** (*wa hayah* – has been and continues to be with ongoing implications) **upon** (*'al*) **his shoulder** (*shekem huw'* – his continued succession of events transpiring upon his ridgeline and based upon his eagerness pursued early in his life)**.**

His reputation and renown (*wa shem huw'* – his personal and proper name) **have been read and recited as** (*qara'* – were summoned, called out, and welcomed, proclaimed, read aloud, and announced as)**:**

a counselor providing valuable advice (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance for deliberation, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is considered reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele'* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and differentiating, extraordinarily unique, even miraculous)**,**

a valiant and heroic individual with prominent military and political standing in the community (*gibowr* – a powerful person who prevails, a mighty warrior, a brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*'el* – the Almighty)**,**

an eternal witness providing enduring testimony (*'ed* – an observant individual from long ago providing everlasting evidence, sharing proof which is restoring, an

eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab*)**,**

the leader who conveys the authorized position (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity)**,** (Yasha'yah / Isaiah 9:6)

tremendously increasing (*rab* – abundantly and extensively, to the largest extent possible, amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and instruction as a teacher to become familiar with the guidance needed to accept) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – for the benefit of Yisra'el)**.**

And as a result of this approach (*wa la*)**, reconciliation and restoration, complete satisfaction and total contentment** (*shalowm*) **will be without end** (*'ayn qets*) **upon the throne** (*'al kise'* – before the seat of honor in association with the high status of the dignified garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved)**, as well as** (*wa*) **upon his kingdom through his considered advice and counsel** (*'al mamlakah huw'* – as a result of his sovereign authority and reign over his realm) **so as to be prepared and established by it** (*la kuwn 'eth hy'*)**, and** (*wa*) **to be restored and sustained by it** (*wa la sa'ad huw'* – to be renewed and upheld through it)**, with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide) **by** (*wa ba*) **being right** (*tsadaqah* – being correct, fair, and just, acquitting

and vindicating) **from then to now** (*min 'atah*) **and forevermore** (*wa 'ad 'owlam*)**.**

The deep devotion and passion (*qin'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love) **of Yahowah** (*Yahowah*) **of the vast array of spiritual implements** (*tsaba'*) **has consistently engaged to make this happen** (*'asah zo'th*)**."** (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:7)

The correlation between the predictions is yet another affirmation that Dowd is the Son Yahowah is offering. Beyond this, there is yet another connection many of you have already made. One of the Covenant Family's favorite passages also concludes with *pethy* | persuasive and appealing for those who are open-minded and receptive…

"Yahowah's (*YaHoWaH*) **Towrah** (*Towrah* – source of instruction and teaching, direction and guidance) **is complete and entirely accurate** (*tamym* – without defect, lacking nothing, correct and unobjectionable, sound, genuine, and right, helpful, healing, and beneficial, sincere and true)**, returning, restoring, and transforming** (*shuwb* – bringing back, changing, and renewing) **the soul** (*nepesh*)**. Yahowah's** (*YaHoWaH*) **enduring Testimony and restoring Witness** (*'eduwth*) **is trustworthy and reliable** (*'aman* – verifiable and readily confirmed, supportive, and establishing)**, making understanding and obtaining wisdom** (*chakam* – becoming educated and enlightened to the point of comprehension) **enticing and persuasive for the open-minded, both appealing and convincing, even simple for those who are receptive** (*pethy*)**."** (*Mizmowr* / Song / Psalm 19:7)

Waxing poetic again, our beloved songwriter sings…

"I have opened my mouth (*peh 'any pa'ar* (qal perfect)) **and have panted in pursuit** (*wa sha'aph* – I have thirsted in eager anticipation, gasping with yearning,

passionately eager (qal imperfect paragogic he cohortative – literally, continually, enthusiastically, and volitionally craving)) **because** (*ken* – indeed [from 11QPs vs. *ky* in the MT]) **I intensely long for and desire** (*ya'ab* – I want and have chosen to accept (qal perfect) [from 11QPs]) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding what You are offering and expect in return)**."** (*Mizmowr* / Song / Psalm 119:131)

With every word, Dowd is positioning himself as the antidote for Rabbinic Judaism and Pauline Christianity. Rather than running away from the Towrah, he is panting in pursuit of it. Rather than seeking to influence men with his words, Dowd is praising God's testimony. So, since we have to reject one approach in favor of the other, in the choice between these opposites, I'm going to turn to the Messiah. So is Yahowah…

"It is Your desire to turn to me, to prepare me, and then to appear with me (*panah 'el 'any* – You want to make me ready to approach with me (qal imperative))**.**

You have chosen to favor me (*wa chanan* – Your desire is to express Your generosity, compassion, and mercy through me (qal imperative)) **in accordance with** (*ka* – consistent with) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis for exercising good judgment and making informed and reasoned decisions) **on behalf of** (*la*) **those who truly love** (*'oheb* – those who are genuinely fond of, showing their actual affection while demonstrating their unbridled passion for (qal participle – who literally and demonstrably adore)) **Your name** (*shem* – Your personal and proper designation)**."** (*Mizmowr* / Song / Psalm 119:132)

When I read something this personal, this endearing, and, indeed, this profoundly important and affirming, my hope is that you experience it, and process it similarly. So,

before you consider my thoughts, please read it again and ponder the implications.

Do you see Yahowah preparing His Son for the fulfillment of Chag Matsah and then for their return together on the Mow'ed Miqra' of Kipurym? Are you witnessing a Father's love for His firstborn and seeing this exceptional child wanting to make his Father proud?

Do you realize that at long last the enduring rift between Yisra'el and Yahowah is going to be resolved? Can you accept that Dowd has been chosen as the implement of God's compassion and mercy for His people? And do you realize that the deciding factor determining who will be celebrating this moment with them is a profound and genuine love for Yahowah's name? Are you ready to join those of us who *Yada Yahowah*?

The first two verbs, *panah* | turn to and prepare and *chanan* | to favor and express compassion, were written to Yahowah in the qal imperative. This demonstrates that God has chosen to turn to Dowd, genuinely preparing him, to convey His compassion as an expression of His *mishpat* | means to justly resolve disputes on behalf of those who have come to love His name in years 4000 and 6000 Yah. It has been a very long time since these conditions last existed. And even today in 2023, just 10 years removed from when this will occur, Yahowah's name remains largely unknown and unappreciated among His people.

Throughout the Towrah's Song, Dowd has expressed Yahowah's name, setting an example Yisra'elites and Yahuwdym should follow. This will, of course, and by design, necessitate rebuking and abandoning their rabbis as well as the politicians who coddle them.

And let us be clear: between *HaYaH* | to exist, the verb Yahowah used to introduce us to His name, and His *ToWRaH* | guidance, YaHoWaH is readily pronounceable.

There are no excuses – just religion, culture, and politics as obstacles.

So that there are no misunderstandings, Yahowah is not foregoing His insistence that we accept His *Miqra'ey* | Invitations or His *Beryth* | Covenant stipulations. This gathering is occurring on Kipurym, and those observing it arrived knowing what to expect. Without exception, they were prepared to turn to Yahowah, aware of His *mishpat* and *shem*. And unless something changes radically between now and then, where Yahowah, His Miqra'ey, Beryth, Towrah, and Son are properly presented, it is likely that most if not all who are gathered on this day will have read *Yada Yahowah*. And therefore, we have been afforded yet another reason why Yahowah has said so much about what we are accomplishing together.

While the proceeding may be the most profoundly important appeal Yahowah has ever made to His people through His Son, I still think it is worth sharing an exceedingly small detail we encountered along the way. Up to this point, when Dowd has been expressing Yahowah's desires for his life, we have seen *'any* | me positioned directly after the verb. But this time, he wrote *'el* | to in between *panah* | Your desire to turn, prepare, and appear *'el* | to, with, by, for, and inside of *'any* | me. Not only are Father and Son doing this together, this Father is *'el* | God Almighty.

This next line in the Towrah's Song affirms the more comprehensive rendering of *paneh 'el 'any*…

"You have chosen to prepare and position this occurrence in the continuing conduct of my life (*pa'am 'any kuwn* – it is Your will to make ready and establish my stance and footsteps, as well as the pace of my return, in a transformative, predetermined, and enduring way (hifil imperative)) **in conjunction with** (*'el* – with regard to [from 11QPs whereas the MT reads *ba* – in) **Your promise**

(*'imrah* – Your pronouncements) **so that no form of deception or corruption will have authority over me** (*wa 'al shalat ba 'any kol 'awen* – so that nothing which is immoral, unjust, or idolatrous, troublesome, false, or unfortunate, even damaging to the relationship will ever overpower me or get the upper hand and control me, lording over me (hifil imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:133)

There are so few individuals willing to work with Yahowah, and the missions are so critical, God has committed to keeping such people out of harm's way. His promises in this regard were detailed by Dowd in the 91st *Mizmowr* / Psalm – a text we have translated several times throughout the *Yada Yahowah* series.

"Your will is to release me (*padah 'any* – You want to free and deliver me (qal imperative)) **from** (*min*) **human** (*'adam* – mankind's) **oppression, extortion, and exploitation** (*'osheq* – subjugation and tyranny, coercion and control, cruelty and unjust gain) **because** (*wa*) **I want to focus upon, exploring and evaluating** (*shamar* – I choose to closely examine and carefully consider (qal imperfect cohortative)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**."** (*Mizmowr* / Song / Psalm 119:134)

Throughout human history, every one of mankind's oppressive, coercive, extortive, and exploitive tyrannies have been either religious, political, or both. Throughout this Mizmowr, when Dowd has condemned the various forms of deception and malfeasance, the perpetrators have been pervasive and, thus, institutional rather than individual.

One man or woman by himself or herself cannot oppress or subjugate. Therefore, since there are no political entities trying to control, exploit, or manipulate Dowd's destiny at this time, Yahowah is freeing him from the countervailing influence of religion. So, with the use of *'adam 'osheq*, God has provided a clear explanation of the nature of the institution from which He is liberating His children – just as He did from *Mitsraym* | the Crucibles of Religious and Political Oppression.

The corollary here is that those who are under the control of religion are unable to process Yah's instructions. Those coerced and exploited by their faith are incapable of knowing God. And that is the greatest irony in the universe.

"Your presence (*paneh 'atah* – Your appearance and facing You) **is a brilliant light shining** (*'owr* – is Your way to brighten the countenance and provide enlightenment (hifil imperative)) **within** (*ba* – near and alongside) **Your associate** (*'ebed* – Your servant and coworker)**.**

You want to teach me (*wa lamad 'any* – Your will is to instruct me because it pleases You to train me to teach (piel imperative)) **that which is associated with** (*'eth* – through) **Your clearly communicated prescriptions of what we should do in life to live and be allotted our share** (*choq 'atah* – Your inscribed thoughts and recommendations which cut us into the relationship)**."** (*Mizmowr* / Song / Psalm 119:135)

Light is the closest analog in our world to Yahowah's spiritual nature. It is why Dowd acknowledged His presence in this way. It also explains why God was seen as fire during the *Yatsa'* | Exodus. And from this we can better appreciate why we are asked to approach the feminine manifestation of this fiery light during the Miqra'ey.

Written as a verb, Yahowah's light is actionable. And in the hifil imperative, it is God's will to engage alongside us and act within us, enriching and empowering us by

illuminating our quest to know Him, enlightening our minds, and purifying our souls.

Yahowah teaches those who seek His presence and who observe His Word. His light enables us to see His prescriptions and understand His thoughts. And yet, the overwhelming preponderance of people, as a direct result of human religious indoctrination, forego access to the light. And that is indeed sad.

"An outpouring (*peleg* – streams) **of tears** (*maym* – of water) **descends from** (*yarad*) **my eyes** (*'ayn 'any*) **because** (*ken* – for the express reason that [from 11QPs]) **they do not observe** (*lo' shamar* – they do not consider, examine, explore, or evaluate (qal perfect)) **Your *Towrah* | Teaching and Guidance** (*Towrah* – Your Instructions and Directions; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, find, and choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return which are *towb* – good, pleasing, beneficial, healing, and right, making us acceptable, *tahowr* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction)**."** (*Mizmowr* / Song / Psalm 119:136)

Without the Towrah, Yahowah is unknowable and developing a relationship with Him is unthinkable. Without the Towrah, there is no way to transcend death or experience Heaven. Our existence is as unexplainable and purposeless as is the creation of the universe and the presence of life.

It is a lot to give up, and yet, every religious and political institution on Earth discounts the Towrah and refuses to accept it as God's Guidance. This is the bane of human coercion.

These lyrics were presented under the letter Peh | ⬭. In Ancient Hebrew, it was formed in the shape of a mouth. Even today, *peh* means "mouth" in Yahowah's vernacular. The symbolism associated with this letter revolves around speech, language and communication, in addition to consumption and nourishment.

From this perspective, here is the Peh's refrain in this edition of the Towrah's Song – all of which emerged from the mouth of *Dowd* | David for our benefit...

"Your restoring Testimony is amazingly brilliant, and Your enduring Witness is distinguishing and differentiating, just as Your revelation is unique and extraordinary (*pele' 'eduwth 'atah*)**. So therefore** (*'al ken*)**, my soul** (*nepesh 'any*) **observes them and saves through them** (*natsar hem*)**.** (*Mizmowr* 119:129)

The unfolding revelation and open disclosure (*pethach*) **of Your words, Your pronouncements and declarations** (*dabarym 'atah*) **are a continually illuminating and constantly enlightening** (*'owr*) **means to be perceptive and discerning, facilitating a rational evaluation of the evidence leading to understanding** (*byn*) **which is enticing and persuasive for the open-minded, both appealing and convincing for those who are receptive to what they are learning** (*pethy*)**.** (*Mizmowr* 119:130)

I have opened my mouth (*peh 'any pa'ar*) **and have panted in pursuit, gasping with yearning, literally, continually, enthusiastically, and volitionally craving** (*wa sha'aph*) **because** (*ken*) **I intensely long for and desire** (*ya'ab*) **the terms and conditions of Your relationship agreement** (*mitswah*)**.** (*Mizmowr* 119:131)

It is Your desire to turn to me, to prepare me, and then to appear with me (*panah 'el 'any*)**. You have chosen to favor me in this way, expressing Your mercy through me** (*wa chanan*) **consistent with** (*ka*) **the means**

to achieve justice and resolve disputes by making the right decision (*mishpat*) **on behalf of** (*la*) **those who truly love** (*'oheb*) **Your name** (*shem*)**.** (*Mizmowr* 119:132)

You have chosen to prepare and position this occurrence in the continuing conduct of my life (*pa'am 'any kuwn*) **in conjunction with** (*'el*) **Your promise** (*'imrah*) **so that no form of deception or corruption will have authority over me** (*wa 'al shalat ba 'any kol 'awen*)**.** (*Mizmowr* 119:133)

Your will is to release me, freeing me (*padah 'any*) **from** (*min*) **human** (*'adam*) **oppression, extortion, and exploitation** (*'osheq*) **because** (*wa*) **I want to focus upon exploring and evaluating** (*shamar*) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:134)

Your presence (*paneh 'atah*) **is a brilliant light shining** (*'owr*) **within** (*ba*) **Your associate** (*'ebed*)**.**

You want to teach me (*wa lamad 'any*) **with** (*'eth*) **Your clearly communicated prescriptions of what we should do in life to live and be allotted our share** (*choq 'atah*)**.** (*Mizmowr* 119:135)

An outpouring (*peleg*) **of tears** (*maym*) **descends from** (*yarad*) **my eyes** (*'ayn 'any*) **because** (*ken*) **they do not observe** (*lo' shamar*) **Your *Towrah* | Teaching and Guidance** (*Towrah*)**."** (*Mizmowr* / Song / Psalm 119:136)

ص

The Tsade | ص is a paradox because it is included in many wonderful words while still having a darker side. I suspect that this is a product of the letter's perspective. Is the person lying down and doing nothing, or is he or she being observant, looking up to God while reading the

Towrah? Does this image read from feet to head and thus from right to left as is the case with every letter other than the dastardly Gimal, or is the individual looking to the right? If so, at least in Hebrew, he or she would be more interested in where they have been rather than where they are going.

Speaking of where we have been, three of the next six verses were altered by the Masoretes (from *mah* – to question the who, what, when, where, and how of *suwr* – avoiding, removing, departing, or turning away) either in Babylon during the compilation of the Talmud or in Spain in the 10th century. And while the truth has been retrievable from Qumran for most of the Psalm, as we make our way through verses 143 to 149, we will be working without the aid of the Dead Sea Scrolls.

As we turn to this next chorus of the Towrah's Song, we find Dowd articulating a position which is once again the antithesis of that proposed by *Sha'uwl* | Paul. And since Yahowah, Moseh, Dowd, and the other prophets are all singing the same song, one does not have to be a musician to realize that it is Sha'uwl who is off-key.

Dowd is often affirmed as *tsadaq* | right by Yahowah, so I am not surprised to see this variation of it launching the next refrain…

"You are right (*tsadyq 'atah* – You are correct, righteous, and just, acquitting and vindicating, even justified)**, Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**. Therefore** (*wa*)**, Your means to achieve justice and resolve disputes** (*mishpat 'atah* – Your basis for exercising good judgment and Your way to make informed and rational decisions which are fair, moral, and valid) **is straightforward and correct** (*yashar* – is on the level and upright, moral and equitable)**."** (*Mizmowr* / Song / Psalm 119:137)

Since Yahowah's means to reconcile His relationship with His people is *tsadyq* | right and *yashar* | straightforward, it would be incongruous to have it changed, convoluting it by the likes of a Talmud or New Testament. To go backward in this manner would be to view the Tsade | ص the wrong way.

Recognizing that *yashar* also means "upright," the verb suggests that we cannot get to God on our knees. Further, with *yashar* describing the mishpat, we find affirmation that the path to Yahowah through the Miqra'ey is straightforward, with one step following the other.

Before we move on to the next statement, I'd like to use this declaration to underscore the appropriateness of occasionally treating certain adjectives, prepositions, pronouns, and nouns as if they were actionable. According to the diacritical markings associated with these words, there was no verb in either of these two sentences. However, *tsadyq* is based upon *tsadaq* which is a verb meaning "to be right, vindicated, and proven innocent." And the verb and noun forms of *yashar* are written identically in the text.

Affirming that the Towrah is complete, that it is fair, that it vindicates, and that it will endure forever, we read:

"You have provided honest and just instructions, accurate directions which are equitable and fair (*tsawah tsadaq* – You have offered and appointed that which is vindicating, truthful, and reliable (piel perfect)) **with Your restoring Witness and enduring Testimony** (*'edah 'atah* – Your renewing revelations) **always reliable, completely trustworthy, and exceptionally dependable** (*wa 'emuwnah me'od* – firm and unwavering, steadfast and supportive)**."** (*Mizmowr* / Song / Psalm 119:138)

One of the many reasons Yahowah is dependable, the reason that His testimony is trustworthy, the reason we can rely on Him, is because He is consistent, unwavering, and

unchanging. The instant a new and different plan is revealed which negates and replaces the original plan, neither is credible. If you cannot trust the initial plot of the story, you have no reason to rely on the revision.

Dowd loved everything about Yahowah and, most especially, His Towrah. Having come to realize its brilliance and recognizing the value of God's gift, there was no room in his life for anyone foolish enough to toss it away in favor of a false god. And even worse, anyone who would deliberately lead others away from His Father and from the truth was deserving of his condemnation.

"My disappointment is beyond frustration in recognition of the need to silence and destroy (*tsamath 'any* – it is discouraging and wearisome for me due to the destruction of hope and overall harm done (piel perfect))**.**

My passion for exclusivity in the relationship is aroused (*qina'ah 'any* – my zealous disposition and ardent love is inflamed) **because** (*ky*) **they have overlooked and ignored** (*shakah* – they have lost sight of and forgotten (qal perfect)) **Your words** (*dabarym 'atah* – Your declarations and testimony)**, making them my adversaries and someone to oppose** (*tsar 'any* – causing them to restrict and anguish me, oppressors who would constrain and control others against me)**."** (*Mizmowr* / Song / Psalm 119:139)

Since there are no other viable options, those who advocate any alternative to Yahowah and His Towrah are a hindrance to humankind. As God's advocate, they are Dowd's adversaries. For his people to live, their foes must die. For example, so long as rabbis hold sway over Jews, so long as their influence is greater than Dowd's in the life of Yisra'el, Yowm Kipurym will remain lightly attested and poorly attended.

"Testing (*tsaraph* – examining) **Your promises and attestations** (*'imrah 'atah* – Your declarations and vows)

is exceptionally worthwhile (*ma'od* – is tremendously enriching and empowering)**. And Your coworker** (*'ebed 'atah* – Your associate and servant [from 11QPs]) **loves it** (*'ahab hy'* – adores it (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:140)

Just as God tests us, allowing us to demonstrate that we understand and have chosen to rely upon His provisions by accepting His conditions, we are encouraged to examine Yahowah's promises and prophecies. The more we know, the more confident we will become and the more our love will grow. We might even surprise ourselves and begin to think and speak like Dowd.

While I am no longer young, I can relate to the rest of this. Perhaps you will as well.

"I was the youngest and least impressive sibling (*tsa'yr 'any* – I was the least significant) **and held in contempt as I was very poorly regarded** (*bazah* – I was considered to be a nobody, thought to be worthless and unqualified, an object of disdain)**.**

I have not overlooked or neglected (*lo' shakah* – I have never lost sight of the significance of or failed to respond appropriately to (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your directions which guide our choices and moral decisions)**."** (*Mizmowr* / Song / Psalm 119:141)

The formula for pleasing God is not difficult. This man, who the world overlooked, who failed to impress his own biological father, got God's attention and then earned His love. And this is important to us because the more we come to appreciate what Yahowah found attractive in this man – His absolute favorite among the tens of billions who have lived on the Earth – the more valuable we will become to God and the more we will please Him. And in this

statement between how he was perceived by man and God, the differentiating factor was Dowd's prioritization of Yahowah's instructive testimony.

Captain Obvious might interject at this point to suggest that this could be the reason He likes working with this gowy, along with those in the Covenant Family dedicated to improving and augmenting *Yada Yahowah*. This was personal for Dowd, as it should be for us. And when it comes to being esteemed by people or God, Dowd made his choice as have we.

The concluding sentences are as prophetically powerful as any we have read…

"Your honesty, sense of justice and fairness (*tsadaqah 'atah* – Your commitment to doing what is required) **is perpetually and eternally** (*la 'owlam* – is forever) **right** (*tsedeq* – truthful, just, correct, and acquitting, redeeming the guilty such that they are perceived as innocent)**.**

Therefore (*wa*)**, Your Towrah** (*Towrah 'atah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow) **is trustworthy, reliable, and certain** (*'emeth* – is unwavering, unchanging, and dependable)**."** (*Mizmowr* / Song / Psalm 119:142)

No one knew Yahowah better than His Son, Dowd, and this is his assessment. And while his conclusion is obvious considering the evidence, why is this determination so unpopular?

The Messiah's pronouncement provides yet another death blow against Judaism and Christianity and another nail driven into Paul's and Akiba's coffins. This is a lethal argument against the Talmud and New Testament because that which Yahowah enacted and evidenced to vindicate us is valid and will never change. Yahowah's Towrah is as

trustworthy, reliable, and certain as the day it was scribed by Moseh and interpreted by Dowd. If you learn nothing more from this book than that, it will have been worth the investment of your time.

Dowd, like his Father, is constantly contrasting the ways of man and God – and by extension, the difference.

"Troubling constraints and vexing narrow-mindedness (*tsar* – being besieged, restricted, and weakened by oppressive foes) **by those seeking to diminish and debilitate, even disable** (*wa matsowq* – those trying to restrict; from a compound of *mah* – to ponder the implications of *tsuwq* – to constrain, restrict, and diminish) **have sought to control me** (*matsa' 'any* – have found out about me) **while I celebrate and enjoy** (*sha'shuwa' 'any* – while I find happiness and take pleasure in) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding what You are offering and expecting in return)**."** (*Mizmowr* / Song / Psalm 119:143)

This is the germ which grew into the greatest plague the world would ever know – Christianity by way of Replacement Theology. The promises Yahowah made on Dowd's behalf, and the titles afforded him, were all stripped away by Christians to make the resulting misnomer, Jesus, seem worthy of worship.

Rather than celebrating Dowd's life, and what his relationship with Yahowah means to us, the religious deliberately diminished his legacy and destiny. The myth replaced the Messiah in the eyes of many as Dowd's titles – Messiah, King, and Son of God – were stripped from him and given to "Jesus Christ." Even worse, Dowd's Pesach sacrifice was nullified while Jews were blamed for killing the Christian god. This remains the single most degrading accusation in human history – especially for *Yahuwdym* | Jews.

“The righteous and vindicating nature (*tsedeq* – the truthful, just, fair, and acquitting character) **of Your restoring Witness and enduring Testimony** (*‘eduwth ‘atah* – Your reviving revelation and everlasting declarations) **is eternal and forever** (*la ‘owlam* – is unlimited and unconstrained and, thus, infinite in time)**.**

You want to provide me with the knowledge and the thought process required to understand (*byn ‘any* – You have chosen to help me properly filter and assess the information to comprehend, to become discerning and discriminating (hifil imperative)) **so that** (*wa*) **I can be restored to life and live** (*chayah* – I can be revived and grow (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 119:144)

Every word of this is true, relevant, and essential. Yahowah’s restoring and enduring testimony is truthful and vindicating. It was correct, is true, and will always be valid. His everlasting witness is unchanging and unwavering and, therefore, always dependable.

However, this only benefits those who come to know what God and His prophets have revealed, who think about what has been conveyed, who seek to understand His purpose, and who respond to what He is offering. Living forever as part of Yahowah’s Family begins with observing the Towrah – thoroughly examining and exploring it, carefully considering and evaluating it. There is no other way to God or to life eternal.

These lyrics were presented under the auspices of a Tsade | 𐤑, which supports the *ts* sound in the Hebrew language. So, we should not be surprised that the letter was deployed fourteen times in the eight verses. It was originally depicted by drawing a picture of a person stretched out in a reading position while being observant: 𐤑. Its featured word – *tsadaq* | being right – would come to differentiate and distinguish the author of the Towrah’s Song.

"You are right (*tsadyq 'atah*)**, Yahowah** (*YaHoWaH*)**. Even** (*wa*) **Your means to achieve justice and resolve disputes** (*mishpat 'atah*) **are straightforward and correct** (*yashar*)**.** (*Mizmowr* 119:137)

You have provided honest and just instructions, accurate directions which are equitable and fair (*tsawah tsadaq*) **with Your restoring Witness and enduring Testimony** (*'edah 'atah*)**, always reliable, completely trustworthy, and exceptionally dependable** (*wa 'emuwnah me'od*)**.** (*Mizmowr* 119:138)

My disappointment is beyond frustration in recognition of the need to silence and destroy (*tsamath 'any*)**. My passion is for exclusivity in the relationship is aroused** (*qina'ah 'any*) **because** (*ky*) **they have overlooked and ignored** (*shakah*) **Your words** (*dabarym 'atah*)**, making them my adversaries and someone to oppose** (*tsar 'any*)**.** (*Mizmowr* 119:139)

Examining and testing (*tsaraph*) **Your promises and declarations** (*'imrah 'atah*) **is exceptionally worthwhile, tremendously enriching and empowering** (*ma'od*)**. And Your coworker** (*'ebed 'atah*) **loves it** (*'ahab hy'*)**.** (*Mizmowr* 119:140)

I was the youngest and least impressive sibling (*tsa'yr 'any* – I was the least significant) **and held in contempt as I was very poorly regarded** (*bazah* – I was considered to be a nobody, thought to be worthless and unqualified, an object of disdain)**.**

I have not overlooked or neglected (*lo' shakah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:141)

Your honesty, sense of justice and fairness (*tsadaqah 'atah*) **is perpetually and eternally** (*la 'owlam*)

right (*tsedeq*)**. Therefore** (*wa*)**, Your Towrah** (*Towrah 'atah*) **is trustworthy, reliable, and certain, unwavering, unchanging, and dependable** (*'emeth*)**.** (*Mizmowr* 119:142)

Troubling constraints and vexing narrow-mindedness (*tsar*) **by those seeking to diminish and debilitate, even disable** (*wa matsowq*) **have sought to control me** (*matsa' 'any*) **while I celebrate and enjoy** (*sha'shuwa' 'any*) **the terms and conditions of Your relationship agreement** (*mitswah*)**.** (*Mizmowr* 119:143)

The righteous and vindicating nature (*tsedeq*) **of Your restoring Witness and enduring Testimony** (*'eduwth 'atah*) **is eternal and forever** (*la 'owlam*)**.**

You want to provide me with the knowledge and the thought process required to understand (*byn 'any*) **so that** (*wa*) **I can be restored to life and live** (*chayah*)**."** (*Mizmowr* / Song / Psalm 119:144)

To discover what Dowd is going to reveal next, let's journey into uncharted territory and see what is around the next bend. After all, with the Qoph | , we have the dawning of a new day. This letter was drawn to depict the rising sun on the horizon as an entrée to greater enlightenment.

In so doing, we are immediately rewarded. Before our wondering eyes, we find one of Hebrew's most revealing words: *qara'* – which speaks of calling out and of being called out, of being invited or summoned to meet with God, even to be welcomed into His presence. *Qara'* is an announcement, a proclamation, and something which can be read and recited.

In this declaration, *qara'* was written simply in the qal perfect first person. Therefore, there was a moment in time when Dowd called out to Yahowah, inviting Him into his life. He did so as a result of having read and recited the Towrah, taking its guidance to heart using his best judgment. This single act triggered Yahowah's *'anah* | response, such that in the imperative mood, we know that God wanted to answer him, even sing along with him. Then showing that he appreciated the nature of this budding relationship, in the imperative imperfect, Dowd demonstrated his appreciation by choosing to diligently focus upon the answers Yahowah had provided – continually observing them. Listen and learn…

"I have called out, issuing an invitation while reading and reciting (*qara'* – I issued a summons and offered a proclamation, even a welcome (qal perfect)) **using my best judgment** (*ba kol leb* – with a complete and total personal commitment and with a real sense of purpose in my heart)**.**

Yahowah (*Yahowah* – written as directed by His *towrah* – teaching)**, You have chosen to answer and respond to me** (*'anah 'any* – Your will was demonstrated by replying to me and answering my questions with Your witness, vocally communicating while expressing Your desire to sing this song with me (written with the qal stem which designates a literal interpretation of this reality and in the imperative mood which expresses volition and, thus, desire and choice in second person))**.**

I have chosen to genuinely and consistently observe (*natsar* – I want to actually and habitually focus upon, maintain a careful watch over and continually comply with because I have chosen to be protected and preserved by (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your engraved thoughts and written recommendations

which allocate a share of what is Yours by cutting me into the relationship)**.”** (*Mizmowr* / Song / Psalm 119:145)

We have encountered many passages during our voyage through Yahowah’s Towrah, Naby’, wa Mizmowr which have benefited from amplification but few as significantly as this one. It is by understanding the three verbs, *qara’*, *‘anah*, and *natsar*, that these lyrics sing to our hearts, drawing us toward God.

David used *qara’* to say that he called out to Yahowah because he wanted to meet Him. He read and recited God’s Word because he wanted to be welcomed by Him. He summoned God because he wanted answers to his questions. He invited God into his life because he wanted to be called out of man’s world into God’s realm.

Yahowah was motivated by this to *‘anah* | respond, answering Dowd’s questions. He used the *choq* in His *Towrah* to communicate with Dowd, replying in such a way that they could sing this song together.

So then as a result of *natsar* in the imperfect cohortative, by choosing to consistently, carefully, habitually, and literally observe Yahowah’s prescriptions for living, Dowd thrived. He valued Yah’s written recommendations and carefully examined what they portend, always keeping his eyes focused on these thoughts. And that is what caused him to be protected and preserved by God. There is even the strong implication here that the way Yahowah answered Dowd’s questions was through the Towrah’s *choq* | prescriptions for living. If so, He responds to our inquiries the same way – teaching us by example.

And while all of this is clear, there is a corollary which should not be missed. Dowd did not call out in ignorance. He knew where to look to find God. He did not expect God to do all of the work and spiritually imbue the answers. He was actively engaged in observing God’s Testimony. And

he knew and used Yahowah's name and did not ask in the Lord's name, much less Jesus' or Allah's name. He did not even use the ubiquitous title, *'elohym*. The object of Dowd's inquiry was personal, identifiable, and real – Yahowah.

This is the fourth time in a little over forty verses that Dowd has juxtaposed the elements which comprise Yahowah's *Towrah* | Guidance with *netser* | to be protected and preserved by closely examining and carefully considering the Word of God. So now in the following statements, we find three additional references to Yahowah's name, another use of both *natsar* | to be observant and *qara'* | to call out and to invite. We will experience *yasha'* | salvation again through Yahowah's *'eduwth* | enduring witness. God's *shawa'* | assistance will be shown providing a *yachal* | confident resolution for those who *syach* | thoughtfully contemplate His *dabar* | word and *'imrah* | promises. We will be encouraged to *shama'* | listen to what Dowd has learned about Yahowah's *chesed* | love and compassion because he will show how the *mishpat* | means to exercise good judgment and resolve disputes led to his *chayah* | life being restored. Dowd will *qarab* | draw near his Father through His *towrah* | teaching while enjoying their *qarowb* | personal relationships. Within these next statements we will witness the *mitswah* | conditions of the Covenant presented as *'emeth* | reliable truth *qedem* | forevermore. In so doing, we will come to *yada'* | know how Yahowah's *'edah* | restoring testimony causes us to be *yasad* | established '*owlam* | eternally.

The second of eight statements framed by the dawning of a new day and time of increasing enlightenment begins…

"I have called out to You, inviting You (*qara' 'atah* – I have read and recited to You, summoned and welcomed You, calling You (qal perfect)) **to work with me to liberate and save, recognizing that You want to deliver me such**

that we are victorious (*yatsa' 'any* – to provide me with the freedom You cherish and the help I need (hifil imperative))**.**

Therefore (*wa*)**, I want to continually observe, closely examining and carefully considering** (*shamar* – I have chosen to thoroughly explore and literally evaluate, diligently scrutinize and focus upon (qal imperfect cohortative)) **Your enduring Witness and renewing Testimony** (*'eduwth* – Your everlasting witness)**."** (*Mizmowr* / Song / Psalm 119:146)

While it would be natural to render *qara' 'atah yatsa' 'any* as Dowd inviting Yahowah to save him, it's considerably stronger and more accurate in the hifil stem and imperative mood when conveyed as "I have summoned You to work with me because You want to liberate and save through me such that we are victorious." The reason for this conclusion is that the hifil stem shows God enabling Dowd's success, even of them working together as one. And the imperative mood conveys Yahowah's will within this sentence structure.

Also significant, Dowd would have no reason to plead for his salvation since it was assured by the Towrah and he was cognizant of that reality. Further, in his role as the returning Messiah, Dowd has and will continue to save Yisra'el.

But we do have to ask: since this message is so clearly presented, how did Paul manage to convince Christians that the Torah could not save them? And how has Judaism managed to remove the entire concept of salvation from the religion while claiming to be Torah-observant?

Both Jews and Christians have been fooled into believing that the likes of Akiba and Paul spoke for God because they didn't know what God had actually revealed. The same level of ignorance and its consequence exists to this day.

Effective writing must intertwine soft symbolism with hard-hitting crescendos, otherwise, we'd either be lulled to sleep or become desensitized and numb. So, it's time for Dowd to wax poetic again. After all, we need to catch our breath.

"I approach (*qadam* – I come to meet and draw near (piel perfect)) **before dawn and in the twilight of the evening** (*wa ha nesheph* – at dawn and again at dusk) **and** (*wa*) **I ask for help** (*shawa'* – I choose to passionately and consistently call out to request assistance (piel imperfect paragogic he cohortative)), **expressing my hope and expectation for a favorable future resolution** (*yachal* – my confidence, (piel perfect)) **upon** (*la*) **Your word** (*dabarym 'atah*). (*Mizmowr* 119:147)

My eyes engage (*qadam 'ayn 'any* – my ability to perceive and observe approach) **during the night watch** (*'ashamuwrah* – and are focused and observant; from *shamar* – to examine, explore, and evaluate) **to meditate, thoughtfully consider, and to become wise by thinking** (*la syach* – to seriously contemplate the meaning found (qal infinitive)) **about Your promise** (*ba 'imrah 'atah* – about Your declarations)**."** (*Mizmowr* / Song / Psalm 119:148)

No one was more conversant with Yahowah than Dowd – not even Moseh or Yasha'yah. So, for this man to draw his insights by searching the word of God, it's a sure bet that this is the best approach for us too.

"I want You to always and enthusiastically hear my voice (*qowl 'any shama'* – my desire is for You to hear what I have to say and listen to my audible exclamations (qal imperative paragogic he cohortative)), **according to** (*ka*) **Your enduring affection and loyal love** (*chesed 'atah* – Your steadfast generosity, mercy, kindness, and favor), **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 in a manner consistent with** (*ka*) **Your just means to resolve disputes by making informed and rational decisions** (*mishpat 'atah* – Your basis for exercising good judgment)**, because it is Your desire for me to live** (*chayah* – You want to revive and restore my life, nurture and raise me, causing me to grow and flourish (piel imperative))**."** (*Mizmowr* / Song / Psalm 119:149)

In this rare instance, I differ from Dowd. I have never asked nor wanted Yahowah to listen to me. Our relationship works best when I listen to Him because He is infinitely more intelligent than I am.

Perhaps this is nothing more than Dowd wanting to have a friendly Father-Son chat. Maybe Dowd wants Yahowah to listen to him sing his Mizmowr, knowing that the lyrics will please Him. Or perhaps, Dowd wants to discuss shepherding and governance with God. More likely, this is Dowd's overwhelming desire when in She'owl fulfilling Matsah.

Clearly, Yahowah's means to resolve the issues, which would otherwise separate us, is ultimately compassionate and loving. God not only wants us to live with Him; His desire is for us to grow and flourish in our heavenly Home.

Reminding us of the fact that those who cling to religion and draw nigh unto the schemes of men, separate themselves from God by avoiding any connection with the Towrah, our psalmist proclaims:

"They approach in conflict and draw near for battle (*qarab* – they join ranks to wage war and create strife, attacking the psychological faculties of the inner person, corrupting even the womb)**, the infamous who plot devious schemes and who pursue that which is shameless** (*radaph zimah* – those who devise mischievous

purposes and commit heinous idolatry and licentious spiritual adultery)**.**

From (*min*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instruction and Directions; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating us, *tuwr* – giving us the means to explore, find, and choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, to *tuwb* – provide answers which facilitate our restoration and return to that which is *towb* – good, pleasing, beneficial, and right, and that which causes us to become acceptable and endure, *tohorah* – purified and cleansed, thereby *towr* – transformed)**, they are far away and thus are completely severed and separated** (*rachaq* – they have positioned themselves a great distance in total avoidance (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:150)

The reason behind the expanded definition of *qarab*, from "approach" to "conflict and battle," even "joining ranks," in this context is that there are a number of words which share the same Q-R-B root. Collectively, they convey the full range of thoughts delineated in the amplified translation.

Radaph zimah paints the picture of the most infamous religious leaders – from Paul and Akiba to Muhammad and Maimonides. These are the men who have plotted the most devious schemes and who have pursued that which is at cross purposes with God. There is no actual correlation between what they have written and what was inscribed in Yahowah's Towrah.

"You are approachable and desirous of close, personal, and intimate relationships (*qarowb 'atah* – You are near and in close proximity for the purpose of kinship and familial association)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

And therefore (*wa*)**, each of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah 'atah* – Your authoritative directions and written instructions regarding Your covenant contract) **are trustworthy and reliable, dependable and true, enduring and confirming** (*'emeth* – honest, certain, continual, sure, supportive, upholding, nourishing, firm, verifiable, and eternal)**."** (*Mizmowr* / Song / Psalm 119:151)

This is the overriding message of the Towrah in summary form. Our Heavenly Father is approachable. God wants us to draw close to Him. He wants nothing more than to engage in a close, personal, and intimate relationship with us, which is why He refers to us as His children.

We accomplish this, the single most desirable outcome in life, by recognizing that the terms and conditions of Yahowah's Covenant agreement are trustworthy and reliable, dependable and true, enduring and confirming, nourishing and verifiable, and eternal and unwavering.

"Long ago (*qedem* – before the rising sun and in the very distant past) **I have known and understood** (*yada'* – I was made totally aware and shown, I found out about and acquired the information needed to discover, became familiar with, accepted and acknowledged (qal perfect)) **from** (*min*) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*) **that indeed** (*ky*) **You laid the foundation to establish them** (*yasad hem* – You constructed a means to associate Yourself with them to provide instruction (qal perfect)) **forever** (*la 'owlam* – eternally and for all time)**."** (*Mizmowr* / Song / Psalm 119:152)

Nothing God does is perchance. He has a plan and will not waver from it. We, therefore, have the opportunity to accept it and thereby benefit from it or reject and ignore it. We do not have the right to change it.

The letter Qoph | ק was graphically represented by drawing a picture of the sun on the horizon. The word most directly associated with this letter, *qowah*, speaks of eagerly anticipating a favorable result, of expecting the best and being confident of being gathered together by God. And indeed, in good time, those who place their trust in Him will find themselves before the Light. And with this in mind, we should not be surprised that Qoph's signature term, *qara'*, was featured prominently in this chorus.

"I have called out, actually issuing an invitation while reading and reciting (*qara'*) **using my best judgment** (*ba kol leb*)**. Yahowah** (*Yahowah*)**, You demonstrated Your desire to respond to me, answering my questions and singing along with me** (*'anah 'any*)**. So, I have chosen to genuinely and consistently observe** (*natsar*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*)**.** (*Mizmowr* 119:145)

I have called out to You, inviting You (*qara' 'atah*) **to work with me to liberate and save, recognizing that You want to deliver me such that we are victorious** (*yatsa' 'any*)**. Therefore** (*wa*)**, I want to continually observe, closely examining and carefully considering** (*shamar*)**, Your enduring Witness and renewing Testimony** (*'eduwth*)**.** (*Mizmowr* 119:146)

I approach (*qadam*) **before dawn and in the twilight of the evening** (*wa ha nesheph*) **and** (*wa*) **I ask for help** (*shawa'*)**, expressing my hope and expectation for a favorable future resolution** (*yachal*) **upon** (*la*) **Your word** (*dabarym 'atah*)**.** (*Mizmowr* 119:147)

My eyes engage (*qadam 'ayn 'any*) **during the night watch** (*'ashamuwrah*) **to meditate, thoughtfully consider, and to become wise by thinking** (*la syach*) **about Your promise** (*ba 'imrah 'atah*)**.** (*Mizmowr* 119:148)

I want You to always and enthusiastically hear my voice (*qowl 'any shama'*)**, according to** (*ka*) **Your enduring affection and loyal love** (*chesed 'atah*)**, Yahowah** (*Yahowah*)**, and in a manner consistent with** (*ka*) **Your just means to resolve disputes by making informed and rational decisions** (*mishpat 'atah*)**, because it is Your desire for me to live** (*chayah*)**.** (*Mizmowr* 119:149)

They approach in conflict and draw near for battle (*qarab*)**, the infamous who plot devious schemes and who pursue that which is shameless** (*radaph zimah*)**. From** (*min*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**, they are far away and thus are completely severed and separated** (*rachaq*)**.** (*Mizmowr* 119:150)

You are approachable and desirous of close, personal, and intimate relationships (*qarowb 'atah*)**, Yahowah** (*Yahowah*)**. And therefore** (*wa*)**, each of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah 'atah*) **are trustworthy and reliable, dependable and true, enduring and confirming** (*'emeth*)**.** (*Mizmowr* 119:151)

Long ago (*qedem*) **I have known and understood** (*yada'*) **from** (*min*) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*) **that indeed** (*ky*) **You laid the foundation to establish them** (*yasad hem*) **forever** (*la 'owlam*)**."** (*Mizmowr* / Song / Psalm 119:152)

ק

Dowd's Towrah Mizmowr continues courtesy of the letter Rosh | ק. It was drawn in the shape of a man's or a woman's head and was thus symbolic of seeing, hearing, and thinking.

So, as we approach this next verse, our initial task is to properly translate *'ony*. The key to resolving this challenge is to recognize that *'ony* is a derivative of *'anah*, which points us in the right direction. Therefore, rather than asking God to see his affliction, Dowd is asking Yah to take note of his response and his willingness to engage.

"You are desirous of seeing (*ra'ah* – You have chosen to perceive, witness, and notice (qal imperative)) **my effort and unpretentious nature** (*'ony 'any* – my devotion to completing the mission; from *'anah* – my response to the invitation, vocal witness, and my song)**.**

So (*wa*)**, You have chosen to prepare and empower me so that I'm ready to deliver and save** (*chalats 'any* – You want to equip me so that I can draw out and rescue (piel imperative))**.**

For indeed (*ky*)**, I have not ignored or overlooked, lost sight of, or responded inappropriately to** (*lo' shakah* – I have not been unmindful of or forgotten, never failing to remember (qal perfect) [from 11QPs]) **Your *Towrah* | Instructions and Directions** (*Towrah 'atah* – Your Source of Teaching and Guidance)**."** (*Mizmowr* / Song / Psalm 119:153)

With *ra'ah* stated in the qal imperative, indicating that Yahowah was genuinely desirous of witnessing Dowd's *'ony*, we are being guided to the most positive possible renderings of a word that could otherwise be translated as "suffering." Fortunately, we can render a rational sentiment by conveying Dowd's "unpretentious effort in his desire to complete the mission."

We find affirmation of this approach in *chalats 'any* scribed in the piel imperative, whereby God has chosen to empower and prepare his son such that they can work together to save Yisra'el. Then we learn that this transpired by Dowd remaining ever mindful of Yahowah's Towrah.

This is not only the case with Dowd because it applies to every member of the Covenant. It is Yah's responsibility to prepare us for our journey from the imperfect and mortal material realm to the perfect and immortal spiritual realm. But more than this, God wants to equip His children to deliver His message and save others. There is a lot of work to do before we are removed from this world.

One of many reasons this truth eludes so many is because far too few are skilled in rhetoric. For them, a debate is nothing more than an exchange of opinions. And in that light, *ryb* means to present a rational argument in someone's defense. So long as the evidence is valid and the conclusions are logically drawn, arguing is productive, serving as a means to expose lies and present that which is valid.

"I am pleased that You have chosen to be contentious, quarreling with and taunting, bringing Your grievances to bear against (*ryb* – I am glad that it is Your desire to oppose, showing Your hostility, arguing in a debate to dispute (qal (literal interpretation) imperative (second-person expression of volition) paragogic he (increases enthusiasm) cohortative (first-person expression of volition))) **those accusing and insulting me by disputing what I represent** (*ryb 'any* – those in opposition to me who see me as a point of contention) **because You want to deliver and redeem me** (*wa ga'al 'any* – because You seek to avenge what has been done to me, realizing that, as kin, it is in Your interest and responsibility to protect my people and recover what is rightfully ours (qal imperative))**.**

Accordingly (*la* – this is in regard to and consistent with)**, Your promise** (*'imrah 'anah* – Your vowed proclamation) **is to restore my life, reviving me** (*chayah* – is to express Your desire to transform me, having me come back to life, growing, flourishing, and enduring (piel imperative – Yahowah is bringing Dowd back to life

because that is what God desires and has chosen))**.”** (*Mizmowr* / Song / Psalm 119:154)

Speaking of rhetoric, we are now 1,500 pages into our review of Yahowah’s Word in our *Introduction to God*, and yet, we are still being introduced to words we have not experienced previously. Recognizing the power of words, their influence and transformative nature, Dowd has wielded them as if they were the most important implements in the world – and indeed they are.

This is the first time we have seen the verbal and noun form of the same word juxtaposed. The actionable form of *ryb* means “to argue and debate the opposition, being contentious with them, even quarreling and taunting them.” Scribed in the second-person qal imperative paragogic he cohortative, it is God’s will to acknowledge His son’s desire to be genuinely contentious and overtly hostile to those who have sought to dispute what Dowd represents.

Then as a noun, *ryb* describes the hostile intent of those insulting the Messiah by withdrawing and denying His God-given acclaim through Replacement Theology. This is not only the germ which *Sha’uwl* | Paul used to incubate Christianity, causing it to be the Plague of Death, it is the bane of Rabbinic Judaism. Because the religious leaders in Judea failed to recognize Dowd as the Messiah and Son of God in addition to the Passover Lamb, Paul on behalf of his fellow Romans, who became Roman Catholics, would initiate the most enduring, deprecating, and savage assault God’s People would ever know.

Fortunately, Yahowah will undo the damage rabbis have done. He will redeem His Son’s reputation and in the process discredit Judaism and Christianity. God will avenge His people. Further, as we study *ga’al*, we find greater resonance than just delivering and redeeming. It reveals that Father and Son are kin, and because they are related, the Father bears the responsibility of protecting His

Son and his people. It is in Yahowah's interest to do so such that Yisra'el recovers what was wrongly taken from them. Further, in the qal imperative, this is actually the will of God.

This brings us to one of the most important prophecies ever proclaimed. God has made the promise to restore Dowd's life, reviving and restoring him (using his DNA). This event is infinitely beyond what Yahowah accomplished with Moseh when He liberated His people from *Mitsraym* | the Crucibles of Religious and Political Oppression and then revealed His Towrah – ultimately bringing Yisra'el into a contentious land. This time, Yahowah is working with Dowd to liberate Yisra'el from the rest of humanity, from the religious and political, the militant and conspiratorial, the world over. This time, those in opposition to them will be judged and condemned – sent away for eternity in *She'owl* | Hell.

Upon their return, Yahowah's presence will be much more approachable and, yet, far more dramatic as Father and Son camp out with the Covenant Family for one thousand years. God's return with Dowd will be reconciling and restorative, as the relationship with Yisra'el is reaffirmed and the Earth is renewed, becoming like 'Eden. Dowd will even be serving as the High Priest, preparing the *Kaporeth* | Mercy Seat of the Ark of the Covenant in accordance with the Towrah's Instructions. And this time, Dowd will do much more than speak for Yahowah. He will be Son and Shepherd, Messiah and King, Poet and Counselor. He will be as God, as brilliant as the sun in our presence.

Christians are correct in that the Messiah and Son of God will return, albeit through the Third Coming of Dowd. And Jews are right in anticipating their Messiah, although they remain clueless as to his identity. And neither recognize that Dowd will be returning with Yahowah, or

that they will arrive on Yowm Kipurym in 6000 Yah – 6:22 PM as the sun sets in Yaruwshalaim, October 2nd, 2033.

It will be a great day for the Covenant Family and the surviving remnant of Yisra'el, while a nightmare for the political and religious…

"A great distance away and alienated from (*rachowq min* – separated and remote and, therefore, far away from) **salvation** (*yashuwa'ah* – deliverance, liberation, safety, and a Savior who can rescue them) **are those making religious and political declarations** (*rasha'* – are those who are in conflict with the standard and retain their guilt, who are criminally liable based upon their pronouncements) **because** (*ky* – for the express reason that) **they do not search or account for** (*lo' darash* – they do not seek, inquire about, or learn from, they do not look to, care about, or ponder (qal perfect)) **Your clearly communicated written prescriptions of what we should do if we want to live and be cut into the relationship** (*choq 'atah* – Your inscribed recommendations and requirements governing Your willingness to share all that is Yours to allocate)**."** (*Mizmowr* / Song / Psalm 119:155)

The Torah is a double-edged sword. It presents the grounds for conviction and the means for vindication. How we respond to it determines our fate.

And while that is clear, albeit infrequently understood, there is a much more troubling undertone in this passage which is advanced by the negation of *darash*. One of the reasons the followers of Judaism, Christianity, and Islam remain so far away from salvation is because they haven't bothered to seek Yahowah's guidance on the matter. Rather than consulting with God, they have listened to the likes of Paul and Akiba, Muhammad and Maimonides. Yahowah's prescriptions for living are of no interest to them. They universally "*lo' darash* – fail to search or account for" the book which would liberate them. And because they neither

care about nor ponder the source of salvation, the Towrah will convict them.

I also think that we are wise to consider the vocal similarity between Iesous and *yashuwa'ah* – salvation. The Christian misnomer was given a Greek rendition of this word, turning the myth into a perceived savior. And yet, as Dowd articulates, nothing could be farther from the truth.

The caricatures named Yeshu by Jews, Jesus by Christians, and Essa / Issa by Muslims, are especially remote in name and nature from Dowd who is our Savior. And frankly, without understanding the roles he played in fulfilling the Miqra'ey, and his connection to the Towrah and Beryth, there is no hope of salvation.

While Dowd has now associated Yahowah's mercy and, thus, everlasting life and our reconciliation with God's testimony some two dozen times, it is amazing how easily the faithful have dismissed this connection. And without it, there is no hope.

"Your mercy and compassion (*rachamym 'atah* – Your willingness to provide unearned and undeserved favor for those engaged in Your affectionate and loving relationship) **are great** (*rab* – are especially abundant, significant, and extensive)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**.**

You want to be merciful to me (*chesed* – it is Your desire to love me, to be compassionate to me, and to treat me favorably (piel (object is influenced and affected by the action of the verb) imperative (second-person "you" expression of volition) [from 11QPs whereas the MT reads *chayah* – to live)) **according to** (*ka* – consistent with) **Your means to resolve disputes and make the best possible decision** (*mishpat 'any* – Your basis for exercising good

judgment whereby Your conclusions are fair, moral, rational, and correct)**.”** (*Mizmowr* / Song / Psalm 119:156)

It is Yahowah who is *rab* | great, not rabbis. And His mercy is obtained via His *mishpat* | means to justly resolve the issues which separate us. The *mishpat* are manifest in the *Mow’ed Miqra’ey* | Restoring Witness of the Enduring Testimony pertaining to the Invitations to be Called Out and Meet with God. Therefore, Yahowah’s mercy is delivered in accordance with *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kipurym*, and *Sukah*. These represent the seven steps Home and to living with Yah. Those who ignore them, reject them, demean them, or even waver from them, find neither God nor salvation.

Just to be sure we wouldn’t miss the point, Yahowah is directly associating the persecution of Dowd with the *rab* | rabbis.

“Exalted and prolific are those who pursue and persecute me (*rab radaph ‘any* – numerous and empowered are those who extend considerable effort to oppose and harass me, who devise great plans wanting me to disappear and pass away) **and who seek to diminish what I represent in an adversarial fashion** (*wa tsar ‘any* – and who want to constrain my relevance and restrict my influence)**.**

So, from (*min*) **Your enduring Testimony and restoring Witness** (*‘eduwth ‘atah* – Your revelation and message)**, I do not lean away or turn aside** (*lo’natah* – I do not thrust away, bend, or conspire against (qal perfect))**.”** (*Mizmowr* / Song / Psalm 119:157)

The rabbis, including Paul, Akiba, and the Rambam may be *rab* | exalted and prolific from man’s perspective, but they are *tsar* | insignificant and adversarial to God. This is because they have diminished what Dowd represents, constraining the role he plays in Yahowah’s unfolding

story, all to curtail his relevance so that they can be seen rising above him.

Our psalmist knows that religion is not only beguiling, but worse, it is treacherous. That is why he hates it and opposes it. So now, using the nuances of Hebrew stems to their fullest, Dowd testifies:

"I have seen (*ra'ah* – I have witnessed (qal perfect)) **their treachery and trickery, especially the betrayal of those playing religious dress-up** (*beged* – the unreliable, deceptive, and dishonest breach of faith of those deceitfully attired)**, and I am disgusted, overwhelmingly adverse to this reprehensible and abhorrent element which I consistently, independently, and passionately loathe** (*wa quwt* – so I have decided to always despise these abominations (imperfect hitpael paragogic he cohortative – consistently and continually, independently and on my own initiative, apart from societal influence, utterly detest and hate)) **because** (*'asher*) **they do not examine, explore, or evaluate** (*lo' shamar* – they do not investigate or consider (qal perfect)) **Your promise** (*'imrah 'atah* – Your sworn testimony and guidance)**."** (*Mizmowr* / Song / Psalm 119:158)

Dowd is a prophet. He has, therefore, seen what men have wrought and would write. And he was not impressed. From the perspective of the King of Yisra'el, the Messiah and Son of God, the rabbis and priests have betrayed the people with their ridiculous religious dress-up, deceptive rhetoric, and breach of trust. Dowd is disgusted by them, finding the religious reprehensible and abhorrent creatures who deserve to be hated.

The hitpael stem is rare in Hebrew, so when it is wielded by a master linguist like Dowd, we have to pay close attention, especially when it is couched in the imperfect paragogic and cohortative. With the hitpael, the subject of the verb, *quwt*, which is Dowd, came to this

conclusion on his own initiative. This is to say, if he had allowed himself to be influenced by society, he may have drawn a different conclusion. Therefore, Dowd's loathing of the religious and abhorrence of their disingenuous outfits was predicated upon having walked away from man's influence.

Also, since Dowd is the paradigm of virtue and the exemplar of right, it is appropriate to find all forms of religious dress-up to be reprehensible and religion to be abhorrent. From the proper perspective, when rationally evidenced and prosecuted with sensible words, hate is a virtue.

Such animosity is the only appropriate, moral, and rational response to treachery and trickery, to dishonesty and betrayal. To withdraw and not care, to sit back and tolerate religious myths, knowing the consequence, is disrespectful and unloving. And yet, rather than confronting religion today, we are encouraged to respect it in the celebration of multiculturalism. The modern morality of Political Correctness inspires the antithesis of what God would do. He hates religion, as do those who know and love Him. And that is what makes Him merciful.

It is interesting, indeed telling, that there is no Hebrew word for "religion." And yet, Yahowah has unequivocally expressed His animosity toward the institution. Without a specific designation in the language designed by God to reveal His testimony, we can reasonably deduce that Yah has no interest in, or use for, religion. His preference is that we focus on the relationship He is offering.

The religious expect God to judge them based upon the relative merits of their deeds, their generosity, the depth of their faith, the content of their heart, their dedication to their country, or being kosher, their devotion to their synagogue or church, the amount of their tithes and offerings, the degree to which they have feared their god,

or some capricious notion that their god loves everyone. But that is not how anyone will be judged.

"You want to see (*ra'ah* – it is Your desire to witness (qal imperative (second-person "you" expression of volition))) **how I love and appreciate** (*ky 'ahab* – the reasons I prefer and cherish (qal perfect)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym 'atah* – Your directions which guide our choices)**.**

It is Your will to restore my life (*chawah 'any* – You have chosen to bring me back to life, reviving and restoring me (piel imperative))**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, according to** (*ka* – consistent with) **Your promise** (*'imrah* – Your avowed declaration [from 11QPs whereas the MT reads *chesed* – love)**."** (*Mizmowr* / Song / Psalm 119:159)

Since Yahowah predicted Dowd's arrival to fulfill Chag Matsah and return to enable Kipurym early in his life, Dowd's previous existence was not a test of his love. Nonetheless, it is certain that Yahowah enjoyed witnessing His Son's appreciation for His guidance.

As often as Yahowah has proclaimed Dowd's return, it is befuddling that neither Jews nor Christians are up to speed on this eventuality. And by failing to acknowledge the Father's plans, they discount all of His promises and fail to appreciate the events which are about to unfold.

Dowd's Rosh | 𐤓 chorus concludes with a derivation of the Towrah's first word…

"From the very beginning (*ro'sh* – from the first opening line)**, Your words** (*dabarym 'atah* – Your message and communication [plural in the DSS]) **have been**

truthful and reliable (*'emeth* – trustworthy and dependable, enduring and verifiable)**.**

And every one (*wa kol*) **of Your accurate, honest, and just** (*tsedeq 'atah* – Your fair, vindicating, and acquitting) **means to resolve disputes and achieve justice** (*mishpat* – way to exercise good judgment and form valid conclusions which are informed and reasoned) **is everlasting** (*'owlam* – endures forevermore throughout time)**."** (*Mizmowr* / Song / Psalm 119:160)

From the first word of the *Towrah*, *bare'syth* | in the beginning, to its last, *Yisra'el* | Individuals who Engage and Endure with God," they are all true. Yahowah's Word endures forever – negating the purpose of the Talmud, Zohar, New Testament, and Quran. Since these tomes all contradict God and change His message, they were not inspired by God. And that means the religions of Judaism, Christianity, and Islam are neither truthful nor reliable, neither righteous nor vindicating.

With only two letters left in the Hebrew alphabet, we are nearing the end of this *Mizmowr* | Psalm. However, with *rosh* speaking of new beginnings, with the impending conclusion of *An Introduction to God* we will undertake a translation of the Creation Account in the opening volume of *Yada Yahowah*. It commences with *Bare'syth* | In the Beginning.

Drawn to resemble a human head, the Ancient Hebrew Resh | 𐤓, now called a Rosh, also denotes first and foremost, highest and finest, in addition to head – and thus depicts our ability to see, listen, and think.

"You are desirous of seeing (*ra'ah*) **my effort and unpretentious nature** (*'ony 'any*)**. So** (*wa*)**, You have chosen to prepare and empower me such that I'm ready to deliver and save** (*chalats 'any*)**. For indeed, this is because** (*ky*) **I have not ignored or overlooked, lost sight of, or responded inappropriately to** (*lo' shakah*) **Your**

***Towrah* | Instructions and Directions** (*Towrah 'atah*)**.** (*Mizmowr* 119:153)

I am pleased that You have chosen to be contentious, quarreling with and taunting, bringing Your grievances to bear against (*ryb*) **those accusing and insulting me by disputing what I represent** (*ryb 'any*) **because You want to deliver and redeem me, and because You seek to avenge what has been done to me, realizing that as kin, it is in Your interest and it is Your responsibility to protect my people and recover what is rightfully ours** (*wa ga'al 'any*)**. Accordingly** (*la*)**, Your promise** (*'imrah 'anah*) **is to restore my life, reviving and restoring me** (*chayah*)**.** (*Mizmowr* 119:154)

A great distance away and alienated from (*rachowq min*) **salvation** (*yashuwa'ah*) **are those making religious and political declarations and who are criminally liable based upon their pronouncements** (*rasha'*) **because** (*ky*) **they do not search or account for** (*lo' darash*) **Your clearly communicated written prescriptions of what we should do if we want to live and be cut into the relationship** (*choq 'atah*)**.** (*Mizmowr* 119:155)

Your mercy and compassion (*rachamym 'atah*) **are great** (*rab*)**, Yahowah** (*YaHoWaH*)**. You want to be merciful to me** (*chesed*) **according to and consistent with** (*ka*) **Your means to resolve disputes and make the best possible decision** (*mishpat 'any*)**.** (*Mizmowr* 119:156)

Exalted and prolific are those who pursue and persecute me (*rab radaph 'any*)**, and who seek to diminish what I represent, to constrain my relevance and restrict my influence in an adversarial fashion** (*wa tsar 'any*)**. So, from** (*min*) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*)**, I do not lean away or turn aside** (*lo' natah*)**.** (*Mizmowr* 119:157)

I have seen (*ra'ah*) **their treachery and trickery, especially the betrayal of those playing religious dress-**

up (*beged*)**, and I am disgusted, overwhelmingly adverse to this reprehensible and abhorrent element which I consistently, independently, and passionately loathe** (*wa quwt*) **because** (*'asher*) **they do not examine, explore, or evaluate** (*lo' shamar*) **Your sworn testimony and promise** (*'imrah 'atah*)**.** (*Mizmowr* 119:158)

You want to see (*ra'ah*) **how I love and appreciate** (*ky 'ahab*) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym 'atah*)**.**

It is Your will to restore my life (*chawah 'any*)**, Yahowah** (*YaHoWaH*)**, according to** (*ka*) **Your promise** (*'imrah*)**.** (*Mizmowr* 119:159)

From the very beginning (*ro'sh*)**, Your words** (*dabarym 'atah*) **have been truthful and reliable** (*'emeth*)**. And every one** (*wa kol*) **of Your accurate, honest, and just, vindicating and acquitting** (*tsedeq 'atah*) **means to resolve disputes and achieve justice through informed and reasoned decision-making** (*mishpat*) **are everlasting** (*'owlam*)**."** (*Mizmowr* / Song / Psalm 119:160)

7

Shin Taw

Words and Signature…

The most brilliant of men has taken us on an enlightening journey through words and time into the very presence of God. And as we have come to appreciate the Messiah's past and future, this understanding has served to enhance our relationship with Yahowah.

Only two letters among the twenty-two remain – the Shin | ש and Taw | ת, collectively conveying the words and signature of God. Soon the Towrah's Song will be complete.

ש

A Shin | ש was drawn to represent teeth. It was symbolic of speech, and thus words, and also of being nourished. Therefore, what follows should be interesting.

And so, it is because, as we approach Dowd's next two statements, something is being suggested we have long recognized as true. Those who hold high office, no matter if their podium is religious, political, or military, know that they are lying. I have engaged many international religious leaders, presidents, senators, generals, and billionaires in conversation, and I have found this to be universally true of those who pretend to speak in the name of God…

"Those holding high office (*sar* – political rulers, religious leaders, and military officers) **pursue and**

persecute me as if I am unworthy (*radaph* – hound and harass me, expending considerable effort to oppose me so that I fade into history and disappear)**, doing so without justification** (*chinam* – undeservedly without reason or cause)**. And yet** (*wa min*)**, my heart and mind** (*leb 'any* – my inner nature, character, thinking, judgment, and disposition) **are respectful, even awestruck and enthralled** (*pachad* – are impressed, amazed, fascinated, and mesmerized) **by Your words** (*dabarym 'atah*)**."** (*Mizmowr* / Song / Psalm 119:161)

Dowd has been continually exposing and condemning the foundation of the Christian religion – telling all who would listen that it was inappropriate to transfer the promises Yahowah had made regarding him to another – namely "Jesus Christ." And in that Dowd also represents Yisra'el, he is condemning Replacement Theology, whereby Christians claim that their Church has become the beneficiary of every promise God made to His people. Without these misappropriations, "Jesus Christ" ceases to exist and thus there is no Christ, Christian, or Church. And because rabbis have never understood these prophecies, the grotesque misalignment at the heart of the people's suffering was able to rise and fester in their midst. Imperial Rome and the Roman Catholic Church were given a religious license to malign and kill Jews by Jews.

The antidote for this plague of two millennia is as it has always been – as Dr. Dowd recommends: respect Yahowah's words. If you want God to value you, here is a helpful hint from the man God loved more than any other...

"I am pleased with (*suws 'any* – I am delighted with and love) **Your promise** (*'imrah 'atah* – Your vow) **more than** (*min* – over [11QPs]) **discovering** (*masa'* – finding or uncovering) **a great** (*rab*) **treasure** (*shalal* – property or profit)**.** (*Mizmowr* 119:162)

I genuinely hate, shun, and I am totally hostile to deceptive beliefs (*sheqer sane'* – I completely abhor, detest, loathe, and oppose misleading statements, lies, and vanity, all that is false, fraudulent, and unreliable (qal perfect)) **which I choose to consistently denigrate and disparage** (*wa ta'ab* – which I find repulsive and hold in contempt (piel imperfect cohortative))**.**

I genuinely love (*'ahab* – I have fondly embraced and I have formed a close and passionate relationship with (qal perfect)) **Your Towrah** (*Towrah* – Your Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, find, and choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return which is *towb* – good, pleasing, beneficial, and right, and that which causes me to be acceptable and to endure, *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to be transformed)**."** (*Mizmowr* / Song / Psalm 119:163)

We can, therefore, deduce the following…

ᴅ) Dowd has been afforded every accolade Yahowah can bestow upon a person. Therefore, God loves, respects, and enjoys working with this man more than any other.

ᴅ) The thing which most distinguishes Dowd from all others is his devotion to Yahowah's Towrah and his Father's Covenant Home.

ᴅ) If we want to be similarly beloved and productive, we should follow Dowd's footsteps and capitalize upon what our Savior has done.

This is the dividing line between truth and lies, relationship and religion, life and death, and between salvation and damnation. To love one, you must hate the

other. To accept one, you must reject the other. To embrace one, you must shun the other.

Since the point has been made and affirmed a score of times, let it be known that Yahowah doesn't just want us to walk away from religion before we engage in His Covenant and walk to Him; He wants us to be so repulsed by our past that we become opposed to it. God doesn't just damn religion; He despises it. Religion is more than a useless, ignorant, and irrational institution – it is the enemy.

It would be unlike someone as brilliant as our psalmist to forego an opportunity to reinforce Yahowah's formula, one so essential that it is the equation upon which the universe was created, and the model upon which our salvation is based.

"As a promise each day (*sheba' ba ha yowm* – as a reflection of my vow and sworn oath during the day or seven times a day)**, I radiate Your light** (*halal 'atah* – I am completely transformed by being enlightened and empowered by Your Light (piel perfect)) **upon** (*'al* – over) **Your correct and vindicating** (*tsedeq 'atah* – Your fair, just, and acquitting) **means to achieve justice and resolve disputes** (*mishpat* – the basis upon which good judgment is exercised and sound decisions are made)**."** (*Mizmowr* / Song / Psalm 119:164)

Sheba' can mean seven or promise, affording the opportunity of translating it either way or both ways. Similarly, the primary definition of *halal* is to radiate light and shine it clearly. The secondary connotation of *halal* is to extol or praise.

The piel stem associated with *halal* indicates that the object of the verb, which is Yah's light, is activated by the subject, Dowd. Therefore, we are being told that we can shine God's light upon anything we deem deserving. And in Dowd's case, he chose to shine it upon Yahowah's means

to correctly resolve disputes – the Miqra'ey which God uses to vindicate us.

We have this on sound authority…

"Magnificent is the means to reconciliation (*shalowm rab* – great and abundant is the salvation and security, extensive is the peace and prosperity, great is the friendship and companionship, highly valued is the blessing and satisfaction, plentiful is the health and welfare, and abounding is the contentment and tranquility; from *shalam* – the redemption and restoration, the ransom and restitution) **for those who love** (*la 'ahab* – on behalf of those who develop a close relationship with, approaches and envelops those who are attracted to, desire and are fond of (qal participle construct – actually and genuinely in a demonstrable and actionable manner which is bound to)) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Source of Instructions and Directions)**. And for them, there is no longer a reason to stumble or fail** (*wa 'ayin la hem mikshowl* – there are no hindrances, offensive enticements, ruinous obstacles, or stumbling blocks for them, nor is there an inducement to be wrong, a way to stumble and fall, be injured and weakened, or to be overthrown and cease to exist)**."** (*Mizmowr* / Song / Psalm 119:165)

There are four key words in this revelation: *shalowm*, *'ahab*, *Towrah*, and *mikshowl*, the last of which was negated. So, since *shalowm* is being presented as a really "*rab* – great" thing, let's consider each word one at a time.

To begin, *shalowm* is the most frequently spoken and best-known Hebrew word. While it is thought to mean "peace," that is actually a derivative of the word's primary meaning, which is "reconciliation." You are at peace when all disputes, threats, and relationships are reconciled. And more to the point, *Yowm Kipurym* | the Day of Reconciliations is focused upon Yisra'el and Yahuwdah

resolving their Covenant relationship with Yahowah so that they can celebrate Sukah and Camp Out with God in the Promised Land.

Dowd | David has regaled us with a chorus of verses demonstrating his *'ahab* | love for everything associated with Yahowah and His Towrah. And while the Messiah and Son of God has repeated his devotion to the Word of God from every possible perspective, this time is different because now he is addressing us. This time *'ahab* wasn't singular but instead plural.

As we have come to know, when a person *'ahab*'s the Towrah, they are "in love" with it. In fact, I don't know if it is possible to love God without loving His Towrah first, because we can't so much as come to know Yahowah apart from His Towrah. Moreover, it is impossible to form any kind of relationship with God apart from accepting the terms and conditions of the Covenant which are exclusively presented in the Towrah. So, loving the Towrah sufficiently to focus upon what it teaches us, and caring sufficiently about its guidance to follow it, determines whether or not we will experience *shalowm*.

Also, since there are many kinds of love, it is instructive to know that *'ahab* is defined as "showing great affection for someone in a close personal relationship." It speaks of "being attracted to and desirous of being around them, preferring them over all others." So, when the object of our love is Yahowah's *Towrah* | Teaching and Guidance, our affection is especially relevant.

Further, the qal stem was used in conjunction with *'ahab*. This speaks of genuine affection within the relationship and of an actual bond formed between us and the subject we are adoring. *'Ahab* was also scribed in the participle form, which says that by demonstrably and actively admiring the Towrah we become lovable. And

lastly, it was written using the construct form, thereby making the Towrah the object of our devotion.

With the title, Towrah, the first thing we notice is that it was suffixed in the second-person masculine singular – "*'atah* – Your." And since this entire song has been sung to Yahowah, that means it is Yahowah's Towrah. This is relevant because such Teaching and Guidance cannot be discounted or ignored without disregarding and discounting God. Yahowah's Towrah cannot be replaced with the Talmud or New Testament without also replacing God with the object of men.

Using the *Strong's* reference numbers as a guide, here is the definition of Towrah based upon the words which comprise the title: *Towrah* (H8451): *tow* (H8420) – signed, written, and enduring, *towrah* (H8452) – way of treating people, *tuwr* (H8446) – giving us the means to explore, find, and choose, *yarah* (H3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (H8421) – provides answers to facilitate our restoration and return to that which is *towb* (H2895) – good, pleasing, joyful, beneficial, and right, enabling us to be loved and acceptable, *tohorah* (H2893) – purifying and cleansing us, *towr* (H8447) – to provide an opportunity to change our thinking and attitude.

This known, let's be careful. The *Strong's Concordance* is dated and jaundiced in that it was initially conceived to justify the *King James Version*. Further, by relying upon only one lexicon, we are without a means to filter out the religious agenda of a group of theologians. Unfortunately, most lexicons were written by the same publishing houses responsible for the most popular Bibles and so they were composed to justify their translations. They are very often wrong. So, it is only by referencing three or four Hebrew-English dictionaries, by examining every word comprised of the same letters prior to diacritical markings, and by considering each word's root

that any degree of accuracy is achieved in our study. There is a lot at stake here, so take your time and do your homework before you jump to conclusions.

Moving to the last word in the previous statement, *mikshowl* | to stumble was negated by *'ayin*. It means that, once our relationship with Yahowah is reconciled by His *Towrah* | Guidance, every obstacle is removed from our path home. There is no reason for us to stumble or fall because that which might hinder or ruin our relationship is gone. There is no inducement to be wrong, to be cast out, or to die. This would seem to indicate that no one is ever expelled from the Covenant.

Throughout this ode to the Towrah, we have witnessed Dowd's desire to closely examine and carefully consider the Towrah. The Messiah explored and evaluated the Towrah, came to know and understand the Towrah, and showed that he agreed with the Towrah and accepted the Towrah. We find him acting upon the terms and conditions presented in the Towrah because he loves the Towrah. And throughout all of this, Dowd has never referred to the Towrah as a "set of laws." We have not heard him say that he "obeys" the Towrah or even that he "keeps" the Towrah in the sense of being "obedient" to it. Not once. Nor should we.

Dowd, an imperfect individual, was perfected by the Towrah. He became right about God and was vindicated by Him. Therefore, so can we. And we put ourselves in this same position by observing the Towrah, by reading and reciting it, seeking to know and understand the Towrah, accepting the terms and conditions of the Covenant and replying to the Invitations as presented in the Towrah.

Yahowah gave us six gifts: life, freewill, and a conscience, His Towrah, Beryth, and Miqra'ey. What we do with the former with regard to the latter determines our fate.

Affirming something I have long suspected, prior to Masorete malfeasance, there was no distinction between a Shin and Sin as there is today. The Shin provided the "sh" sound while the Samech produced the simple "s" sound. This is now the fifth refrain in this chorus, and we have seen three words beginning with an "s" and two with a "sh" according to today's transliterations.

"I confidently expect (*sabar* – I look forward to and anticipate the certainty of (piel perfect)) **Your impending liberation, freedom, and salvation** (*la yashuw'ah 'atah* – Your deliverance and victory, Your assistance and resulting prosperity)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, because** (*wa*) **I act upon and engage in** (*'asah* – I actively endeavor to work with, assume the responsibility of, actually celebrate, and profit from (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding what You are offering and expect in return)**."** (*Mizmowr* / Song / Psalm 119:166)

The reason that Dowd was so confident, the reason that he knew for certain that he would save and be redeemed, is because he accepted and acted upon the terms and conditions of Yahowah's Covenant. This is essential information because Yahowah is trustworthy and reliable. What worked for Dowd will prevail for us.

In this light, it is interesting to note that *sabar* also means "to examine and to inspect." It speaks of "using the perception of sight to be observant which, thereby, enables informed and rational decisions."

Once again, familiarity results in love...

"My soul is observant, closely examining and carefully considering (*shamar nepesh 'any* – my consciousness, my innate ability to examine, consider, and respond, is focused upon, exploring and evaluating (qal

perfect)) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah* – Your revelation) **because** (*wa*) **I am totally enthralled with them** (*'ahab hem me'od* – I care deeply about them and will always love them, I have enormous respect for them and have innumerable reasons to be continually devoted to and desire them (qal imperfect))**.** (*Mizmowr* 119:167)

I examine, explore, and evaluate (*shamar* – I am focused upon diligently investigating, examining, and considering (qal perfect)) **Your precepts, those instructions which You have entrusted to us for guidance so that we can respond appropriately to You** (*piquwdym 'atah* – Your directions which guide our choices, teaching us how to rationally reply to You)**, along with** (*wa* – in addition to) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*)**.**

Indeed (*ky*)**, all of my ways** (*kol derek 'any* – my every step along the path through life) **are conspicuous and informative in their correspondence to You such that I am Your counterpart** (*neged* – match Yours, they are straightforward and are designed to enable me to come before You in an open and public fashion in the anticipation of making this known)**."** (*Mizmowr* / Song / Psalm 119:168)

Yahowah chose this man above all others because He was more like God than any other, observant and thoughtful, a soul similarly enthralled with words. Dowd spent a lifetime examining, exploring, and evaluating them – just as we are doing. And in the process, the Son became ever more like his Father. His every word and deed were conspicuous and informative, with everything playing out in public view so that we might come to see, appreciate, and approach Yahowah through the eyes and mind, hand and mouth, of the Messiah and Shepherd, the Prophet and King, God's counterpart, His Beloved – Dowd.

I have been following Dowd's example for 22 years, and while I will never consider myself Yahowah's counterpart – I am delighted to introduce him to you. More than this, our relationship has led to many unique insights and profoundly important conclusions – all of which I have shared openly. In the process, I have come to appreciate Yahowah's and Dowd's enthusiasm for the Towrah, the Beryth and Miqra'ey. And I share their disdain for religion, politics, and conspiracy. Therefore, in these ways, our lives can be productively used to effectively communicate with God's people – just as Dowd has done.

When we come to know and understand God's Way, our path through life will more closely correspond with His. And that's a very good thing because it means that we will receive the full benefit of everything He is offering: a personal relationship, eternal life, being perfected and adopted, empowered and enriched.

These lyrics were sung under the heading of the letter Shin | ש. Originally drawn to resemble teeth, the graphic depiction spoke of the importance of language and nourishment. So, let's consider how these words sustain our souls.

"Those holding high office, both political and religious leaders (*sar*) **pursue and persecute me as if I am unworthy** (*radaph*)**, doing so without justification** (*chinam*)**. And yet** (*wa min*)**, my heart and mind** (*leb 'any*) **are respectful, even awestruck and enthralled** (*pachad*) **by Your words** (*dabarym 'atah*)**.** (*Mizmowr* 119:161)

I am pleased with (*suws 'any*) **Your promise** (*'imrah 'atah*) **more than** (*min*) **discovering** (*masa'*) **a great** (*rab*) **treasure** (*shalal*)**.** (*Mizmowr* 119:162)

I genuinely hate, shun, and I am totally hostile to deceptive beliefs (*sheqer sane'* – I completely abhor, detest, loathe, and oppose misleading statements, lies, and

vanity, all that is false, fraudulent, and unreliable (qal perfect)) **which I choose to consistently denigrate and disparage** (*wa ta'ab*)**.**

I genuinely love (*'ahab*) **Your *Towrah* | Teaching and Guidance** (*Towrah*)**.** (*Mizmowr* 119:163)

As a promise each day (*sheba' ba ha yowm*)**, I radiate Your light** (*halal 'atah*) **upon** (*'al*) **Your correct and vindicating** (*tsedeq 'atah*) **means to achieve justice and resolve disputes** (*mishpat*)**.** (*Mizmowr* 119:164)

Magnificent is the means to reconciliation, abundant is the salvation, extensive is the peace and prosperity, great is the friendship and companionship, highly valued are the blessing and satisfaction, plentiful is the abounding contentment (*shalowm rab*) **for those who love** (*la 'ahab*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**. For them, there is no longer a reason to stumble or fall, there are no hindrances, offensive enticements, nor is there an inducement to be wrong, a means to stumble and fall, be injured and weakened, or to be overthrown and cease to exist** (*wa 'ayin la hem mikshowl*)**.** (*Mizmowr* 119:165)

I confidently expect, anticipating the certainty of (*sabar*) **Your assistance in liberating and delivering, providing Your salvation and prosperity** (*la yashuw'ah 'atah*)**, Yahowah** (*Yahowah*)**, because** (*wa*) **I act upon and engage in, celebrate and profit from** (*'asah*) **the terms and conditions of Your relationship agreement in recognition of what You are offering and expect in return** (*mitswah*)**.** (*Mizmowr* 119:166)

My soul is observant, closely examining and carefully considering (*shamar nepesh 'any*) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*) **because** (*wa*) **I am totally enthralled with them** (*'ahab hem me'od*)**.** (*Mizmowr* 119:167)

I examine, explore, and evaluate (*shamar*) **Your precepts, those instructions which You have entrusted to us for guidance so that we can respond appropriately to You** (*piquwdym 'atah*)**, along with** (*wa*) **Your enduring Testimony and restoring Witness** (*'eduwth 'atah*)**.**

Indeed (*ky*)**, every step I take along the way** (*kol derek 'any*) **is conspicuous and informative in its correspondence to You such that I am Your counterpart, coming before You in an open and public fashion in the anticipation of making this known** (*neged*)**."** (*Mizmowr* / Song / Psalm 119:168)

†

It was almost 300 pages ago that we began our review of the longest and most important *Mizmowr* / Psalm. It has been an exceptionally revealing voyage of discovery. And I am thrilled that you have joined us as we have explored the Towrah with Dowd.

While I'm not qualified to carry Dowd's sandals, I feel a special kinship with him, nonetheless. We think similarly and share many flaws and passions in common. I look forward to meeting him in person, even though I feel like I already know him.

Second only to the Towrah, itself, Dowd's Song is the most brilliantly written, the most inspiring, and enlightening prose ever conceived. It endures as a celebration of the Towrah and everything God is offering.

Now for the final crescendo. It is brought to us by the Taw | †, which represents Yahowah's signature and exclamation point. And so, we should not be surprised that one of Hebrew's many words for song is the subject of this next sentence…

“My Song of rejoicing wants to approach and draw near (*t-qarab rinah ‘any* – my expression of joy and jubilant proclamation has chosen to exist in close proximity, advancing and moving forward (qal imperfect jussive third-person feminine)) **before Your presence** (*la paneh ‘atah* – regarding Your appearance)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, consistent with** (*ka* – according to) **Your Word** (*dabar ‘atah*) **because You want to provide me with understanding** (*byn ‘any* – it is Your desire to help me comprehend by forming rational and informed connections, being discerning, discriminating, and perceptive, exercising good judgment after paying very close attention (hifil imperative second-person masculine singular))**.”** (*Mizmowr* / Song / Psalm 119:169)

While this rendition of the opening line in the Taw chorus is correct grammatically, there is another way to translate these same words which is even more endearing…

“She will choose to approach and draw near (*t-qarab rinah ‘any* – She wants to exist in close proximity, advancing and moving forward, consistently presenting Herself, always wanting to be present (qal imperfect jussive third-person feminine))**, singing and rejoicing with me** (*rinah ‘any* – expressing joy in my song and jubilant proclamation)**, before Your presence** (*la paneh ‘atah* – regarding Your appearance)**, Yahowah** (*YaHoWaH*)**, consistent with** (*ka*) **Your Word** (*dabar ‘atah*) **because You want to provide me with understanding** (*byn ‘any* – it is Your desire to help me comprehend by forming rational and informed connections (hifil imperative second-person masculine singular))**.”** (*Mizmowr* / Song / Psalm 119:169)

In this case, “She” would be the *Ruwach Qodesh* | Set-Apart Spirit. Dowd would have recognized Her as his

Spiritual Mother. And She is the One who released his *nepesh* | soul from She'owl and brought Her Son before his Father on Bikuwrym.

While it is likely true for every prophet, it was certain with Dowd. The Set-Apart Spirit came upon him when he was eight and remained up close and personal for the rest of his life, guiding and inspiring him. She also comforted and protected him, enlightening and empowering him while celebrating his relationship with Yah.

From this perspective, *qarab* is an especially revealing verb when ascribed to the Spirit in conjunction with the exemplar of the Covenant. I say this because we are asked on four occasions during the Miqra'ey to *qarab* | approach the feminine manifestation of God's fiery light. Here, She can be seen in proximity to Dowd, singing along with him in Yahowah's presence while enabling Dowd's ability to understand.

One of the reasons I have entertained the alternative rendering is because the verb, *qarab*, was written in the qal imperfect jussive. Songs do not have freewill. And yet by contrast, the Set-Apart Spirit not only celebrates volition, She is genuine and persistent.

With *byn* | to understand, the hifil stem reveals that the subject, which is Yahowah, enables the object, who is Dowd, to participate in the action where the result is comprehension – a plethora of informed conclusions and inspired insights. This means that understanding is a participatory endeavor – something God provides to those who study His Word.

Affirming this reality, *byn* was also scribed in the imperative mood, revealing that it is Yahowah's will for us to make the kind of connections we have discerned between "She" and the Ruwach Qodesh and between this reference in the Mizmowr and the Miqra'ey.

No matter which version of this pronouncement was intended, we should recognize that comprehension is deduced with effort. The Spirit's contribution to understanding was not presented until this Psalm's 169th statement. Prior to this, Dowd has regaled us with scores of verses affirming his dedication to closely examining and carefully considering everything Yahowah revealed throughout the Towrah. Therefore, Yahowah contributes to the understanding of those who diligently study His Towrah.

This known, I'm eager to hear Dowd's voice and hopefully that of our Spiritual Mother as they sing this and other Songs. I suspect Yah will be singing, too.

The second statement presented under the auspices of the Taw is similar to the previous one. In this case, *tachinah* | request, as a feminine noun, is likely the intended subject of the sentence. This explains why *bow'* | bring was written in the third-person feminine singular. However, since these words also allow the possibility of the *Ruwach Qodesh* serving Her Son before the Father, I'll present it both ways.

"My request wants to come (*ta-bow' tachinah 'any* – my plea for clemency and my appeal for attention is desirous of arriving so as to be included (qal imperfect jussive third-person feminine singular)) **before Your presence** (*la paneh* – to You face-to-face as You approach) **in accordance with** (*ka*) **Your promise** (*'imrah* – Your avowed testimony) **because You want to deliver and save me** (*natsal 'any* – it is Your will to rescue me (hifil imperative))**."** (*Mizmowr* / Song / Psalm 119:170)

Once again, since requests do not have freewill and are even awkwardly rendered in the qal imperfect, much less the jussive, the sentence, while grammatically correct, is not at the level we have come to expect from Dowd. So, my preference would be to translate it as follows…

"She wants to bring (*ta-bow'* – it is Her will to arrive and include, carrying (qal imperfect jussive third-person feminine singular)) **my request** (*tachinah 'any* – my plea for clemency and my appeal for attention) **before Your presence** (*la paneh* – to You face-to-face as You approach) **in accordance with** (*ka*) **Your promise** (*'imrah* – Your avowed testimony) **because You want to deliver and save me** (*natsal 'any* – it is Your will to rescue me (hifil imperative))**."** (*Mizmowr* / Song / Psalm 119:170)

If the second rendition is what Dowd intended, we find the Set-Apart Spirit conveying his request to Yahowah. And if so, it is likely that She enhances the syntax, vocabulary, and terminology so that Dowd appears even more brilliant before his Father.

"My lips will pour out (*t-naba' saphah 'any* – my language and speech will profusely convey) **Songs of adoration and thanksgiving** (*tahilah* – declarations of acclaim with a positive and uplifting message) **to You** (*'al* – unto You [from 11QPs]) **because** (*ky*) **You consistently teach me** (*lamad 'any* – You have continually instructed, guided, and directed me, training me to teach what I have learned from (piel imperfect)) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding receiving a share of the relationship)**."** (*Mizmowr* / Song / Psalm 119:171)

The man who was Yahowah's best student became His most acclaimed teacher. For the past 3,000 years, his lyrics have conveyed his deep and abiding love for Yahowah, His Towrah, Beryth, and Miqra'ey.

As we have discovered, *choq* is from *chaqaq* and speaks of God's "written recommendations, engraved thoughts, and inscribed prescriptions which allocate a portion of what He is offering by cutting us into the

Covenant relationship." The *choq* teach us how to live with Yah.

When going out on a limb, or Branch in this case, to make a point, it's nice to find some validation. And we have it in the next statement. The verb, *'anah* | to answer, is once again scribed in the third-person feminine singular and subject to the jussive mood, but this time the subject of the sentence, *lashown* | tongue, is masculine. Therefore, the only grammatically correct rendering is as follows…

"It is Her desire to answer me and for my tongue to sing (*t-'anah lashown 'any* – it is Her will to reply, responding to my language (qal imperfect jussive third-person feminine singular)) **of Your promise** (*'imrah 'atah* – of Your word) **because** (*ky*) **all of** (*kol* – every one of) **the terms and conditions of Your relationship agreement** (*mitswah 'atah* – Your authoritative directions and written instructions regarding what You are offering and expecting in return) **are valid and vindicating, correct and confirming** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting)**."** (*Mizmowr* / Song / Psalm 119:172)

As we would expect, our Spiritual Mother is responsive to Her children. She is committed to answering our questions while also conveying our requests to our Father. And as a good Mother, She guides Her children, sharing what we need to know to be part of God's Family.

The counsel of the *Ruwach Qodesh* | Set-Apart Spirit is trustworthy and true, vindicating because it is valid. Further, as Dowd is affirming, the Spirit's testimony is wholly consistent with Yahowah's Towrah.

Previously, we discovered that *'anah* is a word with a rich palette of meanings. These include: 1) to answer a call, 2) to respond to a summons, 3) to reply to an invitation, 4) to testify, speaking as a witness, 5) to ask questions, 6) to receive answers, 7) to talk truthfully, providing accurate

information, 8) to make a declaration, and 9) to sing a song. They all seem to fit this tune.

And as we now know, *'anah* was scribed in the third-person feminine singular using the qal stem, imperfect conjugation, and the jussive mood. Therefore, it is the will and desire of the *Ruwach Qodesh* | Set-Apart Spirit to answer Dowd, responding to him such that his songs sing of Yahowah's promise to him, especially as they pertain to what God is offering and expects in return.

Moreover, in these words, we see Father like Son. Both are calling the other *tsedeq* | right, consistent, and correct. Yahowah would vindicate Dowd and then acquit the Children of Yisra'el through him.

With this next statement, since even the *yad* | hand of God is a feminine noun, as the subject of the sentence, it can be translated…

"Your hand wants to exist (*t-hayah yad 'atah* – it is Your hand's desire to be there (qal imperfect jussive)) **to help me** (*la 'azar 'any* – as assistance and support to me (qal infinitive construct)) **because** (*ky*) **I have chosen, tested, and desire** (*bachar* – I have selected and I prefer, I have considered and examined (qal perfect)) **Your precepts, those instructions which You have entrusted, encouraging careful examination** (*piquwdym 'atah* – Your directions and guidelines, Your teaching and responses)**."** (*Mizmowr* / Song / Psalm 119:173)

For all of the reasons we have discussed, I do not think that this is what Dowd intended to say. I would prefer to ascribe freewill to the Set-Apart Spirit and witness Her in this role supporting Her favored Son…

"It is Her desire for Your hand to be (*t-hayah yad 'atah* – She would like Your hand to exist as a means (qal imperfect jussive)) **of help to me** (*la 'azar 'any* – of assistance and support to me (qal infinitive construct))

because (*ky*) **I have chosen, tested, and desire** (*bachar* – I have selected and I prefer, I have considered and examined (qal perfect)) **Your precepts, those instructions which You have entrusted, encouraging careful examination** (*piquwdym 'atah* – Your directions and guidelines, Your teaching and responses)**."** (*Mizmowr* / Song / Psalm 119:173)

We can envision what Dowd is suggesting in Yahowah's name: 𐤉𐤄𐤅𐤄. The hand | 𐤄 of Yah | 𐤉𐤄 is reaching down and out to His Son | 𐤉. The response which made this possible was Dowd's preference for Yahowah's precepts. He selected them, examined them, tested them, and proved them.

"I desire (*ta'ab* – I want, revealing an attachment to (qal perfect)) **Your liberation and salvation** (*yashuw'ah 'atah* – Your deliverance and freedom)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**.**

***Towrah* | Teaching and Guidance** (*wa Towrah* – Instructions and Directions [11QPs omits *'atah* – Your]) **makes me happy and brings me pleasure** (*sha'sha'ym 'any* – is my delight because it is the thing I enjoy most)**."** (*Mizmowr* / Song / Psalm 119:174)

Can you imagine how wonderful a world it would be if everyone shared Dowd's passion for Yahowah's Towrah? He found God's Teaching and Guidance pleasurable and delightful – the thing he enjoyed most.

As we approach this next statement, we find not one but two verbs presented in the third-person feminine singular. Both are also under the auspices of freewill as expressed in the jussive mood. The first is explainable because, while Dowd is a man, his *nepesh* | soul is feminine. Speaking of the will of His Mother, Dowd

reveals Her most ardent desire, which was to retrieve Her Son's soul from She'owl and bring him Home to his Father…

"It is Her will for my soul to be restored and live forever (*t-hayah nepesh 'any* – my consciousness has chosen to be revived, nurtured, raised, preserved, and flourish (qal imperfect third-person feminine jussive)) **because of Her desire to radiate Your light** (*wa halal 'atah* – it is Her will to shine clearly and brilliantly for You (piel imperfect jussive energic nun third-person feminine singular)) **such that Your means to resolve disputes and achieve justice** (*wa mishpat 'atah* – Your basis for exercising good judgment and Your way of making informed and rational decisions) **genuinely help me** (*'azar 'any* – actually and consistently assist and support me (qal imperfect jussive third-person masculine singular))**."** (*Mizmowr* / Song / Psalm 119:175)

The alternative would be to convey Dowd's sentiments as follows…

"My soul wants to be restored and live forever (*t-hayah nepesh 'any* – my consciousness has chosen to be revived, nurtured, raised, preserved, and flourish (qal imperfect third-person feminine jussive)) **because of its desire to radiate Your light** (*wa halal 'atah* – it is its will to shine clearly and brilliantly for You (piel imperfect jussive energic nun third-person feminine singular)) **such that Your means to resolve disputes and achieve justice** (*wa mishpat 'atah* – Your basis for exercising good judgment and Your way of making informed and rational decisions) **genuinely help me** (*'azar 'any* – actually and consistently assist and support me (qal imperfect jussive third-person masculine singular))**."** (*Mizmowr* / Song / Psalm 119:175)

Personally, I love the interaction between Dowd and his Heavenly Father and Spiritual Mother. I like the way it

reinforces the role both play in the lives of the Covenant's children and reinforces the realization that Dowd was the author of the Mashal because they celebrate these relationships. Further, there is so much we can learn from these words when rendered this way, including coming to appreciate the realization that the *Ruwach Qodesh* plays the starring role throughout the Miqra'ey and is thus the catalyst behind the *mishpat*.

One of the most important insights we can deduce about God is that Yahowah has both Paternal and Maternal characteristics. The *Ruwach Qodesh* | Set-Apart Spirit represents God's feminine side – conveying Yah's Maternal qualities.

As the *Choter* | Sucker off of the original root and Stem off the main Branch, I am beholden to the Spirit. I was so unqualified for this mission, and it was so essential, Yahowah bolstered what little I had to offer with seven representations of the Spirit. You can read all about this in Yasha'yah 11 should you want verification. So, I am clearly biased in favor of the *Ruwach Qodesh.* And that is a marvelous admission.

This brings us to the last verse or the last refrain of this amazing song. In it, *Dowd* | David reminds us that he would have remained a lost sheep had he not sought God in the proper place…

"I would have wandered about (*ta'ah* – I could have been misled and gone astray (qal perfect)) **like a lost sheep** (*ka 'abad seh* – in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist) **but You sought out Your servant, choosing to hold Your coworker responsible** (*baqash 'ebed 'atah* – You decided to look out for and be accountable to, desiring the company of Your associate while calling upon him to be responsive (piel imperative))**, so therefore** (*ky* – as a result) **I have not overlooked, lost**

sight of the significance of, nor failed to respond properly to (*lo' shakach* – I have not ignored, been unmindful of, ceased to care about, nor have I forgotten) **Your enduring Testimony or restoring Witness** (*'eduwth* – Your everlasting and renewing message [from 11QPs])**."** (*Mizmowr* / Song / Psalm 119:176)

True to form, the rabbis changed the last word, erasing *'eduwth* – enduring Testimony and restoring Witness, and then replaced it with *mitswah*, which they habitually render "commandment."

Since the last time we saw *'eduwth* was nearly twenty statements ago, let's reiterate the fact that it is derived from *'ed*, which means "witness and testimony" and speaks of "evidence." *'Ed* is also indistinguishable from *'ad*, which means "eternal and everlasting." And both words are a derivative of *'uwd*, "that which embraces and surrounds us to restore us by bearing witness to that which is continually affirming and true."

On a planet polluted from stem to stern by religion, we have all wandered about like lost sheep, one breath away from squandering our mortal existence. This admission acknowledges that, while Dowd is now Yah's favorite Son, he was once just like every other lost soul on earth.

There is therefore only one thing which separates the glory which is now Dowd's and an ignominious mortal fate awaiting most of humankind, and that is Yahowah's "*'eduwth* – enduring Testimony and restoring Witness." Dowd responded appropriately to it because, unlike those corrupted by religious alternatives, he never ignored it or ceased to care about it. Yah's enduring testimony was not forgotten by Dowd, so Dowd was not forgotten by Yah. It really is that simple.

Dowd knew that Yahowah would look after and be responsible for his soul because that is what He had promised to do in His Word. Moreover, Dowd realized that

Yahowah expected him to stand up and be responsible. An accountable individual is a rare and valuable commodity.

The concluding eight verses of this magnificent *Mizmowr* | Psalm were brought to us by the letter Taw | ✝. Drawn originally as an upright pole and beam, it is fittingly symbolic of a doorway to a family home. But it also serves as Yahowah's sign, His mark, and as His signature. Yet even more than this, Yahowah's final word, His Towrah, begins with the letter Taw. And so does *tahilah* | song.

"My song of rejoicing wants to approach and draw near (*t-qarab rinah 'any*) **before Your presence and upon Your appearance** (*la paneh 'atah*)**, Yahowah** (*YaHoWaH*)**, consistent with** (*ka*) **Your Word** (*dabar 'atah*) **because You want to provide me with understanding by forming rational and informed connections, being discerning, discriminating, and perceptive, exercising good judgment after paying very close attention** (*byn 'any*)**.** (*Mizmowr* 119:169)

She wants to bring (*ta-bow'*) **my request** (*tachinah 'any*) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your promise** (*'imrah*) **because You want to deliver and save me** (*natsal 'any*)**.** (*Mizmowr* 119:170)

My lips will pour out (*t-naba' saphah 'any*) **songs of adoration and thanksgiving** (*tahilah*) **to You** (*'al*) **because** (*ky*) **You consistently teach me** (*lamad 'any*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*)**.** (*Mizmowr* 119:171)

It is Her desire to answer me and for my tongue to sing (*t-'anah lashown 'any*) **of Your promise** (*'imrah 'atah*) **because** (*ky*) **all of** (*kol*) **the terms and conditions of Your relationship agreement, including what You are expecting and offering in return** (*mitswah 'atah*)**, are valid and vindicating, correct and confirming** (*tsedeq*)**.** (*Mizmowr* 119:172)

She wants Your hand to be (*t-hayah yad ‘atah*) **of help to me** (*la ‘azar ‘any*) **because** (*ky*) **I have chosen, tested, and desire** (*bachar*) **Your precepts, those instructions which You have entrusted, encouraging careful examination** (*piquwdym ‘atah*)**.** (*Mizmowr* 119:173)

I have chosen (*ta’ab*) **Your liberation and salvation** (*yashuw’ah ‘atah*)**, Yahowah** (*Yahowah*)**.** ***Towrah* | Teaching and Guidance** (*wa Towrah*) **makes me happy and brings me pleasure** (*sha’sha’ym ‘any*)**.** (*Mizmowr* 119:174)

It is Her will for my soul to be restored and live forever (*t-hayah nepesh ‘any*) **because She wants to radiate Your light** (*wa halal ‘atah*) **such that Your means to resolve disputes and achieve justice** (*wa mishpat ‘atah*) **genuinely help me** (*‘azar ‘any*)**.** (*Mizmowr* 119:175)

I would have wandered about (*ta’ah*) **like a lost sheep** (*ka ‘abad seh*) **but You sought out Your servant, choosing to hold Your coworker responsible** (*baqash ‘ebed ‘atah*)**, so therefore** (*ky*) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo’ shakach*) **Your enduring Testimony or restoring Witness** (*‘eduwth*)**.”** (*Mizmowr* / Song / Psalm 119:176)

I did not want to interrupt the lyrics of this magnificent Song of the Towrah with comparisons to the *Babel* of religion. However, now that Dowd’s song has been sung, let’s contrast some of what the prophet wrote to what has been convoluted to misrepresent His ode to Yahowah’s Teaching.

Recognizing how much has been lost over time, we are going to review these pronouncements under the auspices

of the lost letter of Ancient Hebrew, the Ghah. During its brief tenure in the lexicon, it was depicted by way of a twisted rope 𐤧. So, while most everything associated with the Ghah has been mostly lost to time, some evidence for it is early existence can be found in names such as Gomorrah and Gaza.

Words written with the Ghah typically convey darkness, storms, blindness, wickedness, and that which is crafty and twisted. As such the Ghah | 𐤧 serves as the perfect platform to introduce the religious corruptions of this *Mizmowr* | Psalm.

During this review, I'll present what God actually inspired, revealing the words the prophet wrote for our edification. Then we'll compare this analysis to the allegedly authorized *King James Version*, the supposedly literal *New American Standard Bible*, the especially popular, albeit paraphrased, *New International Version*, the ever-creative and always entertaining, *New Living Translation*, followed by the surprisingly inaccurate *Jewish Publication Society Tanach*.

I'd like to commence where Dowd began the Towrah's Song with the 1st verse, Yahowah's prophet wrote…

"Properly guided and happy (*'ashery* – blessed by favorably advancing along the straightforward path, making progress by being led in the right direction; from *'asher* – shown how to receive the benefits of the relationship and to get the most out of life) **is the Way** (*derek* – is the journey and path) **to becoming perfected, entirely right, and without limitation** (*tamym* – to becoming totally innocent, sound and healthy, whole and complete, unimpaired and impeccable, honest and correct, in accord with the truth, demonstrating integrity while becoming upright, even righteous) **for those who walk** (*ha halak* – are those who travel, journeying through life by proceeding (qal participle – moving in a highly

demonstrable and genuine manner)) **in** (*ba*) **the Towrah** (*Towrah* – the Teaching and Instruction, the Guidance and Direction) **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)**."** (*Mizmowr* / Song / Psalm 119:1)

Fooling their readers into believing that Yahowah's *Towrah* | Teaching and Guidance was actually from "the LORD" and that it was comprised of "laws" rather than Instructions and Directions, those who knew better and did not seem to care published an errant and misleading message.

The allegedly authorized KJV promoted: "Blessed are the undefiled in the way, who walk in the law of the LORD." The supposedly literal NASB offered: "How blessed are those whose way is blameless, Who walk in the law of the LORD." The popular paraphrase known as the NIV suggested: "Blessed are they whose ways are blameless, who walk according to the law of the LORD." The novel and oft-creative NLT offered this opinion: "Happy are people of integrity, who follow the law of the LORD." Then in 1917, and without excuse, the *JPS Tanach* tried: "Happy are they that are upright in the way, Who walk in the law of the LORD."

By errantly translating these words, they not only missed the fact that this passage explains the Covenant request which asks 'Abraham to "walk to Me and become perfected (*tamym*)," but they also missed the connection between Yahowah's seven Mow'ed Miqra'ey and the means God uses to perfect us. And without exception, all five "translations" misrepresented the most important title and name in the universe, replacing Towrah with "law" and Yahowah with "the LORD." That is criminal and inexcusable, deliberately deceitful and damning.

The following statements present a stark contrast between God's way and the likes of those misrepresenting it. This exchange was presented under the auspices of the letter Wah:

Therefore (*wa*)**, I have chosen to constantly observe, consistently examining and carefully considering** (*shamar*) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah*)**, doing so continually and consistently** (*tamyd*)**, always and forever** (*la 'owlam*) **as the eternal witness to the restoring testimony** (*wa 'ed*)**.** (*Mizmowr* 119:44)

So (*wa*)**, I have independently chosen to walk** (*halak*) **in its expansive ways and freedom** (*ba ha rachab*)**, indeed because** (*ky*) **I have sought after, inquired about, discovered, and experienced** (*darash*) **Your precepts delineating the things we should examine, question, and then use to respond to You** (*piquwdym 'atah*)**.** (*Mizmowr* 119:45)

In addition (*wa*)**, I want to continually speak the Word** (*dabar*) **by way of** (*ba*) **Your enduring Testimony and restoring Witness** (*'edah 'atah*)**, conspicuously and publicly reporting it before and in opposition to** (*neged*) **kings and other political and religious leaders** (*melek*)**. I will neither hesitate nor be found mistaken, frustrated or disappointed** (*wa lo' bowsh*)**.** (*Mizmowr* 119:46)

Moreover (*wa*)**, I have independently found great pleasure by avoiding political and religious influences** (*sha'a'*) **through the instructive conditions of what You are offering and expecting in return** (*ba mitswah 'atah*) **because they provide the benefits of the relationship** (*'asher*) **I love** (*'ahab*)**.** (*Mizmowr* 119:47)

So, I choose to rejoice and celebrate (*gyl*) **in Your clearly communicated and written prescriptions of what we should do to be cut into this relationship with You** (*ba choq 'atah*)**."** (*Mizmowr* / Song / Psalm 119:48)

Our Jewish friends missed most of this because the *Jewish Publication Society Tanach* published: "(44) So shall I observe Thy law continually For ever and ever; (45) And I will walk at ease, For I have sought Thy precepts; (46) I will also speak of Thy testimonies before kings, And will not be ashamed. (47) And I will delight myself in Thy commandments, Which I have loved. (48) I will lift up my hands also unto Thy commandments, which I have loved; And I will meditate in Thy statutes."

To their credit, at least on this rare occasion, they translated *shamar* correctly. But then they embarrassed themselves by misrepresenting the Towrah. They also shortchanged their readers by rendering *wa 'ed* as "an ever." Being "at ease" is an impoverished translation of *ba ha rachab* | in its expansive ways and freedom. It's rather obvious that the rabbis responsible for the JPS didn't much like the idea of Jews being free. Sadly, both *neged* | before and against and *melek* | kings and other political and religious leaders were significantly under-represented in their rendering of the 46th verse. They squandered the lesson of *sha'a'* in the hitpael stem, which should have been "I have independently found great pleasure by avoiding political and religious influences" in the 47th statement.

Then, reveling in incongruity, they juxtaposed the least volitional term with the verb most dependent upon it, misrepresenting *mitswah* as "commandments" inducing love. If that were true, armies would snuggle not fight. Then as if two wrongs make a right, *mitswah* was misrepresented a second time, presenting the moronic notion that "commandments" lead to "love." In addition, they not only failed to acknowledge the volitional nature of the subsequent cohortative mood, but they were also unaware of the correction provided by the Dead Sea Scrolls and missed out on Dowd's *gyl* | joyful celebration. Finally, they misrepresented *choq* as a "statute" rather than "a

clearly communicated and written prescription for living which enables us to be cut into the relationship." And lest I forget, the brain trust behind the JPS couldn't even get the letter under which these were written right, replacing the vowel Wah with the nonexistent Hebrew consonant Vau.

Turning now to the 51st verse of Psalm 119: **"The insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior when both they and their promises are actually irrelevant)**, deride me by stripping me of what I represent** (*lyts 'any* – removing me from contention and banishing me to history through misinterpretation and a lack of respect) **throughout the entirety of the eternal testimony and restoring witness** (*'ad me'od* – considering the abundance of evidence in the enormity of the revelation)**. I will not scheme against or twist, lean away from, or thrust aside** (*lo' natah min* – I will not bend, conspire against, or turn away from) **Your *Towrah* | Teaching and Guidance** (*Towrah 'atah* – Your Instructions and Directions)**."** (*Mizmowr* / Song / Psalm 119:51)

But alas, Bible translators failed to communicate most of this when they published: KJV: "The proud have had me greatly in derision : yet have I not declined from thy law." NASB: "The arrogant utterly deride me, Yet I do not turn aside from Your law." NIV: "The arrogant mock me without restraint, but I do not turn from your law." NLT: "The proud hold me in utter contempt, but I do not turn away from your law." JPS: "The proud have had me greatly in derision; Yet have I not turned aside from Thy law."

It isn't that "deride, mock, or hold in contempt" are inaccurate renderings of *lyts*, but by themselves, they miss the point of Dowd being stripped of what he represents.

Further, translating *'ad me'od* as "greatly," "utterly," or "without restraint" fails to capture the essence of Yahowah's eternal testimony.

When the "scholars" responsible for these publications came to "*twrh*" in the text, they had two ethical choices: transliterate the title as "Towrah" or translate the Hebrew word into English as "teaching, instruction, direction, or guidance." There is no justification for changing "*twrh*" to "law." But by doing so, they beguiled millions into believing that, rather than teaching and guiding us, God wanted to command and control us.

Turning next to verse 60, we find: **"I am coming quickly** (*chuwsh* – I am ready, prepared, and eager to rapidly deploy (qal perfect)) **and** (*wa*) **without hesitation, question, or reservation** (*lo' mahah* – without delay, and I am not the least bit reluctant because there are no unresolved or unanswered issues; from the interrogatory, *mah* (scribed in the rare hitpael stem, alerting us to the fact that Dowd is acting without any hesitation or reservation of any kind and is engaging on his own recognizance)) **to observe, exploring and evaluating** (*la shamar* – to closely examine and carefully consider (qal infinitive))**, the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have 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 instructions regarding what He has commissioned)**."** (*Mizmowr* / Song / Psalm 119:60)

And yet, we find the KJV promoting: "I made haste, and delayed not to keep thy commandments." NASB: "I hastened and did not delay to keep Your commandments." NIV: "I will hasten and not delay to obey your commands." NLT: "I will hurry, without lingering, to obey your

commands." JPS: "I made haste, and delayed not, To observe Thy commandments."

It is a shame that these religious publications failed to investigate *chuwsh*. If they had, those relying on them would have known that Dowd "was prepared, ready, and eager to rapidly deploy." Similarly, the insights associated with the negation of *mahah* were squandered, leaving readers unaware of Dowd's confidence and conviction. He was ready to move without hesitation, question, or reservation.

It is an oddity that *mitswah* is translated as "commandments" when it is a compound of *my* and *tsawah* – meaning that it is based upon the idea of questioning the instructions God has presented. So, while one does not question a command without serious consequences, it is natural to ponder the implications of the directions we have been given.

Moreover, there is no excuse for changing *shamar* | observe to "keep," much less "obey." One mistake reinforces the other – leaving the reader to perceive God as a Dictator rather than a Father and us as subjects instead of children.

In the 63rd verse, Dowd proclaimed: **"I am a partner and friend, living in close association** (*chaber 'any* – I have joined and united, indeed becoming family, knit together, and allied)**, with everyone who, as a result of the relationship** (*la kol 'asher* – who is blessed along the proper path)**, genuinely reveres and actually respects You** (*yare' 'atah* – who thinks You are awesome (qal perfect)) **and of those who approach by closely examining and carefully considering** (*wa la shamar* – those who observe, investigate, scrutinize, explore, and evaluate, keeping their eyes focused upon (qal participle)) **Your precepts, the procedures which You have entrusted to us, encouraging us to pay close attention to**

these directions so that we respond appropriately to You (*piquwdym 'atah* – Your recommendations and requirements which guide our choices, actions, and decisions, teaching us how to reply to You)**."** (*Mizmowr* / Song / Psalm 119:63)

Inverting this message, Bible translators would have us fear their god. KJV: "I am a companion of all them that fear thee, and of them that keep thy precepts." NASB: "I am a companion of all those who fear You, And of those who keep Your precepts." NIV: "I am a friend to all who fear you, to all who follow your precepts." NLT: "Anyone who fears you is my friend – anyone who obeys your commandments." JPS: "I am a companion of all them that fear Thee, And of them that observe Thy precepts."

Chaber was universally shortchanged. *'Asher* was ignored. And the intent of *yare'* was inverted – turning the religious god into a frightening creature. Then *shamar* was butchered by changing "closely examine and carefully consider" into "keep," "follow," and "obey." The fact that the JPS rendered *shamar* correctly in this instance reveals that they were deliberately misleading their readers the rest of the time. All the while, the authors of the NLT do not seem to know the difference between *mitswah* and *piquwdym*.

Jumping three verses ahead, we find the religious up to the same tricks. They missed Dowd's entire point in the 66th verse: **"The positive benefits of** (*tuwb* – the good and favorable attributes, the constructive and affirming approach, and the satisfaction and enrichment associated with) **good judgment, discretion, and discernment** (*ta'am* – the process of informed and rational thinking leading to logical decision-making) **augmented by** (*wa*) **empirical knowledge** (*da'ath* – being aware of the information and evidence which leads to being perceptive when it is properly considered and evaluated) **provide instruction which enables me to teach** (*lamad 'any* –

enable You to fulfill Your will by teaching and training me so that I learn by accurately processing what I am taught (piel imperative)).

This is because (*ky* – surely, truly, and emphatically) **I trust and rely** (*'aman* – I become trustworthy and verifiable, steadfast and enduring (hifil perfect)) **in** (*ba*) **the instructive conditions of Your relationship agreement specifying what You have offered and expect in return** (*mitswah 'atah* – the authoritative directions which comprise the terms of what You have 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 instructions regarding what You have commissioned)**."** (*Mizmowr* / Song / Psalm 119:66)

In the KJV, the minions of an English king would have you believe: "Teach me good judgment and knowledge: for I have believed thy commandments." NASB: "Teach me good discernment and knowledge, for I believe in Your commandments." NIV: "Teach me knowledge and good judgment, for I believe in your commands." NLT: "I believe in your commands; now teach me good judgment and knowledge." JPS: "Teach me good discernment and knowledge; For I have believed in Thy commandments."

This chorus was brought to us under the auspices of the Theth, so it could not commence with *lamed* | teach. The first word is *tuwb* which speaks of positive benefits and favorable attributes. To their credit, each rendering of *ta'am* and *da'ath* were accurate, albeit truncated. To their shame, *ta'am* | good judgment and *da'ath* | empirical knowledge were directed at *lamad* | teaching, not "commands," where this approach would be contrary to the intent. *'Aman* means "to trust and rely" and not to "believe." Those who know have no use for faith.

It is hard to imagine how the religious could have corrupted this testimony any further, even if that had been their intent. In the 71st verse of the 119th Psalm, Dowd said on behalf of Yahowah:

"It is good and beneficial for me (*towb la 'any* – it is pleasing to me and wonderful for me, a beautiful thing) **that indeed** (*ky*) **You responded to me, providing Your testimony for me** (*'anah 'any* – You answered me, providing me with a thoughtful and truthful witness, communicating the information required to answer questions and engage in this relationship (pual perfect) [corrected by 11QPs]) **so that** (*la ma'an* – for the express reason) **I would consistently learn** (*lamad* – I would be instructed to teach (qal imperfect)) **Your clearly communicated prescriptions for living** (*choq 'atah* – Your inscribed thoughts regarding a share of all that is Yours)**."** (*Mizmowr* / Song / Psalm 119:71)

And yet, Bible publishers elected to promote: KJV (the allegedly authorized): "It is good for me that I have been afflicted ; that I might learn thy statutes." NASB (the supposedly literal): "It is good for me that I was afflicted, that I may learn Your statutes." NIV (the popular paraphrase): "It was good for me to be afflicted so that I might learn your decrees." NLT (the eternally creative): "The suffering you sent was good for me, for it taught me to pay attention to your principles." JPS (in whose language this was written): "It is good for me that I have been afflicted, In order that I might learn Thy statutes."

Throughout the millennia, clerics and kings have enriched and empowered themselves by convincing those they were impoverishing that suffering was Godly. So even though this Psalm has consistently expressed the great joy associated with Yah's teaching, the religious establishment couldn't help themselves, and collectively every English Bible ignored the primary connotations of *'anah* to

advance the notion that God wants to "afflict" us so that we "suffer."

Turning the page to the 91st verse, we are reminded that those who read English Bible translations have very little hope of knowing what Yahowah actually inspired His prophets to write. Christian publishers ignored this:

"As a result of Your decision and Your means to achieve justice and resolve disputes (*la mishpat 'atah* – because of Your basis for exercising good judgment and making fair, moral, rational, and sound decisions; from *my* – to consider the implications of *shaphat* – making informed and rational decisions)**, they stand and are sustained** (*'amad* – they [God's word and His truth] are confirmed and established, remaining present, they endure and persist (qal perfect)) **today** (*ha yowm* – this day) **because** (*ky* – as a point of emphasis, they are surely) **this all works on Your behalf** (*ha kol 'ebed 'atah* – all things serve You)**."** (*Mizmowr* / Song / Psalm 119:91)

Mishpat, which is both the means to resolve disputes and to exercise good judgment, is another word which seems to befuddle the religious. Therefore, KJV wrote this: "They continue this day according to thine ordinances: for all are thy servants." NASB: "They stand this day according to Your ordinances, for all things are Your servants." NIV: "Your laws endure to this day, for all things serve you." NLT: "Your laws remain true today, for everything serves your plans." JPS: "They stand this day according to Thine ordinances; For all things are Thy servants."

Reading these and comparing them to their own renderings in the first verse of the Psalm, it is apparent that they want you to believe that *mishpat* and *towrah* are the same word and that both mean "law." And yet, throughout this Mizmowr, *towrah* has been routinely associated with "*lamed* – teaching" which leads to "*byn* – understanding."

Further, *mishpat* has been presented in harmony with "*tsedeq* – vindication as a result of being right." And as for "all things serve you," methinks somebody needs a heavy dose of *mishpat* so that they might be *tsedeq*.

In the 118th passage of Psalm 119, Dowd was inspired to say something relevant, even accurate.

"You will reject while repudiating any relationship with (*salah* – You will view as completely worthless (qal perfect)) **anyone** (*kol* – everyone) **who is misled and thereby deceived, straying** (*shagah* – who is beguiled into wandering away (qal participle)) **from** (*min*) **Your clearly communicated and inscribed prescriptions of what we should do in life to be cut into Your relationship agreement** (*choq* – Your written thoughts and engraved recommendations which allocate a share of what is Yours)**, for indeed** (*ky*)**, deception** (*sheqer* – misleading statements and promises which disappoint, lies and liars, that which is errant) **will become the myth which beguiles and betrays them** (*tarmyth hem* – becomes the treacherous fraud which accuses them)**."** (*Mizmowr* / Song / Psalm 119:118)

These insights impugning religion were transformed into *babel*, mixing truth with lies to confound the unwary. KJV: "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood." NASB: "You have rejected all those who wander from Your statutes, For their deceitfulness is useless." NIV: "You reject all who stray from your decrees, for their deceitfulness is in vain." NLT: "But you have rejected all who stray from your principles. They are only fooling themselves." JPS: "Thou hast made light of all them that err from Thy statutes; For their deceit is vain."

Too bad the religious scholars who penned these translations on behalf of religious institutions didn't see

themselves and what they were doing reflected in these words.

In the 120th verse, Dowd expressed his reaction to Yahowah in terms we can all appreciate.

"My pronouncement is that there are goosebumps (*samar basar 'any* – my human nature proclaims that the hair on my body stands up on end (qal perfect)) **out of** (*min* – because of) **awesome respect for You** (*pachad 'atah* – holding You in such high esteem as a result of my intense admiration for You)**.**

And because of (*wa min*) **Your means to achieve justice and resolve disputes** (*mishpat 'atah* – Your basis for exercising good judgment and Your plan and prescription for making fair, moral, rational, and sound decisions)**, I am genuinely respectful and completely awed** (*yare'* – I revere You (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:120)

Contradicting everything Dowd has revealed thus far, they published the antithesis of what Yahowah wants: KJV: "My flesh trembleth for fear of thee; and I am afraid of thy judgments." NASB: "My flesh trembles for fear of You, And I am afraid of Your judgments." NIV: "My flesh trembles in fear of you; I stand in awe of your laws." NLT: "I tremble in fear of you; I fear your judgments." JPS: "My flesh shuddereth for fear of Thee; And I am afraid of Thy judgments."

This is yet another case of parroting, of monkey see, monkey do. No one was thinking. Realizing that fear was the easiest means to control and fleece the masses, they had no interest in earning anyone's respect.

This, which was scribed in the 151st verse, is profound…

"You are approachable and desirous of close, personal, and intimate relationships (*qarowb 'atah* –

You are near and in close proximity for the purpose of kinship and familial association)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

And therefore (*wa*)**, each of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah ‘atah* – Your authoritative directions and written instructions regarding Your covenant contract) **are trustworthy and reliable, dependable and true, enduring and confirming** (*‘emeth* – honest, certain, continual, sure, supportive, upholding, nourishing, firm, verifiable, and eternal)**.”** (*Mizmowr* / Song / Psalm 119:151)

And while “the LORD,” who Yahowah reveals is “*ha Satan*,” is worshiped as God in every religion, his commandments are the antithesis of Yahowah’s instructions. So why did these religious publishers replace Yahowah’s name with the Adversary’s title, and then write in the KJV: “Thou art near, O LORD; and all thy commandments are truth?” NASB: “You are near, O LORD, And all Your commandments are truth.” NIV: “Yet you are near, O LORD, and all your commands are true.” NLT: “But you are near, O LORD, and all your commands are true.” JPS: “Thou art nigh, O LORD; And all Thy commandments are truth.”

Considering how consistently wrong these are, is it any wonder Yahowah condemns all religious institutions? Here, every translation replaced the most important name in the universe with the most despicable title. They misrepresented the intent of *qarowb* and missed the fact that the “*mitswah* – terms and conditions of the relationship agreement” enable us to approach Yahowah. Further, since His *mitswah* are eternally trustworthy and true, they should not have been repudiated in the Talmud or New Testament.

Turning to the 166th verse of the 119th Mizmowr, let's compare what Yahowah inspired Dowd to write with how that was changed to sell English Bibles. In Hebrew, the lyrics read…

"I confidently expect (*sabar* – I look forward to and anticipate the certainty of (piel perfect)) **Your impending liberation, freedom, and salvation** (*la yashuw'ah 'atah* – Your deliverance and victory, Your assistance and resulting prosperity)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, because** (*wa*) **I act upon and engage in** (*'asah* – I actively endeavor to work with, assume the responsibility of, actually celebrate, and profit from (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding what You are offering and expect in return)**."** (*Mizmowr* / Song / Psalm 119:166)

But that is not what we find in these English Bibles: KJV: "LORD, I have hoped for thy salvation, and done thy commandments." NASB: "I hope for Your salvation, O LORD, and do Your commandments." NIV: "I wait for your salvation, O LORD, and I follow your commands." NLT: "I long for your salvation, LORD, so I have obeyed your commands." JPS: "I have hoped for Thy salvation, O LORD, And have done Thy commandments."

Those who do not recognize and use Yahowah's name do not know God. And those who call upon the Lord are in a heap of trouble.

Hope is to faith as expect is to trust. It is only as valuable as its object – which in the case of religion renders hope useless. Further, salvation is the tertiary connotation of *yashuw'ah*, with the preferred meaning conveyed as "liberation, deliverance, and freedom." In other words, to be saved, we must be freed from the influence of religion.

And to be Towrah-observant is to be liberated as opposed to controlled by human institutions.

'Asah is more accurately translated as "act upon and engage in" than "do," but it cannot be accurately rendered as "follow" or "obey."

Here is one more, this time from the 170th statement. The *Mizmowr* | Psalm actually reads:

"She wants to bring (*ta-bow'* – it is Her will to arrive and include, carrying (qal imperfect jussive third-person feminine singular)) **my request** (*tachinah 'any* – my plea for clemency and my appeal for attention) **before Your presence** (*la paneh* – to You face-to-face as You approach) **in accordance with** (*ka*) **Your promise** (*'imrah* – Your avowed testimony) **because You want to deliver me to save through me** (*natsal 'any* – it is Your will to rescue me (hifil imperative))**."** (*Mizmowr* / Song / Psalm 119:170)

And yet, almost universally, the ambassadors of Babel proclaimed: KJV: "Let my supplication come before thee: deliver me according to thy word." NASB: "Let my supplication come before You; Deliver me according to Your word." NIV: "May my supplication come before you; deliver me according to your promise." NLT: "Listen to my prayer; rescue me as you promised." JPS: "Let my supplication come before Thee; Deliver me according to Thy word."

While it isn't necessarily wrong to apply the third-person feminine to *tachinah*, in that it is a feminine noun, when doing so, we must ask why Dowd would have afforded an inanimate object freewill. Further, since almost every statement within the concluding Taw chorus addresses the role of the Set-Apart Spirit in our lives – what is gained by denying Her? Moreover, since Hebrew has a word for "word," *dabar*, why translate *'imrah* as if *dabar*

had been used? Is every religious institution opposed to the promises God made to His Son?

8

Chazown | Revealing

Prophetic Guidance…

Now that we have considered what the *Towrah* has to say about the *Towrah*, pondered the merits of the *Towrah* from the perspective of the *Mashal* | Proverbs, and have learned how to properly observe the *Towrah* from the *Mizmowr* | Psalms, it is time to reflect upon what the prophets revealed regarding the *Towrah*. And when it comes to prophets, they don't get any bolder or better than Yasha'yah – a name which has been corrupted by theologians to Isaiah to keep you from knowing that it is Yahowah who saves.

"The revealing communication (*chazown* – the written prophetic record of the relationship agreement and covenant contract enabled by the ability to perceive the vision; from *chazah* – to see and perceive, to look intelligently, to observe and understand) **of Yasha'yahuw** (*Yasha'yahuw* – Liberation, Deliverance, Freedom, and Salvation are from Yahowah; a compound of *yasha'* – to remove from harm's way, to keep safe, to liberate and deliver, to make free and save and *Yahowah*)**, son** (*ben*) **of 'Amowts** (*'Amowts* – Trustworthy and Steadfast; from *'amown* – valid, confirming, upholding, supportive, and establishing and *'amats* – to be strong, courageous, secure, steadfast, and bold)**, whereby** (*'asher* – beneficially as a result of the relationship) **he compiled and revealed a written prophetic record** (*chazown* – he intelligently observed, being perceptive and discriminating to see, thereby receiving information from God which he chose to

communicate prominently) **concerning** (*'al* – about and in proximity to the Most High's) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching, Instruction, Guidance, and Direction Regarding Reconciliation and Restoration Flow; a compound of *yarah* – source of teaching and guidance (the basis of *towrah*) and *shalowm* – to completely restore and totally reconcile)**, Yahuwdah** (*Yahuwdah* – Related to Yah and Beloved of Yah) **in the days** (*ba yowmym*) **of 'Uzyahuw** (*'Uzyahuw* – Boldness and Empowerment are from Yah; from *'oz* – to strengthen and embolden, to prevail by being steadfast and *Yahowah*, commonly known as Uzziah (791-740 BCE))**, Yowtham** (*Yowtham* – Yahowah is Perfect, complete, and upright; from *Yahowah* and *tam* – perfect and complete, lacking nothing, typically transliterated, Jotham (750-734 BCE))**, 'Achaz** (*'Achaz* – He Has Grasped Hold, known as Achaz (734-718 BCE))**, Yachizqyah** (*Yachizqyah* – I Am Strengthened by *Yahowah*; from *chazaq* – to grow firm and resolute, rigid and steadfast, courageous and strong, prevailing by being emboldened by Yahowah, commonly known as Hezekiah (718-689 BCE))**, rulers** (*melek* – leaders and kings) **of Yahuwdah** (*Yahuwdah* – Relating to Yahowah, Beloved by Yah, and Related to Yahowah)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:1)

Prophecy is Yahowah's signature, His mark, serving as proof that He authored the testimony in which the predictions are presented. God wants readers to know that they can trust what He has to say. In this regard, you should know that God isn't actually predicting anything but is, instead, providing us with an assessment of what He has witnessed in the prophet's future, sometimes two to three thousand years in advance of when these events will unfold.

As light, and in the seventh dimension, God can see the past, present, and future in our material universe simultaneously. Therefore, He is not predestining anything

but is, simply, reporting where a litany of bad choices will lead mankind. The future He has described will play out exactly as He has foretold; not because it is His will, but because man's will has taken precedence, coming to haunt humankind through religion and governance.

In this regard, if a text claims to speak for God, as is the case with the books ascribed to Enoch, Ezekiel, Paul, and Muhammad, prophecy provides the easiest, surest, and most direct way to ascertain the validity of those assertions. If there is no prophecy, as is the case with Muhammad's Quran, God did not inspire the author. And since prophecy is inclusive of past events as well as future ones, books like Enoch, Ezekiel, and the Quran which contradict Yahowah's accounting and are inconsistent with recorded history or science are unreliable. Their authors have been presumptuous.

Further, even if a text includes prophecy, if so much as one prediction is invalid, the writer was not inspired by Yahowah. This is one of many problems with Paul. His lone attempt at predicting the future was wrong, errantly claiming that his "rapture" would occur during his lifetime. According to God, the testimony of such men is deadly, especially when it is hailed by religion as "Scripture."

The message is in the names. But it was entirely forfeited by the religious community who reduced the passage to: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

It is a travesty that names like Yasha'yahuw have been changed by men to the likes of "Isaiah," removing Yahowah's name and mission from His testimony. *Yasha'yahuw* | Freedom and Salvation are from Yahowah is a compound of *yasha'* – to save, liberate, deliver, and free, and *Yahowah.* It reveals something vital; the very essence of what God is offering. But all of this is lost,

literally tossed aside, by those who don't want you to know that Yahowah is God and that He alone saves.

Speaking of reputations, the rabbinical Masoretes disassociated Yahizqyahuw's name from Yahowah's. We have proof because the Great Isaiah Scroll serves as a witness to every letter of every word the prophet wrote.

In an effort to roll back the consequence of religious malfeasance, we must look to Hebrew words which feature z-q, as the Zayin and Qoph are sandwiched between a pair of Yah's. We find that "*za'aq* – is to call or cry out" and "*zaqap* – is to lift up." Therefore, Yahizqyahuw conveys Call Out to Yah and Yah will Lift You Up.

In this opening statement, we learn that "*Yasha'yahuw* – Salvation and Freedom are from Yahowah" via the "*ben* – son" "of *'Amowts* – the Trustworthy and Steadfast." This presentation is "*'asher* – regarding the beneficial relationship" between "*chazown* – written prophecy" and "Yaruwshalaim – the Source from which Teaching and Guidance Regarding Reconciliation Flow." The son would "confirm and uphold" the account Yahowah "established" in His Towrah and through His Prophets, affirming that He and they were "trustworthy, supportive, and steadfast" – and thus "unchanging."

While we are addressing religious corruption, you'll notice the scope of Yasha'yahuw's predictions: Yahuwdah and Yaruwshalaim. Period. So, while it might be a stretch to say that the rest of the world was not of interest to Him, it certainly wasn't His focus. Yahowah initiated His Covenant relationship in this place, and in the end, He will renew it here. This realization eliminates any possibility of a Roman Catholic Church, of Mecca and Islam, and of America and Mormonism. There is no place for Replacement Theology. The Church did not replace Yisra'el.

We are going to review a half dozen references to the Towrah in what is unarguably the greatest prophetic book ever written. But in each case, as is our custom, we will first gain our bearings by coming to appreciate the context of the predictions.

"Listen (*shama'* – hear the message) **Spiritual Realm** (*shamaym* – abode of God, heavenly and spiritual place) **and** (*wa*) **choose of your own accord to pay attention and respond** (*'azan* – elect to hear and perceive, of your own freewill listen to the communication and reply (hifil imperative – the message from Yahowah causes those listening to understand and respond should they choose to do so)) **Material Realm** (*'erets* – Land; from an unused root meaning to be firm, typically addressing Yisra'el)**, because** (*ky* – indeed for the reason) **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) **has spoken** (*dabar* – communicated using words (piel perfect))**, 'I reared My children, lifting them up, helping them grow, and enabling them to be great** (*gadal benym* – I cared for My children, reaching down to lift them up, nurturing and enriching My sons, honoring and empowering My family, promoting and magnifying them, making them important (piel perfect – the children were enabled by Yah's actions at a moment in time)) **and** (*wa*) **I raised them, taking them to a higher place** (*ruwm* – I took them on high, increasing their capabilities and status, supporting them with everything necessary to keep them safe, providing them with added aptitudes, competencies, and proficiencies while magnifying their dimensionality (piel perfect))**, but they** (*wa hem*) **have actually rebelled against Me** (*pasha' ba 'any* – they have revolted against Me and are openly defiant, having stepped away, they have transgressed our agreement, and in so doing they have offended Me, making Me angry, even indignant, because they have conspired to act in an

organized fashion in direct opposition to My authority (qal perfect – while the rebellion is genuine, this revolt will come to an end))**.'"** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:2)

The Haredi are specifically targeted by this assessment. They, like the Christians, have openly rebelled against Yahowah, even to the point of banning His name, but Jews alone were once God's children and have now denied the Father's role in their lives. And let's be clear, Yahowah has presented Himself in His preferred role: a Father raising His children.

However, while Judaism is condemned in Yasha'yah's second statement, Christianity and Islam have already been excluded. Yasha'yah is addressing Yahuwdah and is speaking to the Children of Yisra'el. They alone were raised by God.

Further, the entirety of the Christian New Testament, the Talmud, Zohar, and Quran are delegitimized by this statement because, unlike here in Yasha'yah and throughout Yahowah's Hebrew prophets, in the religious texts God is never seen speaking in first person or in His name. Since this is the proven and correct way to speak for Yahowah, the imposters are invalidated by their failure to replicate this result.

Moving on to the meat of the message, our Heavenly Father is in the child-rearing business. He reached out to the Children of Yisra'el, lifted them out of human bondage, and enriched them with His presence and His Towrah. But as is the case with far too many children, they ultimately rebelled against Him. And since this is a blanket indictment, it isn't something which was done independently but, instead, collectively. And therefore, this is an indictment against religion.

Underscoring this reality, *pasha'* carries two relevant connotations, the first of which addresses overt defiance,

revolt, and rebellion. In this regard, the Children of Yisra'el transgressed against the Covenant by failing to uphold the terms and conditions. And as such, for a time, they have forfeited their relationship with God. Then secondarily, as a result of substituting their religion in place of this intended association, they marched off in a different direction. They went back to Babylon with their Talmud.

Before we move on, there is a Christian myth promoted by *Sha'uwl* | Paul which claims that while God originally formed his Covenant relationship with Jews, since they allegedly schemed to kill "Jesus," God turned His affections toward the Gentiles who actually crucified the Passover Lamb. Notwithstanding the utter insanity of this absurdity, Paul opined that every promise God had made to Yisra'el was thereupon transferred to his "church." The fact God says no such thing was irrelevant to the myth.

Even worse for the credibility of Christendom, based upon these first two verses, their scenario is impossible. The schism between Yahowah and Yisra'el already existed way back in the day of Yasha'yah in 770 BCE, such that the alleged substitution of Gentiles for Jews could not have been the result of what occurred in 33 CE. Moreover, as we press deeper into Yasha'yah's prophetic testimony, we will find Yahowah reuniting with His people and reconciling His relationship with Yahuwdah and Yisra'el.

This next statement speaks of a "cow" and of an "ass," associating both with Yisra'el and Yahuwdah. God is so upset with their religious rebellion, He is affording these animals with more sense than His estranged children.

"A cow (*showr* – a bull or oxen; from *shuwr* – one who looks, sees what is around him, and views the world from the proper perspective, who pays attention and is perceptive) **is aware of and recognizes** (*yada'* – knows and respects, is familiar with and acknowledges, is acquainted with and appreciates) **the one who gave him**

birth (*qanah huw'* – his creator, the one who brought him forth as a baby, even the one who acquired him, paying a price to purchase him)**, and** (*wa*) **an ass** (*chamowr* – a donkey, a stubborn domestic beast of burden; akin to *chamowts* – lowly and impoverished people who are oppressed, *chametz* – the leavened, embittered, and subjugated, and *chamas* – the violent and cruel who are wrong and unjust) **his** (*huw'*) **Lord** (*Ba'al* – master, owner and possessor, one who controls and rules over (note: the feminine of *ba'al*, *ba'alah*, is a mistress, sorceress, and necromancer))**.**

Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God or Individuals who Struggle and Fight with God [the "*wa* – but" prior to Yisra'el found in the Masoretic Text and English translations does not appear in DSS 1QIsa]) **does not know and remains unaware** (*lo' yada'* – shows no respect, is unfamiliar, fails to acknowledge, is unacquainted, lacking appreciation, remaining unperceptive at this time (qal perfect))**.**

And My people (*wa 'any 'am* – My family [this is the beginning of a new sentence with a *wa* in 1QIsa]) **have failed to consider this connection and thus do not understand** (*lo' byn* – they cannot comprehend the instruction, failing to discern the relationship between these things, and therefore they are not perceptive, showing a lack of judgment (note: *byn* as a preposition is defined by the relative positions of things and their proximity and relationship) (hitpael – the subject acts upon and with respect to itself to bring about the state or condition of the verb while the perfect – reveals that this condition will not last forever))**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:3)

"*Showr* – cow" is a loaded term, especially when paired with "*qanah* – creator." While it addresses an animal known to be easily led and controlled, even slaughtered, the juxtaposition suggests that those who pay attention and

are observant, viewing the world from the proper perspective, will actually recognize Yahowah as their Creator.

"*Chamowr* – ass" is similarly revealing, especially when combined with "*ba'al* – lord" as it is in this case. An ass is an unappealing animal, which is why ass and donkey are used as pejoratives. It depicts stubborn beasts of burden which are often found braying, biting, spitting, and kicking those who are trying to lead them. And yet, these "asses" find their soulmate in *Ba'al* | the Lord, a.k.a., Satan. Their allegiance to their Lord is what causes them to be "*chamowr* – a class of lowly, oppressed, and impoverished people, embittered by the cruel and unjust treatment" which they have endured as a result of "*ba'al* – being owned and controlled by their Master." *Ba'al* is the name and title Yahowah uses the most frequently to depict the Adversary, *ha Satan*. He does so because, unlike God, Satan wants to be in control, to lord over mankind, to be feared and to be worshiped, possessing and owning human souls.

Of all of the names and titles religions could have chosen to replace Yahowah, Lord is the worst possible option. It not only positions Satan as the god of religion, it serves to deceive the unwary into believing that God wants to control human lives and to be worshiped – when the opposite is true. It also gives credence to the popular religious fallacy that "we all worship the same god." While it's true that Satan is the Lord of every religion, the Adversary most certainly is not God. And should you be offended by the realization that Satan is the object of worship in Judaism, Christianity, and Islam, then I'd direct your attention to the *Babel* | Confusion chapter of volume 4 of *Observations*, to *Twistianity*, and to *God Damn Religion*.

This is one of many occasions where our definition of Yisra'el needs to be expansive. Most often, we can

translate it as "Individuals who Engage and Endure with God," in that it is a composition of *'Iysh* – Individuals" who "*Sarah* – Participate with and Are Sustained by," "*'El* – the Almighty." But *sarah* can also mean "to struggle, fight, and wrestle" with God, providing an entirely different attitude, which is clearly the case in this context.

Yada' is a marvelous word, especially when it is addressing Yahowah. It means "to know" in the sense of "recognizing someone, acknowledging their existence and presence, being familiar and acquainted with them, appreciating them for who they actually are, even respecting them." But Yisra'el had become *lo' yada* | oblivious to Yahowah.

And for this sorry state, for being *lo' yada'*, we have Judaism to blame. Rather than lead Yisra'el back to a relationship with Yahowah, the religion exists to replace Yahowah with the names of countless rabbis.

Along with *yada'*, *byn* | comprehend ranks at the top of my list of favorite Hebrew words. *Byn* explains the process of going beyond an awareness of the facts to understanding them. This is accomplished by "*byn* – making connections and discerning the relationships between things." It is how we learn and how we think. By combining these terms, we appreciate how Yahowah can be recognized and known and how His offer to us can be understood.

For a time – a very long time – Yisra'el has forfeited the roles of being God's children and of living as the Chosen People, giving up their privileged position by being as religious as the gowy. It was not their brightest decision.

"Woe to (*howy* – alas, this stern warning to those in serious trouble) **an errant, blameworthy, and lost** (*chata'* – a grievously wrong and guilty, an erring by completely missing the way, a failed and bereaved, faulty and offensive) **nation of estranged people** (*gowy* – a

population who are not *Yahuwdym* – Related to God, acting like pagans and heathens; from *gowah* – to arrogantly lift up that which is backward and left behind, akin to *gowlah* – exiles and captives, those who are deported from the Land and vanquished)**, severely stubborn and heavily laden, dulled and unresponsive** (*kabed* – difficult and broken discouraged and disheartened)**, with wrongdoing and the resulting guilt associated with perverted distortions** (*'awon* – with being corrupted from twisting and perverting the truth, being wrong and mistaken)**, the offspring** (*zera'* – the descendants and seed) **of troublesome and loudmouthed** (*ra'a* – of errant, miserable, and displeasing, noxious and injurious) **children** (*benym*) **who corrupt and destroy** (*shachat* – who ravage and ruin, and are themselves caught in a putrid slime pit, captives in a dark dungeon, immoral, lacking integrity (hifil participle))**.**

They have rejected and abandoned (*'azab* – they have deserted and forsaken, neglected and left, letting go of (qal perfect)) **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)**.**

They have come to despise and they revile (*na'ats* – they actually feel contempt for, strongly disliking while objecting to, they have spurned while blaspheming, they have rejected as having little or no value; from the masculine of *na'atsah* – to shame and dishonor with contemptible words, to show disdain by insulting and slandering, to hold in disrepute and to abhor, provoke, and deride (piel perfect – the object suffers the effect of the verb for a finite period of time as a result of their actions)) **the Set-Apart One** (*'eth qodowsh* – the uniquely devoted and completely separate and distinct One; from *qadash* – to be set apart, prepared and dedicated, honorable and

sacrosanct) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God)**.**

They have become strangers, alienating themselves (*zuwr* – they have gone astray, having severed the relationship, they are in full rebellion, having sullied and broken the agreement (nifal perfect passive))**, having gone in the wrong direction** (*'achowr* – backsliding in full retreat, losing progress by heading in the wrong direction)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:4)

This has been a devastating assault on Yisra'el's credibility. If He were not the *Shem* | Name, and if He were not *tsadaq* | right, Jews would likely discount this scathing rebuke by insisting it was from an anti-Semite. Indeed, if anyone other than Yahowah said this of Jews, they would be labeled a bigot and summarily rebuked. So, what does this say about Jews coming as it does from God Almighty? And what Jewish institution, other than Judaism, would deserve such a blanket indictment?

The fact is, there are only two institutions capable of having this kind of widespread and counterproductive influence over an entire country, and in most cases, they are intertwined: religion and government – as they are to this day in Israel. And yet, in the arena of human affairs, only one of these institutions is capable of leading an entire society away from God – leaving us with religion as the lone potential culprit. Therefore, Judaism has earned a dreaded "*howy* – woe" from Yahowah and a degrading rebuke.

With the use of *gowy*, we know that Yisra'el was adversely influenced by the surrounding Gentile nations – to the point that they had come to resemble them. This suggests that religion, like any other plague, is contagious. It also means that the religions preferred by Gowym, such as Christianity and Islam, are "*chata'* – errant and

grievously wrong, blameworthy for having missed the way." Rather than providing a cure for sin, religion is "the source of sin, guilty of bereaving believers by deliberately misleading them."

Since Yahowah limits His criticisms to individuals and institutions which interact with and influence His people, and since God's pronouncements remain true throughout time, He could be addressing the religions which grew out of Babylon and came to influence Egypt, Persia, Greece, and Rome. And more recently, He would be criticizing Christianity and Islam, in addition to Socialist Secular Humanism whereby Progressives have turned against Israel with a vengeance.

Each of these misguided human institutions and belief systems was conceived and perpetrated by "*'awon* – perverting and distorting" the truth. In spite of how "obviously errant" their claims are, the bigger the lie, the more believable they became. They would grow so preposterous that, with Christianity, man killed their god. With Islam, man kills for their god. And with Progressives, man (er…woman, um…it) is a god.

These wayward children were "*kabed* – difficult and broken, severely stubborn, dulled and unresponsive." And while that's bad, with *'awon*, Yahowah is declaring Yisra'el "wrong." Their "*'awon* – perverted religious distortions" have twisted and perverted the truth to the extent the people have been corrupted in the process.

By including *ra'a* | troublesome and loudmouthed in this mix of pejoratives, Jews have yet another problem. *Ra'a* is indistinguishable from *ra'*, and it speaks of fellow countrymen and neighbors. In other words, the *ra'a* | errant, miserable, and displeasing, noxious and injurious, curse has been internalized and it has metastasized.

The Children of Yisra'el have gone from being raised by Yahowah to being condemned by Him. They find

themselves "*shachat* – ravaged and ruined, caught in a putrid slime pit as captives, having become immoral, lacking integrity." Such is true even today with rabbis – the very cause of this virus.

Speaking of Israel's religious leaders, today's rabbis, Yahowah is saying that they have actually descended to the point that they hold Him in *na'ats* | contempt. And there is no question that they have come to *na'ats* | despise and revile His name, preferring to cite their names instead as they are recorded in their Talmud. The rabbis with their religion are insulting God and have provoked Him to anger such that, for there to be healing, He had to deride them in this manner.

Fortunately, there is a cure – a Day of Reconciliations for the "*zuwr* – strangers who have alienated themselves." The rebellion will be squelched, the sullied will be cleansed, and the broken agreement will be restored. Having *'achowr* | gone in the wrong direction, they will soon be headed back home.

But more than anything, had they listened to Yah, had they been observant, closely examining and carefully considering what He had to say in His Towrah, they would have realized that, by accepting the religion of the Gowy, they were "*'azab* – rejecting" any possibility of having a relationship with God. In all of the Hebrew lexicons, there is no word worse than "*'azab*: to abandon, desert, forsake, neglect, and let go of" Yahowah.

Before we delve into the next statement, let's make sure we have an eye for the big picture. We have left the poetry of the Psalms and entered the prose of the Prophets, so it is especially easy to lose our bearings. The banter no longer rolls off the tongue like the lyrics of a song. This is serious business – God's business. And He is not happy with His people.

As we turn the page from Dowd's joyous love song to the Towrah, to Yasha'yah's prophetic announcements about the consequence of ignoring it, we are hearing an entirely different tune. This is God's reaction to us being off-key, singing a chorus of sour notes, while blasphemous lyrics leave our lips.

To drive this point home using words which are more familiar to Jews, the *Gowym* are perceived as a lesser species, a lower, less civilized form of life. They are unclean, ignorant pagans. We are not talking about oil and water here, because they are both liquids. And while they are immiscible, they will at least make contact and touch one another. A Jew's most boastful claim is that they are not like the Gentiles. And that is precisely what God had just called them because they had become indistinguishable.

Christianity, like Judaism, contains some morsels of truth. The problem is that so much of Yah's testimony is ignored and misconstrued in Christendom, and then so many pagan myths have been mixed in, that the end result is vastly more poisonous than nourishing.

Even Islam can boast that some of what the Quran says is credible because much of it was purchased from rabbis and then twisted to Muhammad's liking. It is sad, but true, that mankind's most popular religions have Jewish origins. Judaism as it is practiced today is the bastardized product of Rabbis Akiba, Maimonides, and Ba'al Shem Towb, all Jews. Christianity was created by Paul, another Jewish rabbi. With Islam, the Quran and Hadith affirm that Muhammad paid Jewish rabbis in Yathrib to recite portions of their Babylonian Talmud, which he then plagiarized and corrupted to serve his agenda. That is why the Hebrew "Bible" and Quran share so many characters in common.

Even Socialist Secular Humanism was initiated by Adam Wieshaupt's Order of the Illuminati, another Jew.

And with Communism, Karl Marx and Vladimir Lenin were both Jewish. If ever a race of people were responsible for massive corruption with severe consequences, Yahuwdym, turned Jews and acting like Gentiles, fit the bill.

It would be accurate to say that God is neither politically correct, multicultural, nor tolerant…

"For what reason (*'al mah* – on whose account, on what grounds, and why is it) **do you want to be continually afflicted and destroyed** (*nakah* – do you consistently choose to be treated adversely and ravaged, to be stricken and defeated, becoming lame and crippled, conquered and subjugated, scourged and slaughtered (hofal imperfect jussive passive – the subject causes the object of the verb to engage in destructive behavior on an ongoing basis even as they are willing participants)) **over and over again** (*'owd* – repeatedly and repetitiously, beyond reason)**, associating with and adding to** (*yasaph* – joining others once again to habitually increase (hifil imperfect active)) **your obstinate and hostile rebellion** (*sarah* – your offensive propensity to be evil, stubbornly wrong, criminally false, withdrawing and turning aside)**?**

The entire head (*kol rosh* – everything associated with the head, from eyes and ears to the mouth and brain) **is afflicted with disease** (*la choly* – is sick and impaired, grievously evil, horribly wounded, injured as a result of a blow; from *chalah* – weak and incapacitated, in a sorry state, incapable of functioning properly)**.**

The entire heart, and thus the ability to exercise good judgment (*wa kol leb* – everything associated with the capacity to properly evaluate evidence and form rational and reasonable conclusions, the faculty of incorporating and internalizing what is learned to adroitly influence one's perspectives, attitudes, and ambitions)**, is cramped up and infirmed** (*daway* – is ill, faint, afflicted,

and injured, suffering menstrual cramps, debilitated and disabled)**.”** (*Yasha’yahuw* / Salvation is from Yahowah / Isaiah 1:5)

For Yahowah to continue to issue this blanket indictment, almost everyone was affected. And that is an extremely important realization. It is commonly believed that the popularity of a religion serves to affirm its authenticity. As a result, Yahowah’s message is often dismissed by unthinking religious individuals with a thoughtless, “There is no way a lone voice can be right and everyone else be wrong.” And yet, that was the case with Yasha’yah being right and all of Yisra’el being wrong. It is still the case today.

The affected have no one but themselves to blame. They have brought this deadly and debilitating plague upon themselves. Anyone who is willing to do the research and think for themselves will come to recognize religion as false and unreliable.

All one has to do is follow the evidence and go where the words lead. I’m not a descendant of Ya’aqob, so Hebrew was not my native tongue. And I’m not the brightest person to have sought Yahowah. And yet, following this advice, I was able to go from where they are – political and religious – to here with Yasha’yah, sharing His revelations with you.

Unfortunately for most, religion protects itself by acknowledging that it is based on faith – using circular reasoning that is unknowable and untestable and, thus, unverifiable. Devotees do not realize that just because their god is unknowable, their faith untestable, and their claims unverifiable, it does not mean that the actual God is limited in these ways. The fact is, He can be known. His testimony can be tested. And His claims can be verified. Then, by recognizing that He is trustworthy, religious faiths are invalidated.

God is asking a question. And I think He genuinely wants to know the answer. Given the choice between being continually afflicted by mankind's religious and political schemes, and dying as a result, or being freed from human oppression, engaging in a relationship with God and living forever, why do 99.9999% of people choose religion over relationship, subjugation over freedom, affliction over mercy, death over eternal life? It is a reasonable question without a rational answer.

To be religious is, therefore, irrational. In the case of Judaism, Christianity, Islam, and Socialist Secular Humanism "*kol rosh la choly* – everything associated with one's head, from their eyes and ears to their mouth and brain, is diseased and impaired, incapacitated and inept." The *choly* lack the capacity to think, to exercise good judgment, and to know right from wrong. Their ability to evaluate evidence and form rational and reasonable conclusions is "*daway* – cramped up and infirmed, suffering menstrual cramps, debilitated and disabled." So, therefore, the malady which led to Yisra'el's meltdown was holy menses, disabling and debilitating the people's capacity to exercise good judgment. They were suffering from brain spasms.

Today, this condition is an epidemic even in secular circles. The infectious disease spread by the Progressives is stupefying the masses. It is as invalid and irrational as Political Correctness – the replacement moral code in which being discerning and discriminating are an anathema, where lies become acceptable and the truth is always objectionable. And yet, this is the religion of Western democracies, collectively debilitating almost everyone's ability to evaluate evidence and render rational and reasonable conclusions.

In its every form and manifestation, religion causes its victims to turn away and withdraw from God while being stubborn and obstinate in the process. Not once in 10,000

exchanges with religious individuals have I witnessed a single believer respond to evidence and reason even in the face of undeniable facts and irrefutable logic. Faith will not consider that which is opposed to it, even when the opposition comes from God, Himself.

Religion eats away at a person's mind and heart until both are diseased and crippled, becoming useless. It is a disease that even God cannot cure because it renders its victims unwilling to consider, much less ingest, the antidote. The victims of this disease are so smitten with it that they have no interest in a cure. It is a deadly and diabolical foe...

"From the sole of the foot (*min kaph regel* – or from the palm of the hand to the bottom of the foot) **and all the way up to the top of the head** (*wa 'ad rosh*)**, there is nothing in it** (*'ayn ba huw'*) **that is healthy or sound** (*metom* – that has any integrity, that is free of damage or decay; from *tamam* – that is unimpaired or right, that hasn't been destroyed)**.**

Emasculated and castrated (*patsa'* – wounded)**, slashed, battered, and bruised** (*wa chabuwrah* – beaten and stricken; from *cheber* – in association with spellbinding charmers and in league with enchanters and magicians)**, with wounds associated with a devastating and deadly plague** (*makah* – with the mark and stigma of disastrous and incapacitating attacks, leaving the body physically impaired; from *nakah* – being scourged and subjugated, smitten and slain) **which are raw and rotten** (*tary* – that are oozing and open, fresh and putrefying, inflamed and infected)**, they have not been cleansed** (*lo' zuwr* – they remain unwashed, filled with foreign dirt and debris that has not been squeezed out, causing alienation and estrangement (qal perfect))**.**

They have not accepted any prescriptions, treatment, nor remedy, nor have they been medicated

and bandaged (*wa lo' chabash* – nor have they been remedied, wrapped up and covered, nor healed by a physician)**, not even soothed** (*wa lo' rakak* – nor responded to, quelled nor mollified, so as to relieve the physical injury and pain by softening the rebellious nature) **with the oil of the olive** (*ba ha shemen* – by the extracted ointment of the olive serving as an anointing medication to promote healing)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:6)

That is not an appealing picture. Since their souls had been ruined by religion, there was nothing to salvage, no hope for a cure. The damage would span generations – even millennia.

A careful and complete examination of the linguistic possibilities which emerge from the letters upon which the words of this divine admonishment were comprised yields a myriad of intriguing possibilities which I'd like to share. The better you understand the process, and the more familiar you are with the options, the more independent you will become in your quest to know Yah.

To begin, if I had rendered the opening phrase, "*min kaph regal 'ad ro'sh* – from the palm of the hands to the bottom of the feet, all the way up to the head," it would have more inclusively demonstrated that every aspect of our deeds, our walk, and our thoughts have become "*metom* – corrupted." We were given this latitude because *kaph* is equally comfortable conveying "palm of the hand" or "sole of the feet."

Further, *patsa'*, *chabuwrah*, and *makah* can all be translated: "wound." In fact, if we are to believe the Masorete diacritical markings, this is nothing more than a string of three nouns following a succession of four nouns – each peppered with prepositions and conjunctions but without the benefit of a single verb. Therefore, based upon the rabbinical vocalization, the opening text reads: "from

sole foot and until head not in him health wound and wound and wound fresh." They would have us believe that the first verb was *zuwr*, which was negated to tell us that they "do not wash or wring out the fluid from an open wound so as to remove the filth or infection." (Although to be fair, by negating *makah* with *'ayn*, we get "is not sound" and thus transform the negated noun into the equivalent of a verb.)

Surprisingly, it does not take much effort to find uniqueness and action among the terms which were actually conveyed. For example, the verb and noun forms of *patsa'* are scribed identically, giving us the opportunity to translate it as "crushed, battered, and bruised, stricken, castrated, and emasculated" in this diatribe exposing the consequence of religious corruption.

Similarly, a modicum of investigation reveals that *chabuwrah* is from *chabar* indicating that, rather than being a nondescript "injury," we find religion "uniting people and binding a society together in a spellbinding fellowship – charming them into participating in a pledge predicated upon occultism and magic spells." This is particularly relevant considering the dominant influence of Kabbalah mysticism, indeed Occult spiritualism, in Rabbinic Judaism. It all began with Maimonides, the father of the Jewish religion as it is practiced today.

Progressing on to *makah*, we find another noun whose primary definition is "wound." But that is just on the surface because, when we dig just a bit deeper, we unearth the realization that *makah* also describes the consequence of religion, suggesting that it is so contagious that it quickly envelops an entire society. And that is because *makah* speaks of a "devastating and deadly plague, a pandemic disease which infects and ravages an entire population, conquering and slaughtering nations." It is from *nakah*, a verb which denotes "subjugating, striking, smiting, scourging, and slaying," even "applauding, possessing, punishing, and perishing."

Anything this contagious, this infectious, is of course a "*tary* – raw and open wound, an inflamed and filthy infected lesion." But should you prefer a shallower approach, you could limit *tary* to "fresh or moist" and thereby miss its contribution to the pandemic plague of Judaism and how it metastasized into Christianity, Islam, Haredi, and then Communism.

In this context, the principal meaning of *lo' zuwr* is barely sufficient. It simply says that the inflamed and open wound "remains filthy because it has not been cleansed." The pus of religious platitudes is still oozing out, because no one has bothered to "wring out the offensive contagion." But further elucidating Yah's criticism, we find that *zuwr* describes the particular type of infection which is now killing God's children: "the loathsome harlotry of foreign and adversarial ways which leads to total estrangement and irreversible alienation."

As the first actual verb in the indictment, *zuwr* was written using the truly qal passive. It is a stem so fraught with meaning the Masoretes didn't even recognize what it represented. The truly qal is first and foremost the voice of reality, telling us that, while using symbolic language, this condition is real. Moreover, its effect on the populace is a result of passivity. It, therefore, isn't so much that they chose not to be cleansed, or that they were opposed to having the rabbinical ooze removed from their systems, but that they were so apathetic, they didn't bother to seek a remedy. And there may be no better explanation of how religion corrupts an entire society than this. Far too few people have the courage and character to endure the criticisms which are hurled at those who dare speak out against religion on behalf of Yahowah's testimony. So, the contagion spreads unabated.

Also noteworthy, *zuwr* featured the perfect conjugation. And that means these human afflictions went "totally unwashed for a period of time." The "estrangement

was complete, and for a while, the alienation was irreversible."

This then only brings us to the halfway point of this extraordinary passage. So now, in our quest to appreciate Yahowah's prophetic denunciation of the Jewish religion, we must confront *lo' chabash* which, scribed in the third-person plural, was translated as "they have not accepted any prescriptions, treatment, nor remedy, nor have they been medicated and bandaged." Written using the pual stem, which is the passive form of the piel, we come to realize that the victims of religion are suffering because they have not bothered to even consider God's prescriptions, much less nourish their souls on His Towrah which is the only antidote. So, they are neither healed nor restrained from their deadly delusions.

As we approach Yahowah's closing pronouncement, we find a host of potential meanings associated with *shemen / shamen / shaman* depending on how vowel points are added to the consonants. Striving to make the best choice, we must consider whether God meant to say "olive oil," "richness," "fat," "putting on weight," "eating an inappropriate diet," "being bloated," "becoming slimy," "leading an easy life," "being rich and living surrounded by abundance," "being calloused," "being unresponsive," "being incapacitated," or "lacking understanding." Some of these things have been implied in the midst of this overt condemnation of all things religious – so several connotations seem to fit. And while I elected to render the compound phrase, *ba-ha-shemen* as "with the oil of the olive," I could just as easily have published it as "in their calloused, fat, bloated, and incapacitated state." Also possible, I could have rendered it as "in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding..." "...then they have not been the least bit receptive or responsive."

This conclusion was provided by "*wa lo' rakak* – so they have allowed themselves to become totally hardened and inflexible, stubborn and recalcitrant, totally resistant and completely impervious." Also scribed using the pual perfect, "they have allowed themselves to become unreceptive because they haven't even bothered to respond" to Yah's guidance. His *Towrah* | Teaching, His *Beryth* | Covenant opportunity, His *Miqra'ey* | Invitations, and His offer of *Kipurym* | Reconciliations were not of any interest to them. Therefore, these Jews were acting a lot like the Christians who have been poisoned by Pauline Doctrine.

And therein lies the value of due diligence. While we cannot be certain that Yahowah expected us to include all of these criticisms in His indictment, we now realize that many, if not most, of these observations were intended. Or we could dispense with all of the anti-religious rhetoric and rely on the *King James Version*, believing the Lord sayeth…"from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

But alas, as I have suggested before, let's not be unfair. The *King James Version* was, after all, nothing more than a politically inspired revision of the *Geneva Bible*. And that religious tome, by its own admission, only served to update the *Bishops' Bible*, which was a revision two times over of John Wycliffe's translation of the Latin Vulgate. It, in turn, was a translation of the *Septuagint*, itself a translation of the Hebrew text. So, since the KJV was filtered through five revisions and four languages, we shouldn't expect accuracy.

Further exacerbating the problem, by the time Jerome began his translation on behalf of the Vatican, the *Septuagint* had been corrupted to the point it was unreliable. And with respect to the creation of the *King*

James Version, the only credible manuscript of the Masoretic Text, the *Codex Leningradensis*, would not be published for two hundred years. So even if they had deployed Hebrew scholars, which they didn't, it wouldn't have mattered. Furthermore, the Great Isaiah Scroll, from which this translation was derived, wouldn't be found for another three centuries. Moreover, the Christian New Testament, for which it was conceived, is far more wrong than right. Therefore, the *King James Version* isn't as it claims – the authorized word of God.

Moving on, we discover that the choice between religion and relationship is not without consequences. Therefore, speaking prophetically of what Yahowah had shown him would happen to Yisra'el as a result of the curse they had brought upon themselves, Yasha'yah reported:

"Your land (*'erets 'atem* – your realm and country) **will become lifeless and ruined** (*shemamah* – will be desolate and deserted, sparsely populated and clothed in despair, ravaged and abandoned, destitute and destroyed, an appalling horror)**.**

Your cities and towns (*'iyr 'atem* – your walled encampments and villages, especially your shrines and temples) **will be consumed by fire** (*saraph 'esh* – will be burned by the serpent's flames of flashing light)**.**

Your soil (*'adamah 'atem* – your ground) **before you and conspicuously in your presence** (*la neged 'atem* – in proximity to you) **will be devoured and destroyed** (*'akal 'eth*) **by illegitimate, unauthorized, and foreign foes** (*zar* – alien strangers from a distant place who are loathsome and nauseating whores; from *zuwr* – strange and estranged adversarial harlots)**.**

They will bring (*bow'* – they will come, advancing [from 1QIsa]) **devastating perversity and adversarial transformations** (*mahpekah* – changing everything in a destructive manner [from 1QIsa])**, similar to** (*ka* – like)

being overthrown and demolished (*mahpekah* – being perversely transformed and adversely changed, thereby destroyed) **by loathsome and nauseating whores** (*zar* – illegitimate, unauthorized, and foreign foes, alien strangers from a distant place who are estranged adversarial harlots)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:7)

We must be careful because, in English, our verbs convey time, and we must choose to convey some variation of the past, present, or future action. That is not the case with Hebrew. That said, I chose the future tense knowing that it would be another twenty years before the Northern Kingdom would be set ablaze by the Assyrians. Beyond this, since Yahowah is also addressing Yaruwshalaim, it would be a century and a half before the Babylonians would destroy the capital of Yahuwdah around 595 BCE.

Yahuwdah's most unrelenting, formidable, and vicious foe was Rome. They would not strike at the heart of the Land for another six to eight hundred years, doing so three times, first in 65 BCE, then in 70 CE, and finally in 133 CE. Later, when Imperial Rome evolved into the Roman Catholic Church under Theodosius in 381 CE, they would continue to occupy the Promised Land and terrorize Jews through 636 CE, when Islamic Jihadists, the most illegitimate of foreign foes, overthrew them and seized Jerusalem.

This prophecy was precisely fulfilled between 133 and 135 CE when, after failing to recognize Dowd as the Passover Lamb, rebellious and religious Jews at the urging of Akiba professed that Simon *bar Kokhba* | Son of a Star was the prophesied Messiah. His revolt against Rome turned out poorly. Jews were exiled from the land as foreigners rushed in. Their cities and towns were burned to the ground while the earth in the vicinity of Yaruwshalaim was salted and overturned, converting the lush land into a devastated and desolate wilderness where almost no one

lived for centuries. And when those who had no legitimacy in the land claimed it for themselves, Muslims built the most appalling desecration upon the Temple Mount – Allah's Dome of the Rock.

These things considered; the line preserved by the Great Isaiah Scroll from Qumran is potentially telling because Christians *bow'* | brought "*mahpekah* | devastating perversity and adversarial transformations" by way of their Replacement Theology. It is one of many reasons Yahowah associates Christendom with the Whore of Babylon.

In all of man's endeavors, there has never been a case like Yisra'el, a nation which continues to endure even after being conquered by the likes of the Canaanites, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, Imperial Rome, the Roman Catholic Church, the first Muslims, the Ottomans, and the British. Throughout it all, Yahowah has managed to keep Tsyown conspicuous, to retain an encampment for a remnant of watchmen.

"However, the daughter (*wa bath*) **of Tsyown, the Conspicuous Signs Posted to Mark the Way** (*Tsyown* – Zion, the signposts providing directions along the way and the instructive markers on the path)**, will be preserved and left as a reminder** (*yathar* – will be spared as a remnant, maintained and left behind [from 1QIsa])**, like a sheltered place for living** (*ka sukah* – akin to a covered dwelling, comparable to a campsite, similar to a protected home or tabernacle; note: *Sukah* is the name of the seventh and final *Miqra'*) **in a vineyard** (*ba kerem* – where grapevines are planted, cultivated, dressed, tended, and harvested)**, like an overnight cottage for a watchman** (*ka maluwnah* – akin to a small and temporary enclosure to provide lodging for one who is on guard to dwell during the night) **in a challenging garden filled with vehemently difficult stubble** (*miqshah* – in an ill-treated and harsh field worked hard to make cucumbers or melons grow; from *qish'ah* –

difficult and burdensome, and *qash* / *qashash* – a challenging place with harsh conditions where crops are hard-pressed, filled with obstinate sticks, stiff stubble, and stubborn chaff)**, and then** (*wa* – and also [from 1QIsa]) **as an awakened encampment** (*ka 'iyr* – akin to a roused town or village where the inhabitants are on guard and alert; from *'uwr* – a population stirred up, aroused, and awakened) **which is preserved by being observant** (*natsar* – which is spared, maintained, and protected, guarded and kept safe by watching carefully and paying attention (qal participle – literally and genuinely, demonstrably and tangibly spared))**.'"** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:8)

The *King James Version* sucks all of the life out of this message: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." Even worse, in their quest to advance Replacement Theology, the *New Living Translation* authored their own novel: "Beautiful Jerusalem stands abandoned like a watchman's shelter in a vineyard, like a lean-to in a cucumber field after the harvest, like a helpless city under siege."

Yasha'yah recorded this prophecy around 743 BCE, and for another 158 years, Yaruwshalaim would stand. Yahowah's Home and their homes were left intact – all as a direct result of *Yachizqyah's* | Hezekiah's courageous and resolute return to the *Towrah's* | Instructions regarding Pesach, Matsah, and Bikuwrym. And that would make the NLT's improvisation wrong – should Christians actually care. Jerusalem has never been "abandoned," and *Yaruwshalaim* | the Source from which Instruction and Direction Regarding Reconciliation Flow has never been reduced to a "lean-to in a cucumber field."

While there were no Hebrew manuscripts or scholars available during the compilation of the KJV in 1611, the 90 Christian scholars composing the *New Living*

Translation for Tyndale House Publishers between 1989 and 1996 are without excuse. They knew that Tsyown and Yaruwshalaim were different names with different meanings, and yet, they replaced one with the other.

The point Yahowah is making here is that *Yahuwdah* | Jewish women would survive to produce *Yahuwdym* | Jewish children such that a remnant would survive. And also, the *Tsyown* | Signs He had Posted Along the Way in *Yaruwshalaim* | the Source of Reconciliation would be preserved to show that remnant the way home. It would be a struggle most would not endure, the land would not be readily receptive, and the watchmen would be few, and yet, they would be one, they would return to the land, it would blossom, and Yisra'el would survive.

The definitive Tsyown – Yahowah's *Towrah, Naby', wa Mizmowr* – has been preserved in the caves strategically located between Jerusalem and the Dead Sea. The crevasses in the rocks where the most important of the *Tsyown* | Signs Posted Along the Way were preserved are less than nine miles due east of the ridgeline of Tsyown and are located within the base of the mountain which shares its identity with *Mowryah* / Revere Yah / Moriah.

So yes, Yahowah's Instructions on the Way were "*yathar* – preserved as a reminder, left behind and spared," "*ka sukah* – like a sheltered encampment for living." The Path to "*Sukah* – to Camping Out" with God and living with Him in His Home, known as the *Miqra'ey*, is featured in the Towrah scrolls found therein. They present the way home to the Vineyard, to the place where the Grapes of Life are rooted and grow.

A remnant of Yah's people would remain in the Land. They would dwell through difficult times in a "*miqshah* – challenging garden filled with vehemently difficult stubble, where obstinate chaff and lifeless branches" would one day "be collected and tossed aside." And then, more

than two millennia later, there would be "*'iyr* – an awakening, a remnant who would once again camp out" with Yahowah by "*natsar* – being observant."

Unlike every other nation which has been conquered and destroyed, a remnant of Jews has remained so that their land could be repopulated, and more importantly, so that Yahowah could honor the promises He had made to their fathers. In spite of mankind's best efforts to annihilate His people and possess Israel, it is an independent nation and Jews are free to live within it once again.

So now, as the world stews in a cauldron of religious, political, patriotic, and conspiratorial propaganda, becoming ever more like Sodom and Gomorrah with each passing day, we find God telling His people what He has done so that they might turn to Him before it is too late.

"Unless (*luwle'* – if not for the contrasting affirmation of) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **of the host of spiritual messengers** (*tsaba'* – regiment of heavenly envoys deployed as implements) **had not spared and preserved a remnant** (*yathar* – had not left a few and allowed them to remain as a reminder) **on our behalf** (*la 'any*)**, as a few** (*ka ma'at* – a diminished and relatively small amount of) **survivors** (*saryd* – a residual part left alive of what once was a much larger living population)**, then like** (*ka*) **Sodom** (*Sadom* – Scorched & Burning, a Canaanite city on the northwestern shore of the Dead Sea)**, we would have been** (*hayah* – we would have existed (qal perfect))**, and approaching** (*la*) **'Amorah** (*'Amorah* – Gomorrah, a depressed habitation which dealt tyrannically and manipulated inappropriately to enslave)**, we would be likened and compared** (*damah* – we would be thought of and considered with a similar story, ceased and silenced for others to contemplate (qal perfect))**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:9)

The people of Sodom or Gomorrah are gone. Apart from what Yahowah has to say about their perversity, nothing is known, and no one survived. But that is not the case with Yisra'el. In spite of the religious and political, and now the academic and progressive crusades to erase Yisra'el's history so as to curtail the nation's legitimacy, miraculously, in a world resembling Sodom and Gomorrah, Yahuwdym are back home in Yisra'el.

Since we have been mocking the NLT, they laughingly strayed from the truth with: "If the LORD of Heaven's Armies had not spared a few of us, we would have been wiped out like Sodom, destroyed like Gomorrah."

Sadly, as we turn the page, we find Yahowah continuing to address Yisra'el as if the nation had come to incorporate the religious and political perversions of the *gowym* surrounding them, actually becoming like Sodom and Gomorrah. That is how far they had fallen. And yet, for some of them, there would be hope, a means to recover and be reconciled into the Covenant.

"You will listen to the Word (*shama' dabar* – you will actually hear the commanding statements and pronouncements (qal imperative active – presenting a literal imperative to listen to the written and verbal proclamations)) **of 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)**, political and religious leaders** (*qatsyn* – governors and rulers, commanders and officers, magistrates and anyone else in a position of authority; from *qatsah* – to be cut off and scraped away) **of Sodom** (*Sadom* – Scorched Conflagration)**.**

And so (*wa* – then [from 1QIsa])**, you should choose of your own freewill to intently hear, perceiving what is said, and then respond appropriately while benefiting**

from (*'azan* – it is in your best interest to fully deploy your faculty of hearing to receive the report and understand it and then prudently reply as assisted by (hifil imperative)) **the *Towrah* | Teaching, Guidance, Direction, and Instruction** (*Towrah* – source from which useful information flows and enlightenment is imparted to students) **of our God** (*'elohym 'anachnuw*)**, people** (*'am* – family of related individuals) **of 'Amorah** (*'Amorah* – Gomorrah, depressed habitation which deals tyrannically and manipulates inappropriately to enslave)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:10)

The "Word of Yahowah" is found in the five books which comprise the *Towrah* | Teaching, throughout the twenty *Naby'* | Prophets, and in the *Mizmowr* | Psalms, which are inclusive of the Proverbs, the Historical Writings of the Judges, Chronicles, and Kings, and in the book of Ruth. From Yahowah's perspective, His every revelation includes *naby'* | prophecy and *towrah* | teaching, making His Word a singular collection seamlessly integrating His prophetic (past, present, and future) guidance.

The Towrah, like the scroll of the Prophet Yasha'yah, is well-attested in the archives found in the caves surrounding the Dead Sea. Sections of 24 scrolls have been found of *Bare'syth* / Genesis, 18 of *Shemowth* / Exodus, 16 of *Qara'* / Leviticus, 11 of *Bamidbar* / Numbers, and 33 of *Dabarym* / Deuteronomy – all copied in the 1st, 2nd, and 3rd centuries BCE from much older texts.

The only way to hear Yahowah today is precisely the same as it was for those listening in Yisra'el 2,700 years ago. Nothing has changed. Nothing will change. So should you want to know God, recite His *Towrah, Naby', wa Mizmowr*. However, this does not suggest that the *qatsyn* | political and religious leaders are going to come to their senses and embrace the Word of God. They will hear Him but not by choice. But more on that in a moment.

When this prophetic statement is corrected through the witness of the Great Isaiah Scroll, it reveals in no uncertain terms that even as mankind's collective morality and mentality tumble in the last days, approaching the decadence on display in Sodom and Gomorrah, there will be no distinction between "the Word of Yahowah" "*wa* – and" "the *Towrah* of our God." To *shama'* | listen to one is to *'azan* | hear, perceive, and respond to the other. This not only affirms that the Towrah will remain in effect, but it also negates the intent of the Talmud and New Testament. Neither the Physician nor His methods have changed.

The consideration of Hebrew stems and moods is always relevant, but it becomes especially so when a similar verb is used to address two different audiences as *shama'* | listen and *'azan* | hear, perceive, and respond were in this case. When addressing the *qatsyn* | political and religious leaders, *shama'* | listen was written using the qal imperative. And then, when addressing the people living in the Gomorrah-like conditions of Yisra'el, the hifil imperative was selected to modify *'azan* | hear, perceive, and respond. This difference in stems is significant and actually serves to shade our options regarding translating the imperative mood – which can either express a command or a desire.

With the politicians and rabbis responsible for these Sodom-like conditions, this is an imperative. They are being told to actually listen – ordered and commanded if you will – to hear what the Creator of the Universe has to say. And the implication is that they will be judged by Yahowah's words.

However, by using the hifil stem with the imperative mood rather than the qal, the individuals comprising the remnant of Yisra'el who choose under the auspices of freewill to *'azan* | hear, perceive, and respond to what the Towrah reveals, will be assisted by the Towrah – serving as understudies. With the hifil stem, the subject, in this

case, the Towrah, acts upon and engages the object, the people, such that they are able to respond effectively to the *Towrah's* | Guidance.

Therefore, while the world's religious and political leaders will be condemned, for the remnant of Yisra'el during the last days, they will actually determine how the Towrah will affect them based upon their response to it, with it saving them or condemning them. Further, regardless of how we present the nuances of Hebrew grammar, or whether an individual is a perpetrator or former devotee of religion, the instruction is clear: listen to the Word of Yahowah and then respond to the Towrah of our God.

Within this context of God expressing His frustration over the pervasive nature of religious corruption as a result of men convoluting and counterfeiting His Towrah to the point that such institutions and rituals are now more irritating and indoctrinating than instructive and beneficial, God says He has had enough of such sacrifices...

"'By what means can I be approached through (*la mah la* – concerning the goal of moving toward Me, what is the purpose of) **the great multitude and exalted aspects** (*rab* – the great abundance and widespread use (note: *rab* is the basis of rabbi and rabbinic)) **of your sacrifices** (*zebah 'atem* – your offerings from the religious perspective: the slaughtering of animals as an act of worship, expiation, or propitiation to a supposed deity)**?' asks** (*'amar* – declares and queries (qal imperfect, active)) **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)**.**

'I will literally and actually fulfill, satisfy, and complete (*saba'* – I will genuinely, once and for all, honor My obligation to do as I have promised, and I will fulfill to

My complete and total satisfaction once and for all (qal perfect active)) **the uplifting offerings to rise** (*'olah* – that which rises up and ascends; from *'alah* – to ascend and go up, to grow and rise up) **of the male lambs** (*'ayl* – rams, leaders of the flock, upright pillars that form the framework of the doorway)**.**

In addition, the lipid tissue (*wa cheleb* – furthermore, the fat of an animal which is unsuitable for eating and thus is burned up in the cooking fire) **of overfed fatlings** (*mary'* – relatively young weaned cattle; from *mara'* – is filthy and gross) **and the blood of bulls** (*wa dam par*)**, lambs** (*wa kebes*)**, and goats** (*wa 'atuwd*)**, I do not want or desire** (*lo' chaphts* – I take no pleasure in (qal perfect active))**.'"** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:11)

Improperly translated, this may be among the most misleading statements in the Prophets. The *King James Version* renders this opening salvo: "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams,..." From this the *New Living Translation* opined: "'What makes you think I want all your sacrifices?' says the Lord. I am sick of your burnt offerings of rams..."

Beyond the obvious fact that the Hebrew text does not support "purpose, think, want, all, the LORD/Lord, full of, sick, burnt," or especially "your burnt," the implication of these clerical publications is that we are free to disregard Yahowah's Passover instructions regarding the sacrificial lamb. One wouldn't even have to extrapolate as far as these "translators" did to imply that, since "the Lord" is "full of the burnt offerings of rams" and does not "want all of our sacrifices," we are being encouraged to dispense with Passover altogether. And while we are at it, the irrational might assume that God would welcome the substitution of the Babylonian celebration of Easter and its ceremonial ham instead – especially if He was so sick of lamb. And since there are sacrificial animals associated with the

Festival Feast of Shelters, why not avoid all the fuss and mess by observing something pagan – say Christmas for example? But is that what God is advocating?

These errant Christian translations and subsequent assumptions are the product of a gross initial misunderstanding. Christians have been brainwashed into believing that the Feasts, some of which include sacrificing an animal as part of the meal, are "Jewish" when, in actuality, the Miqra'ey are Yahowah's Invitations. So, when God says that He cannot be approached through the great multitude of "your" sacrifices and offerings, He is speaking of Judaism's religious substitutions – of which there are many. Yahowah did not contradict Himself to suggest that He could not be approached through His Son's sacrifices on our behalf – namely Pesach and Matsah.

'Atem is "your" plural while *'any* is "My." The text reads *'atem* | all of your not *'any* | My sacrifices.

Apart from the context of this overt prophetic condemnation of religious practices, there would be two ways to translate the operative verb in this startling revelation. *Saba',* which was scribed in the first-person singular qal perfect, was rendered as "I will literally and actually fulfill, satisfy, and complete," because *saba'* means "to satisfy, to be satisfied, to fulfill, and to be fulfilled." To satisfy and to fulfill are similar concepts, because by satisfying a debt or promise you have fulfilled your obligation. It is also appropriate to be satisfied as a result of following through on one's commitments.

While the qal stem addresses that which is to be understood literally and actually, the perfect conjugation indicates that the fulfillment was or will be completed in a moment in time. In the perfect conjugation, the act of fulfilling and satisfying is total and complete, lacking and requiring nothing additional forevermore. However, the perfect conjugation does not indicate whether this has

already happened or when it will occur. Therefore, since we are now aware of the timing, God is saying I will actually fulfill the uplifting offering.

Also, since *saba'* was not scribed in the imperfect conjugation, it cannot represent a continuously ongoing or unfolding condition. Therefore, the verb cannot be rendered to suggest that God has had His fill of sacrifices because this would represent a continuous perspective. Therefore, *saba'* cannot be translated as it is found in the JPS, KJV, or NLT.

It is especially interesting to note that of the ninety-seven times *saba'* appears in the Torah, Prophets, and Psalms, the positive implications of "satisfying, being satisfied, fulfilling, and being fulfilled" are consistently represented in English translations with the lone exception of this one verse. Only in Isaiah 1:11 is *saba'* turned into a negative concept to express "I have had my fill," which implies "I've had more than enough and can take no more."

Even the first use of *saba'* in Exodus 16:8 implies that the Children of Yisra'el were "*saba'* – satisfied" with the provision of bread Yahowah gave them each morning. Therefore, both lexicons and the text itself dictate that *saba'* scribed in this way should be rendered: "I have or will literally fulfill, and I have or will totally satisfy at some point in time."

While Yahowah had not yet in 745 BCE "*saba'* – completely satisfied or literally fulfilled" the Towrah promises He had made regarding Passover, UnYeasted Bread, Firstborn Children, and Seven Shabats, He and His Son would do so 777 years later in 33 CE (note: there was no year 0). Moreover, He would only fulfill them once, consistent with the use of the perfect conjugation.

Therefore, God is encouraging religious individuals to question the merit of their sacrifices, suggesting that they are meaningless to Him. Giving up chocolate for Lent and

meat on Fridays isn't going to impress God – nor is afflicting oneself while twirling a chicken overhead on the eve of Yom Kippur. But more than this, He is encouraging them to compare their sacrifices to what He has endured. He wants everyone to know that He has done everything necessary to save us. Nothing more needs to be accomplished. And then, by connecting these two thoughts, we should come to the realization that the best way to observe *Pesach*, *Matsah*, and *Bikuwrym* is to celebrate the fact that Father and Son fulfilled the promise to save us by satisfying our debts.

Central to understanding all of this is the awareness that Yahowah isn't stuck in time as we mortals are. He can speak of that which He will do as that which He has done. Even though at the time of this writing His fulfillments were 777 years in the future from the prophet's perspective, and nearly 2,000 years in the past from ours, God has seen and experienced all of it as if it were here and now.

Moving deeper into the text of this prophetic declaration, be aware that *'olah* is only construed to be a "burnt offering" because the word is used in the context of an offering. It actually means "to ascend" – thereby acknowledging that our souls, like the smoke of a fire, will rise. So based upon, and indeed indistinguishable from, *'alah*, such an offering is symbolically seen as "going up" to "meet and visit with" God. And that is precisely what the sacrifice of the Lamb of God accomplished on *Pesach*, enabling us to live forever.

Also relevant, as we complete this prophetic pronouncement, you will notice that there will be several words chosen to represent the various sacrifices. In addition to the "*'ayl* – lamb," we will soon have "*merya'* – filthy animals," "*par* – bulls," "*kebes* – rams," and "*'athuwd* – goats." And since all but *'ayl* have decidedly negative connotations associated with them, we ought to appreciate that the *'olah* | elevating offering of the "*'ayl* –

lamb" was completely satisfied and literally fulfilled by God.

The *'ayl* represents the "sacrificial lamb," "a leader among the flock," which is one of Yahowah's favorite metaphors. In this case, Dowd represents "the frame of the doorway" in connection with Passover. More specifically, the *'ayl* is the "place where doorposts anchor to a home, and upon which the door swings open or closes." This then addresses how our response to Yahowah's and Dowd's fulfillment of these promises determines whether heaven's door is open or closed for us.

Furthermore, *'ayl* presents the sacrificial lamb as the "source of robust health and vigor" and, indeed, as "the one who helps empower and strengthen." Then, to further underscore all of these metaphors associated with the sacrifices Father and Son made on our behalf, the *'ayl* is "the Upright One" who stood up for us so that we could be with them.

And yet, even though all these insights are relevant, Yahowah was not finished. It was crucial that He reinforce the fact that His children are nourished by every part of the sacrificial animal which is good to eat and that only the fatty tissues and inedible portions are "sacrificed," rising up to heaven. This further affirms the fact that God does not benefit from our sacrifices, even though we benefit from His.

The religious notion that people curry favor with God through their sacrifices is repugnant. Not only are mankind's contributions worthless to Him, but when we consider ours to be meritorious and deserving of some eternal reward, we actually display an arrogant and ignorant contempt for what Yahowah and Dowd have done. It would be like someone buying you the most magnificent home on the most beautiful property in the world and then you handing your benefactor two pennies

from your pocket as your contribution. All you would do is insult them and diminish the value of their gift.

Also, keep in mind that this passage is prophetic because it speaks of how Yah's instructions regarding His seven Invitations would be, and now have been, corrupted to the point that in the lives of the religious they serve no purpose and are actually counterproductive.

The religious approach to God is fundamentally flawed because man's way not only ignores God's way, it is in conflict with the approach Yahowah has stipulated. So, God asks the following question to those who believe that He is going to appreciate and indulge the faithful who offer Him something of no value to anyone…

"Because if (*ky* – instead and on the contrary, by way of this branding, hypothetically should) **you strive to approach** (*bow' la* – you seek to arrive and be included by means of coming (qal imperfect)) **to see** (*ra'ah* – to look upon, to be shown, and to view (nifal infinitive construct passive – a verbal noun in which the subject carries out and receives the verb's action without any reference to place or time)) **My presence** (*paneh 'any*)**, who or what was it** (*my*) **that sought this beggary** (*baqash zo'th* – who was responsible for requesting this pleading, who conspired to establish this supplicating petition (piel perfect)) **from your hand** (*min yad 'atem* – as a result of your influence and actions)**, thereby treading upon** (*la ramas* – so as to trample [from 1QIsa] (qal infinitive – an actionable concept which should be interpreted literally without any reference to place or time)) **the blowing of My trumpets in My court** (*chatsar 'any* – My troubadours in My enclosure surrounded by curtains and walls within My courtyard when My trumpets are sounded [defined by its use in Numbers 10:1-3, 1 Chronicles 15:24, and Leviticus 6:9])**?"** (*Yasha'yahuw* / Salvation is from Yahowah / Isaiah 1:12)

The Almighty cannot be bribed. Heaven's doors are not opened with donations, large or small. Begging poverty will not prevail either. Pleading with Him will fall on deaf ears. Passover alone opens the door to heaven. UnYeasted Bread is the welcome mat provided at the threshold of God's to wipe our feet before entering. If we want to approach Yah, we must do so His Way.

God is asking those who would go to their local synagogue, temple, or church bearing gifts which had been solicited by the very clerics who personally benefited from them, "Why?" What on earth causes religious devotees to believe that God has solicited, much less receives, or even wants anything they have to offer? And yet, the institutions which feast on such donations have flourished by beguiling the gullible into believing that by giving to the clerics they are earning God's favor.

The religious, by breaching the Covenant's conditions and ignoring Yahowah's Invitations, have rejected God's gifts of eternal life, being perfected, adopted, enriched, and empowered. Nonetheless, they expect that He will accept their monetary offerings in exchange for their salvation. Good luck with that…

Therefore, Yahowah is saying that by offering what He did not request, believers are making a mockery of those things which He has requested. He asked us to meet with Him seven times a year, with some of those days announced by the blast of a trumpet. And yet, not one person in a million does as He has instructed. Most prefer to respond as their religion dictates. And as a result, men and women are not only ignoring God's plan, they are replacing it with one of man's creation, all the while expecting God to be pleased with them for having preferred their approach to His.

It is one thing to disappoint God and ignorantly miss your opportunity to capitalize on the means He provided

for you to meet with Him, but it is another altogether to make Him angry. And that is precisely what the faithful are doing when they revel in the worthless, pagan idolatry of their religion, worshiping a false god while believing that they are pleasing the real one.

Now for the Jews who may be gloating that this does not apply to them because they still acknowledge the Covenant and attend the Feasts, I have some bad news. According to rabbis, the *Beryth* is no longer a relationship agreement between Yisra'el and Yahowah but one between Jews and Judaism. I suppose that they took exception to the Covenant's prerequisite, which is that we disassociate ourselves from religious influences.

As for the Feasts, rabbis have been insidious. Just as Christians irritate God by celebrating Easter, Halloween, and Christmas, Jews have added Hanukkah (to celebrate a mythical event during a Jewish civil war using their counterfeit menorah), Rosh Hashanah (in observance of the Babylonian New Year), Kol Nidre (as a night devoted to fasting and affliction), Purim (to celebrate deliverance from Persia), Shemini Atzeret (serving as a festival for the dead), Tisha' B'Av (commemorating a series of Jewish tragedies), Tu B'Shevat (planting trees as a legacy of Ashura Day which honored the Queen of Heaven and Mother of God), and finally Yom Hashoah (Holocaust Memorial Day). It is a wonder, as obnoxious toward God as rabbis have been, that they have not yet initiated Yowm 'Azab Yahowah to tell the world how they really feel. But alas, that would be too honest and require actually stating their Adversary's name.

So, while those eight additions and substitutions have been added to the Jewish religious calendar, there is also the matter of perverting Yahowah's intent during the Mow'ed Miqra'ey. On Pesach, the rabbinical Seder plate resembles *Qayn's* | Cain's rejected offering with a medley of vegetables. The only acknowledgment of the lamb's

sacrifice is an inedible bone. The religious and cultural variation is in honor of being liberated from Egypt rather than observed as the doorway to eternal life.

Chag Matsah is no longer celebrated. It has been relegated to the role of a missing ingredient during Passover. And without it, there is no redemption, perfection of one's soul, or salvation.

There is no consideration whatsoever for Bikuwrym in Judaism – and thus no inclusion into the Covenant Family. And while the Towrah was likely received by Moseh beginning with Shabuw'ah, Jews have come to prefer their alternate Torah over it and are ignorant of the Feast's purpose which is to enrich and empower the beneficiaries of Pesach, Matsah, and Bikuwrym.

In Judaism, there is no mention of Taruw'ah. And therefore, there is no acknowledgment of its purpose – which is to warn the unwary about the deadly consequence of being religious while ignoring and corrupting Yahowah's Way. I suppose that is why Yahowah chose to deploy a *gowy* to serve in this role, announcing His return.

Rabbis have managed to invert the purpose of Yowm Kipurym, changing it from a time of rejoicing over acknowledging Yahowah with the relationship reconciled, to a day of depriving and afflicting oneself while torturing chickens while traumatizing their children. With all the feathers flying, and tears flowing, they are blind to the realization that Yahowah will return with His Son, Dowd, on this day.

Sukah, likewise, is no longer observed as a time to Camp Out with Yahowah while celebrating our eventual return to 'Eden. In Judaism, it is comprised of eight days of nothing. Although, that is not entirely true because the rabbis are enriched at this time by selling their Etrogs, a bitter and inedible, thick and bumpy-rind, useless and overpriced fruit to comply with their mitzvah. But be

forewarned, if you break your etrog's pitam before the end of the holiday, it is no longer valid for performing the mitzvah of waving. Be prepared to shell out another $70 to $100 to replace the sourpuss.

"You should not increasingly and habitually come, continuing to bring (*lo' yasaph 'el bow'* – you should not continually come and seek to be included by adding to and bearing (hifil imperfect active) [the "*'el* – to" comes from 1QIsa]) **worthless, completely invalid, and futile** (*showa'* – vain and deliberately dishonest, illusory and misleading, wasteful and deceptive; from an unused root meaning without paying attention or giving proper consideration) **tributes, gifts, and offerings** (*minchah* – obligatory sacrifices offered to a deity as part of a religious activity)**.**

Incense (*qatoreth* – burning perfumed material to produce a fragrant smoke; from *qatar* – to fumigate, driving out the occupants while killing the inhabitants) **is a detestable abomination** (*tow'ebah* – is a repulsive, disgusting, rejected, religious, abhorrent, and idolatrous act; from *tow'eah* – a confusing, misleading, dishonest, and troublesome thing) **to Me** (*la 'any*)**.**

I cannot comprehend, endure, or overcome (*lo' yakol* – I am incapable of witnessing, understanding, and prevailing over (qal imperfect hofal passive – literally and genuinely, on a continuing and ongoing basis with unfolding results, such that even passively when God isn't involved in the process, He cannot bear to experience)) **the deceptive and disastrous falsifications** (*'awon* – the diabolical fraud, the immoral and corrupting consequences, the unfavorable result, the deceitful and idolatrous words, the feigned worship and inappropriateness) **associated with her oppressive and lifeless religious assemblies which hinder and withhold the benefits of** (*wa 'atsarah hy'* – of the increasingly troublesome and barren crowds assembled during her celebrations and sacred assemblies for her religious holidays which restrain by holding people

back by adversely controlling them and governing in a manner that impedes the capacity of people to access the benefits through her distressing restraints which debilitate the intended purpose; the feminine of *'atsar*, *'otser* and *'etser* – troublesome and barren religious gatherings which hinder, restrain, thwart, and disallow the intent of [the pronoun *hy'* – her is found in 1QIsa but not the MT]) **the Time of Renewal** (*chodesh* / *chadash* – the occasion of repairing and reestablishing the relationship when reflected light on the moon's surface begins to grow, designating a new month and initiating the timing of the *Miqra'* to restore our relationship with God; from *chadash* – to renew and restore, to reaffirm and reestablish, to repair and reintroduce a relationship [singular in 1QIsa]) **and the Shabat** (*wa Shabat* – the promise of the seventh day as a time to celebrate the relationship) **– the calling out** (*qara'* – the invitation and summons, the reading and reciting, the announcement and proclamation, the appointment and welcome, the encounters and meetings (qal construct infinitive construct, active – literally and genuinely *qara'* is grammatically bound to the *Miqra'* regardless of time and place)) **of the Miqra' – Invitation to Meet** (*miqra'* – summons to a meeting for the purpose of reading and reciting so as to be called out and meet; from *qara'* – to invite and summon, to call out and to be called out, to welcome and to meet, to read and recite, to proclaim and to announce)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:13)

Yahowah isn't denouncing or discarding His Mow'ed Miqra'ey but is, instead, disparaging religious rites and rituals. Rather than replacing His plan with another, substituting Easter for Passover as an example, God is condemning religious corruptions, substitutions, and counterfeits. He is saying that religious holidays are deceptive and devastating.

This is a denunciation of Hanukkah, Rosh Hashanah, Kol Nidre, Purim, Shemini Atzeret, Tisha' B'Av, Tu B'Shevat, Yom Hashoah, and the rabbinical corruptions of Pesach, Matsah, Kipurym, and Sukah. Secondarily, it tells us that God is highly offended by Ramadan, Christmas, Easter, and Halloween, New Year's Day, Saint Valentine's Day, and Thanksgiving Day, May Day, Memorial Day, Independence Day, and Veteran's Day.

In the initial part of this statement, the verbs, *yasaph* and *bow'*, are juxtaposed, and both are presented using the hifil stem. This means that the subjects, which are those who are incessantly incorporating things God did not specify into their offerings, are causing the objects of these verbs, which are the pagan and idolatrous offerings, to participate in the action as an under-, or secondary, subject. That is to say that these spurious and counterfeit religious rites are negatively affecting the religious while irritating God. To avoid both, never attend a worship service or celebrate any religious holiday.

Both verbs were also inscribed in the imperfect, such that these incessant additions have become so common that they are habitually practiced. Moreover, they have ongoing consequences throughout time. This means that man's forgeries and counterfeits will continually make religious practices repugnant. Yahowah will never consider Purim or Hanukkah, Christmas or Easter, appropriate. They are a constant irritant to God.

Had Yahowah said that the rites and rituals which comprise man's religious schemes were worthless, even futile, as they are all pagan and idolatrous, that should have been sufficient to dissuade people from participating in these misleading celebrations. But He went well beyond that, calling these spurious counterfeits of His plan "*tow'ebah* – an abomination." They are "disgusting rituals, repugnant religious practices, and acts of worship which are repulsive." Rather than endear mankind to God, they

separate us all the more from Him. Rather than please Him, they repulse Him. So, if you want to get as far away from God as is possible on this planet, then attend a religious service during Hannukah or Easter.

In the verbal phrase, "*lo' yakol 'awon wa 'atsarah* – I cannot comprehend, endure, or overcome the deceptive falsifications associated with her oppressive and lifeless assemblies which hinder," *'atsarah* requires elucidation, even though its translation is straightforward. So much so, I'm surprised no other English translation picked up on the fact that *'atsarah* is the feminine of its verbal root, "*'atsar* – to withhold by restraining people, controlling them to prevent access to something worthwhile." *'Atsar* means "to constrain, to detain, to adversely control, to govern in a manner that impedes by oppressively shutting down the capacity of people to access something which is beneficial." It, thereby, describes the consequence of religion – something we now know God cannot resolve or endure.

This verb appears forty-six times in the Towrah, Naby', and Mizmowr – over four times more often than the feminine form scribed here. The "*ah*" variation of the verb then ascribes these behaviors to a "festive celebration and sacred assembly comprised of a large gathering of people during a convocation for religious purposes." Also noteworthy, the pronoun "her" accompanies *'atsarah* in the Great Isaiah Scroll, but it is not found in the more recent Masoretic Text, further affirming that this is a feminine variation of the verb.

Yahowah is not accommodating or compromising when it comes to those who stray from His instructions. While He does not hate or punish those who ignore His advice, that is not the case here where rabbis have deliberately and fraudulently corrupted His message through the incorporation of their religious edicts and rites.

For over two decades, I've recognized that God hates Christmas and Easter, Rosh Hashana and Hannukah, but I was unaware that Yahowah had stated His animosity so clearly. My lack of awareness, however, is not entirely my fault. Until I took the time to translate God's statement and thought about it, I was left to the deceptive falsifications promoted by English Bible translations. For example, the *King James Version* proposed: "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

I do not know what "I cannot away with" means, but I realize that this rendering errantly has God announcing that His Sabbaths and the calling of His Assemblies are an "iniquity," and, therefore, an injustice. This has the Christian god rejecting the "solemn meeting," which, since it was rendered from *Miqra'*, is, therefore, addressing either *Chag Matsah*, thereby annulling Passover, UnYeasted Bread, and Firstborn Children, or *Yowm Kipurym* | the Day of Reconciliations.

It is ironic that the KJV has their god requesting "no more vain oblations," because an "oblation" is "the act of making a religious offering as part of a worship service and expressly includes the elements of the Eucharist." And while Yahowah could not have asked for "no more" of something He never requested in the first place, even if the KJV were correct, considering all of the incense burned in churches, this is yet another example of Christians ignoring what they have written in God's name.

The NLT conspired to demean what their readers will assume is Judaism, especially with their erroneous reference to "your special days for fasting." They did so of course with the addition of a host of words that do not actually appear in the text: "Stop bringing me your meaningless gifts; the incense of your offerings disgusts me! As for your celebrations of the new moon and the

Sabbath and your special days for fasting – they are all sinful and false. I want no more of your pious meetings." As a case in point, "your" does not exist in association with "pious meetings." It was added to imply the "fasts" associated with Judaism had been annulled, paving the way to their pagan alternatives.

Making Himself perfectly clear, Yahowah is prophetically announcing that He isn't going to accept man's religious notions and allow them to smother key elements of His plan. It is one or the other. You cannot celebrate Shelters and Christmas, Passover and Easter, observe the Shabat and worship on Sunday. For Yah's plan to prevail for you, you must exclusively rely on His plan of restoration, His Shabat, and His Miqra'ey...

"Your Times of Renewal (*chodeshy / chadashy 'atem* – your means of reestablishing the relationship during a new moon, designating a new month while reintroducing something [plural in 1QIsa]) **and your designated meeting times** (*wa mow'edym 'atem* – your schedule of seasonal meetings)**, My soul** (*nepesh 'any* – My consciousness and persona) **hates** (*sane'* – abhors and detests the alterations, loathes and despises the changes, intensely dislikes and totally shuns the modifications, and considers the revisions adversarial (qal perfect))**.**

They have literally become (*hayah*) **an annoying problem** (*torach* – a distressful and troublesome burden due to their vicious, predatory, and destructive nature) **to Me** (*'al 'any*)**.**

I am weary (*la'ah* – I have grown impatient and exhausted, tired and emotionally unable (nifal perfect)) **of enduring their duplicity** (*nasa'* – of bearing their dishonesty and tolerating their fraudulent nature; indistinguishable from *nasha'* – utterly beguiling and deliberately deceptive (qal infinitive))**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:14)

This is typical of Yahowah. First, He underscores His support for His plan. Then He reveals His disdain for the religious alternatives which deliberately corrupt and counterfeit His intent. This statement should be read as a direct attack on religious celebrations.

Those who shrug off the Babylonian origins of religious holidays by saying "that's not what they mean to me" ought to think about God's pronouncement. It's foolish to participate in and perpetuate the kinds of things He hates.

Jews and Christians have created their own "Times of Renewal." Four centuries after this was written, Judaism would usurp the Babylonian custom of beginning the year in the seventh month, replacing Yahowah's *Yowm Taruw'ah* with their *Rosh Hashanah* | Head of the Year. A millennium later, Christians incorporated the Roman ode to their god, Janus, the Doorkeeper, celebrating New Year's Day on January 1st, as depicted upon their Roman Catholic Calendar. The date for Easter, which is the Christian time of renewal, is based upon moon phases, which is why it is observed in March or April from year to year. So, Christianity has two such celebrations, justifying the plural of *chadashy* all by itself. And as we noted, there are also two New Year's Days in Judaism (there are actually 4: Head of the Year, New Year for Trees, New Year for Animals, and New Year of Kings).

In particular, Christianity has grown by amalgamating pagan belief systems. The birth, death, and resurrection of the Christian "Jesus Christ" on Christmas, Good Friday, and Easter Sunday are played out in conjunction with the mythology of Bacchus, Dionysus, Osiris, and Tammuz. Virtually every detail, from the timing of Christmas to its decorated tree, wreaths, Yule logs, and exchange of presents is Babylonian in origin. Likewise, the Babylonians celebrated Easter on the Sunday nearest the Vernal Equinox, with an egg-laying bunny, ham, and hot

cross buns. Halloween, which is All Hollow's Eve to Roman Catholics, is rooted in Roman mythology. It was easier for Christians to accommodate the religious practices of pagans than change the pagans so that their actions reflected the Torah. But it was wrong. And since Christianity will never renounce Christmas, Easter, Sunday Worship, Jesus Christ, the Cross, the Trinity, its New Testament, its Gospel of Grace, and Salvation through Faith, it will continue to be wrong.

These things known, how are we to interpret the idea that a spiritual being like God has a *nepesh* | soul? Surely it cannot be the same as ours because when ours departs, we and other animals die. Further, since our physical bodies decay, our soul is the sole repository of our unique identity, conveying our character, personality, aptitudes, and experiences into the next life. The Creator of trillions of souls cannot be limited to a single soul.

The answer lies at the heart of this discussion. Dowd volunteered to provide his *nepesh* | soul to personally satisfy and literally fulfill the *Mow'ed Miqra'ey* | Eternal Witness to the Restoring Testimony of the Invitations to be Called Out and Meet of Pesach and Matsah. God inserted Dowd's soul into an otherwise nondescript body such that His Son could honor the promise made to 'Abraham to provide the Passover Lamb. Then, since *Matsah* required a soul to go to the place of separation to resolve the penalty of our religious malfeasance, carrying the guilt of the Covenant Family with him, Dowd accomplished this by sacrificing his *nepesh*. In this way, Dowd's soul allowed him to experience – to feel, see, and hear – it all because he was there. This part of the adventure was complete when the *Ruwach Qodesh* released Dowd's soul from She'owl and reunited the Son of God with his Father in Shamaym during Bikuwrym.

Moving on to the next statement in this discussion, we discover that, unless it is to grasp His hand, God is not

interested in what we have in our hands. Other than to spend time with Him, there is nothing we can give that He will even notice, much less accept. This then answers the question so many ask, wondering how divergent their religious faith can be from Yahowah's instructions…

"And with the spreading out (*wa ba paras* – so in the extension and stretching out) **of the palms of your hands** (*kaph 'atah* – of your open hands)**, I will hide** (*'alam* – I will continually conceal (hifil imperfect)) **My eyes** (*'ayn 'any* – My appearance and presence) **from you** (*min 'atem*)**.**

Also (*gam* – in addition, although, and moreover) **because** (*ky*) **you choose to make many long, rabbinic** (*rabah* – you elect to multiply your exalted, increasingly choosing to make numerous (hifil imperfect jussive))**, and worthless prayers, abhorrent pleas, and repulsive petitions** (*taphilah* – characterless requests, objectionable appeals, and repugnant demands; from *tipilah* – wrong, criminal, empty, and loathsome and *palal* – requests for intervention and intercession)**, I will not be listening** (*'ayn 'any shama'* – nor will I pay attention, not even bothering to hear them)**.**

Your hands (*yad 'atem*) **are full of the shedding of blood** (*damym male'* – are satisfied with and scream of bloodlust) **and your fingers are full of iniquity** (*wa 'etsba' male' ba 'awon* – and your grasp is satiated with mischief and perversity, depravity and corruption [from 1QIsa])**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:15)

God repeatedly encourages us to listen to Him but never once asks us to pray to Him. There are few things more important than understanding why this is in our interest.

In this case and in many others, Yahowah unequivocally states that He does not listen to religious

prayers, petitions, or pleas. At best, they would annoy Him and, more likely, repulse Him. The Pauline command to "pray without ceasing" is bad advice as is the Hasidic propensity to recite ritualistic prayers.

God is smart, and He has a lot to say that is in our interest to hear. Since Yahowah has delineated the conditions of the Covenant, since He has issued invitations to be part of His Family, since He has provided more than enough teaching to understand who He is and what He wants, since He has articulated guidance to direct our lives onto the path home, and since He told us His will for our lives, by asking for any of these things, we irritate Him. It would be like us as parents repeatedly, tangibly, and overwhelmingly demonstrating our love for our children, only to have one of them ignore everything we have said and done over a lifetime and ask us how we feel about them.

If you want to have a conversation with God, begin by listening to Him. Recite the Towrah aloud. Think about what you have heard and then respond to Him as He has asked. If you have a question, He knows it before you have formed it, and if it is pertinent, He provided the answer through one of His prophets long ago.

I would recommend that we follow Dowd's example. He observed the Towrah, allowing Yahowah to instruct and guide him. And then, through his lyrics and prose, he shared what he had learned, teaching us what we need to know.

God is revealing that religion is the deadliest scheme ever conceived by man. It is infectious and fatal. Just as a single germ can kill a person, it doesn't take much religion to poison a mind, corrupt one's thinking, or destroy a soul. More than anyone on earth, the founders and proponents of religion have blood on their hands.

Their deadly schemes kill by corrupting Yah's Towrah Testimony, by perverting and twisting it. And this is precisely what the likes of Paul, Akiba, and Maimonides have done with their fingers.

Yahowah is perfect and so is His home in heaven. He will not allow anyone to soil it by tracking in religious rubbish. Before an individual can walk to God, before a person can know God, before a soul can engage in a relationship with God, and before anyone can be saved by God, they must first walk away from religion.

The reference to "foreign sediment" speaks of the religious ways of the Gentiles…

"Choose to actually wash yourselves (*rachats* – of your own freewill remove the impurities and bathe yourself using an abundance of water (qal imperative))**, desiring to be clean, free of foreign sediment and impure substances, upright and acquitted** (*wa zakah* – thereby demonstrating your desire to be cleansed and innocent; from an unused root meaning to be translucent (hitpael imperative – you should choose to act independently and not be influenced by others to avoid contaminants))**, and then** (*wa* – so then [from 1QIsa])**, of your own freewill turn away from and reject** (*suwr* – of your own accord abstain, leaving, forsaking, abandoning, and cutting off all ties with degenerate corruption, changing direction to desist from the revolting nature of) **your errant and counterproductive** (*ra'a 'atem* – your immoral and improper countrymen, invalid and hindering kin, and displeasing and unethical, corrupting and malevolent) **practices and endeavors** (*mala'lal* – deeds and undertakings, acts and services; from *'alal* – to wantonly and ruthlessly take advantage of others by playing them for fools) **from before** (*min neged* – from conspicuously in front of) **My eyes** (*'ayn 'any* – My sight)**, refraining from and ceasing to consent to** (*chadal* – giving up and refusing, discontinuing and objecting to) **being**

invalidated, unethical, improper, and errant (*ra'a* – evil and counterproductive, malevolent and corrupting, and perverted (hifil infinitive absolute active))**."** (*Yasha'yahuw* / Freedom is from Yahowah / Isaiah 1:16)

Yahowah is not suggesting we try to perfect ourselves. He is not asking us to save ourselves. He is, however, requesting that we disassociate from the counterproductive filth and invalidating endeavors which have made us dirty from His perspective, and then take a bath, washing away the impurities of these religious corruptions which have soiled our hands and stained our minds. So long as we listen and are responsive, with an assist from His Son, He will take it from there. But there is no merit in bathing if a person is going to crawl right back down into the garbage and wallow in the mud. This is one of many reasons God cannot save a religious person.

Those who learn these things from Yahowah seek to be right and become judgmental, pleading against the oppressors while adjudicating on behalf of their victims. They call out to those who listen, to those who seek to be free of human corruption, and they call them home. We are to quarrel with the religious, showing our hostile opposition to the congregation of the dumb and forsaken.

And while you wouldn't realize any of this by reading a KJV, NASB, NLT, or JPS, it's all there in the words Yahowah inspired Yasha'yah to scribe on our behalf. Correctly translated, His pronouncements resonate with those of us who are no longer religious or political, patriotic or conspiratorial. Once we learned the truth, we felt dirty and couldn't wait to scrape away the filth. We all felt like we needed a shower.

But once we began to shed the crud that had occluded our vision and burdened our minds, we felt this overwhelming desire to learn and then to share what we

had discovered. It is the same for all of us, which is why these words resonate with the Covenant's children.

"Desire learning (*lamad* – be receptive to being taught, become open to instruction, gaining information which provides valid directions and then respond properly, choosing to accept (qal imperative)) **to be right and to prosper** (*yatab* – to improve and be successful, to do well, to engage effectively and to be pleasing, agreeable, and satisfied)**.**

Seek (*darash* – actually choose to inquire about and study, genuinely consult and investigate, petition and ponder, and as a result flourish, grow by choosing (qal imperative)) **the means to make an informed and rational decision about the way to justly resolve disputes** (*mishpat* – the ability to exercise good judgment regarding being honest and correct, fair and just, vindicating or condemning)**.**

Choose to walk the right way to receive the benefits of the relationship and to serve as a guide along the proper path (*'ashar* – desire being led the correct way to get the most out of life (piel – the object enjoys the effect and is transformed by the verb, imperative – under the auspices of freewill, active)) **for all those who are oppressed by human institutions** (*chamowts* – for everyone without status cruelly subjugated by the political and religious establishments, including those who are leavened, embittered, and soured)**.**

Be judgmental, choosing of your own volition to plead on behalf (*shaphat* – choose to adjudicate by making and promoting informed and rational decisions and by forming reasonable conclusions which lead to vindication and enable executing good judgment when arguing on behalf (qal imperative active)) **of the fatherless child** (*yathowm* – an orphan whose father is dead but who still has a widowed or divorced mother, a class of

individuals deprived of appropriate resources; from an unused root meaning lonely, akin to *yathowr* – those who are searching and exploring, seeking to find credible information)**.**

Quarrel with (*ryb* – choose to contend, bringing a legal argument, showing hostility in willful opposition, filing a complaint using words to plead in disagreement with, even taunting, insulting, mocking, and ridiculing (qal imperative active)) **the congregation of the bound, dumb, and forsaken** (*'almanah* – the silent and silenced who are unable to speak, those who have joined in and are now bound to religion, including the widow whose spouse has died and by extension is in a state of abandonment; from the prolonged and feminine of *'alam* – the bereaved worshiping congregation who are being controlled and kept from speaking out [note: religion is from the Latin *religare* – to join and bind])**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:17)

In one way or another, every member of Yahowah's Covenant is engaged in this debate. Yes, we do so because Yahowah, whom we respect and love, asked us to speak out in this manner. But even if that had not been the case, nothing on Earth would stop us because a relationship this satisfying and benefits this appealing must be shared, not hoarded. Moreover, it is the most appropriate and compassionate way to interact with others. The moment we learn the truth and enter the Covenant, it is so liberating and empowering, so enriching and enlightening, we want the orphaned child and widow, representing Yisra'el and Yahuwdah, to know what we have experienced.

We also realize that no matter the time or place, we all come to God the same way. And since the first step of our journey is away from the controlling nature of religion, governance, and the family of man, it is essential for us to oppose each, bringing sound arguments from Yahowah's Word against them, so that receptive and thoughtful

individuals are able to take the next step which is to approach God through His *Towrah* | Guidance and Instructions.

It is Yahowah's desire and our choice to *lamad* | learn from His *Towrah* | Teaching. For this to occur, we have to be open and receptive to God's Instructions. So, after disassociating ourselves from religion and removing its stench from our souls, we are afforded an unfettered opportunity to know God and to engage in a relationship with Him. And it all begins with a willingness to learn what Yahowah has to say.

The object of our education is "*yatab* – being right." Good is nice, but only right is vindicating. When it comes to God, the first is pleasant, while the other will bring us home. For example, King *Sha'uwl* | Saul was good, an impressive and imposing man, but wrong, and he is in *She'owl* | Hell. King Dowd's choices were not always perfect, but he was consistently right, and so he is in *Shamaym* | Heaven.

Once we realize that Yahowah is the One we should trust and then recognize that we find His Guidance in His Towrah, we are wise to *darash* | seek the right way. Properly focused, our study is less for scholarship than it is to enjoy the ensuing relationship.

When we do, we discover that Yahowah has invited us to meet with Him each step of the way along the seven-step plan He has articulated to perfect our souls, making us immortal so that He can adopt, enrich, and empower us.

This path is known as the *Miqra'ey* | Invitations to be Called Out and Meet with God. The Way Home is found exclusively in Yahowah's *Towrah* | Teaching and Guidance. Collectively, they serve to *mishpat* | provide the means to make an informed and rational decision about the way Yahowah has provided to correctly resolve the issues

which would otherwise separate us and keep us out of Heaven.

Moving on to the next alluring word in Yahowah's pronouncement, we find that *'ashar* speaks of the proper way to receive the benefits of the relationship. *'Ashar* results in being joyous and upright. To *'ashar* is to be guided along the correct path and then to serve as a guide.

In this case, Yahowah's children are being asked to lead the *chamowts* | oppressed away from the caustic influence of religion and governmental control. God is encouraging us to reach out to those who have been subjugated by these institutions, showing them the way to freedom. We can point them toward the Miqra' of Matsah where the embittered leavening which had soured their souls can be removed.

Shaphat encourages us to do precisely what the politically correct and the religious condemn – to be judgmental. Their collective opposition to exercising good judgment is one of the few instances where the secular and sectarian agree. Unfortunately, as we might expect, their positions are in direct conflict with God's instructions. To be *shaphat* is to jump "boldly into the midst of a controversy, discriminating between truth and deception, advocating for what is right while condemning what is wrong."

It is the antithesis of being tolerant, the opposite of coexisting, the inverse of multiculturalism. We ought to reject, not respect, that which is deceitful and harmful. This is the most compassionate, beneficial, and moral approach to life.

Those who have been rendered incapable of "*shaphat* – being judgmental, of being discerning and discriminating, of differentiating between right and wrong" are called Progressives today. This zealous socialist belief system devoid of evidence and reason is sponsored by the

media and academia. It is now running rampant among disenfranchised Jews and other leftist and controlling politicians and has positioned itself as the thought police of social media, determining what people can say and share – even know. Its victims are rudderless in a turbulent and deadly sea. Deprived of accurate charts or a functioning compass, there is nothing to guide them home, no route they can follow to a safe harbor.

Progressives have unwittingly put the world at the mercy of a massive, unabated, and life-threatening storm that has swept across the globe – depriving billions of their liberty and livelihoods during the Covid-19 pandemic. And with their ability to reason impaired, even if they could fix the rudder of the state, align the national compass, and locate accurate charts, they wouldn't know how to read them or respond to the information they provide.

This is a daunting predicament because Progressives control most of the Western world. And to a person, they fail to recognize the seriousness of the situation in which they have placed humanity. They are never accountable, because somewhere in the background there will always be a newscaster, another politician, an internet mogul, a religious leader, or a scholar insisting that it's not their fault that we are all in this mess. They will even advocate doubling down, spending ever more money and imposing even more government restrictions to thwart the problems they have caused through these things.

No amount of irrefutable evidence nor unassailable reason will persuade those who are unwilling to be discerning and who refuse to exercise good judgment. This deplorable condition was perpetrated deliberately in Western societies. With information becoming so readily available, the only way to influence and control vast populations is to render the masses incapable of processing information rationally. But this pervasive mental disability is no less severe in religious societies where reason is

presented as the foe of faith, so much so that those who promote it are slandered and dismissed as satanic.

The last of the four sentences which comprise *Yasha'yah* / Isaiah 1:17 reads: **"Quarrel with** (*ryb* – choose to contend, bringing a legal argument, showing hostility in willful opposition, filing a complaint using words to plead in disagreement with, even taunting, insulting, mocking, and ridiculing (qal imperative active)) **the congregation of the bound, dumb, and forsaken** (*'almanah* – the silent and silenced who are unable to speak, those who have joined in and are now bound to religion, including the widow whose spouse has died and by extension is in a state of abandonment; from the prolonged and feminine of *'alam* – the bereaved worshiping congregation who are being controlled and kept from speaking out [note: religion is from the Latin *ligare* – to join and bind])**."**

To *ryb* is to "quarrel, to be contentious, and to oppose." It isn't a polite, politically correct term, because it suggests that we should "taunt, insult, mock, and ridicule" the "*'almanah* – congregation of the bound, dumb, and forsaken." God does not want His children to be respectful, civil, gracious, or courteous" when engaging in "hostile opposition" toward religion. Man's way is deceitful, destructive, deadly, and damning. There is nothing good about any of this. Yahowah hates religion, as should we. Therefore, He is hoping that we will follow His example and *ryb* | use words to plead the case against the institutions which bind and silence their victims – the religions and politics of man.

Since *ryb* only means "plead" in the sense of "pleading against," we cannot translate *'almanah* as "widow," as is the custom of most English Bibles. Yah does not want us to berate or mock those who have lost their husbands. This compels us to choose a more suitable and contextually appropriate definition for *'almanah*, which is the feminine

of *'alman*. And as we search the lexicons, we are immediately confronted by a wide variety of people who are *yathowm*, directing us to translate *'almanah* as "religious, those who are bound to their faith and silenced by the authorities." Affirming the validity of this option, in just four more verses, Yahowah will introduce us to the Whore of religion, tying all of this together.

This encouragement before us, I love what follows…

"Please (*na'* – considering the urgency and consequence of the exhortation)**, let's go for a walk** (*halak* – let's choose to stroll through life together, let's go on a voyage of discovery, traveling through space and time, come, let's proceed (qal imperative active)) **because I always want to engage in rational dialog** (*yakah* – I want us to reason together because I want to prove My case and it's My desire to vindicate you (nifal – the subject, God, carries out and receives the action, cohortative – first-person volition, imperfect – continuously with unfolding implications))**, says** (*'amar* – conveys and attests) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**."**

"Even if (*'im* – even though) **your sins** (*cheta'* – your offenses against the standard and your resulting guilt, the consequences of missing the way) **are** (*hayah* – exist) **as** (*ka*) **crimson** (*ha shany* – scarlet apparel)**, like** (*ka*) **snow** (*sheleg*)**, they shall be made white** (*laban* – becoming purified and spotless (hifil imperfect active))**. Even if** (*'im* – even though) **they are continually as ruddy red and as dirty as 'Adam** (*'adam* – the name of the first man created in Yah's image, the word for mankind, the word for ground as in dirt, the word for red, and as a verb, to become reddish (hifil imperfect active))**, like** (*ka*) **crimson** (*ha shany* – scarlet apparel)**, they shall be like wool** (*ka ha tsemer hayah*)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:18)

Yahowah designed us to walk with Him. We were conceived to engage in an upright relationship with our Creator, not to bow down and worship the gods of the creation's making.

There are few things Yah anticipates more than strolling through His universe with His children. It is what 'Adam did with Yahowah in the Garden. It is what we will do with Him throughout space and time.

God is not demanding in this regard. We are free to walk to Him or away from Him, with Him or without Him. God even gave 'Adam the option to avoid Him and still not be alone, which is why He created *Chawah* | One Who Makes her Thoughts Known as a human companion. That is to say, God does not want a captive audience. He does not want us to choose Him out of default, boredom, or loneliness, especially fear, or for any reason other than we genuinely enjoy His company.

The walks we will take with God will be neither lectures nor silent strolls. God wants to engage in rational dialog. It is the same with our children. Our time with them becomes so much more enjoyable when they can understand what we are sharing and respond in an engaging way.

Yahowah's approach to humankind is through rational discourse. His Towrah serves to logically present what God has to say about Himself, about us, about the things that bring us together, and about the things which tear us apart. The Towrah is a thoughtful, verifiable, reliable, and comprehensive presentation of everything we need to know God and ourselves.

Therefore, there is no reason to ask for God's will for our lives. He has stated it here. And remarkably, He not only began His plea with "*na* – please," He had Yasha'yahuw scribe it in the cohortative mood, which

expresses first-person volition. It is God's will that we walk with Him and talk with Him.

This discussion, however, cannot commence with prayer. We must listen first, otherwise, we are almost certain to make a fool of ourselves. God is not interested in receiving a "to do" list from anyone. Don't ask Him to help you win the lottery or the game, get a good grade on the test, to get well, to find a job or a spouse, save your country or your friend.

If you want God to engage on your behalf, if you want Him to listen to you, if you want Him to care about you, show that you care enough about Him that you are willing to listen to and think about what He has revealed, then engage in rational discourse.

"If (*'im* – whenever and so often as) **you are genuinely willing** (*'abah* – you voluntarily agree and consistently provide your consent (qal imperfect jussive active)) **and** (*wa*) **you listen** (*shama'* – receive the pronouncements, hearing what is communicated (qal perfect active))**, you shall actually and continually be nourished by** (*'akal* – you shall taste and consume, eating and feeding upon (qal imperfect)) **the good and beneficial qualities** (*towb* – the attractive, beautiful, nurturing, and abundance, the best and most enjoyable aspects) **of the Land** (*ha 'erets* – of the physical realm, earth, and region)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:19)

Specifically, the Land is Yisra'el, the Promised Land, and the Home of God in the material world. But *'erets* also serves as a metaphor for 'Eden, for Sukah, and for Heaven – for living with God as part of His Covenant.

This does not seem like a difficult choice, so why did Yahowah have to say…

“But if (*wa ‘im*) **you consistently refuse to agree and continually withhold your consent** (*ma’an* – you are unwilling and defiant (piel imperfect active)) **and** (*wa*) **are rebellious** (*marah* – are recalcitrant and contentious (qal perfect active))**, by the sword** (*chereb* – by weapons of war)**, you shall be devoured** (*‘akal* – you shall be consumed (pual imperfect passive – the object passively suffers the effect of the verb on an ongoing basis)) **because** (*ky* – truly) **the mouth** (*peh*) **of 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) **has spoken it** (*dabar* – has said it, conveyed and communicated it, announcing and declaring it (piel perfect – Yahowah actively causes the object to experience the verb’s action and does not have to repeat Himself))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 1:20)

For every corruption, there is a cause and a consequence. Fortunately, there is also a cure.

“The revealing communication of Yasha’yahuw, Salvation is from Yahowah, son of ‘Amowts, the Trustworthy and Steadfast, whereby beneficially he compiled and revealed a written prophetic record of the covenant relationship concerning Yahuwdah, meaning Related to Yah, and Yaruwshalaim, in the days of ‘Uzyahuw, Boldness and Empowerment are from Yah, Yowtham, Yahowah is Perfect, ‘Achaz, He has Grasped Hold, and Yachizqyah, Strengthened by Yahowah, rulers of Yahuwdah, the Beloved of Yahowah. (*Yasha’yah* / Isaiah 1:1)

Listen, Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great, and I raised them, taking them to a higher

place, but they have actually rebelled against Me. (*Yasha'yah* 1:2)

A cow sees what is around him and, viewing the world from the proper perspective, is aware of the one who gave birth to him, and an ass, a stubborn domestic beast of burden, his Lord. Yisra'el, Individuals who Struggle and Fight with God, does not know. My people have failed to consider this connection and thus do not understand. (*Yasha'yah* 1:3)

Woe to an errant and blameworthy nation akin to Gentiles, severely stubborn and heavily laden, dulled and unresponsive with the corruptions and the guilt associated with perverted distortions, the offspring of errant and evil children who corrupt and lack integrity. They have rejected and abandoned Yahowah.

They have come to despise and actually revile, genuinely feeling contempt for the Set-Apart One of Yisra'el. They have become strangers, alienating themselves, having gone backward in the wrong direction. (*Yasha'yah* 1:4)

For what reason, and on whose account, do you want to be continually afflicted over and over again, associating with and adding to your obstinate rebellion? The entire head is impaired with disease. The heart, and thus the ability to exercise good judgment, is cramped up and infirmed. (*Yasha'yah* 1:5)

From the sole of the foot and all the way up to the top of the head, there is nothing in it that is healthy or sound. Emasculated and castrated, battered and bruised, with wounds associated with a devastating plague which are raw and rotten, they have not been cleansed, medicated, or bandaged, not even soothed with olive oil. (*Yasha'yah* 1:6)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil will be destroyed by illegitimate, unauthorized, and foreign foes, the most nauseating of whores. They will bring devastating perversity and adversarial transformations. (*Yasha'yah* 1:7)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with vehemently difficult stubble, like an awakened encampment preserved by the observant.' (*Yasha'yah* 1:8)

If Yahowah of the host of spiritual messengers had not spared and preserved a remnant on our behalf as a few survivors, then like Sodom we would have been, and approaching Gomorrah, we would be likened and compared. (1:9)

You will listen to the Word of Yahowah, political and religious leaders of what is likened to Sodom. So, then you should choose of your own freewill to hear, perceiving what is said and then respond appropriately to the *Towrah* | Teaching and Guidance of our God, people of 'Amorah. (*Yasha'yah* 1:10)

'By what means do you think that I can be approached by the great multitude and rabbinic nature of your sacrifices?' asks Yahowah.

'I will literally and actually fulfill, satisfy, and complete the uplifting offerings to rise associated with the male lambs. In addition, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (*Yasha'yah* 1:11)

Because if you come to approach My presence, who or what was it that sought this beggary from your hand,

thereby treading upon the blowing of My trumpets in My court? (*Yasha'yah* 1:12)

You should not habitually come, continuing to bring worthless, completely invalid, and deceptively futile tributes, gifts, and offerings. Incense is a detestable abomination to Me.

I cannot comprehend, endure, or overcome the deceptive and disastrous falsifications associated with your oppressive religious assemblies which forestall the benefits of the Time of Renewal as well as the Shabat, even the calling out of the *Miqra'* | Invitation to be Called Out and Meet. (*Yasha'yah* 1:13)

Your Times of Renewal, and your designated meeting times, My soul hates. They have literally become an annoying problem for Me. I am weary of enduring their duplicity. (*Yasha'yah* 1:14)

And in conjunction with reaching out with the palms of your hands, I will hide My appearance and presence from you. Also, because you choose to make many worthless rabbinic prayers, abhorrent pleas, and repulsive petitions, I will not be listening. Your hands are full of the shedding of blood and your fingers are full of iniquity. (*Yasha'yah* 1:15)

Choose to actually wash yourselves and, of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances.

And then of your own volition, reject and turn away from your evil and counterproductive rituals and endeavors, these things you have done before My eyes, thereby refraining from being invalidated or seen as unethical, improper, and errant. (*Yasha'yah* 1:16)

Desire learning; be receptive to instruction and to being right. Choose to inquire about the means to justly resolve disputes and to exercise good judgment.

Walk along the correct path to get the most out of life, serving as a guide for those who are oppressed by human institutions.

Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (*Yasha'yah* 1:17)

Please, let's go for a walk because I want to continuously engage in rational dialog,' says Yahowah.

'Even if your sins are as crimson, like snow, they shall be made white. Even if they are continually as ruddy red and as dirty as 'Adam, like crimson, they shall be like wool. (*Yasha'yah* 1:18)

Whenever you are genuinely willing to listen, then **by way of the good and beneficial qualities of the Land you shall be continually nourished.** (*Yasha'yah* 1:19)

But if you consistently refuse to agree and continually withhold your consent and are rebellious, by the sword, you shall be devoured, because the mouth of Yahowah has spoken it.'" (*Yasha'yah* / Yahowah Saves / Isaiah 1:20)

The first chapter of Yasha'yah contained the first of the prophet's twelve references to the Towrah. His second is found in the second chapter. It begins by reminding us that this message was inspired by Yahowah. The man was merely a conduit.

Among the many amazing revelations found in these words is the realization that Yahowah remains focused upon this one place, these specific people, and this singular process. For those paying attention, this provides additional proof that God has no regard for the Vatican, for Mecca, Beijing, Rome, London, Paris, Berlin, Moscow, New York, Hollywood, or Washington. And even worse for those who favor these places and the institutions they spawned, immediately after reestablishing His Home in Yaruwshalaim, Yahuwdah, Yahowah is going to eradicate these things and the people who promote them.

"This is the Word (*ha dabar*) **that relationally and beneficially** (*'asher*) **Yasha'yah** (*Yasha'yah* – Salvation is from Yahowah [from 1QIsa versus Yasha'yahuw in MT])**, son** (*ben*) **of 'Amowts** (*'Amowts* – Trustworthy and Steadfast, Confirming, Upholding, Supportive, Nourishing, and Establishing)**, observed in the prophetic vision** (*chazah* – received from God, beheld, looked upon, and perceived) **concerning** (*'al*) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching, Guidance, Direction, and Instruction Flow Regarding Reconciliation and Restoration)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 2:1)

Next, we are reminded that these words depict events which will unfold during the last days. Therefore, since Yahowah mentions the Towrah in this context, its relevance endures.

These essential truths acknowledged, set your watch and mark your calendar. In Yaruwshalaim, Yahuwdah between *Yowm Kipurym* in year 6000 Yah (beginning at sunset, 6:22 PM in Yaruwshalaim, a Sunday evening October 2nd, 2033) and *Sukah* five days later (Friday after sunset, a Shabat on October 7th, 2033), this will all occur…

“It shall come to pass (*wa hayah* – it shall come to exist (qal perfect)) **during the last days** (*ba ‘acharyth yowmym* – in the end of days, at the conclusion of the last point of a period of time; from *‘achar* – afterward, following something and in conjunction with it)**, established and firmly fixed, completed and enduring** (*kuwn* – appointed and developed, prepared and readied, constituted and steadfast (nifal passive – the subject, Yahowah’s Home, carries out and receives this action))**, the House, Home, and Family** (*beyth* – the household) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, will exist** (*hayah* – will come to be, arising, and appearing, remaining and enduring, situated upon and accompanying, abiding (qal imperfect active)) **in proximity to** (*ba* – by and within the vicinity of, with and among [note: written *ba* not *‘al* – upon]) **the summit of the first and foremost** (*ro’sh* – the most crucial, the top and uttermost, the initial and beginning, the choicest and finest, the summit) **mountain** (*har*) **of the mountains** (*ha harym* – of the hilltops)**,** (*wa*) **lifted up, supported, and sustained** (*nasa’* – be respected and honored, raised and desired, supported and sustained (nifal passive)) **as part of** (*min* – from and by way of, made of and because of) **these elevated places** (*giba’ah* – the knolls, hilltops, and rounded summits)**.**

So then (*wa*)**, every** (*kol*) **Gentile** (*gowym*) **shall flow forth with joyful countenance, beaming with happiness, and shining brightly** (*nahar* – exuberant expressions of jubilation shall flow like a stream of radiant light in a linear motion, traveling en masse like an illuminated and shimmering river (qal perfect active)) **over this** (*‘al huw’* – as a result of this [from 1QIsa, MT has *‘el* – to it])**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 2:2)

This is prophetic of Yahowah erecting His Home among His mountains, in the first and foremost location, in

the place He began, in Yaruwshalaim. Mortal men will not be constructing a Third Temple. God, Himself, with His Covenant Family at His side, will be the Architect and Builder.

Before we consider how this will be accomplished, a word about the "*Gowym*" is in order. Since Yahowah previously used "*gowy*" to describe the religious corruption He found so revolting in Yisra'el, and has just revealed that those who remain infected with this deadly plague will vanish upon His return, *kol gowym* represents Gentiles, like myself, who have walked away from man's perversions to engage in the Covenant. That is why we are all beaming, radiating Yah's light, with expressions of great joy.

In our not-too-distant future, the Earth will be returned to the conditions experienced in the Garden of 'Eden, as Yahowah camps out with His creation in Yaruwshalaim. Then the world will come to Yahowah, the God of Yisra'el, to learn all that can be known about His Towrah.

"And then (*wa*)**, empowered** (*rab* – numerous, many, and great) **people who are part of the family** (*'am* – related individuals who share a common language, characteristics, and kinship who follow the same example) **shall travel** (*halak* – shall walk, making progress (qal perfect active))**, and they shall say** (*wa 'amar* – they will profess, declare, and affirm (qal perfect active))**, 'Walk** (*halak* – journey, making one's way) **because we can of our own volition ascend** (*wa ha 'alah* – so as to choose to rise, being lifted up, ascribed a high status, increasing and growing, being brought to meet the light (qal imperfect active cohortative)) **to** (*'el*) **the mountain** (*har*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, to the House and Family** (*'el beyth* – to the Household and Home) **of the God** (*'elohym*) **of *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 embedding one's heels to be steadfast, a synonym for Yisra'el and the Covenant) **so that He can fulfill His will to teach and guide us** (*wa yarah 'anachnuw* – so that He can do what He wants with us, which is to provide the source from which guidance, direction, instruction, and teaching flow from Him to us; note: *yarah* is the verb that defines *towrah* and it serves as the basis for the name, Yaruwshalaim (hifil imperfect jussive – an expression of third-person volition, making this Yah's will, whereby there is a continuing and unfolding benefit of the instruction because the subject, God, causes the object, which is us, to benefit from this guidance) [1QIsa uses the pronoun "they" to suggest that Yahowah and Ya'aqob are guiding us]) **by means of** (*min* – from and as part of) **His ways** (*derek huw'* – His path and direction, His journey and route, His way of life and way to walk, His means to vigor, empowerment, and enrichment) **so that** (*wa*) **we can choose to genuinely and continually journey through life** (*halak* – we can consistently travel of our own freewill, actually electing to make our way by walking (qal cohortative imperfect)) **in His manner** (*ba 'orah huw'* – in His way of traveling, journeying from one place to another along His route and way of living as a wayfarer and voyager)**.**

For indeed, because (*ky* – truly) **from** (*min* – out of and by way of) **Tsyown, the Conspicuous Signs Posted to Mark the Way** (*Tsyown* – Zion, the signposts providing directions along the route and the instructive markers on the path)**, shall be brought forth** (*yatsa'* – shall serve to produce and bring forth, shall mark the source of (qal imperfect)) **the Towrah** (*Towrah* – the Source from which Teaching, Guidance, Direction, and Instruction Flow) **and** (*wa*) **the Word** (*dabar* – the speech, communication, statements, and account) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah*

– teaching regarding His *hayah* – existence) **from** (*min*) ***Yaruwshalaim* | the Source of Guidance on Reconciliation** (*Yaruwshalaim* – the place from which direction and teaching regarding restoration flow)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 2:3)

Hasta la vista Christianity. *Ciao* Islam. *Adieu* Judaism. Goodbye and good riddance. The Towrah, like Yahowah, has returned to Yaruwshalaim.

Therefore, the Christian New Testament, the Jewish Talmud, the Islamic Quran, and *The Communist Manifesto* have gone from errant and irrelevant to nonexistent. And those who have placed their faith in them are no more.

Our Heavenly Father's desire as a parent is to "*yarah* – guide and teach" His Covenant children. His instructions are obviously found in His Towrah, which features the conditions for participating in His Covenant Family. This path that we are invited to walk in conjunction with the Towrah is guided by Tsyown. Moreover, Tsyown, the Towrah, the Word of Yahowah, Ya'aqob, and Yaruwshalaim are being presented as an integrated whole, as parts of the same path to God, with the first providing guidance, the second answers, the third God's promises, the fourth provides the name of the principal beneficiary, and the fifth identifies the place it will all transpire. This is akin to the Miqra'ey of *Pesach*, *Matsah*, and *Bikuwrym* being a single event, a celebration that leads to *Shabuw'ah*.

As we approach God's next statement, Yahowah reveals that the basis for determining the fate of Gentiles will be the Towrah, expressly as it was revealed on *Shabuw'ah* and then fulfilled on Tsyown. This is good news for those who have embraced the Covenant but bad for those who think that God discarded His original plan and replaced it with rabbinical arguments, a Pauline rant, or Islamic jihad.

"Then, He shall execute good judgment (*shaphat* – He shall adjudicate and litigate, bringing justice as the judge (qal perfect))**, being discerning by making appropriate connections regarding** (*bayn* – showing understanding among; from *byn* – comprehending and understanding through intellectual observation, discernment, and consideration of) **the Gentiles** (*gowym* – the people of nations other than Yisra'el)**.**

Then (*wa*)**, He shall reasonably conclude that many enriched and empowered** (*rabym* – numerous and great) **people who are part of the family** (*'am* – related individuals who share a common language, characteristics, and kinship who follow the same example) **are right, deciding to vindicate them once and for all** (*yakah* – He shall prove the case, arbitrating and arguing on behalf of those He chooses and prefers (hifil perfect active))**.**

They shall beat (*wa kathath* – they will grind) **their swords** (*chereb* – their weapons of war) **for plows** (*la 'eth* – for implements designed to till the ground) **and** (*wa*) **their spears** (*chanyth* – their piercing projectiles) **for pruning hooks** (*la mazmerah* – for husbandmans' tendril knives to dress vines)**.**

Gentile nations (*gowy* – foreign people) **shall not rise up** (*lo' nasa'* – shall not elevate or promote, exalt or honor, not ever showing acceptance and tolerance, never lifting up) **toward** (*'el* – to) **Gentile nations** (*gowy* – nations of foreign people) **deploying weapons of war** (*chereb* – using swords)**. They will not train or teach** (*wa lo' lamed* – they will not accept submission, becoming accustomed to, responding to or learning) **war** (*milchamah* – continuous battles, combat between nations, fighting between militias and militaries) **ever again** (*'owd* – any longer, and forever)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 2:4)

It is telling that the first thing Yahowah states that will be different now that all of the religious and political types have been eradicated, and only reconciled Yahuwdym and Gentile Covenant members remain, is that there will be no weapons and no wars. This not only suggests that war is the common denominator throughout time among nations, and that a continual state of conflict has been inspired by religion, but also that combat is disdained by God. He does not support or bless troops. He does not engage in any battle on behalf of any nation – save Yisra'el.

Now that there are no religions and no politicians, no weapons and no wars, it is time for Yisra'el to fulfill her destiny…

"House (*beyth* – home and family) **of Ya'aqob** (*Ya'aqob* – My Stance, Jacob, the father who became Yisra'el; from *'aqab* – to receive the benefit or suffer the consequence, digging in one's heels to be steadfast, a synonym for Yisra'el and the Covenant)**, choose to walk because then we can journey throughout space and time of our own volition** (*halak wa halak* – we can consistently travel of our own freewill, actually electing to make our way (imperative cohortative imperfect)) **in the light** (*ba 'owr* – with the illumination) **of 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)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 2:5)

This has always been the purpose of creation. It is the reason we exist. Yahowah conceived us to walk with Him, to travel throughout time and space in His Light. It is the way God intends to perfect us, to make us immortal, to enrich us, empower us, enlighten us, making us ever more like Him. With His light, we will emerge from our three-dimensional constraints and be capable of experiencing

every aspect of the six-dimensional universe He created for us to explore together.

God is speaking of the Thousand-Year Right – of the celebration of heaven on earth known as the Millennial *Shabat* of *Sukah*, which will commence on Shelters in Year 6000 Yah.

Two and a half volumes ago, at the beginning of the first volume of *An Introduction to God*, I encouraged you to join me in embarking on a great journey of discovery. Now Yahowah has extended the same invitation.

As a spiritual being, Yahowah's nature is best understood as light – which is to say that it is more similar to energy than to matter, making Him much more powerful and capable than anything found in the material realm. Light, as the first thing Yahowah created, is not subject to decay nor is it limited by time. Light which makes observation possible – enables us to know Yahowah and understand His *Towrah* | Guidance.

Therefore, when Yahowah returns, He will arrive as light and not as a material being diminished by the constraints of using a human form. And along with Him, the Towrah, the very Word of God, Ya'aqob's descendants, and Yaruwshalaim will all radiate the same Divine Light.

Currently, almost everyone is estranged from God. They are denied these benefits because they have been beguiled by one of many religious or political schemes. So, in spite of Yahowah's marvelous offer, they keep wallowing in Babel's trash…

"Except indeed (*ky* – on the contrary, because)**, you have rejected and abandoned** (*natash* – you have forsaken and discontinued all associations with, withdrawing and dispersing from (qal perfect)) **your family** (*'am 'atah* – your people)**, the house and home**

(*beyth* – household) **of Ya'aqob** (*Ya'aqob* – the father of the twelve tribes and thus a synonym for Yisra'el and the Covenant)**, because** (*ky*) **they are satisfied with and promote** (*male'* – they are full of and loudly proclaim) **that which comes from** (*min* – that which comes out of) **Eastern antiquity** (*qedem* – an orientation toward the rising sun and prior times (denoting the religious practices previously born in *Babel* – Babylon, east of Yisra'el); from *qadam* – to anticipate and confront beforehand and then meet and receive) **and** (*wa*) **those who revel in spiritualism and under false pretenses listen to the dead in conjunction with demonic spirits** (*'anan* – false prophets and fortune-tellers, those who attempt to cast spells, enchanting frauds who try to make things appear differently than they really are, those using smoke and mirrors to misdirect people's attention and to invert reality in order to cloud and conceal the truth) **like** (*ka* – similar to) **the Palishty, the foreign foes who invaded the Promised Land, invoking fear, while separating and terrorizing** (*Palishty* – to occupy and divide as adversarial foreigners, transliterated Philistines, invasive militant barbarians; from *palesh* – to attack, overrun, attempt to occupy, and be divisive and *palats* – to terrorize and invoke instability and fear)**.**

And with (*wa ba*) **the young men who are conceived and brought forth as the fruit and offspring** (*yeled* – the children who are born in travail) **of foreigners** (*nakrym* – of those who are alien and estranged by observing a different religion)**, they clasp hands in anger and strike** (*sapheq* – they shake hands in malice and derision)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 2:6)

Jews have not been *Yahuwdym* | Beloved by and Related to Yah for nearly 30 centuries. Shortly after being brought together and into Yaruwshalaim by *Dowd* | the Beloved, they rejected the Covenant, estranging themselves from the Family of God. Rather than reveling

in and promoting the *Beryth*, they would turn to *Babel* | the confounding mix of religion and politics which would beget Judaism, Christianity, and Islam – indeed, both Roman Catholicism and Israel as the nation exists today. Quite literally, exactly as Yahowah foretold, to be Jewish no longer has anything to do with Ya'aqob – the father of the nation – and all to do with one's adherence to Orthodox Judaism.

Born and bred in *Babel* | the Confusion of Babylon, the Talmud is a huge part of the problem – but so is the cultic spirituality of Kabbalah and the Zohar. Both are filled with the mythology conceived in Babylon.

But this is not a Jewish problem alone. The religion with the most in common with Babel is Christianity. Its Bible shares the same spelling as Babel – BBL – and is a compound of *ba* – with and *Bel* – the Lord. It features the same Trinity, an affinity for crosses and steeples, for Sunday worship, for Easter and Christmas, for a dying and resurrected god, for baptism and communion. And both call their god, "the Lord."

There is another prophecy here that Yahowah, of course, also got right. The people who erroneously claim to be the Palishty embody the meaning of the word. The Muslims falsely presenting themselves as "Palestinians" are "foreign invaders" trying to "separate" Jews from the Land through "terrorism." Considering the fact that their entire existence is based upon a lie and that all of their claims are fraudulent, it's truly amazing that the one thing religious zealots and Progressive Jews share in common is a desire to "clasp hands and strike out against" Israel.

As we progress in our study of *Yasha'yah* | Isaiah and arrive at the 17th and 18th chapters, we will witness Yahowah's overt animosity toward the United States. But there is a hint of that here. The U.S. claims to be "exceptional," a nation of "manifest destiny." It boasts the

world's largest military and spy apparatus, more extensive and menacing than the rest of the world combined. There is no end to the nation's weaponry. And the bankrupt country flaunts its wealth, claiming to be the richest on earth. And it is the same nation which is seeking to impose the "Two-State Solution," demanding that Israel carve out a homeland for the Fakestinians. And America may be the most Babel, I mean Christian, on earth, with churches in every city and town.

"Their land (*'erets* – their material realm) **is filled and satisfied** (*male'* – vociferously boasting) **with silver and gold** (*keseph wa zahab* – yearnings for money, property, and gold)**. And there is no end** (*wa 'ayn qeseh* – and there is no limit) **to their treasures** (*la 'owtsar* – their wealth, treasury, storerooms, arsenals, and vaults)**.**

Their land (*'erets* – their material realm) **is filled** (*male'* – vociferously boasting and satisfied) **with swift stallions** (*suws*)**, and there is no limit** (*wa 'ayn qeseh* – and there is no end) **to their war chariots** (*la merkabah* – to the approach of their military vehicles ridden by soldiers)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 2:7)

The richest and most militant land on Earth is also the one whose Constitution prohibits any sanction against the free expression of religion. And should you wonder why Yahowah would express His frustration against a nation other than Israel, or one that is enslaving His people, the numbers alone tell the tale. There are as many Jews living in the United States as there are in Israel. And the U.S. supplies more weapons to Israel's enemies than all other nations combined. Further, it was America's invasion of Iraq that set the stage for a final Islamic assault against God's people.

"Their land (*'erets* – their material realm) **is filled** (*male'* – vociferously boasting and satisfied) **with**

religious images and false gods (*'alyl* – worthless exhortations to worship, the artifacts of ineffectual faith, false prophets and fraudulent shepherds, pagan beliefs which are for naught)**, the work of their hands** (*la ma'aseh yad* – the result of their influence and power)**.**

They bow down (*shachah* – they prostrate themselves in worship) **for that which they have engaged in and acted upon** (*la 'asher 'asah* – by performing as they do) **with their grasping** (*'etsba' hem* – with their fingers and as a result of their diversity)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 2:8)

I wonder if any nation has ever been as persistent in explaining why they intend to meddle in the affairs of other nations and then be preoccupied with soliciting acceptance and forming alliances?

The notion that a God capable of creating an entire universe and filling it with life would want a product of His creation to bow down and worship Him is so utterly preposterous and demeaning, it begs the question: why is bowing down in fear and submission so ubiquitous among believers, that we call those who demean God in this way "religious?"

"So (*wa*)**, humankind** (*'adam* – mankind) **bows down in submission and fear** (*shachach* – is reduced, collapsing in grief, is downcast through prostration and desperation, cast down to the blackness of the pit, sacrificed, slain, and slaughtered)**. Each and almost every individual** (*'iysh* – mortal man) **is humiliated and humbled** (*shaphel* – is defeated and shamed, subjugated and abased, brought down by becoming lowly and little)**.**

So do not accept them, support them, endure them, or respect them (*'al nasa' la hem* – do not lift them up, do not promote, tolerate, or accommodate them, do not forgive them or envy them, do not pick them up or bear them, do not provide for them or be in debt to them, do not

receive them in a friendly manner because they are *nasha'* – beguiling, deceitful, delusional, conniving, and confiscatory)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 2:9)

Clearly, God is not advocating coexistence, tolerance, inclusion, or multiculturalism. If you want to be accepted by God, reject religion. Do not bow down. Do not submit. Never fear. Do not respect, support, or accept any human institution.

Fortunately, we can dispense with the next verse. The incongruent change of voice was a rabbinic addition and not found in any Qumran scroll. This then takes us to the 11th, which in the Great Isaiah Scroll reads…

"Then (*wa* – and [from 1QIsa])**, the haughty and arrogant** (*gabhuwth* – the conceited attitude of high-ranking officials, the inappropriate pride and artificially elevated status of the exalted and empowered; from *gobah* – the lofty spatial dimensions) **appearance, perspective, and perceptions** (*'ayn* – observations, eyes, sight, and looks) **of mankind** (*'adam* – humankind) **shall be diminished and degraded** (*shaphel* – will be brought down and lowered, humbled and shamed, humiliated and abased, overthrown and depressed [from 1QIsa])**, reducing and collapsing** (*shachach* – crumbling and disintegrating, bowing down while grieving) **the spatial dimensions** (*ruwm* – the height and mass, the power and ability, the unwarranted status and self-proclaimed superiority, the exalted rebellion as a result of the overbearing haughtiness) **of those individuals** (*'iyshym*)**.**

So (*wa*)**, approaching** (*la)* **the set-apart nature of** (*bad* – alone, by oneself, set apart from all else, a portion that is part of the whole of) **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) **will be inaccessible** (*sagab* – too high and lofty) **in** (*ba* – within and with) **that day which is His day** (*ha yowm ha huw'*)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 2:11)

Those who are self-reliant, in addition to those who choose to rely on their religion or country, will find themselves estranged from God upon His return. We know this because the second condition of the Covenant requires God's children to trust and rely upon Yahowah instead of these human constructs – thereby walking away to engage with God. Yahowah will not accept divided loyalties.

There are several ways to be "diminished." First, those who seek authority and status will have it taken away from them by God. The most highly esteemed will become the least regarded.

Second, those who have no affinity for the things of God, along with those who are beguiled into believing religious rubbish, will die. Their souls will be reduced to nothingness, to the point that they cease to exist.

And third, those who have abused their status and authority, and have used it to deceive others regarding God, will pay for this crime. Their souls will be diminished to a singularity and incarcerated in a black hole, existing forever as a single dimension in time.

God's closing statement can also be interpreted in slightly different, albeit related, ways. After He returns, it will be too late to change allegiances. For those outside of the Covenant, Yahowah will become inaccessible. The gap between man and God will become too great to bridge, especially for the elitists who will be further diminished.

Lastly, *ba ha yowm ha huw'* was used to describe this as a very specific day and, therefore, as *Yowm Kipurym* | the Day of Reconciliations. It is on this day that the fate of those who have reconciled their relationship with God and

those who remain in rebellion will be determined. This is the day Yahowah will return.

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9

Yasha'yah | Yah's Salvation

Prophetic Teaching…

Yahowah revealed what is going to happen in the days preceding His return because He wants His people to be prepared. Therefore, the prophet was shown, and is now revealing, the rotting carcass of *Sha'uwl* | Paul, the leader of the boisterous religious parade known as Christianity. The wannabe apostle twisted and distorted Yahowah's message in his fourteen letters, replacing the truth with the futility of faith in pagan gods and idolatrous images – all to the detriment of Jews.

Billions of souls have been pulled away from God, having joined in without thinking, many out of fear, making this particularly indicting toward Judaism in addition to Christianity. It is why, as we pursue what the prophets say about the Towrah, we find Yahowah revealing…

"Woe, this is a warning (*howy* – alas, this disastrous and destructive situation) **to those who take the lead in promoting** (*mashak* – for those who draw up and carry out, advancing) **error by twisting and distorting** (*ha 'awon* – wrongdoing through perversity and depravity, by warping and corrupting the message) **in a boisterous and agonizing religious parade** (*ba chebel* – with the binding force of religion, with destructive and ruinous cords; from *chabal* – to bind and to pledge, to corrupt and destroy) **of error, futility, and vanity** (*ha shawa'* – of worthless lies, pagan gods, idolatrous images, false and empty promises; from *show'* – to ravage, devastate, destroy, and ruin)**.**

As with (*wa ka*) **the ties that bind on the harness** (*'aboth* – the chains and fetters which fasten, control, and imprison, the twisted ropes which constrain) **of a cart** (*ha 'agalah* – on the wheels of progress which revolve, going round and round, as the oxen on a threshing device) **of misleading ways** (*chata'ah* – that which leads in the wrong direction; from *chata'* – to mislead, to miss the way, to incur guilt, and to forfeit the opportunity)**,** (Yasha'yah / Isaiah 5:18) **the one among them says** (*ha 'amar* – the individual boasts) **without thinking and out of anxiety over the future, 'He should want to hurry** (*mahar* – impetuously, without wisdom or sense, showing an unfounded concern over anticipated events (piel imperfect jussive – the speaker is imposing his influence over the object on a continual basis while trying to make it seem as if this was the object's will))**.**

I want Him to expedite (*chuwsh* – I want Him to immediately and enthusiastically yield, acquiescing even if He is greatly disturbed by this, and take pleasure in the sensory nature of expediting (hifil imperfect jussive paragogic cohortative)) **His work** (*ma'aseh huw'* – His fate, His deed, and what He has to accomplish; from *'asah* – to act and engage) **so that** (*ma'an* – for the purpose and reason that; from *'anah* – to answer and to respond) **we may see it** (*ra'ah* – we can view it, looking upon Him ourselves and make judgments based upon our perceptions of what is revealed (qal imperfect))**.**

So then (*wa*)**, let the vexing counsel, advice, and plan** (*'etsah* – the mischievous scheme and malicious purpose, even the defiant revolt; from *'ets* and *'etsah* – wooden image or idol constructed to encourage the worship of a god) **of the 'Holy One'** (*qadowsh* – of the Set-Apart One [since this is in the voice of the misleading founder of the Christian religion, we should read it as he would say it]) **of Israel** (*Yisra'el* – Individuals who Strive and Wrestle with God) **present itself** (*qarab* – let it come,

happen, arrive, and appear, including the harvest as summoned (qal imperfect jussive)) **because** (*wa*) **we want to have it revealed** (*yada'* – our desire is to have it shown to us so that we might recognize it and choose to acknowledge it (qal cohortative imperfect – an actual and ongoing expression of first-person volition))**.'"** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:19)

To begin, Yahowah is warning those "*mashak* – who take the lead in promoting" "*ha 'awon* – error by twisting and distorting" His message. And that is expressly what Paul, Akiba, and Muhammad have done. Unable to create a unique religious dogma on their own, these religious leaders twisted God's testimony. But that was not enough for them. They craved the prestige that a large number of followers would provide.

So, they blended their perverted renditions of Yahowah's message with the most popular pagan myths knowing that, if their gods were similar to widely accepted deities, their parade would pick up converts more readily. Soon, entire communities and then regions and nations would be following them, walking down life's thoroughfares carrying religious images. Like the proverbial lemmings, they would fall to their death following those who had gone before them.

Religion, which comes to us from the Latin *religio*, means "to rebind." It is analogous to "*'aboth* – the ties that bind on a harness, the chains or fetters which are used to control, and the twisted ropes which constrain." In this case, the victims of the religious leader's perverted message are tied to a cart headed in the wrong direction, rolling along in a parade of error. They are deliberately being misled and pulled away from God, forfeiting their opportunity to know Him as a direct result of these religious counterfeits.

While most are born into their religion, adopting the faith of their fathers, initially all of Paul's, Akiba's, and Muhammad's followers were impulsive and, thus, easily misled. Some went along so that he did not kill them, many because of the booty, others because the charlatan promised that the next life would be better than their current plight.

The third aspect of this prophetic statement conveys an idea that may seem at cross purposes with that which comes before it. But such is the duplicity of religion – especially Judaism, Christianity, and Islam. The reason we hear one of those tethered to the cart of sin calling out during this dubious parade that he wants a quick response from his god is that he not only needs validation, he wants the others to believe that his god is committed to saving them and punishing their enemies.

While it is unquestionably true that Christians are fixated on the swift return of the misnomer "Jesus," and Jews on the advent of their unnamed warrior Messiah, believing that he will validate their faith and make them victorious over unbelievers, they don't know that they will be sorely disappointed. And that is the point. No matter how many times and ways their religion is refuted, their fallback position is always the same: "You just wait, and when the Messiah comes, you'll be sorry."

Specifically, as it relates to Paul, his only prophecy predicted the return of his god within his lifetime. It was a false notion which matches Yasha'yah's denunciation.

Christians and Jews alike, however, want their Messiah to accelerate his return, to swoop down and save them while refuting their critics. The rabbis have known for a score of centuries that the Messianic Age closes within 6,000 years of 'Eden. Time is ticking down. Moreover, the fact that Christians crave a "Second coming" is proven by a simple stroll into a Christian

bookstore to see how many shelves are devoted to eschatology.

While we know that the Christian "Jesus" never existed and is not tied to Israel, this is pertinent because Christians have claimed the promises made to Dowd for him and to Israel for themselves. They want everyone to accept their revisionist history and Replacement Theology.

In this regard, *'etsah* can simply convey "advice and counsel" without implying whether that guidance is good or bad. Similarly, *'etsah* can speak of a "plan or purpose" whether the intent is beneficial or counterproductive. However, since this is in the voice of those responsible for the inception of religious lies, we should be aware that *'etsah* also conveys a message which is adverse and telling. *'Etsah* depicts a "revolting and disobedient scheme to resist and defy the authority" of God through the use of "wooden idols and images constructed to worship the deity." God could, therefore, be denouncing the central plank of Pauline Christianity – of those who worship a dead god on a stick.

Now continuing with Yahowah's indictment of this man and those who would advance his lies, Yasha'yah reveals…

"Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary notification) **to the one among those who call** (*ha 'amar* – to the one who says, ascribes, presents, praises, and declares (qal active participle – a verbal adjective in which the subject is the actor who influences the object)) **that which is evil** (*la ha ra'* – that which is wrong, contemptible, malicious, noxious, worthless, and injurious) **good** (*towb* – correct, beneficial, productive, and pleasing) **and** (*wa*) **that which is good** (*la ha towb*) **evil** (*ra'* – that which comes from a loudmouthed and malicious countryman)**, who replaces** (*sym* – moves to set in place,

appointing in a new location (qal participle active)) **darkness** (*choshek* – blackness, the absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails) **for** (*la*) **light** (*'owr* – energy and enlightenment, the essence of time and source of guidance, being observant, and life) **and** (*wa*) **light** (*'owr*) **for** (*la*) **darkness** (*choshek*)**, who replaces** (*sym* – moves to set in place, appointing in a new location) **that which is bitter and anguishing** (*mar* – the poison of disagreeable despair of obstinate rebellion and defiance of a wicked whore) **for** (*la*) **that which is sweet and pleasant** (*mathowq* – that which is nourishing and acceptable, even enjoyable) **and** (*wa*) **that which makes one pleasing and acceptable** (*mathowq*) **for** (*la*) **poison which embitters and anguishes through obstinate rebellion** (*mar*)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:20)

For those who have read the four volumes of *Twistianity*, you know that this is what we find in Sha'uwl's 14 epistles. And for those who have read volumes 4, 5, and 6 of *Yada Yahowah* on the Mow'ed Miqra'ey, you realize that this also is similar to many of the rabbinic arguments found in the Babylonian Talmud.

It is the very definition of *babel*, of the religious propensity to intermix truth and lies, good and bad, light and darkness, that which nourishes with that which poisons. The purpose, of course, is to confuse by corrupting God's message, inverting His witness. Of this, the rabbis were maestros.

There is nothing more deceptive or religious than a half-truth. False prophets avoid outright lies because they seem so out of place with the culture and seldom have the substance to fool the masses. But by blending truth and lies together, the perversions often appear credible. It is what has made Judaism so difficult to assail and Christianity so contagious. Those who prioritize faith over reason, and

man's words over the Towrah, have no defense against the fables.

And while ignorance is deadly, there is something far more contemptible. Those who mislead under false pretenses are vastly more dangerous and deplorable.

"Woe, this is a warning (*howy* – alas, you are about to be in serious peril, so this is a caution) **to those who claim to be learned, even scholarly, to the crafty and cunning** (*chakam* – to those who are considered wise, the subtle and shrewd who piously impart their wisdom) **in their own eyes** (*ba 'ayn hem* – in their own sight and from their perspective, giving the impression and outward appearance of understanding) **and** (*wa*) **to those making associations** (*byn* – those distinguishing between things (nifal participle –the subject carries out and is influenced by the action of the verb which serves to depict his nature)) **as a contrarian** (*neged* – as one who is the opposite of what is perceived, taking a public position which is counter to the light) **through their appearance and public persona** (*paneh hem* – their presence)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:21)

The more you know of them, the more you will see the infamous shadows of Paul, Akiba, and Muhammad, even Maimonides in these words. It puts them and those who believe them in conflict with God.

To say that Yahowah is not impressed with religious, political, military, or corporate titles or those who hold them, would be an understatement…

"Woe, this is a warning (*howy* – alas) **to the powerful and influential, to politicians and military heroes** (*gibowr* – to the strong and mighty, to the valiant soldiers and warriors, to the most prominent individuals in positions of leadership within a society, to those who fight for power and prevail, acting proudly, demonstrating an uncommon determination and ability to fight) **as a result**

of (*la*) **becoming drunk by consuming** (*shatah* – drinking and experiencing the intoxicating influence of) **wine** (*yayn* – becoming inebriated; from an unused root meaning to effervesce) **and** (*wa*) **to individuals** (*'ysh* – men) **of nobility and wealth** (*chayl* – who are physically strong, politically enabled, militarily powerful, and religiously and socially active) **with regard to** (*la*) **mingling and mixing together** (*masak* – combining and pouring out, producing a blend of) **intoxicants which impair judgment** (*shekar* – inebriating libations which intoxicate and debilitate)**,** (Yasha'yah / Isaiah 5:22) **who justify and acquit** (*tsadaq* – who validate and declare righteous) **those who are religious and wrong** (*rasha'* – those who are guilty of being in opposition, who are invalid and incorrect) **as a *quid pro quo* to gain influence** (*sochad* – to garner favor, as a bribe or tribute, or to remain popular and accepted)**, thereby** (*wa*) **turning away and depriving** (*suwr* – turning aside and forsaking, rejecting and vanquishing, removing and abandoning (hifil imperfect)) **those who would otherwise be correct and vindicated** (*tsadaqah tsadyqym* – those who would be right, honest, upright, righteous, and acquitted) **from** (*min* – away from) **Him** (*huw'*)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:23)

Wine is almost always used as a metaphor, just as drunkenness is typically symbolic of having one's judgment impaired. So, while Americans and Israelis have a serious problem with intoxicants, from alcohol to illicit drugs, even to prescription medicines, this is likely addressing an inability of most people today to process information in a timely fashion and respond properly. Just as an intoxicated woman cannot provide consent, the overtly political, religious, and conspiratorial have been incapacitated, demonstrating a collective and growing inability to think, effectively nullifying the advantages of a conscience and freewill.

I suspect what God is saying here is that, if you want to be a Christian, He does not care. You are free to squander your soul to Paul's intoxicating rhetoric. The same is true with Judaism. If you want to believe that either the Zohar or Baal Shem Tov was credible, have at it. Wear your weasel hat with pride. But neither is free to publicly justify any religion because the effect is to negatively influence God's people. Yahowah realizes that we must think our way to Him, and so anyone who impairs that ability will suffer the consequence.

The more closely aligned an individual is to any influential human institution, the more distant they are from God. As such, we see a different spirit at play, one which is inebriating and bewildering and, thus, misleading.

"Therefore, as a result (*la ken* – likewise thereafter, in the sequence of events)**, just as** (*ka*) **a tongue** (*lashown* – the message (used as a metaphor for language)) **of fire** (*'esh* – of flames of radiant energy and light) **devours** (*'akal* –consumes) **the chaff** (*qash* – the dry husks of grain which are discarded and blown away by the wind) **and** (*wa*) **the scorching blaze** (*lehabah* – the white-hot and gleaming flame) **withers** (*raphah* – incapacitates so as to hang limp and feeble, collapsing) **the dry and combustible foliage** (*chashash* – fading grass and brittle leaves having fallen from the trees which are of little value and burn readily)**, their roots** (*soresh hem* – the base of the plant which anchors it in the soil and nourishes it) **likewise** (*ka* – accordingly) **have become** (*hayah* – is) **rotten with the stench of decay** (*maq* – decomposed, producing an offensive odor)**.**

And their (*wa hem*) **blossoms** (*perach* – buds, the beginning stage of fruit, young shoots, and flowers; related to *perachach* – brood and young) **are like** (*ka*) **the dust** (*ha 'abaq* – the ashes; from *'abaq* – pulverized like powder, blowing and floating in the breeze because it is so small and insignificant) **which is carried away** (*'alah* – which is

sacrificed, stirred up and then disparaged, ridiculed in a way that is not right, similar to a burnt offering in a holocaust)**, because** (*ky* – for the express reason) **they have rejected and avoid** (*ma'as* – they have come to loathe any association with, holding in contempt, refusing to accept (qal perfect)) **the Towrah** (*'eth Towrah* – an association with the Source from which Teaching, Guidance, Direction, and Instruction Flow) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual messengers** (*tsaba'* – of the host of heavenly envoys, energy-based implements mustered to serve as conscripts appointed and predisposed under the command of the Almighty to go forth, carrying out and interpreting His will, engaging to fight on God's behalf)**.**

The instructive word and promise (*'eth 'imrah* – an association with that which has been communicated to teach and to show the intent) **of the Set-Apart One** (*qadowsh* – the One who is separated from the mundane and common and thus neither religious or political) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God) **they spurn, have discarded, and treat with contempt** (*na'ats* – they dislike and even belittle, showing little regard for, they blaspheme, dishonor and slander (piel perfect))**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:24)

A tongue of fire is indicative of God's Word spoken boldly. It devours religious rhetoric. Man's schemes are scorched in its presence. And those who would challenge the Almighty are incapacitated by His testimony. Their foundation rots and their brood is blown away.

The fiery light is the Towrah, the very Word of God. It can consume or nourish, burn or enlighten, destroy or

empower, depending upon one's attitude toward Yahowah's Guidance.

Animosity toward Yahowah's Towrah is mankind's biggest problem, humanity's most egregious error. And I was once counted among them. I was a Christian, an ordained elder and a trained evangelist who led public prayers and Bible studies. It was not until I began to wrestle with some twenty questions no Christian can resolve and then discovered that the text of Christian Bibles cannot be trusted that I began to reject the religion that had beguiled me in my youth.

But it was not until I began to study the Towrah and Prophets and translate what God had to say that I was able to determine the many ways Yahowah proves His existence and authorship. He isn't religious and does not want to be worshiped. He wants to serve as our Father. Moreover, His Towrah was written to perfect us so that He could adopt and enrich us.

This was not the last time Yasha'yah would address the Towrah. There would be another in the prophet's 8th chapter.

As we approach his assessment, we should recognize that it was during the *Yatsa'* | Liberation from *Mitsraym* | the Crucibles of Religious and Political Oppression, when hundreds of thousands enjoyed God's presence, that this represented the greatest number of people who would come to know Yahowah at any one time. I am hopeful that this assembly will be surpassed in 11 years when Yahowah returns to reconcile His *Beryth* | Covenant relationship with Yisra'el and Yahuwdah on *Yowm Kipurym* in year 6000 Yah (a Sunday evening at sunset in Yaruwshalaim, 6:22

PM, October 2nd, 2033). Yasha'yah's testimony, and this witness to his revelation, exist for that purpose because we are aware that there have been long periods of time, the most recent lasting nearly two millennia, when no one on earth knew Yah.

For reasons that have nothing to do with Him and everything to do with us, God remains unpopular. With no one to talk to or work with, Yahowah has withdrawn, offering His Word as His only witness. And even then, apart from the few who have been sufficiently open-minded and willing to go where His directions lead, the number of people who know Yah is, even now, thousands among billions.

There is no excuse. We live at a time when there is unfettered access to Yahowah's testimony in the language He chose to reveal Himself to us. We are able to obtain ancient manuscripts dating back 2,300 years, and plenty of interlinears and lexicons to ascertain what God conveyed. All we need now is the motivation. To find the truth, one must be willing to invest the time and energy into the pursuit of understanding.

It has not mattered that Yahowah has always been approachable and pleasing to be around, or that He is actually God, the Creator of the universe and Author of life. It would not seem to matter that He had a lot to say that was particularly interesting and useful. It would not matter that He answered mankind's most important questions, proving His existence through prophecy. It would not matter that His testimony demonstrated that every religion was invalid and that they all lead away from Him.

It would not matter that He was willing to get down on His knees to lift us up, or that He required so little of us and was still willing to give us more than we could ever imagine. Humankind would prefer the words of men over

the Word of God, squandering their souls and forfeiting everything Yahowah was offering in the process.

On this day in the 8th century BCE, however, as we approach the 8th chapter of Yasha'yah, there was still a handful of Yahuwdym willing to listen. One among them, Yasha'yah, was also willing to write down what he would hear. Yahowah asked him to grasp hold of a very large scroll, and using a pen, inscribe the following in ordinary human form: *Mahar Shalal Chuwsh Baz.*

"Then (*wa*)**, Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH) **said** (*'amar* – actually conveyed, literally expressing, and declaring with unfolding implications (qal imperfect)) **to me** (*'el 'any* – as God unto me)**, 'On your own initiative, obtain** (*laqach la 'atah* – choose on your behalf to accept, receive, and grasp hold of (qal imperative)) **an extremely large** (*gadowl* – great because it will be important) **vellum scroll** (*gilayown* – roll of prepared animal skins to convey a message in writing; from *galah* – to uncover and reveal, to discover and make known, to disclose and show oneself) **and** (*wa*) **choose to write on it** (*kathab 'al huw'* – of your own freewill, elect to inscribe a message on it using the alphabet (qal imperative)) **with a pen** (*ba cheret* – using an implement designed to apply ink; from an unused root meaning to engrave) **in ordinary human form** (*'enowsh* – in the common characters associated with mortal man)**, "Concerning and on behalf of** (*la* – regarding) ***Mahar Shalal Chuwsh Baz* | the rapid and thoughtless plunder of those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers** (*Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing people's possessions during a militant assault or armed

robbery)**.”””** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:1)

It is almost incomprehensible that the Creator of the universe would leave the transmission of His message up to the inclination of a being He had created. But that is what is happening here. God wanted us to know that it was Yasha’yah’s choice as to whether or not he would engage and write this down for our benefit. This means that Yahowah respects those who listen to Him. He trusts their judgment. And He would prefer to work with a flawed and willing individual than work alone.

The realization that Yahowah asked His prophet to grasp hold of a “*gadowl* – especially large and indeed great” scroll served to be prophetic. The largest and only complete scroll in the entire Qumran collection is called “The Great Isaiah Scroll.” Even God’s adjectives are prophetic.

Apart from Yahowah’s *naby’* | prophets, there isn’t another example of what we are witnessing. Those who conceived their religions, and then spoke on behalf of the gods they had imagined, never memorialized their “conversations” in writing. For example, Muhammad was illiterate. It would be generations before his oral recitals would be committed to paper. In fact, there was no Arabic alphabet at the time. Never once is he afforded a choice.

Paul’s letters convey his thoughts. His favorite line is “but I, Paul, say.” The few times he quotes God, it’s always a misconstrued and mistranslated rendition of something that was previously committed to writing by an actual prophet six to fourteen centuries prior to his ploy.

Rabbis argue about the Towrah, and with each other, throughout their Babylonian Talmud, but there isn’t a single example of Yahowah speaking through any of them. What we are witnessing here is unique in time, people, and nearly so in place, circa 1450 to 450 BCE among

Yisra'elites in Yisra'el (with the exception of Daniel, which is such a long and convoluted story, the first volume of Babel is devoted to exposing it).

The stories attributed to pagan deities were just that, stories that evolved and changed over time. Nowhere in these senseless and tragic myths, or in the Talmud, in Paul's Epistles, or in Muhammad's Quran do we find a god asking anyone to write their message down. The last thing these liars wanted was accountability.

There are six reasons why Yahowah asked His prophet to memorialize what He had to say in writing during the revelation. First, information is retained more accurately in writing than when conveyed orally. To test this conclusion, gather four or five people together and ask them to form a line. Initially, recite Yasha'yah 5:19-24 found at the beginning of this chapter into the ear of the individual at one end of the line and then ask him or her to repeat it to the person standing next to them, one after the other, until the last person tries to repeat what they have heard. The result is typically laughable.

For comparison, print out the first ten pages of this chapter, which contains the same citation, and hand it to the first person in the line and have them recite it. Pass the text to the next person with the same instruction, and so on until the fourth person has handed the printed text to the fifth and they have read it aloud. Unless someone is illiterate or wholly unfocused, every rendition will be the same, and each will accurately reflect what was written.

The fact is, I wrote the initial ten pages of this chapter and read it through a second and third time after composing it, working to improve it, and yet if I were to close my eyes and try to recite it from memory, I'd get more of it wrong than right. The point is if you want your message to be accurately transmitted, put it in writing, just as Yahowah has done.

The Dead Sea Scrolls serve as a perfect example. Scribed approximately two thousand years ago from much older scrolls, they, with tremendous fidelity, transmit Yahowah's testimony through the millennia – a feat which would have been impossible with oral traditions.

Second, both individual comprehension and retention are measurably increased when we recite and study a written presentation as opposed to only hearing it. Unlike the spoken word whose reverberations dissipate shortly after they are formed, we have the opportunity to read a written presentation over and over again, as often and as long as we'd like. And even the exercise of mouthing the words engages more of our brain, further enhancing retention. And that is why Yahowah asks us to observe His Word and listen to Him.

The more we repeat the process, especially if we recite it aloud and think about the implications, seeking to understand what we are reading while jotting down our conclusions, the message will naturally be transferred from short-term to long-term memory, enabling us to recall the presentation whenever we need it.

Third, the spoken word tends to elicit an emotional response, whereas the written word facilitates a more logical evaluation. People are moved by speeches and remain influenced by them long after most of the words are forgotten. A written message is food for the brain while the spoken word inspires the heart.

Fourth, written words are more readily validated, especially today with the advent of internet search engines. Every word is there for us to inspect. We do not have to ask the speaker to pause while we look them up. We have all the time we need to seek definitions which are complete and correct.

All the while, we can move from examining the details to broadening our perspective to ponder each word's

contribution to the message as a whole. We even have the time to compare what we have just seen to something we have previously read.

With a written text, we have the opportunity to check to see if a statement is accurate scientifically or historically. And by comparing what we have just read to other statements the author has made on similar subjects, we can check for consistency and reject the message of those prone to contradictions.

Fifth, until quite recently, the maximum number of people who could actually hear an oral statement was a few thousand people, even under the most ideal circumstances. But once the message is written down, it can be read by and recited by almost everyone on Earth. As evidence of this, there are nearly as many smartphones today as there are people, nearly eight billion of each, all of which can present Yahowah's Towrah when visiting *www.YadaYah.com* – and most smartphones can even translate it if needed.

Sixth, the spoken word is fleeting while the written word is enduring. The tenor of Yahowah's voice is unknown to us, but the words Yahowah asked Yasha'yah to scribe on the scroll are as vital and piercing as the day his ink first stained the parchment. If you want your word to endure, put it in writing. And this is particularly vital when using prophecy to verify one's authenticity. For example, the Great Psalms Scroll, the Great Isaiah Scroll, and the scrolls containing portions of the second half of Daniel where Dowd accurately predicted events which played out many centuries after they were copied around 200 BCE. They provide irrefutable proof that Yahowah exists and that He inspired what we are reading.

More than this, Yahowah did not just ask Yasha'yah to write His revelation on the parchment scroll, He actually described the alphabet He wanted him to use. And come to find out, it is the same one we have been using from the

beginning – the original pictorial characters which depict *‘enowsh* | human characteristics.

There are twenty-two letters in the ancient paleo-Hebrew alphabet. Ten of these characters represent aspects of the human anatomy: a foot – 𐤁, a person standing upright – 𐤀, an outstretched arm and hand – 𐤋, the open palm with fingers – 𐤊, sperm – 𐤉, an eye – 𐤏, a mouth – 𐤐, a person reading and observing – 𐤓, a profile picture of our head – 𐤓, and teeth – 𐤔. Of the remaining twelve, all pertain to human activities. From keeping sheep – 𐤄 and tending to them with a shepherd’s staff – 𐤅, to the doorway – 𐤃 of our home – 𐤁 and the tent peg – 𐤆 which secures our shelter, even the wall which protects it – 𐤇. With the plow – 𐤈 we prepare our fields for the yield we collect in a basket – 𐤉. We print and read signs – 𐤊, sometimes signing our names to them – 𐤋, drink water – 𐤌 to live, and begin each day as the sun breaks over the horizon – 𐤍.

God’s alphabet addresses things of human interest. A ram’s head – 𐤄 depicts the communal, non-violent animal man is most likely to shepherd as a source of milk, wool, and protein. The 𐤅 represents the shepherd’s staff, demonstrating an engaged and caring leader protecting his flock. The *beyth* | family home – 𐤁 was drawn to portray the floor plan of a shelter where children are nurtured and grow. The 𐤃 represents the doorway into that home and access to the family. The 𐤆 is the tent peg used to enlarge and secure the homes of the day. The plow – 𐤈 was used to remove the weeds and prepare the ground for farming. Fences 𐤇 kept the family and their flock secure. The harvest was carried in a 𐤉 – basket. As we know, water 𐤌 is fundamental to life. Even the Taw – 𐤋 represents a signature, revealing the name of the individual communicating with us.

This brings us to the essence of Yahowah’s warning. The Northern Kingdom had become militant, political, and religious, and in so doing, the people of Yisra’el had turned

away from Yahowah and against *Yahuwdah* | Yah's Beloved. No longer under God's protection, they would soon be sacked and enslaved by the Assyrians. The conquest would be "*mahar* – rapid and rash." The wayward and misled nation would be "*shalal* – plundered" "*chuwsh* – without hesitation" by those who would actually "relish the role" of "*baz* – thieves engaged in armed robbery." As a descriptive phrase, it unambiguously conveyed the impending and prolonged fate of Yisra'el. And in contrast with His promise to protect Yahuwdah, there would be no reprieve for 'Ephraym through the ensuing years – that is until now when we are approaching the fulfillment of *Yowm Kipurym* | the Day of Reconciliations

The designation, *Mahar Shalal Chuwsh Baz*, is also forward-looking. It accurately depicts the long and relentless assault of Imperial Rome, the Roman Catholic Church, Islamic jihadists, and the Nazis upon Yisra'el – of unthinking and rash armed robbers relishing the role of plundering thieves. It is also descriptive of what Yisra'el ought to expect during the impending all-Islamic war.

If intended as a name, the moniker would convey the consequence of the epithet given to Howsha's third son, *Lo'-'Ammi*, becoming "Not My Children." They had perverted and annulled the intent of the Covenant and would, therefore, have to fend for themselves.

Turning back to the bigger issue and thinking it through, one might assume that there would be a host of ways God could communicate directly with His creation without imposing Himself on us and violating our freewill. But other than through a document such as the Towrah, which we are free to accept or reject, I am unaware of any. Existing in greater dimensions, He cannot enter our 3D realm apart from using spiritual implements to convey His nature and purpose. God is not so small that all of Him will fit within the body of a man. Sorry Christians. Therefore, He cannot simply walk up to us and introduce Himself.

And even then, that would be a frustrating waste of time. If God were to greet everyone personally and perform a miracle for each individual, most would still reject Him in favor of the more familiar and popular gods of man's making. Can you imagine what a Muslim would do if Yahowah approached and said that He is God and not Allah – or a Christian when He acknowledged that there was no "Jesus Christ?"

When using spiritual implements, words, and witnesses, Yahowah still has to be cautious about how imposing these representations can be. Too bold, and once again He is back to the problem of becoming impossible to ignore and difficult to reject. In doing so, He would make a mockery of choice.

Had God implanted His testimony inside of us, we would all know Him. Everyone would love Him, and there would be no way to corrupt His word or create alternative gods based on our perversions. However, without a viable alternative, the choice would be between God and nothing. As an innately social being, no one would choose isolation. And so, now you can appreciate why Yahowah gave Chawah to 'Adam in the Garden.

Ponder for a moment just how ineffective the fire on top of the mountain, the booming voice from above, and the miracles were during the *Yatsa'* | Exodus. Even while they were occurring, even as the beneficiaries of these things, a considerable number of Yisra'elites preferred worshiping the gods of Egypt with whom they had become familiar.

The blazing light, booming voice, and life-saving miracles were impossible to ignore, and yet, they were ineffective. And nothing has changed – if a corporeal manifestation of Yahowah, or His Son, Dowd, were to walk into the Vatican, the Pope would never acknowledge either.

By far, the most enduring and effective way to know Yahowah has been and remains to read the words His prophets scribed for our benefit or, at the very least, listen to those reciting them. It is the most enlightening, enriching, and empowering thing we can do.

"Therefore (*wa*)**, I'd like to call on witnesses to testify for Me** (*'uwd la 'any* – let's help one another by repeatedly issuing a warning, admonishing others, providing a restoring testimony to affirm future events as a means to approach Me (hifil imperfect cohortative – the witness is engaged by God and becomes like Him with regard to the testimony which has ongoing implications when expressed freely by the one sharing God's words))**, eternal witnesses** (*'ed* – those who provide everlasting testimony, presenting the enduring evidence, regarding what happened in the ancient past and into the future, forever) **who are truthful and reliable** (*'aman* – who are trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, (nifal participle passive – the subjects, as witnesses providing the testimony, are eternally and demonstrably influenced by it))**, such as** (*'eth* – with both) **'Uwryah** (*'Uwryah* – Yah is Light; from *'uwr* / *'owr* – light and *Yahowah*)**, the one who assists** (*ha kohen* – the priest who teaches and functions to explain the *Miqra'ey*, performing in an office established by God; from *kahan* – to serve by mediating)**, and** (*wa 'eth*) **Zakaryah** (*Zakaryah* – Remember Yah; from *zakar* – to recall and be mindful of, to mention and bring to mind, reminding others about *Yahowah*)**, the son of** (*ben*) **Yaberekyahuw** (*Yaberekyahuw* – Yah Blesses; from *Yahowah* and *barak* – to kneel down in love to lift up)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:2)

There can be no better job, no higher calling, no more enjoyable or productive way to invest our time than to testify on behalf of Yahowah. There is no mistaking the

fact that this is obviously what God wants, after all, He just told us so. We should accept His invitation and then strive to meet His expectations.

'Uwryah ha kohen | Uriah the Priest was an unsavory character. Based upon the pagan altar he would craft for King 'Achaz in 738 BCE, which was modeled after one seen in Damascus, Yahowah is either using him as an example of all that is wrong with Yisra'el or simply acknowledging his name and position to affirm that God is Light.

There is one other possibility. Since there are few things he could have done worse than building a pagan altar, placing it in Yahowah's Home, and then conducting sacrifices upon it in harmony with the king's wishes, thereby becoming the embodiment of *Mahar Shalal Chuwsh Baz*, it is possible that 'Uwryah came to regret his decision. If so, he would have seen the problems Yisra'el was facing even more clearly than others who had not been exposed to religious error. He would have understood why God asked us to disassociate from such things.

We have a similar issue with *Zakaryah Yaberekyahuw*. If it is to be considered a positive reference, then he is the *Zakaryah* | Zechariah who worked with *Yachizqyah* | Hezekiah to remove pagan artifacts from Yahowah's Home prior to celebrating *Chag Matsah* as presented in 2 Chronicles 29. Otherwise, we are back to relying upon the meaning of his name, which is Remember Yahowah Blesses.

If it was not for the fact that *'aman* follows *'uwd la 'any* and *'ed*, none of us would qualify. But when we recognize Yahowah is simply asking us to testify on His behalf, to share His eternal witness, so long as we convey what He has had inscribed in writing, and comment accordingly, everything we say will be *'aman* because Yahowah is *'aman*.

Yahowah wants us to convey His words in such a way that the reader can "*'aman* – verify" them for themselves, "confirming their authenticity." This has always been the reason we have included the Hebrew basis for each translation within the citation itself. It is why we have striven to explain the thinking behind our choices when there are other options.

Moving on to the next statement, we are confronted with another mystery. While Yahowah views religion as prostitution, we do not know the identity of the "prophetess" in this next statement, although she is likely a spokesperson for a religious cult. Adding further intrigue, *naby'* was scribed in the masculine rather than the feminine in 1QIsa. Nonetheless, since Yahowah has been criticizing the religious for having led His people astray, and recognizing that the name being ascribed to her child is indicative of the consequence of religion, this is a reasonable conclusion.

"And so (*wa*)**, I approached** (*qarab* – I came near) **the prophetess** (*ha naby'ah* – the woman who claims to speak for God to predict the future [*naby'* is masculine in 1QIsa]) **and she conceived** (*wa harah* – she became pregnant) **and gave birth to a son** (*wa yalad ben* – she delivered a baby boy)**.**

Then (*wa*)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH) **said** (*'amar*) **to me** (*'el 'any*)**, 'Call his name** (*qara' shem huw'* – issue a summons by proclaiming his name)***, Mahar Shalal Chuwsh Baz*** (*Mahar Shalal Chuwsh Baz* – rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers; *Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking or hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly in haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder

during a militant assault or armed robbery)**,** (*Yasha'yah* / Isaiah 8:3) **because before** (*ky ba terem* – in that prior to) **the boy** (*ha na'ar* – the lad, the scattered sheep who are in danger) **calls out** (*qara*' – summons, greets, or proclaims)**, 'My father** (*'ab 'any*)**' or** (*wa*) **'My mother** (*'em 'any* [while 1QIsa reads 'his father and his mother' the MT appears more appropriate])**,' the political prowess, military strength, and economic wealth** (*'eth chayl* – the troops and capacity to function) **of *Dameseq* | Damascus** (*Dameseq* – weeping wounds, mourning and sorrow) **along with** (*wa*) **the plunder and spoils** (*shalal* – the war booty, property, and prey) **of *Shimrown* | Samaria** (*Shimrown* – the observant) **will be carried away** (*nasa'* – will be removed) **before the presence** (*la paneh*) **of the king** (*melek* – dictator and sovereign ruler) **of *'Ashuwr* | Assyria** (*'Ashuwr* – to fight and conquer; named after the god, 'Ashur, a warrior and conqueror symbolized as an archer with a winged disk)**.'"** (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:4)

While Yahowah was predicting that the Assyrians would plunder Damascus en route to sacking Samaria, "hastening to quickly seize the booty," a slightly different fate awaits one versus the other. Both would be plundered, but Damascus would remain inhabitable, albeit denuded of her "*chayl* – political prowess, military strength, and economic wealth." The city would lose "the capacity to function" as she had previously, along with losing her "troops." By contrast, Samaria would be treated as "*shalal* – prey to spoil, as a possession, and as war booty." Her people would be "taken away as property."

All of this would occur before the aptly named and wayward child would be willing to so much as acknowledge his Spiritual Mother or Heavenly Father. Bad things happen when we engage with the wrong people or believe that we can survive on our own.

But that is not the end of the story. In the 17th chapter, Yasha'yah will use the fall of Damascus – with the city becoming a heap of twisted ruins – as the triggering event for World War III. With the Syrian government deposed, the nation will become the launching point for millions of Islamic jihadists – all intent on conquering Israel and killing Jews for Allah. With Russia and China supporting Iran's growing influence in the region after the U.S. gifted Iraq to the theocracy of Iran, and Europe and the Americans are sponsoring the Sunnis, led by Saudi Arabia, the region is the powder keg which will ignite a nuclear conflagration. This event and prophecy will, therefore, be the triggering point for the Time of Ya'aqob's Troubles, the Taruw'ah Harvest, and the arrival of the two witnesses.

Having had the opportunity to read through this once again, I am convinced that we have correctly identified the two witnesses. The first, 'Uwryah, demonstrates the corrective power of the Towrah. At the direction of his king, he had violated in the most horrible way the Second Statement Yahowah etched in stone. But since the altar he copied is never mentioned again, there is every reason to believe that 'Uwryah learned from his mistake and now understood why Yahowah did not want us to be religious. So long as he stuck to Yahowah's script, his testimony would not only be valid, but his tone would also clearly show that he knew what he was talking about because he had been in the same predicament he found his audience.

And the story of Zakaryah ben Yahowyada' provides a vivid illustration of the Set-Apart Spirit's willingness to adorn us in a Garment of Light, while conveying the empowering and enlightening result of having done so. The son of Knowing Yahowah not only recognized that the people had passed over, failing to see or consider the terms and conditions associated with the Covenant and, therefore, could not hope to succeed, they had completely

disassociated themselves from Yahowah. And having rejected Him, He, in turn, had rejected them.

𐤉𐤄𐤅𐤄

The human capacity to remain focused and process a long stream of information has deteriorated over time. I came to this conclusion by reading scholarly tomes published during the 18th and 19th centuries and comparing their presentation to similar books written within the past fifty years. Back then, a sentence was often ten lines long, five times longer than today's average. A paragraph was a page or more, five times longer than what is typically encountered in modern texts. Not only were chapters considerably more extensive, but it was also common for books to exceed a thousand pages, five times longer than what is normally published today.

Exemplifying this, the most popular genre of books today are fantasy novels such as *Harry Potter* and the *Hunger Games.* There is no substance to them. At least with the *Game of Thrones* series, it was written as a social commentary on religion and politics, but with this undercurrent, the dark novel wasn't nearly as popular as the HBO show has become.

Failing to adapt to our time, I initially wrote in a similar style, only to find that readers were having trouble following the train of thought from the beginning to the end of a sentence. They would lose focus in the midst of a paragraph. So, while I will occasionally include a long, run-on sentence, it is always buttressed by much shorter ones. And I typically start a new paragraph after three or four sentences. It is also the reason behind the bold text in my translations, and for placing the Hebrew words and further amplifications within parentheses and in standard

typeface. It is the reason I declutter these translations and present them a second time.

This problem is getting worse. We have begun a transition from soundbites to texting and tweeting, from actual printed material to social media. The writing quality has plummeted, as has the vocabulary and reasoning of both writer and reader. Most people have lost the capacity to focus on anything important long enough to transfer the information from short-term to long-term memory. Exacerbated by an aversion to reason and exercising good judgment, the preponderance of people have no hope of understanding. As a result, the overtly political, religious, and conspiratorial prefer the soundbites and videos on social media to the comprehensive analysis found in volumes of books.

Yahowah was correct when He said that they would look and yet not understand. This problem has become so ubiquitous, so obvious, it is demonstrated every day in the media. As a whole, mankind is neither observant nor rational.

I share this with you at this time because Yahowah's next statement is long, with a singular sentence presented over three verses. A great deal will be conveyed before we have the opportunity to dissect it in our search for understanding.

"Yet again (*wa yasaph* – joining these things together, adding more information (hifil imperfect))**, 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) **spoke** (*dabar* – communicated using words, conveying these statements and message (piel infinitive – intensifying the action and making it more descriptive and vivid, the prophet was influenced and put into action by the words God spoke)) **to me** (*'el 'any* – as

God unto me)**, continuing to testify** (*'uwd* – providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events)**,** (*Yasha'yah* / Isaiah 8:5) **to say** (*la 'amar* – to declare)**,**

'Indeed (*ky* – surely and truthfully as a consequence)**, because** (*ya'an* – for the express reason) **these people** (*ha 'am ha zeh* – the family of related individuals) **will reject and come to despise and spurn** (*ma'as* – will avoid, refusing an association with and disdain and scorn, loathing in their aversion (qal perfect)) **the waters** (*'eth maym* – that which is essential to all life and that which serves as the universal solvent, and thus cleansing properties of the waters) **of *ha Shiloach* | the One Who Is Sent** (*ha Shiloach* – the Dispatched; from *shalach* – to stretch out and send, to extend oneself and to go forth)**, who walks** (*ha halak* – who goes, journeying and taking a path through life, conducting his life) **as a gentleman, moving slowly and yet deliberately** (*la 'at* – by acting kindly to those facing a potentially violent situation, moving gently and softly, in a charming and comforting manner, showing some humility and patience) **while also** (*wa* – in addition) **launching a scathing attack against** (*masows 'eth* – celebrating the wasting of and laughing at) **Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking) **and** (*wa*) **ben Ramalyahuw** (*ben Ramalyahuw* **–** the son Exalted Above Yahowah)**,** (*Yasha'yah* / Isaiah 8:6) **therefore** (*wa la ken* – assuredly and accordingly, it is right that)**, behold** (*hineh* – pay attention, look up, listen attentively)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH [from 1QIsa vs. *'adony* in the MT])**, Almighty God** (*'elohym* – the Mighty One [from 1QIsa])**, is withdrawing, and He is lifting up** (*'alah* – is moving away and ascending, offering up) **against them** (*'al hem* – before them and upon them)**, accordingly** (*'eth*)**, the waters** (*maym* – a sea, a flood, or tears; plural of *my* – who, whose, whom, or whosoever) **of a powerful torrent** (*ha*

nahar ha 'atsuwm – of the potent and purposeful flow of a forceful multitude, a countless throng of severe individuals intent on accomplishing their purpose, flowing together like a mighty river; from *'atsam* – to be vast, numerous, and mighty, albeit unobservant) **in addition to** (*wa*) **the numerous soldiers** (*rab* – the extensive military and commanders, the abundant archers) **of the king** (*'eth melek* – of the political leader and dictator) **of *'Ashuwr* | Assyria** (*'Ashuwr* – to fight and conquer; named after the god, 'Ashur, a warrior and conqueror symbolized as an archer with a winged disk)**, along with** (*wa*) **the entire** (*'eth kol*) **manifestation of its power** (*kabowd huw'* – glorification of its wealth and status and attribution of divine status)**.**

And it will rise (*'alah* – it will ascend, increasing) **over all of its channels** (*'al kol 'aphyq huw'* – over all of its valleys and ravines, deep places in the sea and offshoots; from *'asaph* – where those who gather together are removed and taken away, ultimately perishing) **and** (*wa*) **travel** (*halak* – journey by walking) **over all** (*'al kol*) **its banks** (*gadah huw'* – its embankments; from an unused root meaning to cut off)**.'"** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:7)

These people would "*ma'as* – reject and spurn" the essential life-giving waters of *Shiloach* | the One Who is Sent." And indeed, whether one identifies Shiloach with Yahowah's liberator, Moseh, His shepherd, Messiah, and Passover Lamb, Dowd, His prophet, Yasha'yah, or His final Witness, they were all dispatched with the living and cleansing waters of Yah, a God who walks "*la 'at* – gently and approaches mercifully."

Yahowah's representatives are typically *la 'at* | gentlemen. They are often charming, always patient, and their words consistently comfort the Covenant's children. Unless the life of a family member is at stake, they are typically nonviolent. They are never in a hurry, knowing that we have a lifetime to share Yahowah's mercy.

Masows 'eth cannot be rendered as "delights in" as is typical in English Bibles because the objects are scoundrels. In this context, the proper translation is "launching a scathing attack against while laughing at" *Retsyn* **|** the Self-Willed and Pleasure-Seeking and *ben Ramalyahuw* **|** the son Exalted Above Yahowah.

Historically, the Northern Kingdom cast their lot in with *Retsyn* **|** the Self-Willed and Pleasure-Seeking and *ben Ramalyahuw* **|** the son Exalted Above Yahowah. And nothing has changed. Men are still choosing the likes of President Trump and Pope Francis over God.

If as I suspect, Yahowah was using the impending Syrian invasion of Yisra'el to foretell a second incursion during our lifetimes, then we should interpret the prophet's words in the 8th chapter with what he would write in the 17th chapter using similar terminology.

After the fall of Damascus sometime prior to 2030, a *ha nahar ha 'atsuwm* | powerful torrent of Islamic soldiers and militants will flood into Israel from Syria –too many to stop and requiring Yahowah to intervene to stem the tide.

"And (*wa*) **it will go by** (*chalaph ba* – it will go past, sweeping by in such a way as to alter (qal perfect)) **Yahuwdah** (*Yahuwdah* – the Related to Yah who are Beloved of Yah)**, exerting the considerable force of a flood** (*shataph* – engulfing and overflowing) **while** (*wa*) **extending up to** (*'abar 'ad* – and pass over until reaching) **the neck** (*tsuw'ar* – the throat; from *tsuwr* – the hostile confines in adversarial fashion seeking to besiege)**, making contact with and violently striking** (*naga'* – touching and plaguing) **while** (*wa*) **coming to** (*hayah* – existing to) **stretch out** (*mutah* – spread out) **its wings** (*kanaph huw'* – its ability to fly)**, filling** (*malo'* – a multitude crowding into) **the breadth** (*rochab* – the width or thickness) **of your land** (*'erets 'atah* – your region or country)**, so that *'Imanuw'el* | God is with Us**

(*'Imanuw'el* – With Us Is God [one word in 1QIsa and all other Qumran Scrolls but two in the MT])**.'"** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:8)

After capturing the Northern Kingdom of Yisra'el and hauling ten of the twelve tribes away as slaves, the Assyrians would return, flooding into Yahuwdah with considerable force. But as the prophecy predicts, Yahowah would intervene to save His Beloved. All that was required of *Yahuwdym* | Jews was to embrace the conditions of the Covenant and accept Yahowah's Invitations to be Called Out and Meet.

This is also what will be required of them tomorrow under very similar circumstances. Flooding in from Syria, the militaries and militants will so overwhelm Israeli defenses that Yahowah will intervene to assure that His Covenant Family survives the onslaught. And that makes this prophecy, like the previous, one with a near and far fulfillment – with a demonstrable historical event serving as a harbinger of what is to come.

Most of Israel's political leadership, and all among her gaggle of chief rabbis, are corrupt, self-serving, and misleading. And while these things serve as the common denominators among nations today, Israel is unique among the Western democracies in her power-sharing arrangement with religious fundamentalists.

For Yahowah to save His people, both the secular and sectarian must be rejected…

"People (*'am* – related individuals)**, by having decided to associate yourselves with misleading shepherds and perverted rulers** (*ra'ah* – by you electing to form an association with errant and disingenuous leaders, befriending harmful and destructive associates (qal imperative))**, you have chosen to be confused and divided, terrorized and broken** (*wa chathath* – and you will have decided your own fate which is to be intimidated,

bewildered, and dismayed, separated and shattered (qal imperative))**.**

So, by choosing to listen and respond to (*wa ‘azan* – by you electing to hear and heed, choosing to give ear to while pondering and considering, harkening to (hifil imperative – by choosing to actively respond to what you hear, and engaging based upon it, you will become like those you are listening to in)) **every** (*kol*) **distant land and far off country** (*merchaq ‘erets* – estranged and alienated place) **you are asking for war, and must independently arm yourself for your defense** (*‘azar* – independently choosing to gird yourself for an impending battle, electing of your own accord to strengthen your army while binding others as part of your military preparations (hitpael imperative))**, and you will have chosen your own fate which is to be terrorized and bewildered, divided and broken** (*wa chathath* – and you will have elected to be confused and discouraged, choosing of your own accord to be separated and splintered, intimidated and shattered (qal imperative) [note: the MT repeats the concluding phrase but not 1QIsa])**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:9)

By expressing their allegiance to misguided and immoral religious or political leaders, Yisra’el has estranged herself from Yahowah. Separated, the people will continue to be abused, intimidated, and shattered. The alternative was to have been enriched, enlightened, and empowered by God through the Covenant, with their Father protecting them – but why would we expect Jews to choose the easy road considering their history?

Israel, more than any other nation, is preoccupied with the opinions of other nations – particularly the distant land across two seas. But by trying to garner favor and respect, Israel has made itself vulnerable to the diabolical demands placed upon the nation. In particular, consider how the United Nations has been commandeered by leftists and

Muslims to serve as the world's most irrational, hypocritical, and belligerent anti-Semitic voice.

In response, Yahowah is warning His people that by doing so they are asking for war. Estranged from Him, they will be left to defend themselves, but this time their preparations for battle will be ineffective. The nation will be divided, intimidated, and then overwhelmed by the sheer number of militants and terrorists.

International treaties and defense agreements start more wars than they deflect, and the world is teetering on a prime example. The United States deliberately inspired, funded, and armed the insurrection by which the popularly elected and pro-Russian government of Ukraine was replaced with one Washington could bribe, arm, and control. This was done to set up a fight that would justify the continued existence of NATO. So now, with Russia reacting to the United States placing arms in Ukraine as Kennedy did when the Soviets armed Cuba (after NATO had placed nuclear missiles in Turkey), Europe is on the precipice of war. Unlike the Soviets of old, however, who withdrew their missiles after negotiating a promise from the Americans not to invade Cuba (and to remove its missiles from Turkey), the U.S. is saying that it has no intention of demilitarizing Ukraine, leaving Russia, by design, with no other option than to protect its homeland by removing them herself. All the while, President Biden is badgering every ally to join the unbridled taunting of Putin. In the process, the peacemaker is made to appear as the belligerent, while the most militaristic is cast as being diplomatic. Indoctrinated rather than educated, Americans actually believe the propaganda.

All the while, China and Russia have allied to work together against American intimidation and sanctions. As evidence of this, while Biden threatened to shut down the Russia-to-Germany Nord Stream 2 pipeline, and then blew it up, China signed a 30-year deal to purchase 10 billion

cubic meters of Russian natural gas a year, paying for it in Euros. Further, if Russia is forced into Ukraine to protect her borders, expect China to invade Taiwan, knowing that the West cannot afford to simultaneously sanction and battle two of the world's largest, most populous, and most powerful nations. Moreover, and as a further deterrent, between them, China and Russia control 90% of the planet's rare-earth elements – the building blocks of technology and advanced weaponry.

This has galvanized the world, setting the stage for WWIII, with Russia and China against the United States and Europe, with Iran's Shias on one side and Saudi Arabia's Sunnis on the other. As these nations vie for supremacy and alliances, Israel will be played as a pawn which will be sacrificed, just as Czechoslovakia was ceded to the Nazis to appease Hitler to avoid the war, misguided diplomacy exacerbated. Foolish shepherds cost 6 million Jews their lives. It is a shame most people never learn.

God is not just saying that choosing to form alliances with others is a bad idea. He is revealing that forming associations with religious institutions (*ra'ah* – misleading shepherds) and other nations (*merchaq 'erets* – distant countries) while attempting to defend oneself (*'azar* – independently arming oneself and preparing for war), results not in peace, but leads to a nation's demise by being divided and terrorized (*chathath* – being isolated, broken, and shattered). Rather than religion, politics, patriotism, a powerful military, negotiating international treaties, and diplomacy being beneficial, God is saying that all of these things are counterproductive and destructive.

When we bring Yasha'yah's revelations into view, it is as if we are reading tomorrow's newspaper. But alas, far too many of God's Chosen People remain blind and are unaware of what is about to befall them.

"You may want to devise your schemes (*'uwts* – you can choose to plan your course of action in consideration of your own inclinations aware of the ongoing consequences (qal imperative)) **based upon the revolting advice and counsel of others** (*'etsah* – predicated upon the religious schemes of those who are openly defiant, winking as they promote their malicious ideas)**, but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because it is invalid, breaking the terms of the relationship agreement (hofal imperfect)).

Choose to make your pronouncements and state your claims (*dabar dabar* – you may opt to be verbose, uttering a great many words, saying many things (piel imperative active – the person making this statement is impacted by it and receives the consequence of it as a result of the choices they have made)) **but** (*wa*) **none of it will stand** (*lo' quwm* – it will not be affirmed, come to fruition, or be accomplished (qal imperfect)) **because truly** (*ky* – for the reason of) ***'Imanuw'el* | God is with Us** (*'Imanuw'el* – God is near and is in a relationship with us; from *'im* – with, among, and near, *'anachnuw* – us, *'el* – God [written as one word in 1QIsa rather than three in the MT])**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:10)

If you live in Israel, or follow the nation in the news, then you know just how bombastic and divisive rabbinic rhetoric has become. It is as if rabbis have burst out of the pages of their argumentative, misogynist, irrational Babylonian Talmud to demonstrate the many ways Judaism corrupts a soul. Their speeches are long, and they are obnoxious, proving with each maligning statement that they have put themselves at odds with God.

But they are not alone as they are joined in the deep end of delusion by the advocates of conspiracy. Indeed, one of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle conspiracy

advocates. They feed off one another and are predisposed to believe the most preposterous notions. And it is not just that they have been horribly misled; it's also that they lose their ability to reason in the process, and they forfeit their credibility as a result.

Beyond the realization that there are few things we can do that are more denigrating, Yahowah opposes the promotion of conspiracy theories for five important reasons. First, there is no way to assess the sincerity of a person's devotion to the truth when they are this susceptible to obvious delusions. There is too high a likelihood that such individuals will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone come to know about Yahowah and decide to speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God's credibility among those who realize their conspiracies are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

Third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on earth have done to corrupt God's intent and instructions, making heaven too much like life as we know it now.

Fourth, the lone common denominator among those beguiled by these false assertions is that they are living meaningless and unfulfilling lives. They are universally looking to blame someone else for their miserable existence. And God would much prefer that we accept personal responsibility, and then choose to participate in the Covenant to find something more satisfying.

And fifth, it isn't long before most conspiratorialists become anti-Semitic. The oldest and most sinister conspiracy remains: blame the Jews.

Fortunately, there is a better way. When God is with us because we have chosen to be with God, then nothing man does or says matters. The words and plans of every religious and political advocate will be nullified.

Man's schemes are compelling, but they will all be thwarted. Man's words are spellbinding, but they are invalid. Man's weapons are powerful, but they will not prevail, because "*'Imanuw'el* – God Is with Us."

"For indeed (*ky* – because truly)**, this is what** (*koh*) **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* – conveyed and communicated) **to me** (*'el 'any*) **in a manner akin to** (*ka* – like and in corresponding to) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad* – by way of an active influence and outreach)**, thereby teaching me so that I would be correct** (*yasar 'any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (qal imperfect))**, thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (qal infinitive)) **in the ways** (*ba derek* – in the manner) **of these particular people** (*ha 'am ha zeh* – of individuals such as these) **by saying** (*la 'amar* – drawing near to convey (qal infinitive))**,** (*Yasha'yah* / Isaiah 8:11)

'I do not want you to continually or consistently speak of (*lo' 'amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (qal imperfect paragogic nun – the intent is for us to view this warning literally, recognizing that there is a problem with consistently and aggressively

promoting)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious and planned defiance of government, treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda)**, for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*'asher* – to reveal a relationship which) **the people** (*ha 'am* – related individuals with common interests) **continue to claim** (*'amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, a conscious, planned, and collective, clandestine and counterproductive plot to harm and control others; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance an agenda)**.**

And in addition (*wa 'eth* – also accordingly)**, do not respect or revel in** (*yare' wa lo'* – show no regard for) **that which concerns them** (*'arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress)**, wondering about or fearing them** (*mowra' huw' lo'* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect them)**."** (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:12)

God does not want, in fact, is wholly opposed to, us commingling His testimony with myths, regardless if they are religious, political, or conspiratorial. He does not want His good name and valid revelations to imply that the surrounding lies are credible. And He does not want the authenticity of what He has to say dismissed because it is

surrounded by such stupidity. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, do not pursue conspiracy.

Some years ago (October 15, 2017), an edition of TIME magazine was entitled, *Why So Many People Believe Conspiracy Theories*. The author, Jeffrey Kluger, after destroying the myth that every health organization around the world is covering up the conspiratorial mantra that vaccines are the cause of autism using Occam's razor, presented the research which had been recently conducted on conspirators. The findings demonstrate, according to Professor Joseph Uscinski of the University of Miami, that "conspiracy theories are for losers." Those whose political party has lost an election, who have failed in business and in life, look for someone else to blame for their futility.

In addition, those who promote conspiracy theories almost universally demonstrate a need to be seen as special. Their lies set them apart as uniquely important from their perspective and are used to lure in others who will stroke their ego. The title of a study published in May 2017 in the *European Journal of Social Psychology* reveals their mindset. They consider themselves "*Too Special to Be Duped*." This explains why they remain impervious to evidence which refutes their irrational beliefs – as disproving them delegitimizes them.

"With regard to (*'eth* – concerning) **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) **of the spiritual implements** (*tsaba'* – of the heavenly envoys and representatives)**, Him** (*huw'*) **you should set apart** (*qadash* – you should treat as special and not include Him in anything which is profane or mundane)**.**

And (*wa*) **Him** (*huw'*) **you should wonder about, be in awe of, and respect** (*mowra' 'atem* – you should revere)**. And** (*wa*) **Him** (*huw'*) **you should be concerned about and inspired by** (*'arats 'atem* – you should be impressed and be aware He has the propensity to prevail (hifil active))**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:13)

We have come to see words like *mowra'* and *'arats* as being similar to *yare'*, such that they convey reverence or fear, respect or dread, inspiration or anxiety, depending upon the individual's perspective and circumstance. Those who come to know and respect Yahowah will come to revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics instead, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah's words either serve us or work against us, depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah at their trial and use it to sentence them.

"So then (*wa*)**, He will become** (*hayah* – He will exist) **as a sanctuary** (*la miqdash* – a temple, tabernacle, and set-apart place; from *qadash* – to be set apart from that which is common)**. But** (*wa*) **as a stone** (*la 'eben* – as a rock) **for smiting** (*negeph* – for striking and dashing) **and** (*wa*) **as a rock** (*la tsuwr* – as a hostile implement designed to lay siege) **for stumbling** (*mikshowl* – as an obstacle and for a downfall; from *kashal* – to stagger and totter) **for both** (*shanaym* – for the two) **houses** (*beythy* – homes and households) **of Yisra'el** (*Yisra'el* – Individuals who Struggle with God)**.**

As a trap (*la pach* – as a dreadful calamity) **and** (*wa*) **as a snare** (*mowqesh* – as a means of entrapment) **for the**

inhabitants (*la yashab* – for those who live and settle) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation)**.** (Yasha'yah / Isaiah 8:14)

And then (*wa*)**, many** (*rabym* – a great number) **shall stumble** (*kashal* – they will falter and fail, stagger, totter over, be overthrown, and suffer a downfall) **upon them** (*ba hem* – with and in them) **and fall** (*wa naphal* – and go from a higher position to a lower one (qal perfect))**.**

They will be captured (*wa lakad* – they will be caught and seized)**, broken** (*shabar* – they will be mauled, crushed, and destroyed, shattered and demolished (nifal perfect))**, and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by others)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:15)

And so, it would be. Yisra'el would be ruled by others for the next 2,700 years. Their overlords would include the Assyrians, Babylonians, Greeks, Imperial Romans, Roman Catholics, Arab Muslims, Ottoman Muslims, and finally the British.

All the while, they would have no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religions, their governments, their military, and international alliances, He would have provided a safe sanctuary for them. It is the same for everyone in the world today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra'ey, treaties or the Towrah.

The "two houses of Yisra'el" speak of divisions, rival claims, and infighting. The Northern Kingdom, known collectively as 'Ephraym, or just Yisra'el, was estranged from the Southern Kingdom, which was led by *Yahuwdah* | Judah. This split occurred following King Solomon, breaking the Chosen People into "two houses," neither of

which was allied with Yahowah. The consequence was explained by the Prophet *Howsha'* | Hosea, through whom God revealed that both houses had broken His Covenant and were therefore no longer His children. He divorced Himself of them – but not at the same time or forever.

Speaking prophetically of what would eventually occur, God told the Prophet *Howsha'* / Hosea that He would heal the rift (something He accomplished in concert with His Son on *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* in 33 CE (year 4000 Yah)), and that two days (which represents 2,000 years) later, and thus in 2033, He will reunite Yisra'el and Yahuwdah in the process of reaffirming the Covenant and reconciling His relationship with His children. For this to occur, the rebellious age of the religious and divisive time of the conspirators would fall. And that is what is being predicted here in this passage.

Just prior to Yahowah's return, when the consequence of political, religious, militant, and conspiratorial rhetoric becomes intolerable, a remnant of Yahuwdym will return to Yisra'el and then to God. And while we do not know if it will be a few thousand, tens or hundreds of thousands, a significant number of Jews will be reconciled. As a result, most will not be so fortunate.

"And (*wa*) **they will stumble and be overthrown** (*kashal* – they will fail and be brought down) **with** (*ba*) **a great many rabbis** (*rab*) **also** (*wa*) **falling** (*naphal* – being brought down and ruined)**. And** (*wa*) **they shall be destroyed, ceasing to exist** (*shabar* – broken and cut off)**, ensnared and controlled** (*wa yarash* – trapped)**, even** (*wa*) **captured, becoming immovable while clinging together** (*lakad* – caught, seized, bound, and imprisoned while grasping at each other)**."** (*Yasha'yah* / Yah Saves / Isaiah 8:15)

The language here was designed to convey two very different eventualities – one for the conspirators and the

other for their victims. While both will stumble, be brought down, and fall, those who have led the rebellion against God will be incarcerated, while the souls of those they beguiled and abused will be destroyed, ceasing to exist. What's interesting, however, in all of this is that, even when confronted by God, these religious and political leaders will cling together.

In this next passage, there are two very different ways to translate *tsarar*, the verb associated with *ta'uwdah*: God's "written and restoring testimony – the authoritative document regarding the terms of His agreement." *Tsarar* can be rendered as "to wrap up, cover, bind, and store" the document, to "keep it safe" and "to harass and frustrate" those considered to be "adversarial to it." But it can also be translated as "to bring about the purpose" of the testimony, or to "fix, mend, and restore" the witness.

Also, we find *chatham* used in conjunction with Yahowah's Towrah. Based upon how we translate this verb, God could be saying that His Instructions "will be signed and sealed with His personal stamp," that His Guidance "will be sealed up and made secure," or that His Teaching "represents the appropriate pattern for living." Therefore, I am inclined to include all of these definitions in this fully amplified translation.

I am sharing this with you in advance of presenting this next translation because Yahowah is in the midst of affirming one of the most surprising declarations we have considered thus far. Yahowah foresaw, and then foreclosed on, a problem that, unchecked, would have become an irresolvable plague. This suggests that one of the reasons rabbis remain fixated on their Talmud and *Mishnah* rather than Yahowah's Towrah is that they do not understand it. Oblivious to God's teaching, averse to His guidance, unaware even of His name, stupefied by the purpose of His Invitations, and ignorant of the intent of the Covenant, they are engaged in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only affects those spellbound by them and, thus, only religious Jews. Apart from their errant co-opting of terms such as "Torah" and "Passover," their verbal diarrhea does not demean or discredit Yahowah's *Towrah*, *shem*, *Miqra'ey*, or *Beryth*. They are disparaging themselves, not God.

"Choose to wrap up, cover, and store the written testimony, keeping the correct information safe and secure from those who oppose it, and then bear witness to the authorized agreement to corroborate it and restore the relationship (*tsarar ta'uwdah* – restrict access for a while and then return and testify repeatedly, attesting to and confirming the witness (qal imperative))**.**

Sign, seal, and affix the personal stamp to the Towrah's Teaching (*chatham Towrah* – secure the Towrah's Guidance, recognizing that the Towrah's Instructions represent the appropriate pattern for living (qal imperative)) **for** (*ba* – among) **My disciples who learn from Me** (*limud 'any* – those I teach and who receive instruction from Me as receptive students)**."** (*Yasha'yah* / Yah Saves / Isaiah 8:16)

After asking Yisra'el to observe His Towrah and listen to Him for the 700 years prior to Yasha'yah, the political and religious leadership had become so corrupt, it was no longer of any use. In fact, it had become counterproductive. The people were so averse to God and His Guidance, their every inclination was to misappropriate and misrepresent His testimony.

This left Yahowah with a difficult decision. He could continue to subject His Teaching to religious gerrymandering or conceal it from the misguided long enough that, when the opportunity was right, He could share it with those who would then correctly convey His Instructions to His people.

Based upon what the religious have written and have said, as well as what Yahowah has revealed about them, His Towrah would be withheld and protected for a very long time. The restriction began with this instruction to Yasha'yah sometime before 700 BCE, and for most Jews, circa 2023 CE, it is still under wraps.

As we have seen, Yasha'yah is reasonably verbose when it comes to revealing the arrival of the final witness – a *Choter* | Sucker from the original rootstock – whom Yahowah will teach through His Spirit to correctly convey His Guidance to His people. He is likely counted among the Covenant members who *limud* | are instructed so that they can teach.

Since God does not want to save everyone, He makes it difficult for those He does not like to know Him. If you are not receptive to learning, if you are not willing to respond appropriately to God's guidance, if you don't accept the fact that His testimony is limited to the *Towrah, Naby', wa Mizmowr*, if you are not rational and don't appreciate the value of corroborating information, or if you fail to make the necessary connections to correctly ascertain Yahowah's approach to mankind, then He does not want you lurking around in His presence.

The first time through this, I thought that God was universally restricting access to His written testimony and Towrah guidance. And while there would be legitimate reasons for Him to do so at times, His constraints were limited, directed toward those inclined to corrupt and pervert His Teaching. This would, therefore, include all those who errantly and religiously refer to the *Towrah* | Teaching as "the Law," to Yahowah as "the Lord," to the Miqra'ey as "Jewish Feasts," or to the Mashyach and Ben 'El as "Jesus Christ." If you turn to the Talmud or New Testament for answers, you are on God's restricted list.

Also telling: Yahowah has obstructed access to the original autograph of His Towrah, the signed copy He provided Moseh which is alongside the Ark of the Covenant beneath Mowryah in Yaruwshalaim, in that He does not want it treated as a religious artifact. And yet, through the Dead Sea Scrolls, God has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Our attitude toward Yahowah, therefore, determines our access. As proof, contemplate why Yahowah deliberately concealed His presence from Yisra'el. After concealing His Towrah from the religious who would have otherwise misappropriated it, Yahowah would hide His presence from those He has been criticizing for having misled His people.

"So (*wa*)**, I will wait in anticipation** (*chakah* – I will be patient while longing for that which is inscribed and engraved which cuts me into the relationship; from *chaqah* – to portray in print, engraving that which allocates a share) **for the approach of** (*la* – to draw near) **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) **who is concealing His presence** (*sathar paneh huw'* – who is making His appearance and characteristics, even His existence, unknown) **from the House** (*min beyth* – from the Household) **of Ya'aqob** (*Ya'aqob* – One who Embeds His Heels, a pseudonym for *Yisra'el*)**.**

Then, therefore (*wa* – accordingly)**, I will confidently await the outcome which is beneficial and good** (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) **in association with Him** (*la huw'* – drawing near Him)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:17)

Here again, we find further proof that, while God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra'el, remove the filth, and restore our polluted planet.

Yasha'yah was not responsible for attracting an audience, building a following, promoting this message, or reaching out to his community. Yahowah placed the children before him whom He wanted to hear this message.

Since Yasha'yah isn't known to have performed a single "sign or wonder" in the sense of a miracle, *'owth* and *mowpheth* are being used to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Then by punctuating His predictions with "*'owth* – illustrative and memorable examples," God provided "*mowpheth* – important and awe-inspiring events which serve to encourage a response, all by revealing future history."

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him, and that He is ready, willing, and able to empower and enrich our existence?

"Behold (*hineh* – pay attention, look up, note the added emphasis and consider the details)**, I, myself** (*'any*)**, and** (*wa*) **that which I have conceived and given birth to** (*ha yeled* – the offspring) **for benefit from the relationship that** (*'asher* – through which I am happy to reveal the joys of the association and show the correct path

to take which gives meaning to life which) **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) **has bestowed through me** (*nathan la 'any* – has brought to me, presented to me, and given to me) **serve as signs to illustrate the message** (*la 'owth* – as a banner to convey a marvelous account which serves as proof and is memorable; from *'uwth* – to agree) **and** (*wa*) **as symbols of important future events which will occur** (*la mowpheth* – as extraordinary indicators which encourage a response by revealing that which will transpire; from *yaphah* – to be bright) **for, with, in, among, and through** (*ba*) ***Yisra'el* | those who Engage and Endure with God** (*Yisra'el* – Individuals who Struggle and Wrestle with God) **in conjunction with** (*'im* – together with) **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) **of the spiritual implements** (*tsaba'* – of the heavenly representatives) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in** (*ba*) **Mount** (*har* – the ridgeline, elevated terrain, and high elevation of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:18)

While I think that this is the most insightful rendering of these words, it is not the only possible interpretation. Yasha'yah could be commenting upon the name of the prophetess' child, saying that it is an important sign for the future of Yisra'el. And also, the offspring he would ultimately conceive include the Covenant's children – all conceived and growing through his revelations during the last days. And while both perspectives are relevant and accurate indicators of future events which would transpire in Yisra'el, compelling prophecy is Yasha'yah's greatest gift to his people.

But not everyone would be on the same page and see things the same way. There would be those who would prioritize religion over relationship, man's spiritual advice over God's promises, the assistance of saints rather than the gift of life…

"And when (*wa ky* – so to the contrary, rather and instead) **they say to you** (*'amar 'al 'atem* – they plead with you, encouraging you)**, 'You should consult** (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (qal imperative)) **with** (*'el* – in consideration of, moving toward) **the mediums** (*ha 'owb* – those who claim to communicate with ghosts of the dead which is a form of sorcery, the witches, wizards, soothsayers, and occultists speaking for saints and familiar spirits; a conjunction of *'ab* and *'owr* – fathers of light) **and** (*wa*) **the spiritualists** (*ha yada'ony* – those claiming to possess spiritual insights, revealing knowledge gleaned from the spiritual world, false prophets, diviners, and necromancers; from *yada'* – to know and claim familiarity and *'ony* – to vex and grieve) **who meditate and mutter unfounded sentiments** (*ha hagah* – who ruminate over highly selective information to devise a plot and express their woeful and imaginative opinions) **and** (*wa*) **who twitter satanic musings** (*ha tsaphaph* – who chirp like birds, whisper, and mutter that which is deadly; related to *tsapha'* – the offshoots of venomous serpents and poisonous vipers)**,' instead, shouldn't the people** (*ha lo' 'am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition and seriously consider the revelations, look for, care about, and seek to develop a relationship (qal imperfect active)) **with** (*'el*) **their God** (*'elohym huw'*) **through** (*ba'ad* – from and for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** (*'al* – as opposed

to) **the dead** (*ha muwth* – those absent of life)**?"** (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:19)

With the answer so obvious, why do as few as one in a million consult with God through the living, and why do billions listen to the dead? Paul is dead, as are Akiba and Muhammad. So is every Christian Saint, the sages among Rabbinic Talmudists, and successful suicide bombers among Islamic Jihadists.

There were a number of other options regarding the translation of *'al* as "not" at the conclusion of the sentence. Aleph Lamed | ל א can be transliterated as either *'el* or *'al*. As a noun, *'el* is "Almighty God." As a preposition, *'el* is translated: "to, toward, in the direction of, on, at, by, among, or for." But *'al* can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fits the context of the discussion.

This known, there were three words I found amusing in Yasha'yah's declaration. First, a *yada'ony* | spiritualist is *yada'* | familiar with *'ony* | vexing grief and agony. Therefore, there isn't much benefit in consulting them unless one is searching for ways to afflict oneself on Yom Kippur or aggravate oneself by reading the Zohar.

Second, *hagah*, which was translated as "who meditate and mutter unfounded sentiments," speaks of "ruminating over highly selective information to devise a plot and express a woefully imaginative opinion." This is the sum and substance of conspiracy theories. Isolated information is removed from the context of an event while all non-corroborating evidence is discarded. Then while the conspiratorialist ruminates on their highly selective data points, they mix in a plethora of bizarre theories.

And third, 2,700 years before Twitter was invented, knowing that social media would be the primary conduit of the crazies, Yasha'yah wrote that they would *tsapha'* | use

Twitter to tweet their debilitating venom. Social media has become like a neurotoxin for this comatose generation.

"According to (*la* – approaching and concerning) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction)**, and** (*wa*) **according to** (*la*) **the written Testimony which presents correct and corroborating information regarding restoration** (*Ta'uwdah* – the authorized documentation regarding the confirmation of the relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness)**, if** (*'im* – whenever and whosoever on the condition) **they do not speak** (*lo' 'amar* – they do not answer and respond (qal imperfect active)) **in a manner consistent with** (*ka* – in a way which is comparable to and compatible with, in accordance and agreement with) **this specific message and the way it is worded** (*ha dabar ha zeh* – these statements, accounting, treatise, and communication)**, then by association** (*'asher* – then as a result) **they lack discernment and are without enlightenment in their approach to Shachar** (*'ayn la huw' shachar* – they are without and will be negated, in the dark, having nothing to offer, and failing to seek or earnestly inquire, they are lacking so much as even the first glimpse of light because they are moving toward Satan)**."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:20)

In this passage, *wa*, which was rendered as "and," does not distinguish between the *Towrah* and *Ta'uwdah* but, instead, associates and connects them. Perhaps the best way to look at this would be to see the *Towrah* not only as the first five books of the *Ta'uwdah*, which is comprised of the Torah, Prophets, and Psalms, but also to recognize that Yahowah's "*towrah* – teaching, instruction, direction and guidance" permeate the entirety of His "*ta'uwdah* – written testimony."

It was by using the approach Yasha'yah is advocating here that I wrote the four volumes of *Twistianity*. When Paul's New Testament opinions were in conflict with Yahowah's Towrah, I held him accountable. And I came to the same conclusion, one Paul, himself, acknowledges. Those who contradict God while claiming to speak for God "*'ayn la huw' shachar* – lack discernment and are without enlightenment in their approach to *Shachar* | Satan."

In the 14th chapter of Yasha'yah, which we will consider in detail in the *Babel* | Confusion chapter of volume 4 of *Observations*, we will discover Satan's name is *Hylel ben Shachar* | Brightly Shining Son of Darkness. *Hylel ben Shachar* depicts the Adversary as the Flashy and Boastful Child of the East. The Devil is comprised of contrasts, hypocrisy, and contradictions as light and darkness, enlightenment and obscurity. *Ha Satan* is an ostentatious showoff, a spiritual, energy-based being predisposed to mislead and make others appear foolish as they descend into the darkness and gloom of a black hole.

If a person is preaching from any one of *Sha'uwl's* | Paul's fourteen letters, they lack discernment, their words are for naught, and they are headed to She'owl along with Shachar. If a person is speaking or writing in a manner which is consistent with the *Towrah* and *Ta'uwdah*, Yahowah's Source of Teaching and Guidance and His Written Testimony Regarding Restoration, then they are discerning, their words matter, they are enlightening, and they are on their way to Yahowah. In the end, this is the only litmus test which actually matters.

As it relates to *Shachar* | Satan, in the Canaanite and Phoenician iteration of the *Ba'al* | Lord myth, as manifest in the Tel Ras Shamra texts, *shachar* refers to the "dawn and its dim light emerging out of the darkness." *Shachar* is also the name of the Canaanite and Phoenician god. The fact that a regional pagan god bore this name is especially relevant because the central character in these myths is

Ba'al, Yahowah's principal name and title for Satan. In that they are fascinating, even revealing, I'll discuss the Ras Shamra texts at the conclusion of chapter 13 of volume 3 of *Observations*.

Before we move on to the conclusion of the 8th chapter of Yasha'yah, it may be helpful for you to know that, as it relates to the previous statement, there are two options regarding *ba'ad* in the final clause of the question. It can be rendered as a preposition, communicating "behind, through, over, and around." Or it can serve as a noun, conveying "the price paid, the gift offered as a *quid pro quo*, or the service rendered in exchange for one's life." Considering the revealing parallelism which is derived as a result of choosing one form of speech over the other, the choice seems obvious.

"Then (*wa*)**, they will pass through it** (*'abar ba hy'* – intoxicated, they will travel through and cross over [the darkness of Shachar])**, stubborn and stiff-necked, strong-willed and perplexed** (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship)**, often** (*wa* – in addition to) **starving and famished** (*ra'eb* – malnourished and weakened; akin to *roa'* – willfully malicious and overtly evil)**.**

And it shall come to pass (*wa hayah* – so it will come to be) **when** (*ky*) **they are malnourished and weakened** (*ra'eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted)**, they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, suffering from cognitive dissonance in conjunction with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered)**.**

Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation (*qalal* – they will be despised and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their king** (*ba melek huw'* – of their leader) **and** (*wa*) **of their God** (*ba 'elohym huw'* – in opposition to the Almighty)**, turning away** (*wa paneh* – facing away (qal perfect))**, unfaithful in the relationship** (*la ma'al* – moving toward adultery)**."** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:21)

This speaks of rabbis today and over the past couple of hundred years. Seditiously and surreptitiously in league with Shachar, while stubborn and easily provoked, they are wholly resistant to advice. For a very long time, rabbis have shown a puzzling lack of humility. And it is this unwarranted air of superiority that has turned so many people against Jews and has been devastating for God's people.

The Towrah is resolute in this regard. When we embrace the Covenant, we prevail while those who reject Yahowah's testimony fail. The status of those who reject Yahowah is diminished. Why then have rabbis chosen to slander and insult their God for having done precisely what He and His Son said they would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

This is the consequence of being misled. It is why Yahowah despises religion.

"Unto the Land (*wa 'el 'erets* – then to the region)**, they will look** (*nabat* – they will gaze)**, but** (*wa*) **behold, they will see** (*hineh* – pay attention, they will find) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive rival mistress who is vexing

and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity with an absence of light) **with discouraging** (*ma'uwph* – dejection and sadness, gloom) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed)**.**

And (*wa*) **into a place devoid of light** (*'aphelah* – into total darkness, lacking any light) **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (pual passive))**."** (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place without light: *She'owl*.

10

Hineh | Pay Attention

You are Here…

If you are a *Yahuwd*, Yahowah has a message for you that you need to hear. It is not encouraging. His prophet's portrait of what Jews have become is humiliating and shameful. And the source of this rebuke is unimpeachable.

Like so many others, I admire Moseh and could feast on his Towrah between now and Yah's return. I have been accused of having a bromance with Dowd because I find his life and lyrics to be inspiring, especially as he waxes poetic about his relationship with Yahowah throughout his Mizmowr and Mashal. But I sense a special kinship with Yasha'yah, almost as if I am serving as his apprentice, a latter-day witness to the pertinence of the prophecies. It is as if they were written for this moment in time.

In Yasha'yah's words, we find a retelling of Yisra'elite history, explaining how God's people ended up in such a deplorable place. We learn about the great intermission when Yahowah and His Towrah were concealed from Yahuwdym – all because they had proven that they could not be trusted. But then, in the midst of chastising Yisra'el's political and religious leadership, Yasha'yah reveals that Yahowah's Shem, Towrah, Beryth, and Miqra'ey will become known and appreciated once again. There will be a reunion.

So, the questions linger – who will be there and how many will remain?

As we approach Yahowah's return with His Son on the Day of Reconciliations, it has become obvious that the irritating and shrill voices of the rabbis will persist to the bitter end, and they will continue to blame everyone other than themselves – including God – for their plight. So, if we have learned anything up to this point, it is that Yahowah is not amused. While popes, cardinals, bishops, priests, pastors, gurus, and imams, spiritualists and influencers, will all feel the sting of Divine retribution, there is a special place in *She'owl* | Hell awaiting rabbis.

Yasha'yah speaks vociferously of the Time of Ya'aqob's Troubles. Life will get very dark before the arrival of the Light. God's homecoming will, therefore, be a time of celebration and of anguish, depending upon one's perception of the Towrah, its Covenant and Invitations.

Yasha'yah's prophetic exposé is a referendum on religion versus relationship. One is condemned while the other is extolled.

As we move toward the next prophetic statement regarding the Towrah, we are again confronted by the consequence of religion and how the institution has thwarted the Towrah's purpose. After telling us that Yahowah will soon pass over the Land like a bulldozer, destroying everything corrupt and perverted, religious and political, polluted and diseased, God reveals that the trash being swept away to clear the Land for the celebration of Sukah includes people – lots and lots of them.

What I'm going to share is not pleasant, and that is because there is no longer any reason for Yahowah to be patient with His people and He is not pleased. The era of man's control must end for the time of God's liberation to begin.

As a reminder, Yahowah's response to the religious is not unexpected or unprovoked. The message preceding this rebuke has served as a warning, letting all who would listen

know that God hates religion because it misleads and degrades His people.

"Behold, right here and right now (*hineh* – pay very close attention)**, Yahowah** (*YaHoWaH*) **will reconstitute a depopulated** (*baqaq* – will plow through to reestablish healthy growth, clearing the way for luxuriant and profuse development again (qal participle)) **Land and the Earth** (*ha 'erets* – the ground, soil, earth, region and/or material realm)**, stripping it** (*balaq hy'* – annihilating and disposing of what is there (qal participle))**.**

So, He will stagger the perverse (*wa 'awah* – He will humble those who are depraved and perverted (piel perfect)) **on its surface** (*paneh hy'* – in her presence)**, scattering and removing** (*wa puwts* – overtaking, overwhelming, pushing out, and dispersing (hifil perfect)) **those who remain living there** (*yashab hy'* – her inhabitants (qal participle))**."** (*Yasha'yah* / Yahowah Liberates / Isaiah 24:1)

The priests and their people, the lords and their workers, the maids and the mistresses, the buyers and sellers, and the lenders and debtors, the deceivers and the deluded, will all suffer the same fate.

"And it will be (*wa hayah* – it will come to exist at that moment in time (qal perfect))**, as with** (*ka*) **the priest and cleric** (*ha kohen* – the minister and religious leader [note: the rabbis have replaced the *kohen* in Judaism])**, likewise with the people** (*ka ha 'am* – so with the family of man and accordingly with the nation)**, as with** (*ka*) **one who works and is controlled** (*'ebed* – one who owns nothing, akin to a servant or slave who has few choices and who is not free) **likewise with** (*ka*) **those who control him, the lords who claim authorization over him** (*ha 'adown huw'* – those in positions of influence over him, the masters and elite of his government and industry who possess and own great wealth [note: this is the title that Jews have used

to replace Yahowah's name]), **as with** (*ka*) **the maid** (*ha shiphchah* – women in the workplace) **likewise with** (*ka*) **her mistress and boss** (*ha gabereth hy'* – the woman in authority over her, her lord and empowered ruler), **as with** (*ka*) **the buyer** (*ha qanah* – the one who acquires things) **likewise with** (*ka*) **the seller** (*ha makar* – the maker and merchant), **as with** (*ka*) **the lender** (*ha lawah* – the capitalist and investor) **so likewise with** (*ka*) **the borrower** (*ha lawah* – the one bound to another financially), **as with** (*ka*) **the one deceiving** (*ha nasha'* – the clever charlatan who deludes, especially as a banker or moneylender), **likewise with** (*ka 'asher*) **the debtor who is deluded** (*nasha'* – the one obligated to pay for having been deceived) **with him** (*ba huw'*)**."** (*Yasha'yah* / Yahowah Liberates / Isaiah 24:2)

This is something we'd be wise to acknowledge. Yes, those who have profited from religion will be devastated by God, but they will be taking believers down with them. The elite will be humbled but swept away. With them will be those they controlled, the deceived along with those who deluded them. Therefore, only those who have sought and obtained liberation in the Covenant and through the Invitations will survive.

"The Land and the Earth (*ha 'erets* – the ground, soil, earth, region and/or material realm) **will be substantially depopulated so that it can recover and grow again** (*baqaq baqaq* – will be swept clean to allow new growth, clearing the way for a productive and luxuriant environment (nifal infinitive imperfect)) **because it has been plundered and spoiled** (*wa bazaz bazaz* – as it has been seized and preyed upon, subjected to countless battles and looted in the process with people and goods captured in the process (nifal infinitive imperfect))**.**

This is certain because (*ky*) **Yahowah** (*YaHoWaH*) **has spoken, declaring** (*dabar* – has communicated and announced (piel perfect)) **this message** (*'eth ha dabar ha*

zeh – this specific account with these words)**.”** (*Yasha’yah* / Yahowah Liberates / Isaiah 24:3)

Baqaq was repeated, as was *bazaz*, telling us that the verbs should be expressed to the maximum extent. In the case of *baqaq*, this affirms something expressed in Yahowah’s opening statement where He used it to say He “will reconstitute a depopulated” Earth, “plowing and clearing it to reestablish healthy growth.” This means that the reason that the religious and political, the patriotic and conspiratorial, are being removed and the Earth is being depopulated is that He is returning the planet to the conditions experienced in *Gan ‘Eden* | the Garden of Great Joy. As we camp out with God during the 1,000-year celebration of Sukah, beginning at sunset on the Shabat evening of October 7th, 2033, the earth will be vibrant with new growth, the waters clean, and the skies clear.

One of the reasons that Yahowah is cleaning house is explained through *bazaz bazaz*. The Earth has been plundered and spoiled by countless wars and far too many people have been enslaved by the victors.

Should you believe that Yahowah is overreacting and that He has no right to clean His planet by depopulating the earth and sweeping man’s debris away in preparation for camping out with His Family, I would encourage you to consider this from His perspective. After all, it is His – His universe including the life within it. And He is responsible for the wellbeing of His Family. Therefore, as long as He honors His promises, is consistent and correct, He can do with it and us as He sees fit. This is especially true since whatever life they have lived up to this point is a gift which would not have occurred had He not made it possible.

In an entitlement world, it is hard for many to understand this concept so let me try the following examples. If I were to find you hungry and were to share a fish with you that I caught each day for a week, but then

stopped when I saw you squandering it by letting it rot, I would not be depriving you of anything – even if you starved. Likewise, what if you were not working and I was gainfully employed, such that I decided to give you $1,000 a week. But then, what if I saw that even though you were capable of earning a living that you were more interested in buying drugs and alcohol, beating up your spouse, belittling your children, and stirring up trouble in the neighborhood? Wouldn't I be doing the decent people in the community a favor by no longer enabling your harassment of them?

So, let's take it one step further. What if you smoked, drank, and ate yourself into a serious heart condition and I covered the considerable cost to keep you alive, sponsoring expensive operations and drugs – only to see you continue to smoke, drink, and eat too many unhealthy foods? Should I continue to support your depravity, or should I invest my time, energy, and money in doing something worthwhile in the community?

God gave us this planet and we have polluted it. He gave us life and we have abused it. Time's up. He is done giving us the opportunity to ruin what He created.

Second, as a Father, Yahowah has the responsibility to protect His Family. The rats that are scurrying around in His home are diseased. Should He allow them to stay, they will plague the people He has vowed to protect.

Third, Yahowah has already told us what He wants – and that is to return to where we began our relationship with Him in the Gan 'Eden. In it, the garden and relationship flourished without religion or politics and, thus, without deceit or dying. Sukah is about our return to God and return to 'Eden.

For a moment, set aside the justifications and the explanations. You now know what is going to occur, when it is going to happen, and why it will transpire as God has

vowed. If you are sufficiently interested in knowing Yahowah to have made it this far, I suspect that you are intelligent enough to be among the beneficiaries rather than victims on this day. Tell your friends and family that you are going to celebrate Yahowah's return and that you'd encourage them to join us.

If anything, God has been patient too long, giving mankind more than enough time to destroy the planet and all life upon it.

"The Land is drying up and grieving and the Earth is withered from being disrespected (*ha 'erets 'abal nabal* – the nation is in mourning and is lamentable while the region is dishonored by the foolish and stupid (qal perfect))**.**

The world (*tebel* – the planet) **is exhausted, preoccupied with sexual desire** (*'amal* – is weak-willed and indecisive, pining away and shriveling up) **in a state of decay from being treated with contempt** (*nabel* – withering as a result of being disrespected in a disdainful way)**.**

The people in the highest positions, the most exalted individuals (*marowm 'am* – the most advantaged and esteemed, the most arrogant and honored in life)**, on the Earth and in the Land** (*ha 'erets*) **will dwindle down to nothing and fade away** (*'amal* – will burn with fever and wither away, weakened and failing (pual perfect – the subject of the verb endures the consequence of the action at this time))**."** (*Yasha'yah* / Yahowah Liberates / Isaiah 24:4)

God is not pleased with mankind's stewardship of the Earth. And the first to be held accountable will be those in the loftiest of positions. The higher they are, the more precipitous will be their fall.

"The Land (*wa ha 'erets* – this is because the country, region, earth, and / or material realm) **will become defiled and polluted** (*chaneph* – will be corrupted and profaned, filthy and Godless, idolatrous and common) **under** (*thachath* – beneath) **her inhabitants** (*yashab hy'* – those who abide there and settle on it)**.**

This is because (*ky*) **they will pass over and depart from** (*'abar* – they will pass by and go well beyond, seeking to obsolete, effectively overstepping and transgressing (qal perfect)) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow)**.**

They will remove and discard, change and violate (*chalaph* – they will have a new and different version to exchange which alters (qal perfect))**, the clearly communicated and written prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations regarding life in the relationship)**.**

They will have broken and nullified, even come to disassociate from (*parar* – they have frustrated and thwarted the intent of while attempting to dissolve and revoke, they have violated, suspended, and negated the utility of)**, the everlasting and eternal** (*'owlam* – forever enduring) **Covenant Relationship** (*beryth* – the Family-Oriented Compact, the nurturing relational agreement, the binding promise, solemn oath, and mutual alliance and pledge based upon family and home)**."** (*Yasha'yah* / Yah Saves / Isaiah 24:5)

Yes, the planet is polluted with filthy air, land, and seas to be sure, but it is also defiled with religion, politics, and conspiracy, each of which corrupts minds, hearts, and souls. God is going to rid the world He created of each.

It is interesting that Yahowah used *'abar* as the verb to depict His people's departure from His Towrah. They

have passed over it, overstepping it with their Talmud. It has been the will of the religious to make God's words obsolete by smothering them with their own. They have even come to observe Passover, which *'abar* serves to define, as if were a seven-day celebration of their history rather than the first day of Matsah – the Miqra' devoted to ridding souls of the festering fungus of religious pathogens.

As a result, the rabbis have *chalaph* | altered God's prescriptions for living, discarding His guidance by replacing it with their own. They call their version Judaism as defined within their Talmud, *Mishnah*, Zohar, and *Halakhah.*

Yahowah has affirmed that His Covenant is "*'owlam* – everlasting and eternal." Further, it is part of the Towrah. The combination of these things in a prophetic verse forever eliminates the possibility of a Jewish Talmud or Christian New Testament. However, rather than recognize that the Beryth is a Family, the Haredi claim it for their parasitic religion.

The verb Yasha'yah selected to denote his people's breach of the Covenant was *parar* | to break and nullify. It reveals that ethnic Yisra'el has left the Covenant, having frustrated and thwarted its intent. As a result, it has been suspended until recently.

When Yahowah speaks of a curse, the cause is almost always religious, albeit sometimes political. And while the consequence is estrangement and death, this will be the single most damning episode in human history.

"As a result (*'al ken* – it is, therefore, true that)**, eating away and consuming** (*'akal* – devouring and destroying) **the Land and Earth** (*'erets* – the region and world) **is a curse which will necessitate recompense** (*'alah* – are sworn oaths which persist, along with sanctions, swearing, and public stipulations which will invoke Divine retribution and punishment)**.**

Then (*wa*)**, the liability and guilt** (*'asham* – the libelous wrongdoing and horrendous suffering due to the offensive and injurious acts) **associated with her inhabitants** (*yashab ba hy'* – of those who have established a dwelling place and are settling within her) **will result in** (*'al ken* – will cause) **those continuing to live** (*yashab* – those who dwell and remain alive (qal participle)) **upon the Land and Earth** (*'erets* – the region and/or the entire material realm) **being scorched, being reduced in number and diminished in scale by being set aglow** (*charah* – being burned, abridged, and dissipated (qal perfect)) **and very few mortal men and women will remain** (*wa miz'ar 'enowsh sha'ar* – so that only a very small remnant, a diminutive number, of human beings will be spared and remain, continuing to exist (nifal perfect))**."** (*Yasha'yah* / Yah Saves / Isaiah 24:6)

It is not the answer that I had hoped for, but it is the one I have long anticipated. Very few Yahuwdym will be willing to cast aside their religion and politics for Yahowah. The reunion will be sweet but small, joyous but sparsely attended. I am expecting thousands among millions of Jews and one in a million among Gentiles.

As I share these thoughts with you, I have grown to understand that this prophet, my Father, and His Son have all witnessed what is about to occur in our future. And while they are exceedingly disappointed in our past, they are joyous about what is to come.

Yahowah was aware of this outcome the moment 'Adam disappointed Him in 'Eden. He knew that this is where it would all lead. And yet, rather than give up on us and rejecting the entire experiment, Yahowah invested heavily in humankind as He sought to find and raise a family from the midst of the mess man was making. With Noach, there would be a fresh start. With 'Abraham, the germ of a family was formed. With Ya'aqob, the family grew. With the *Yatsa'* | Exodus from *Mitsraym* | the

Crucibles of Religious and Political Oppression, they were liberated, reintroduced, enlightened, and brought back home – although the journey did not go well.

With rare exception, God's children were sniveling brats, an irritating collection of ingrates. And so, as He had with Noach, Yahowah sought a fresh start with Dowd. He would become God's Firstborn Son, the exemplar of the Covenant He so greatly desired. He was not perfect, but He was right, exceeding even Yahowah's expectations. God's proudest moment was when His beloved Son explained why it was best from them to fulfill the Miqra'ey together and reconcile this fractured relationship between God and His people.

Even after providing a thousand affirmations that they would serve us in this way, Father and Son knew that Jews and Gentiles alike would toss their gift into the sewer of religion, denying Father, Son, and Family. Nonetheless, they did as they had promised and fulfilled Chag Matsah, making it possible for us to become part of the *Beryth Beyth* | Covenant Family. Then, when no one would listen or accept what they had achieved, they arranged for a gowy to serve as a Choter to call God's wayward children back home. They would invest heavily in him and support him, knowing that in the end, there would be a family reunion. And after enduring thousands of years when no one was interested, thousands among millions and billions would be a joyous result.

I can empathize with my brother, Yasha'yah. God opened the door to Heaven in his presence and there was no one standing there seeking admission. This great man blamed himself for the lack of a result, but it was not his fault – it was and remains theirs. Rather than answer Yahowah's Invitations and accept His Covenant's conditions, rabbis and their ilk will strive to misrepresent Yasha'yah and discredit the one speaking for him.

Yasha'yah has seen the future and he knows that between Yisra'el and Yahuwdah, in addition to some Gowym, there will be some 7,000 ripe olives harvested from the tree. And growing from 0 to 7,000 in the last thirty years is grounds for celebration for the prophet, and for him, I am pleased.

There is also the possibility that the reference to seven ripe olives shaken from the tree speaks of Yahuwdym and Yisra'elites gleaned during Taruw'ah – leaving the possibility, the expectation, that there may be more awaiting Yahowah's arrival on Yowm Kipurym. But no matter, there will be enough to please Father and Son.

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Each of the twelve references to the Towrah in *Yasha'yah* / Isaiah demonstrate that Yahowah's Teaching and Guidance remains in effect to influence the last days. The next prophetic announcement drives this point home in no uncertain terms.

God is calling *Yisra'elites* | Israelis and *Yahuwdym* | Jews "defiant and obstinate, stubborn and rebellious, children." His reason for stating this is that they are "acting upon the counsel and advice" of others rather than Himself, and worse, "they are engaged creating and then profiting from such schemes." The best examples of this would be the Babylonian Talmud, the Zohar, the New Testament, and the Quran. However, since Yahowah is referring to these self-indulgent and self-reliant individuals as "obstinate children," the offenders are not *gowym*, and therefore not Christians or Muslims, placing this condemnation squarely on the thin, black-clad shoulders of the rabbis.

Speaking of them, Yahowah goes on to say that they are not only misguided, but when they pour out a spirited libation, there is no affinity with His Spirit. In their toasts of "*L'Chayim* – to life," they are implying what they cannot deliver. The sins of the Hasidic remain because they have advanced rabbinical plans over Yahowah's provisions. In a sectarian setting, the rabbis will toast the person having performed a religious rite or mitzvah, "*Yascher Koach* – Straightaway Strength," or in today's vernacular, "More power to you," as if the religion will empower them. And then, recognizing that they will need it, there is the famous "*Mazel Tov* – Good Luck."

At the religious prompting to light a pair of Shabbat candles, the one illuminating them will say, "*Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel shabbat* – Blessed are you, lord our God, ruler of the universe, who has sanctified us with commandments, and commanded us to light Shabbat candles."

At issue here is that they are antagonizing God, not blessing Him, especially by not recognizing that God's name is Yahowah and that Satan's title is Adonai. Yahowah chose His Son, Dowd, to be *melek* of the heavens and earth and He has given us instructions, not commandments. Further, He never asked anyone to light a candle, much less two of them, for the Shabat. The "commandment" wasn't from God but, instead, rabbis – but it is telling that they are equating their words with the Almighty's testimony.

It is at this point that Yahowah shares another bone of contention. Jews have often sought the protection of foreigners, of religious and political tyrants, and it has never worked out well. They went into the Black Land twice early on, as the Covenant was being presented and then later in pursuit of protection from a drought. With 'Abraham, it nearly cost him his wife, and with his great-

grandchildren, the price was four generations of slavery. So, when Yahuwdah sought Pharaoh's protection against the rise of Babylon, God correctly predicted that it would cost them their sovereignty – something they would not regain for millennia. And more recently, 30 years after Israel was reestablished, and after being attacked by Egypt, the young nation negotiated a peace with them. They have tried the same thing with Gaza, which was part of Egypt prior to the Six-Day War. This has also blown up in their faces.

Yahowah's advice, which Yahuwdym failed to even consider, is to rely upon Him for protection rather than hostile religious and political entities. Now for this in Yahowah's own words…

"'Woe (*howy* – this is a warning) **defiant and stubborn children** (*benym sarar* – obstinate and rebellious kids)**,' prophetically declares** (*na'um* – announces in advance of it occurring)**, Yahowah** (*YaHoWaH*)**, 'who engage in and carry out** (*la 'asah* – to manufacture and profit from) **counsel and advice** (*'etsah* – a plan whose consultation) **is not from Me** (*wa lo' min 'any* – and it is not Mine)**.**

And who pour out a libation as part of their covenant (*wa nasak masekah* – who have chosen a drink offering for their appointed alliance and association (qal infinitive))**, but not of My Spirit** (*wa lo' ruwach 'any*)**, so that they may attempt to remove and sweep away** (*sephah* – such that they might indiscriminately take off and scrape away (qal infinitive)) **sin upon sin for having missed the way along with the guilt of being wrong** (*chata'th 'al chata'th* – offenses, penalties, and punishments associated with misleading, leading astray, and wandering away)**,** (*Yasha'yah* / Isaiah 30:1) **who have set out to go down** (*ha halak la yarad* – who walked to descend, subjugating and diminishing themselves) **to the religious and political oppressors** (*la Mitsraym* – to the

despots and tyrants within the cauldrons of military and economic subjugation, to the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if inside a concentration camp) **without asking for My direction** (*wa peh 'any lo' sha'al* – without requesting My input or comment) **to take refuge in the protection and shelter** (*la 'uwz ba ma'owz* – to seek safety and protection (qal infinitive)) **of *Phar'oah* | Pharaoh** (*Phar'oah* – Great House, the tyrannical enslaving dictator of Mitsraym who was worshiped as a god) **and to confide in and rely upon** (*chasah* – place one's trust in the safety and defense) **a shadowy association with** (*ba tsel* – the interposition of light and darkness, such that the light does not shine through) **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 and assaulted)**.** (*Yasha'yah* 30:2)

Therefore (*wa*)**, it will come to be** (*hayah*) **to your shame** (*la 'atem boshth* – to your humiliation) **to seek the protection of Egypt's dictator** (*ma'owz Phar'oah* – to rely upon the leader of Egypt for safety) **and insult and ignominy** (*kalimah* – confounding disgrace and dishonor) **to confide in and rely upon** (*chasuwth* – place one's trust in the safety and defense of) **a shadowy association with** (*ba tsel* – the interposition of light and darkness, such that the light does not shine through) **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 and assaulted)**.'"** (*Yasha'yah* / Yah Saves / Isaiah 30:3)

Unless the cards have been scrambled and effaced, why would anyone playing with a full deck disregard Yahowah's advice and confide in a religious and political despot with a propensity to enslave and who thinks he is God, when the actual God has offered to help? There is a word for such idiocy – stupid.

"'Everything stinks (*kol ba'ash* – it all smells odious with the stench of shame) **for the people** (*'al 'am*)**. It will accomplish nothing of value** (*lo' ya'al* – there is nothing to be gained) **for them** (*la hem*)**. It will be of no help** (*lo' la 'ezer* – it is of no assistance) **nor of any benefit** (*wa lo' la ya'al* – nothing can be gained)**.**

Instead (*ky*)**, it will be shameful** (*la boshth* – it will be humiliating) **and also** (*wa gam*) **dishonorable** (*la cherpah* – reprehensible)**.'"** (*Yasha'yah* / Yah Saves / Isaiah 30:5)

Okay, so it is worse than stupid.

Yahowah's position is certainly clear enough. After all, the last time they tried this, He had to bail them out after 82 years of abusive slavery. Nevertheless, the brain trust misappropriating the fate of Yisra'el decided to disregard their Savior's appeal and to trust the tyrant.

"'The religious and political tyrant (*wa mitsraym* – the oppressive military and conspiratorial dictator's troublesome harassment) **is futile – not worth the wasted breath** (*hebel* – is pointless and meaningless)**, delusional and vain, completely devoid** (*ryq* – an empty fantasy) **of assistance** (*'azar* – of help)**.**

Therefore (*la ken*)**, I will call this their** (*qara' la zo'th hem*) **indulgent intermission** (*shebeth* – time of ceasing and desisting) **of "*Rahab* | Frenzied Stupidity and Pretentious Idiocy** (*Rahab* – Baseless Arrogance and

Senseless Affliction, Manic and Chaotic Madness)**.""**" (*Yasha'yah* / Yah Saves / Isaiah 30:7)

At least God has a sense of humor. This moronic *shebeth* | indulgent intermission describes the 2,500-year time period away from the Towrah and Prophets, in which Israel's religious leaders have been engaged in *Rahab* | Manic and Chaotic Madness.

God has a serious side, too. Speaking to His prophet, Yahowah asks…

"'So now (*'atah* – at this time)**, of your own volition, please come and include** (*bow'* – choose to actually return to and pursue (qal imperative)) **that which is actually written** (*kathab hy'* – that which is permanently inscribed and engraved (qal imperative) [from 1QIsa]) **upon** (*'al*) **the stone tablets** (*luwach*)**, and in association with them** (*'eth wa* – in conjunction with)**, that which is inscribed** (*chaqaq hy'* – engraved and portrayed) **upon the written scroll** (*'al sepher* – the documented body of literature and book [known as the *Towrah, Naby', wa Mizmowr*])**.**

I want this to exist (*wa hayah* – I have chosen for this to actually and continually be this way (qal imperfect jussive)) **for** (*la* – concerning and during) **the last days** (*yowm 'acharown* – the end and final period of time) **as an eternally restoring witness and everlasting testimony** (*la 'ad 'ed* – as a revelation of this evidence into perpetuity) **forevermore** (*'owlam* – throughout time)**."** (*Yasha'yah* / Yah Saves / Isaiah 30:8)

This serves as an affirmation that God is exceedingly critical of His people's approach to Him then and now. It is yet another death blow to Judaism. Yahowah's condemnation of the religious and political approach of His people, and their lack of regard for His testimony, was intended to serve as a witness against them during the last days – and thus between now and Yahowah's return in 2033. More than a history lesson, this is prophecy, and as

such Yahowah's condemnation of His people, must be placed upon today's Jewish political and religious leaders.

Therefore, as we move on to the next declaration, we find God defining "rebellion" as being "unwilling to listen to His Towrah." He says that those who are contentious and defiant with regard to His Teaching and Guidance are "stubborn, deceitful, and mendacious." And in context, He is speaking to Jews today. So, if you are religious, you may want to reconsider...

"For indeed (*ky*)**, they are a rebellious, embittered, and revolting people** (*'am mary huw'* – they are a contentious, defiant, and distressing, antagonistic nation)**, deluded and deceitful children** (*kachash benym* – mendacious, unreliable, and obstinate kids who are frauds and fakes feigning obedience, lying and disappointing)**.**

They are children (*benym*) **who are unwilling** (*lo' 'abah* – who are unyielding, disagreeable, and unaccepting, reluctant and adverse (qal perfect)) **to listen to** (*shama'* – to hear (qal infinitive)) **Yahowah's Towrah** (*Towrah Yahowah* – Yahowah's Torah Instruction and Teaching, Yahowah's Source of Guidance and Directions; derived from *tow* – Yah's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, find, and choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Yahowah, which *tuwb* – provides answers to facilitate our restoration and return to that which is *towb* – good, pleasing, beneficial, healing, and right, and that which causes us to be loved, become acceptable, and endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward Yahowah)**.'"** (*Yasha'yah* / Yah Saves / Isaiah 30:9)

Given every opportunity and advantage, Jews have still managed to turn an express ticket to *Shamaym* |

Heaven into a short trip to *She'owl* | Hell. With Yahowah establishing His Covenant with them, with God serving as their Savior, with Yahowah revealing His Towrah in their presence and in their language, with God establishing their nation and choosing them as His people, with Yah focusing all of His prophetic pronouncements upon them, and then returning to reconcile His relationship with them – what is the excuse for being embittered, deceitful, and unwilling to listen?

This was written 2,700 years ago. The voice is Yahowah's. So why hasn't anyone in the leadership of Yisra'el noted the problem? Why aren't there any Jews trying to correct this problem? Are Jews going to continue to be obstinate and take their antagonism toward Yahowah to their grave while feigning obedience in some kind of sick religious charade? ENOUGH ALREADY!

There are a thousand reasons for Yahowah to despise Judaism, but let's address the big four. First, while studying their contentious Talmud, they pretend to be Towrah-observant. Second, they have chosen a delusional rabbinical religion over a beneficial Covenant relationship with Almighty God. Third, they won't acknowledge Yahowah's name even if their lives depend upon it – and they do. And fourth, their religion has made them unlovable, unacceptable, miserable, and mendacious. Even God cannot stand to be around them.

And so now you know why so few will be there to greet Yahowah upon His return.

"'This is because they say (*'asher 'amar*) **to those who comprehend the revelation and to the visionaries who understand the message** (*la ha ro'eh* – to the observant who are capable of seeing, of being discerning while explaining the prophecy)**, "You should not be looking** (*lo' ra'ah* – you ought not be seen observing or revealing this (qal imperfect jussive))**!"**

And to those receiving the message from God who are in agreement with God, who are observant and intelligent (*wa la ha chozahym* – and also to those in contact with God and associated with Him, who are approved and supported by God for being circumspect and perceptive (qal participle))**, "You have not received this from God nor has God selected you to reveal this to us** (*lo' chazah la 'anachnuw* – you should not be looking at this or contemplating it on our behalf (qal imperfect jussive)) **in such a straightforward and unequivocal manner** (*nakoach* – so boldly and bluntly, so honestly and forthrightly, so correctly and plainly in accord with God, sincerely justifying what is acceptable and right in opposition to us)**.**

You should choose to speak (*dabar* – you should communicate, electing to express yourself (piel imperative)) **to us in a more flattering manner** (*la 'anachnuw chalaq* – insinuating that you respect us)**, preferring delusions** (*chazah mahathalah* – predicting that which is untrue by favoring illusions (qal imperative))**."""** (*Yasha'yah* / Yah Saves / Isaiah 30:10)

This is why religious Jews would rather the messenger than listen to what they have learned from Yahowah. While I am not a prophet, I am observant and capable of comprehending Yasha'yah's testimony and then explaining it – especially with the support of the *Ruwach* | Spirit. And relevant to this rabbinic retort, according to Yasha'yah, and thus Yahowah, I was chosen to speak out in this manner. If you do not like what we have to say, take it up with God.

As we examine our lives, should we wish to be in the center of Yahowah's will, we should see parallels between ourselves and others God has used to His people's advantage. I speak most especially of the Great Zarowa': Moseh and Dowd. While I was not nearly as courageous or noble, I have had my Moseh moment. It was one that would

prepare me to endure and survive the criticism and cynicism that comes with this job – the very denunciations God just presented in the voice of the rabbis.

Based upon a lifetime devoted to inventing a better way to do things, creating superior products along with an improved method of producing them, marketing them, educating people about them, distributing them, and offering them to the public, I conceived what would have been, should it still exist today, the most valuable company in the world – far better than Amazon is today, having done so thirty-five years ago. I had built it from nothing into a billion-dollar public company in three years, only to see it destroyed from within by people as disingenuous and self-serving as those God has just chided. Having done the right thing for the right reason, such that everyone associated with the new enterprise benefited, from manufacturer to consumer, I found a purloined picture of myself photoshopped on the cover of the nation's leading business magazine, making it appear as if I had consented to be their feature story on the crash of the .com market. Inside, seventeen pages were devoted to villainizing me – making it seem as if I had actually destroyed the business I had built. There were 77 gross misrepresentations of the facts in the feature story – and the "journalist" didn't get a single meaningful aspect of his article right. But it did not matter. I had been publicly crucified for doing the right thing.

Truthfully, it bothered me for a while. For the first time in my life, I experienced depression. But it did not endure. Those who had worked with me to build the business not only rallied around me, my first two employees suggested that we write a book and tell the story of the company's birth, growth, and demise the way it actually occurred. We did, and in the process, I learned how to write reasonably well – an uncommon skill today – and yet, one required for this job. Having survived the blistering public assault on my capability, character, and motives, I grew resilient to

criticism and even more determined that, no matter the issue, people should have access to the truth – because being right matters.

I mentioned Moseh because, after having kept a slavedriver from killing a Hebrew man, the Yisra'elites he had sought to serve and protect slandered him. It was a defining moment, a time when his character was forged. While he was initially reluctant to return as a result of what had occurred, he would trust Yahowah and become the greatest liberator and orator the world would ever know. Had he not been slandered, he would not have retreated from Mitsraym, nor been out shepherding sheep at the base of Mount Choreb.

After calling Yisra'el's religious leaders, today's rabbis, "obstinate, rebellious, defiant, and stubborn children who manufacture and profit from commentary that is not from God," Yahowah says that, unlike His *Choter* | Stem, they are not associated with His *Ruwach* | Spirit. God further condemns today's rabbis by impugning their motivations, revealing that they have written their Talmud to "indiscriminately sweep away sin upon sin for having been wrong and missing the way." God calls their behavior "shameful" such that it "stinks" to high heaven. He says that rabbinical commentary "will accomplish nothing of value, be of no assistance whatsoever, and of no benefit." Indeed, the words of the rabbis are "shameful and dishonorable," even "reprehensible" – "worthless wasted breath." Then God calls these Jewish religious leaders "delusional, vain, and counterproductive." He even coined a name for them at this time, saying "their indulgent intermission is *Rahab* | Frenzied Stupidity and Pretentious Idiocy."

To expose and condemn the rabbis, holding them accountable for the plague they have brought upon Jews, Yahowah asked Yasha'yah to "write all of this down so that it would serve as a witness" against them "during the

last days." God wanted these "rebellious and contentious, embittered and defiant, revolting people" excoriated for having "deceitfully deluded" their fellow Yisra'elites. According to Yahowah, they are "mendacious frauds feigning obedience while lying to themselves." And all of it, the very core of their problem, was because the rabbis had replaced Yahowah's *Towrah* | Teaching with their disingenuous and revolting Talmud. They were listening to themselves and not to Him.

Then in the context of this rebuke, rather than admit that they were clueless and wrong about Yahowah, God reveals that Israel's misguided leadership will be hauntingly similar to those who slandered Moseh…**"This is because they say** (*'asher 'amar*) **to those who comprehend the revelation and to the visionaries who understand the message** (*la ha ro'eh*)**, 'You should not be observing or revealing this** (*lo' ra'ah*)**!' And to those receiving this message from God who are in agreement with God and supported by Him, who are circumspect and intelligent** (*wa la ha chozahym*)**, 'You have not received this from God nor has God selected you to reveal this to us** (*lo' chazah la 'anachnuw*) **in such a straightforward and unequivocal manner, so boldly and bluntly in opposition to us** (*nakoach*)**. Instead, you should choose to speak** (*dabar*) **to us in a more flattering way, insinuating that you respect us** (*la 'anachnuw chalaq*)**, preferring delusions** (*chazah mahathalah*)**.'"**

That wasn't actually the end of the rabbinic plea. Yahowah also predicted that they would say of those who understood what they had no interest in seeing…

"'You should go away and then turn away from the way (*suwr min derek* – choose to turn around and head in a different direction, leave, depart, and reject the path, forsaking this journey (qal imperative))**.**

You should be inclined to conspire to bend and stretch out a perverted path such that it is a thoroughfare (*natah min ‘orah* – you should choose to extend a swerving and wandering route, proposing a prolonged course of action and way of living one’s life along a much more well-trodden and traveled, thus popular, road (hifil imperative))**.**

It is in your interest to cease and desist, withdrawing from our presence (*shabath min paneh ‘anachnuw* – stop and be silenced around us, culminating what you are doing and then disappearing from us, putting an end to your observations regarding our presence and appearance)**, especially regarding** (*‘eth* – pertaining to) **the Set-Apart One** (*qadowsh* – the unique and uncommon, special and separated, dedicated and devoted, One, or in rabbinical parlance: ‘the Holy One Blessed Be He’) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God or Those who Strive and Struggle Against the Almighty)**.’”** (*Yasha’yah* / Yah Saves / Isaiah 30:11)

It has been millennia since Yahowah communicated through or even directly to Yisra’el. And now that it is happening again, now that Yahowah has turned to gowym to convey His frustration with His people, those misleading Yisra’el don’t like it very much. They want him and the Covenant Family to go away and leave them to prey upon Jews as they see fit.

Even better from the rabbinical perspective, they want their antagonist to reject Yahowah’s way, to forsake this journey through the Towrah, and head off in a different direction.

As is the case with every overtly religious, political, and conspiratorial person I have encountered since Yahowah asked me to join Him in calling His people home, they all crave the perceived credibility they would gain if they could convert their critic, causing him to join them

along their perverted path. Rather than toe the line, keeping on the straight and narrow, indeed unpopular, path Yahowah has articulated, they want everyone gallivanting down the well-trodden thoroughfare of religion. They would have us all join them in swerving from and extending the way such that they retain their positions as toll takers and gatekeepers.

There is even the veiled threat, telling Yahowah's witness that "it is in your interest to cease and desist and to withdraw from our presence. Stop and be silenced, especially regarding the Set-Apart One of Yisra'el!"

Methinks not.

So, bring it on boys. You are nothing more than liars and frauds. God has your number, and it has been discontinued. Consider yourself blocked.

This now from Yahowah…

"As a result, therefore (*la ken* – regarding this)**, here and now, this is what** (*koh*) **the Set-Apart One** (*qadowsh* – the unique and uncommon, special and separated, dedicated and devoted, One) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God or Those who Strive and Struggle Against the Almighty) **says** (*'amar* – professes and declares)**, 'Because** (*ya'an* – for the temporal reason and since) **you reject and despise** (*ma'as 'atem* – you all are disassociating from, spurning while loathing, festering while trying to dissolve and cause to vanish and disappear) **this particular message and these specific words** (*ba ha dabar ha zeh* – this account and testimony)**, while instead relying** (*wa batach* – becoming vulnerable by taking the wrong approach and step, unsuspecting that you are naïve and stumbling, insecure and undefended because of your belief (qal imperfect)) **upon extortion and control, the mistreatment of others for unjust gain** (*ba 'osheq* – in acting like tyrannical and troublesome dictators subjugating and oppressing, taking

unfair advantage by dealing disingenuously and cruelly defrauding) **and you rejoice** (*wa giyl* – you are pleased with yourselves, gathering around in a circle to vigorously and enthusiastically celebrate [from 1QIsa while the MT has *luwz* – to be perversely wrong and devious]) **and depend upon it** (*wa sha'an 'al huw'* – lean toward it and rely upon it, remaining committed to it to support yourselves)**,** (*Yasha'yah* 30:12) **so likewise it shall be for you all** (*la ken hayah la 'atem* – the same way it will endure for you (qal imperfect))**.**

This depravity and perversity (*ha 'awon ha zeh* – this failing and resulting guilt, this iniquity and its consequence) **will result in the likes** (*ka*) **of a breach** (*perets* – a failure, fissure, and break) **which is a weakness** (*ba'ah* – which is defective asking to be ransacked) **about to collapse** (*naphal* – ready to fall) **in an elaborate defense mechanism** (*ba chomah sagab* – in a high and lofty wall) **which will suddenly and unexpectedly** (*'asher pito'm*) **come to be fractured and fall, crashing down and crippling** (*bow' sheber hy'* – come to be broken and destroyed, causing everything to be shattered) **in an instant** (*la petha'* – suddenly, in the blink of an eye [from 1QIsa])**."** (*Yasha'yah* / Yah Saves / Isaiah 30:13)

This is *koh* | now. You are *koh* | here. It is the *la ken* | result of having antagonized Yahowah by having misled and abused His people for far too long.

Because Yisra'elites have come to prefer their political and religious leaders, their heritage and culture, even identifying with their long history of suffering over trusting Yahowah, they have brought this upon themselves.

At the beginning of this chapter, I warned you that, if you are Jewish, you would not like what you were about to hear. And yet, rejecting this message, spurning it in hopes it will all go away, is not going to change anything. The malfeasance of rabbis is deeply entrenched. They have

been in control and in a position to extort Jews, gleefully taking unfair advantage of their brethren, for twenty centuries. But it is all about to come crashing down.

What they have done will be done to them. Of that, there is no question. So only one remains: will you be standing beside them and buried along with them?

Yahowah has called today's Jewish leaders, particularly rabbis, *'awon* | depraved and perverse. And He compares this failure to a breach in an elaborate defense mechanism which is on the verge of collapse. He even warns you that their demise will come suddenly and unexpectedly – albeit not without warning. The grand edifice of Judaism is fractured and will soon fall, crumbling in the blink of an eye.

Then God reveals that, as Judaism's defenses are shattered and collapse, there will not be a single artifact left unscathed – nothing to be found among the fragments of the religion, not even a shard to remove fire from a hearth or to scoop out so much as a drop of water from a cistern. It will be the complete and total annihilation of the religion and the religious.

"For thus says (*ky koh 'amar* – regarding these events occurring in the here and now, declares) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration [from 1QIsa as the MT added *'adony* – my Lord]**), the Set-Apart One** (*qadowsh* – the unique and uncommon, special and separated, dedicated and devoted, One, or in rabbinical parlance: 'the Holy One, Blessed be He') **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God)**, 'Had you changed your opinions and altered your beliefs to return** (*ba shuwbah* – had you reconsidered and come back, withdrawing so as to be restored)**, you would have been freed, finding**

tranquility and compassion (*nachath* – you would have enjoyed peace and contentment) **and you would have chosen to be delivered from harm's way and saved** (*yasha'* – you would have been liberated and remained safe (nifal imperfect paragogic nun)) **in a most favorable and in a lot quieter circumstance** (*ba shaqat* – being safe, secure, and satisfied, undisturbed)**.**

And by trusting and relying (*wa ba bitchah* – with a high level of confidence and assurance)**, you would have been strengthened and empowered** (*hayah gabuwrah 'atem* – you would have experienced the optimal outcome (qal imperfect))**.**

However (*wa* – but)**, most of you were unwilling to consent** (*lo' 'abah* – you would not relent or concur and failed to voluntarily consent to accept the stipulations)**."** (*Yasha'yah* / Yah Saves / Isaiah 30:15)

Woulda, coulda, shoulda, but did not.

Yahowah did not ask much, only that Yisra'el change its opinions regarding Him and His Towrah. Had they *shuwbah* | been willing to alter their beliefs and return, had they reconsidered the religion that had cost them so much, they would have been restored to fellowship. The drone of the shrill voices of the rabbis would have subsided, muffled under their collapsed defenses, leaving the remaining Yahuwdym in a much quieter and more satisfying circumstance.

Such is the prerequisite of the Covenant. Upon withdrawing from the *babel* | confusion of religion and politics, we can *bitchah* | confidently trust and rely on Yahowah to strengthen and empower us. But alas, Yahowah needs our consent to save us. We must be willing to forego faith and embrace the conditions of the Covenant.

"One thousand (*'eleph 'echad* – 1,000) **will be warned and proven wrong** (*ga'arah* – shown to be

incorrect using words, reprimanded, admonished, criticized, chided, and corrected) **at the appearance of one** (*min paneh 'echad* – facing a single individual)**.**

When confronted by the presence (*min paneh*) **of five** (*chamesh* – of the fifth) **who criticize, admonish, reprimand, and correct** (*ga'arah* – who warn and rebuke, expose and chide)**, you will flee** (*nuws* – you will depart and withdraw, escaping for your lives (qal imperfect)) **until, as a result of the witness** (*'ad 'im* – as a condition of the restoring testimony)**, you are part of a remnant which is spared** (*yathar* – you escape and survive, preserved as the remainder of what once was prominent (nifal perfect))**, like** (*ka* – compared to) **a beacon upon a solitary standard** (*toren* – a signal and banner atop of the mast of a flagpole) **upon the summit of the mountain** (*'al ro'sh ha har*) **– like the *Nes* | Banner which is lifted up and displayed** (*ka ha nes* – sign representing the Leader's means to communicate with His people encouraging them to follow Him, serving as a prominent means of effective communication which when raised is readily seen by the intended audience – a signal displayed atop a standard by the *ruwach*)**, upon the highest elevation** (*'al ha giba'ah* – on top of the hill)**."** (*Yasha'yah* / Yah Saves / Isaiah 30:17)

Prior to the Taruw'ah Harvest, there is an individual devoted to warning God's people, admonishing them, criticizing and correcting them. He will directly influence a thousand who, in turn, will awaken more.

There will ultimately be five voices correcting Yahuwdym. They include Moseh sharing the Towrah, Dowd singing the Mizmowr, Yasha'yah professing these prophecies, and the two witnesses, of which 'ElYah is one. The other is the Choter since it has been his responsibility to compose the *Nes* | Banner which is being lifted up at this time. As a result of their collective witness, a remnant of Yisra'el will be spared. And they will become the standard upon which the *Nes* is raised and displayed.

"And therefore (*wa la ken* – as a direct result of this and in return, assuredly)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is waiting, expecting and desiring this result** (*chakah* – is patiently adhering to the plan, longing its fulfillment)**, to approach you being merciful and compassionate, generous and caring** (*la chanan 'atem* – to bestow favor upon you; from *chanah* – to diminish an aspect of Himself to camp out and abide with you, growing with you)**.**

Further, and as a result (*wa la ken*)**, He is lifting up on high, proud to raise you in love** (*ruwm la racham 'atem* – He has arisen to exalt and extol you mercifully, taking action to increase His affection and devotion to you (qal imperfect piel infinitive))**.**

Indeed (*ky*)**, Yahowah** (*YaHoWaH*) **is the God** (*'elohym*) **who inspires making informed and rational decisions about the means to appropriately resolve disputes** (*mishpat* – of exercising good judgment regarding the ultimate Judgment)**.**

Blessed and happy, in a most favorable circumstance, are those who have walked along the path to receive the benefits of the relationship (*'ashery* – are the fortunate; from *'asher* – making progress along the straight and narrow path, whose journey through life is right and whose steps are guided in the correct way to give meaning to life) **– all who confidently wait, expecting Him** (*kol chakah la huw'* – everyone who anticipates and desires His approach)**."** (*Yasha'yah* / Yah Saves / Isaiah 30:18)

Yahowah is anticipating the Day of Reconciliations and His people's return. While I do not know the number, I realize that the fortunate few will find Yahowah thrilled to meet them. He is even proud to raise those who have

anticipated His return as His sons and daughters. This is a happy day for God and His Family.

"For the people, now family (*ky 'am*) **who live and remain** (*yashab* – who settle down and endure) **in Tsyown** (*ba Tsyown* – among the Signs Posted Along the Way) **in Yaruwshalaim** (*ba Yaruwshalaim* – along with the guidance on reconciliation)**, you will weep no more** (*bakah lo' bakah*)**.**

Yahowah (𐤉𐤄𐤅𐤄 – YaHoWaH [from 1QIsa vs. He in the MT]) **will most assuredly be merciful and kind to you** (*chanan chanan 'atah* – He will be exceptionally generous and compassionate toward you) **at the sound** (*la qowl*) **of your announcement and call for assistance** (*za'aq 'atah* – of your summons for help and proclamation (qal infinitive))**.**

As soon as He hears it (*ka shama' huw'*)**, He will answer you** (*'anah 'atah* – He will respond to you)**."** (*Yasha'yah* / Yah Saves / Isaiah 30:19)

It's good to be a *Tsyown* | Zionist. After all, it is descriptive of the signs Yahowah has placed along the way that have led us home.

A moment ago, I mentioned that Yahowah needs our permission to save us. And here, we find affirmation that, the moment we announce our intent to rely upon Him, He will respond mercifully and generously.

Before we move on to the next Towrah reference, if you are still clinging to the notion of God amending His testimony by way of subsequent religious texts, I'd encourage you to pause a moment and think. How utterly ridiculous would it be for God to create, publish, communicate, and enable the plan inscribed in the Towrah, at great personal cost, and then to change it with the Talmud, New Testament, or Quran, only to return to the original plan for the rest of time? If you have a rational

answer to that question, one which is in complete accord with Yahowah's Teaching, then, please, share it with me.

𐤉𐤄𐤅𐤄

At this point, my intent was to turn to the 42nd chapter of Yasha'yah because in the 4th verse we find the prophet speaking of "inheriting His Towrah." However, the pronouncement Yahowah is making begins much earlier – way back in the 40th chapter. So, let's begin there as Yasha'yah was shown the events which will precede Yahowah's return with His Son and our Messiah, Dowd.

In these words, Yahowah is asking us to speak out and address His people so that they reconsider their political and religious beliefs…

"Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result))**, My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el])**, promises your God** (*'amar 'elohym 'atem* – declares your Almighty One)**.** (*Yasha'yah* 40:1)

Speak (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*'al leb* – with the proper intent, motivation, and thoughtfulness)**, unto Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow)**.**

Make an announcement to her, summoning her by reciting to her (*qara' 'el hy'* – call out an invitation to her, proclaiming this by reading to her)**, that, indeed** (*ky* –

surely and truly)**, her battles** (*tsaba' hy'* – her time of enduring the presence of armies and her military campaigns) **will be finished and completed** (*male'* – fulfilled and satisfied and, thus, will have ended and be over)**.**

The consequence of her missing the way (*'awon* – her propensity to be wrong by perverting and twisting the truth) **will be pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she will be reconciled because this will be resolved by making amends, compensation will have been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she will have obtained** (*laqach* – she has grasped (qal perfect)) **from the hand** (*min yad*) **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) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata'* – offensive and perverted propositions)**."** (*Yasha'yah* / Yahowah Saves / Isaiah 40:2)

Since none of these things occurred circa 30 CE, and most are still ongoing, the prophet is addressing God's Family – Yahuwdah and Yisra'el – at a future time when the people are no longer religious, and the nation's last battle has been fought and won. Yisra'el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring at the hands of Rome right after Dowd's fulfillment of Chag Matsah in 33 CE. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide, during the last world war – a double portion, indeed. She fought for her independence in 1948 and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, an all-Islamic war and a world war.

Therefore, we can conclude with absolute confidence based upon Yasha'yah 40:2 that Yasha'yah 40:3 was not fulfilled 2,000 years ago. It, therefore, did not apply to "Jesus." What follows was not written to predict a bath in the *Yarden* | Jordan.

I do not care if you call yourself a "Christian," believe that your Bible is the inerrant word of God, or how much you may identify with "Jews for Jesus," find affinity with the Messy-Antics, or love the mythos associated with "Yeshua," this does not apply even to the Christian misnomer. Get over it and get with the program. God is addressing a Witness whose Voice will announce His arrival in 2033 and, therefore, identifying someone today with this pronouncement...

"A Voice (*qowl*) **calls out, inviting and summoning** (*qara'* – reads and recites, calling out and welcoming) **in the wilderness** (*ba ha midbar* – in a desolate and lifeless world where the word is questioned)**, 'Turn around and choose to change direction such that you are prepared for** (*panah* – alter your approach and perspective so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **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)**.**

Of your own freewill, choose to become straightforward and right, making a correct and on the level (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering (piel imperative)) **raised highway, an elevated walkway and gateway** (*masilah* – uplifting and upright conduit to show the way to ascent; from *salal* – to lift up and esteem, respecting the ability to be elevated out of and above)**, through the dark and lifeless wilderness** (*wa ba ha 'arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of

noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la ‘elohy ‘anachnuw* – to move toward and draw near our Almighty One)**.’”** (*Yasha’yah* / Yah Saves / Isaiah 40:3)

Dowd opened the Doorway to Life, not the mythical character known as “Jesus.” And even within the mythology associated with him, Jesus did not speak of, construct, nor ask his “disciples” to build a highway to heaven. It was Moseh and later Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

When this occurs in the waning days preceding Yowm Kipurym in year 6000 Yah…

“Every depressed place (*kol gay’*) **shall be raised** (*nasa’* – will be elevated) **and each** (*wa kol*) **lofty place of illicit worship** (*har wa giba’ah*) **shall be brought down** (*shaphel* – will be leveled)**.**

And it shall come to be (*wa hayah* – it will come to pass) **that the insidiously deceitful and deceptive nature of that which is not on the level** (*‘aqob* – that which is undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) **shall be clear-cut and flattened out** (*la mishowr* – will be smooth, devoid of potholes, becoming upright and straightforward) **– the uneven terrain of obstructionist conspiracies which make the way impassable** (*ha rekes* – the binding tethers of enticing collusions which impede progress, these harmful schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, blocking the path) **shall be burst open** (*biqa’ah* – shall be ripped apart)**.”** (*Yasha’yah* / Yahowah Saves / Isaiah 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to

the misnomer Jesus circa 33 CE. We should expect these miraculous events to transpire upon Yahowah's return in Year 6000 Yah / 2033 CE, commensurate with the reestablishment of Dowd's kingdom.

On *Yowm Kipurym* | the Day of Reconciliations, October 2nd, 2033, at sunset, guess who is coming to celebrate the Miqra'…

"Then (*wa*)**, the glorious presence** (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **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) **will be revealed, becoming openly known** (*galah* – will be exposed, disclosed, and recognized)**.**

And (*wa*) **the good news will be that every living creature** (*kol basar* – all flesh will be gladdened, with every man either announcing or receiving the favorable report) **will see Him** (*ra'ah* – will view, observe, inspect, and understand Him) **all together at the same time** (*yahdaw* – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment)**.**

This is true and reliable because (*ky*) **the mouth** (*peh*) **of Yahowah** (*Yahowah*) **has spoken it** (*dabar* – has said it)**."** (*Yasha'yah* / Yahowah Saves / Isaiah 40:5)

It's a simple question: why have so many Christians been led to believe that the prophecy foretold in Yasha'yah 40:3 pertained to the arrival of "Jesus Christ" when it undeniably and irrefutably declares that Yahowah's glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in Yahuwdah saw the Messiah Dowd at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will

see the glorious presence of Yahowah the world over at the same time? And since the Christian 'Gospels' say otherwise, why should anyone believe them – especially their fabricated accounts of 'John the Baptist?'

If you are a Jew reading this and do not care what 2.5 billion Christians have been led to believe, I'd encourage you to reconsider. They have misappropriated your prophecies regarding your God, your people, and His return for you with His Son and Messiah. It is vital that you reclaim what they have stolen so that you are among the Chosen People gathered in Yaruwshalaim to celebrate His arrival. Along the way, if you don't already, you might even learn the name of the Son of God and your Messiah.

"A Voice urges (*qowl 'amar*)**, 'Read and recite, choosing to call out and welcome** (*qara'* – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (qal imperative))**.'**

So, I inquired (*wa 'amar 'any* – and then I [Yasha'yah] said (qal perfect) [*'any* is from 1QIsa])**, 'What should I read and recite** (*mah qara'* – who should I invite to be called out, who should I welcome)**?'**

'Every proclamation of the Herald (*kol ha basar* – each message and the overall good news of the messenger in its entirely) **is a place to dwell** (*chatsyr* – an abode) **which is entirely loving, providing all of the benefits of the relationship** (*wa kol chesed huw'* – is a place of unfailing kindness, devotion, and steadfast affection)**, akin to a gleaming flower blossoming and shining** (*ka tsyts* – a beautifully adorned, sparkling, productive, and flourishing) **while spreading across an open terrain** (*ha sadeh* – growing within the pasture and overall environs)**.** (*Yasha'yah* 40:6)

This dwelling place (*chasyr* – the abode)**, he will be gone for a while** (*yabesh* – he will temporarily dry up (qal

perfect))**, the blossoming and gleaming flower** (*tsyts* – the beautifully adorned and sparkling bud)**, he will be treated with contempt at this moment** (*nabel* – he will be temporarily disrespected and disdained (qal perfect)) **because, truly** (*ky*)**, the Spirit** (*ruwach*) **of Yahowah** (*Yahowah*)**, She blows like the wind, dispersing and driving away forcefully through him** (*nashab ba huw'* – She moves within him and out of him like the wind at this time (qal perfect))**.**

Insightfully (*'aken* – truthfully, as a means to reveal causation)**, the abode** (*chatsyr* – the dwelling place) **is of the family** (*ha 'am*)**,** (*Yasha'yah* 40:7) **because the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – eternally and forevermore)**.'"** (*Yasha'yah* 40:8)

It is essential to our wellbeing that we know where God is returning and to whom. We should also consider who He is bringing along with Him and why.

"Upon the elevated and exalted mountain (*'al har gabah* – toward the high and exalted mount)**, ascend** (*'alah* – go and climb up)**. *Tsyown*, the Signs Posted Along the Way** (*Tsyown* – the written directions posted on the path)**, proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la 'atah*)**.**

Powerfully and with authority (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose)**, choose to raise your Voice** (*ruwm qowl 'atah* – of your own volition lift up your vocalizations and verbal

pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions and inclinations)) **as a *Basar* | Bringing the Good News as a Herald** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which is demonstrative whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction regarding Reconciliation Flow)**.**

Lift up on high (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*'amar* – of your own freewill, announcing and saying (qal imperative))**, 'Fear not, no longer be intimidated, anxious, or apprehensive** (*'al yare'* – do not be frightened or afraid (qal imperfect jussive)) **cities** (*'iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah)**. Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*'elohy 'atem*)**.'"** (*Yasha'yah* / Yahowah Liberates / Isaiah 40:9)

Yahowah's focus has always been upon Tsyown, Yaruwshalaim, Yahuwdah, and Yisra'el right up to and including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca (actually Petra, but that's another story). God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation.

"'Behold (*hineh* – pay attention and notice, right here and right now)**, I** (*'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)**, the Upright One** (*'edown* – the Upright Pillar of the Tabernacle)**, will arrive** (*bow'* –

will come, returning (qal imperfect)) **with a herald and a powerful ruler** (*ba chazaq* – with the loud blast of a trumpet from an empowered and passionate person who is mentally disciplined, along with a capable leader with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to guide in the proper direction)**.'**

And then (*wa*)**, His *Zarowa'* | Capable Arm and One Sowing the Seeds which take root and grow** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably impactful guide among the flock, His ram who engages and fights to protect and direct His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds which advance the purpose of God and His sacrificial lamb) **will vividly communicate** (*mashal* – will explain the proverbs and parables while sharing the wisdom of the prophets, speaking in memorable ways by making comparisons, drawing pictures with words, providing a narrative on the witness while also ridiculing that which deserves contempt while wisely exercising authority over individuals and governments using words) **regarding approaching Him** (*la huw'* – concerning Him)**.**

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (*'eth huw'*)**: the compensation for his loyalty** (*sakar huw'* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work, past and present** (*pe'ulah huw'* – his labor for what he is doing and has done)**, is right in front of him** (*la paneh huw'* – is approaching him and facing

him, in his very presence, appearing before him)**.”** (*Yasha’yah* / Yahowah Delivers / Isaiah 40:10)

There are several ways to render *chazaq* in this prophetic declaration. Yahowah is arriving to *chazaq* | strengthen and He will *chazaq* | prevail. Yahowah’s arrival will be *chazaq* | heralded by the blast of a trumpet in harmony with the purpose of Taruw’ah. The one proclaiming His arrival will be *chazaq* | empowered, passionate, and mentally tough. But also, God’s companion will be *chazaq* | a powerful ruler, a capable leader with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his people. Yahowah’s associate will *chazaq* | embody the right character, hold the appropriate status, and project the vocal strength to govern appropriately. He will be *chazaq* | a courageous leader with a firm and strong hand who clearly knows how to guide in the proper direction.

In favor of the herald, he will *mashal* | vividly communicate how to approach God. He will *mashal* | explain the proverbs and parables in addition to sharing the wisdom of the prophets. He will *mashal* | be speaking in memorable ways and be fond of making comparisons, drawing pictures with words, and providing a narrative on God’s testimony. He will also *mashal* | be ridiculing those who deserve contempt.

In favor of the mighty man, Dowd is *mashal* | is a king, a strong leader, a man who wisely exercises authority over individuals while governing using words. Dowd exemplifies both aspects of *mashal*, from being the author of the Mashal to being God’s chosen leader.

Zarowa’ is also a title with several legitimate definitions, two of which could apply to this prophetic pronouncement. *Zarowa’* is either applicable to Dowd as the Protective Shepherd and Sacrificial Lamb, or it speaks

of someone who is announcing his return, making this *zarowa'* a capable arm serving to guide the flock by sowing the seeds which will take root and grow into God's Family.

This leads us to consider who it is that Yahowah is *sakar* | compensating for his loyalty, his steadfast devotion, and his service to God's people? What has he done which Yahowah sees as not only prominent but, also, clearly identified with him?

In the context of vocally announcing the timing and place of Yahowah's return, while preparing an unreceptive people for this extraordinary event, it is hard to discount the message voiced throughout *Yada Yahowah*. After all, if the intent were to ascribe any of this to Dowd, why wasn't he mentioned? Since his name appears over 1,000 times, when God wants us to picture Dowd in a pronouncement, He tells us so.

That is not to say that Dowd has to be delineated by name to be the subject of prophecy. Yahowah has afforded him the titles of Messiah, Son of God, King, Shepherd, Branch, Firstborn, Chosen One, and Prophet, in addition to Zarowa', while also telling us that he was preferred over all others, anointed, and enveloped in His Spirit. Additionally, it is Dowd who will be returning as king at this time and Yahowah wants us to recognize and appreciate him.

Such may be the case with this next sentence. Yahowah called Dowd to shepherd His flock and Dowd called Yahowah "my Shepherd." God has strong and capable arms and He selected three Zarowa', two profoundly important and the other as a Herald, to serve His people. So, who is he in this next statement?

We know that, after the announcement has been made by the designated Voice, Yahowah will return with Dowd. So, it is time to get down to business. But are God and King

gathering and shepherding the flock or are they delegating this opportunity to another Covenant member?

"Like (*ka*) **a shepherd** (*ra'ah*)**, he will tend** (*ra'ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) **his flock** (*'eder huw'* – those who need his assistance)**.**

He will gather (*qabats* – he will collect and obtain (piel imperfect)) **the lambs** (*taleh* – the young and vulnerable kids, the recent offspring of the adult lambs) **in his strong and capable arms, shepherding, guiding, and protecting them** (*ba zarowa' huw'* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep, is a leader and fighter, engaged within the flock as a shepherd protecting the sheep, fruitful in his ways, accomplishing the mission, especially when sowing the seeds which advance the purpose of the arm of God and His sacrificial lamb)**.**

He will guide, leading (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – the consistent guidance will benefit the sheep)) **those who are being nursed** (*'uwl* – the recently born and youngest sheep being suckled by their mothers)**, lifting them up** (*nasa'* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*)**.** (*Yasha'yah* / Yahowah Delivers / Isaiah 40:11)

As we enter the 1,000-year celebration of *Sukah* | Camping Out with God, there will be distinctions between individuals. Some number of thousands will be spiritual beings who have returned following the Taruw'ah harvest. The stars of this day will be the acclaimed remnant of Yisra'elites and Yahuwdym who were appropriately prepared for Yahowah's return. And while now included within the Covenant Family, they will retain both physical and spiritual qualities throughout the prolonged Sukah

Shabat. None of these people, however, will need to be led because they will all have come to benefit from Yahowah inscribing His *towrah* | guidance within them.

The latter group, as physical beings, will conceive children, and they will need guidance, even as they are weaned by their mothers. They will have been born with freewill, and therefore, they will need to hear the Towrah recited to them to determine whether or not they want to accept it or reject it. And that is the job being assigned to this individual. However, while guiding infants is rewarding and enjoyable, it would not likely be the responsibility of Yahowah or Dowd, because if they were to intervene in this way, their very presence would make a mockery of freewill. The prophet is, therefore, still speaking of the one announcing their return because he is already serving as a teacher.

Under the auspices of full disclosure, while I do not yet fully appreciate the ramifications, at least for some and for a while, there may be two additional classes of people. Those who demonstrated no animosity toward Yahowah or Yahuwdym may be allowed to enter the Millennial Shabat. Also, there will be recompense for the worst of the offenders, with those who abused Jews forced to serve them in the most menial of capacities – and thus enduring what they perpetrated.

Lastly, I'd like to impugn a lingering myth about living with Yahowah. We will not be lounging around getting fat eating bonbons. God values work, and so we will be given the opportunity to serve alongside Him as we care for one another and the universe.

This all brings us right back to seeking to identify this *Zarowa'* since this is the second mention of him in the past two statements. It is possible that it is applicable to Dowd serving as the Protective Shepherd even though he will not

be the Sacrificial Lamb at this time. Been there and done that.

So, it could also speak of the individual who is announcing his return, making this *zarowa'* a capable arm serving to guide the flock by sowing the seeds God has provided and cultivating them. If so, Yasha'yah's *Choter* is serving as this *zarowa'*.

It is also possible that Yasha'yah is projecting anthropomorphic attributes on God – even though in this circumstance, with Him returning with His Light undiminished, it seems a bit out of character. We have every reason to conclude that Yahowah will not change His approach upon His return. He has consistently chosen to work with and through those He has selected and equipped to achieve what He wants accomplished. Therefore, this *zarowa'* is most likely the Covenant member whose voice served to announce what we are witnessing in these words.

According to the prophets, there will be three *Zarowa'*, and each will serve his purpose. Moseh liberated the Yisra'elites, leading them away from religious and political oppression and to the Promised Land. He was also the voice of the Towrah and a conduit for God's greatest gift. Dowd was the ultimate Shepherd, nurturing and protecting Yahowah's sheep, bringing them together and guiding them within their home. Then in his second of three lives, he served as the Passover Lamb, opening Heaven's Door. And as we now know, Yasha'yah spoke of a third and final *zarowa'* who would call God's people home.

With all of the acclaim directed at the Towrah, with his soaring prophecies regarding Dowd, and his compelling portrayal of the Passover Lamb, Yasha'yah is cognizant of the realization that there have been two great Zarowa' whose role in the lives of God's people has been essential – absolutely irreplaceable. And yet, because his focus is on Yahowah's return and the role his prophetic

announcements play in shaping what we will soon witness, the final, albeit less significant, *zarowa'*, is of great fascination to this prophet because of the role he plays in proclaiming his words at this time.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34, even *Mizmowr* / Psalm 77:15 and *Yasha'yah* / Isaiah 33:2), *zarowa'* is used to symbolically present the Sacrificial Lamb's ability to shoulder our burdens in association with Passover – but not always. *Zarowa'* is based upon *zera'* – to sow seeds and, thus, denotes the ideas of "being productive and fruitful in sowing the seeds which take root and grow, conceiving offspring."

Most Hebrew dictionaries define *zarowa'* as "arm," but that usage is quite rare, occurring in just over a dozen of some ninety references. But to be fair, the "arm" and "shoulder," like the "hand," in Hebrew are almost always presented symbolically, conveying an individual's "influence and capability," their "power and strength," their "ability to be productive, to get things done, and to prevail."

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who has uniquely ascertained and conveyed the identity of these *zarowa'*. Especially relevant, the sole reason that this man is mentioned at this moment is that by seeking to establish the point of the prophetic portrayal Yahowah was conveying through Yasha'yah, his analysis and insights were so uncommon, his identity became relevant…

"Who (*my*) **has come to establish, verify, and prove** (*'aman* – has reliably, confidently, and dependably demonstrated as true (hifil perfect)) **the point of Our**

message from far away (*la shamuwa'ah 'anachnuw* – reporting the information and news from Yasha'yah and Yahowah, while in a different geographical area, and then announcing it to others)**?**

And (*wa*) **to whom** (*'al my*) **have the *Zarowa'* | Protective Shepherd, Sacrificial Lamb, and the one productively sowing the seeds which will take root and grow as the arm** (*zarowa'*) **of Yahowah** (*Yahowah*) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)**?"** (*Yasha'yah* / Isaiah 53:1)

In this context, every positive attribute we have considered fits Yahowah's three *Zarowa'*: Moseh, Dowd, and the last Witness – the Voice calling God's people home They were each uniquely important while serving as the hand of God. They were empowered, capable, and protective on God's behalf, consistently prevailing when fighting to defend His flock.

This time, *zarowa'* is used to identify a unique individual. Based upon what follows in Yasha'yah 53, he is the one who would reveal the identity of the Passover Lamb while explaining the benefit of Dowd fulfilling Chag Matsah. And that person, my friends, is found on a very short list.

Reinforcing his identity, *Shalomoh* | Solomon, Dowd's son, also reinforced this connection between this latter-day Witness and his recognition that Dowd served as the primary *Zarowa'* | Protective Shepherd and Sacrificial Lamb. During the dedication of Yahowah's Family Home, the preeminent event in the life of a united Yisra'el, while standing atop Mowryah with Ya'aqob's descendants gathered before him, Shalomoh transitioned from addressing the promises Yahowah had made to his father, *Dowd* | David, to the *Nakry* | a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand.

He advised future generations of the Children of Yisra'el how they should respond to the words this person would write on their behalf.

"Therefore in addition (*wa gam*)**, regarding the *Nakry* | Observant and Discerning Foreigner from a different ethnicity and geographic location, who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention, will comprehend; from *nakar* – to become acquainted, recognize, and acknowledge something which deserves the highest regard and respect by being attentive and astute)**, who, to show the way to the benefits of the relationship** (*'asher*)**, is not of your people** (*lo' min 'am 'atah*)**, this Yisra'el** (*Yisra'el huw'*)**.**

He will come (*wa bow'*) **from a faraway country in a distant time** (*min 'erets rachowq*) **for the express purpose of being a Witness and providing answers regarding** (*lama'an*) **Your** (*'atah*) **surprisingly important** (*ha gadowl*) **name** (*shem*)**, the influence of Your *Yad* | Influential Hand** (*wa yad 'atah*)**, along with the *Chazaq* | Powerful and Passionate Leader** (*ha chazaq*)**, and** (*wa*) **the *Zarowa'* | Protective Shepherd and Sacrificial Lamb** (*zarowa' huw'*) **whom You have extended** (*'atah ha natah*)**.**

When he arrives on the scene and chooses to pursue this (*wa bow'*)**, 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*) **regarding this familial relationship** (*'el ha beyth ha zeh*)**.** (*Dabarym ha Yowmym* 6:32)

When you hear it out of the heavens, coming from the atmosphere, listen to what comes out of the spiritual realm by way of the sky (*wa 'atah shama' min ha shamaym*)**, within the location where you live** (*min*

makown yashab ‘atah)**, then engage and act accordingly, choosing of your own accord to do everything** (*wa ‘asah ka kol*) **which, to show the way** (*‘asher*)**, the *Nakry* | Observant Foreigner from a different ethnicity and geographic location who understands, this man from another place and culture, speaking a language other than Hebrew, who is uniquely discerning** (*ha nakry*) **has invited you to read** (*qara’ ‘el ‘atah*)**, for the express purpose of being a Witness, who provides answers such that** (*lama’an*) **all peoples of the Earth** (*kol ‘am ha ‘erets*) **will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand** (*yada’*) **Your name** (*‘eth shem ‘atah*)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah*) **simultaneously along with** (*ka*) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el*)**.**

And also, so that (*wa la*) **they may know** (*yada’*) **that, truthfully** (*ky*)**, Your Family and this House** (*‘al ha beyth ha zeh*)**, which to reveal the correct path to walk to give life meaning that** (*‘asher*) **I have built for the Family** (*banah*)**, are designated and called** (*qara’*) **by Your name** (*shem ‘atah*)**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

This is something God clearly wants His people to know and accept. And indeed, it is long past time that the world, especially Yisra’el, listens to what Yahowah has to say.

Recognizing that we are pursuing these prophecies to better understand Yahowah’s relationship with His people today and tomorrow, and then to more accurately assess what *Yasha’yah* | Isaiah scribed in the opening of what is

now called the 42nd chapter, I would like to walk you through some of what is recorded in the 41st chapter.

So that you are aware, the entirety of the intervening statements, from Yasha'yah 40:12 through 41:7, focus on Yahowah's role as Creator, Author, Instructor, and Almighty God. The prophet is reintroducing Yahowah to the people who have forgotten Him – and, worse, to those who are more interested in listening to their rabbis instead of God.

And while it is beautifully written and compelling, our current mission is to remain focused on who you are, and why you are still influenced by the Jewish religion and culture when you could be here engaged and enduring with God…

"'You are *Yisra'el* | Individuals who Engage and Endure with God (*wa 'atah Yisra'el* – or you are among those who wrestle and struggle against the Almighty)**, My coworker** (*'ebed 'any*)**, *Ya'aqob* | Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast)**, whom, to show the way to the benefits of the relationship** (*'asher*)**, I chose and tested** (*bachar* – I wanted and preferred, I desired and selected, and I examined and assessed) **as the seed** (*zera'* – was the offspring sown and cultivated in order to grow and be productive) **of 'Abraham** (*'Abraham* – Merciful Father and Father of the Uproarious Multitudes)**, My love** (*'ahab 'any* – My close and affectionate companion and friend)**.** (*Yasha'yah* 41:8)

You are Yisra'el. Yahowah is encouraging you to act like it.

As a result of the relationship (*'asher*)**, I will restore and enable you, reestablishing and empowering you** (*chazaq 'atah* – I will repair and strengthen you

individually and, thus, addressing *Yisra'el*, enabling you to recover and prevail (hifil perfect – facilitating your restoration and empowerment at that moment in time)) **from the far extremities of the Earth** (*min qatsah ha 'erets* – from the ends of the Earth and the outskirts of the Land)**, from the most distant parts of the planet and away from its most powerful people** (*'atsyl hy'* – away from the most acclaimed and eminent world leaders)**.**

I will call out to you at that time, reading and reciting an invitation to meet and welcome you individually (*qara' 'atah* – I will proclaim a summons for you (singular, meaning, *Yisra'el*) at that moment (qal perfect))**, and say to you** (*wa 'amar la 'atah*)**, 'You are My coworker** (*'ebed 'any 'atah* – you and I will be working together)**. I have chosen and evaluated you** (*bachar 'atah* – I prefer you, have selected you, and have examined and tested you at this time (qal perfect)) **and I will no longer reject you or spurn you** (*wa lo' ma'as 'atah* – I will not limit My association with you because I am no longer averse to you (qal perfect))**.** (*Yasha'yah* 41:9)

You have received an engraved invitation from God. Are you going to answer it?

Fear not (*'al yare'*) **for I am with you** (*ky 'im 'atah 'any* – because I am beside you and accompanying you (still singular and addressing Yisra'el))**. Do not be discouraged or dismayed** (*'al shatha'* – do not be anxious or apprehensive, nor look away) **for I am your God** (*ky 'any 'elohym 'atah*)**.**

I will empower you so that you grow strong, established, determined, and courageous (*'amets 'atah* – I will strengthen you and support you such that you become adventurous and fearless, fortified and mature, alert and secure)**.**

In addition (*'aph***), I will assist and help you** (*'azar 'atah* – I will come to your aid) **so that I can accept and**

uphold you (*'aph tamak 'atah* – I will grasp hold of you, support you, sustain you, and be faithful to you) **with My vindicating right hand** (*ba yamyn tsedeq 'any* – with My rightful influence and correct approach)**.** (*Yasha'yah* 41:10)

The Creator of the universe, the Author of life, is offering to help you because He wants to accept and uphold you. That should make you feel special, welcome, and desired. But is it enough to motivate you to grasp hold of His hand?

Considering what comes next, somebody may want to warn the progressives, conspiratorialists, and jihadists before they go full retard…

Here and now (*hen* – look and behold, at the present time [from 1QIsa]) **I will humiliate** (*bowsh* – I will shame, bringing emotional distress and physical pain) **and insult to the point of despair** (*wa kalam* – and I will dishonor and deprive, confounding and shaming) **all of those who have been contentious with you, in competition with you, or jealous of you** (*kol ha charah ba 'atah* – everyone who is aroused against you, angry with you, even displeased with you, incensed and fretting over you (nifal participle – the progressives, conspiratorialists, and jihadists who have acted demonstrably in this way will be treated this way))**.**

They will have consistently chosen their enduring fate (*hayah* – they will become (qal imperfect jussive)) **which is to be negated, ceasing to exist** (*ka 'ayn* – which is to be for naught, becoming a nonentity, as if nothing)**.**

Each individual (*'iysh* – a person) **who was antagonistic toward you, quarreled or fought against you, or was opposed to you** (*ryb 'atah* – who disputed you, who was hostile toward you, insulted you, or had a grievance against you) **will be exterminated** (*'abad* – will be annihilated and then expelled, die and be damned, their

lives squandered, having no value, and their whereabouts no longer known (qal imperfect) [from 1QIsa]**.** (*Yasha'yah* 41:11)

And should you inquire about them (*baqash hem* – should you seek to hold them responsible and to account (piel imperfect))**, you will not find them** (*wa lo' matsa' hem* – you will not encounter them or happen upon them)**.** [1QIsa omits this statement by repeating the beginning of the previous statement followed by the conclusion of the next sentence which was likely a scribal error.]

Those people (*'iysh*) **who have bickered and squabbled against you** (*matsuwth 'atah* – who have tried to destroy you)**, especially those who battle against you** (*'iysh milchamah 'atah* – including individuals who deploy weapons against you in military and militant fighting)**, will be gone, ceasing to exist, having chosen an eternal state of nothingness** (*hayah ka 'ayn* – will be for naught as they are negated forevermore (qal imperfect jussive – having actually chosen to always exist as a nonentity))**.** (*Yasha'yah* 41:12)

This is unlike any other time. Those who are opposed to God's people and place will be shamed for their derogatory attitude and then removed from the Land and wiped off the face of the Earth. Only then will Yisra'el live in peace.

This is because (*ky* – indeed) **I am** (*'any*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, who is restoring, empowering, and reestablishing you** (*chazaq yamyn 'atah*)**. And it is I who say to you** (*ha 'amar la 'ath*)**, 'You should not be intimidated or frightened** (*'al yare* – you should not be anxious or afraid (qal imperfect jussive))**; I, Myself, will be assisting you** (*'any 'azar 'atah* – I will be helping you, increasing every aspect of your nature, strengthening you (qal perfect))**.** (*Yasha'yah* 41:13)

Do not be distressed or anxious (*'al yare'* – you should not be awestruck or intimidated, neither worried nor fearful (qal imperfect jussive))**, worm** (*towla'ah* – otherwise insignificant crimson grub or one adorned in scarlet; from *yala'* – to have spoken wildly and rashly) **of Ya'aqob** (*Ya'aqob* – of My Footsteps, father of the nation, commonly transliterated Jacob, a synonym for *Yisra'el*; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in one's heels)**.**

And to the extent (*wa math* – the adults who are left, particularly the men [1QIsa]) **you are *Yisra'el* | Individuals who have Engaged and are now Enduring with God** (*Yisra'el* – those who struggled and strove against God who are now freed and empowered by the Almighty)**, I will help you** (*'any 'azar 'atah* – I will assist and support you [1QIsa – you is masculine])**, declares, in advance of it occurring** (*na'um* – prophetically announces)**, Yahowah** (*YaHoWaH*)**, your Redeemer** (*wa ga'al 'atah* – the one who buys you back, redeeming and ransoming you, delivering you (qal participle) [1QIsa – again you is masculine, addressing Yisra'el])**, the Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el*)**.** (*Yasha'yah* 41:14)

If you act like Yisra'el, Yahowah will be your Redeemer, not the rabbis, Judaism, the Talmud, or even the IDF. And as a result, He will deploy you to transform the world, ridding it of negative influences.

Behold (*hineh* – pay especially close attention to what is occurring here and now)**, I will cause you to be** (*sym 'atah* – I will appoint you as [from 1QIsa where you is again masculine as opposed to the MT where it is feminine]) **like a restored and reestablished** (*la chadash* – a reinstated and reaffirming)**, highly valued and precise** (*charuwts* – a finely crafted and sharp)**, threshing sledge** (*mowrag* – device used to dislodge useful grain from the

husk and stalks)**, double-edged to cut down** (*phyphyowth* – with teeth to devour) **the lords and the rulers who were controlling** (*ba'al* – the landowners and possessive citizenry)**.**

You will thresh and trample (*duwsh* – you will tread upon and tear apart) **the elevated places** (*har* – the most prominent places) **and grind them into powder, pulverizing them** (*wa daqaq* – you will use this implement to break them up and crush them)**. Then, you will cause** (*sym*) **the high places of worship** (*giba'ah* – the summits of illicit activity) **to be like chaff** (*ka ha mots* – useless husks blown away)**.** (*Yasha'yah* 41:15)

You will winnow them (*zarah hem* – you will scatter them) **and the Spirit, like the wind** (*wa ruwach* – like the wind)**, shall carry them away** (*nasa' hem*) **as that which is associated with them is dispersed** (*puwts 'eth hem* – are thrown into oblivion) **by the force of the gale** (*sa'ar* – the raging storm)**.**

And you will celebrate, shouting joyously (*gyl* – you will be delighted with the fortuitous upgrading of circumstances)**, with Yahowah** (*ba YaHoWaH*)**. Then, you will shine brilliantly** (*wa halal* – you will be clearly visible as light [conjunction united these thoughts if from 1QIsa]) **along with the Set-Apart One of Yisra'el** (*ba qadowsh Yisra'el*)**.** (*Yasha'yah* 41:16)

This story has a happy ending and a bright new beginning. Will you add your name to the credits and be part of writing it?

The oppressed and afflicted (*ha 'any* – those deprived of property and possessions who have been exploited and extorted) **without political or religious status** (*wa 'ebyownym* – the disenfranchised and powerless within the society, those seeking freedom from oppression and abuse; from *'abah* – the willing and accepting [from 1QIsa])**, who seek water** (*baqash maym*) **when it is scarce**

and they are parched (*wa ‘ayn lashown hem ba ha tsama’ nashath*)**, I, Yahowah** (*‘any YaHoWaH*)**, will respond to them** (*‘anah hem*)**.**

The God of Yisra’el (*‘elohym Yisra’el*) **will not forsake them** (*lo’ ‘azab hem* – will not abandon them)**.** (*Yasha’yah* 41:17)

Water is being used as both a metaphor for cleansing us of religious scum and as the means to sustain our lives. It is also used literally because a foreboding drought will come upon the land.

So, there will be water, water everywhere. And where there is water, the desert will bloom in preparation for our return to ‘Eden.

I will open (*patach*) **rivers** (*nachar* – streams of flowing water) **on the barren plains** (*‘al shaphy*) **and in the middle of the valleys** (*wa ba tawek biqa’ah*)**, springs** (*ma’yan*)**.**

I will place (*sym*) **lakes of water** (*la ‘agam maym*) **in the desert** (*midbar*)**. Then, the parched land suffering from drought** (*wa ‘erets tsyah*) **will have sources of water coming forth** (*la mowtsa’ maym* [from 1QIsa where the source is masculine])**.** (*Yasha’yah* 41:18)

I will bestow (*nathan*) **in the desert** (*ba ha midbar*) **the cedar** (*‘erez*)**, the acacia** (*shitah*)**, the myrtle** (*hadas*)**, and the olive tree** (*wa ‘ets shemen*)**. I will place** (*sym*) **in the arid plateaus** (*‘arabah*) **the cypress** (*barowsh*)**, the ash** (*tidhar*)**, and the pine** (*ta’ashar*) **at the same time** (*yahdaw*)**.** (*Yasha’yah* 41:19)

As a result (*la ma’an*)**, they will see** (*ra’ah* – perceive) **and know** (*yada’* – realize)**, examine** (*wa sym*) **and understand** (*sakal* – gain the insight) **by making the connection between these things** (*yahdaw*)**, that** (*ky*) **the hand** (*yad* – the influence and actions) **of Yahowah** (*YaHoWaH*) **did this** (*‘asah zo’th* – acted to make this

occur) **– the Set-Apart One of Yisra'el** (*qadowsh Yisra'el*) – **conceived and created it** (*bara' hy'*)**.'** (*Yasha'yah* 41:20)

The intent is to reveal that, once all of the political, religious, military, and societal pollution is removed from the Earth, it will be returned to the conditions experienced by 'Adam, Chawah, and Yahowah in the *Gan 'Eden* | Garden of Great Joy. We are returning to where our relationship began.

But not everyone will be on the same page and see it the same way. Rabbis have a nasty habit of claiming the things of God for themselves. So let the naysayers protest, claiming that their arguments and laws supersede God's testimony. If nothing else, it will be entertaining.

While the following dialog is in Yahowah's voice, there are overtones of the wit and grit of 'ElYah in these words. Discrediting Yisra'el's religious and political establishment in a sarcastic manner is familiar territory for the most provocative of Yahowah's spokesmen.

'Bring forward and present (*qarab* – approach and offer) **your argument** (*ryb 'atem* – your contention and dispute, your accusation and grievance)**,' says Yahowah** (*'amar Yahowah*)**.**

'Gather together and bring forth (*nagash*) **your positions and supporting rationale** (*'atsumowth 'atem* – the evidence buttressing your disputes)**,' asks** (*'amar*) **the One who counseled and advised** (*malak* – the one who led) **Ya'aqob** (*Ya'aqob* – the father of the twelve tribes who became Yisra'el)**.** (*Yasha'yah* 41:21)

'Let them choose to come together, compile everything they know, present what they have (*nagash* – they can give us their best shot and elect to advance their case (hifil imperfect jussive))**, and inform us, reporting a reasonable explanation to us** (*wa nagad la 'anachnuw*) **of**

what is going to occur during the upcoming meetings and when they will transpire (*'eth 'asher qarah* – when, where, how, and why everything will happen (qal imperfect jussive))**.**

Can they speak intelligently about the most important things or report on what happened in the beginning (*ha ri'shown mah henah nagad*) **so that we can examine and consider it** (*wa sym leb 'anachnuw* – when placed before us we can choose to consistently incorporate them into our thinking (qal cohortative imperfect))**, and so that we can know, should we choose to become aware, what will occur in the future, and then be able to recognize what will transpire during the last days** (*wa yada' 'acharyth henah* – and understand the fate and reward of the remnant in the end (qal cohortative imperfect) [from 1QIsa where this is one sentence])**?**

Perchance, might we hear (*'ow shama' 'anachnuw*) **of the things to come** (*ha bow'* – of what will occur)**?'** (*Yasha'yah* 41:22)

This is put up or shut up. And since there is no validity to much of anything the rabbis have argued, and since not a single one of the legions of them was a prophet, or has spoken for Yahowah, ever, they are going to perform as well as the 850 advocates of *Ba'al* | the Lord and *'Asherah* | the Queen of Heaven did before 'ElYah. In fact, after having read this Divine taunt, I know where 'ElYah got his material. And of course, we know the consequence of pretending to speak for God. All of them were killed – as will be the case with every rabbi.

Mind you, I'm not threatening or encouraging violence. As always, when confronting evil, we must use words, not weapons. I'm simply reporting what Yahowah is going to do following this encounter. It does not take a prophet to predict the inevitable.

The interesting thing about God's taunt is that, if the rabbis had done what we are doing, they would know the answers. They could explain what has and will occur, accurately presenting every important step along the way. They would know when, where, how, and why Dowd fulfilled the initial four Miqra'ey and even when, where, why, and with whom Yahowah will honor His commitment to fulfill the final two. They would even know their fate. Heck, all they would have to do is read these books with a desire to learn rather than argue and they would be right for a change.

Yahowah has revealed the answers to every question He has asked through His prophets. And yet, since Yahowah realizes that they value their words above those He inspired, God is aware that their arrogance will compel them to make fools of themselves. Reprising what occurred with 'ElYah, and likely in his presence, the rabbis will be offered yet another intermission to see if they can find their G-d, the 'Adony HaShem, the Holy One Blessed Be He, in the latrine. Or perhaps, he is taking a nap, snoozing along with them.

The more we read into this, the more I see Yahowah using 'ElYah as one of the final two witnesses to taunt and torment the rabbis who are on the cusp of being eradicated. These are the questions I would ask them because I know the answers and realize that they do not. They will scour their Talmud for clues from the rabbis they have venerated above God, but it will be for naught.

'Report and explain (*nagad* – reveal, providing an informed and rational response to (hifil imperative)) **what is to come and who will return** (*ha 'atah* – what will happen and who is coming back (qal participle)) **in the end and even whom from our brethren will arrive** (*la 'achowr* – hereafter as a relative and kin)**, so that we may come to realize** (*wa yada'* – we can come to know and understand (qal cohortative imperfect)) **that, surely** (*ky* –

that hypothetically)**, your gods** (*'elohym 'atem* – your mighty ones, those who rule over you by claiming to represent God) **are also right and good, even better** (*'aph yathab* – are up to the task and can perform as well)**.**

Or perhaps (*wa*) **you are wrong, incorrect, uninformed, irrational, immoral, and of no use** (*ra'a'* – you are rotten and worthless, misleading frauds (hifil imperfect second-person plural – you are consistently responsible for this invalidating outcome)) **and, free of your influence, we should choose to be disappointed and disgusted, especially considering the consequence** (*wa shatha'* – independent of religious, political, and social influence, and then on our own initiative, we should be dissatisfied and disheartened, repulsed and offended, even alarmed by what this implies (hitpael imperfect cohortative))**, now that we have heard all of this and can see for ourselves** (*wa ra'ah yahdaw* – because it is all being revealed to us, enabling us to perceive what has been occurring (qal imperfect) [from 1QIsa whereas the MT has them staring at one another])**.'** (*Yasha'yah* 41:23)

The remnant of Yisra'el will see and hear again. The words of God will resonate in the souls, hearts, and minds. It will be a time of reawakening and return, of liberation and enlightenment – of truth for a change.

The rabbis will be outed. Their lies will be hanging out like dirty laundry for everyone to see, kippahs, tallits, tefillin, kittels, and rekel flapping in the breeze. The filthy game of Judaism will finally be exposed. Rabbis will be seen as frauds.

And that is the final answer to the Jewish question. So only this remains: will you accept it before it is too late?

Will you go down with the Talmud?...

'Behold, here and now (*hen* – surely)**, you are all worthless** (*'atem min 'ayn* – you (plural) are without value,

nothing and for naught)**. And your work, your laborious rituals, and your achievements** (*wa po'al 'atem* – your actions and efforts, your great accumulation of accomplishments, what you have ordained and done [from 1QIsa]) **are fleeting and empty breath** (*min 'epha'* – for naught, hot air, even venomous and serpentine)**.**

The one choosing to be with you (*bachar ba 'atem* – he or she who prefers you and accepts you (qal imperfect)) **is also an abomination, detestable and repulsive** (*tow'ebah* – the religious individual is also foul and disgusting, unethical and abhorrent, offensive and unclean)**.'** (*Yasha'yah* 41:24)

Now you know what Yahowah thinks of the rabbis and of the religious. And since He is a huge proponent of Yahuwdym, it should be obvious that, unlike the Haredim, He does not equate being Jewish with Judaism.

Should you be of the mistaken belief that the object of Yahowah's sarcastic scorn is other than today's rabbis, all of whom failed God's test, then you will be counted among the repulsive and abhorrent. When it comes to pretending to speak for God and then changing His name and message, the Almighty is not accommodating.

If you are wearing curlicues, excuse me, payots (although some claim, especially in Yiddish, the mother tongue of the Haredim, that the plural of the *payot* is payees and not *pe'oth*, and lord knows, I do not want to unnecessarily offend the offensive), I'd suggest a razor along with a match for your mourning suit and the rest of the religious garb. God sees it as I do – repulsive – and that's not good when the intent is to form a relationship.

God has a remedy. And as always, He will work with someone who is committed to sharing His words. But this time will be different because Yahowah could not find a *Yahuwd* | Jew who was willing to listen to Him and then speak for Him.

‘I called into action (*‘uwr* – I have aroused to accomplish and I have motivated, awakened and raised up, making obvious by exposing and pressing into public engagement (hifil perfect)) **someone from the north who is a hidden treasure** (*min tsaphown* – someone highly valued awaiting discovery)**, and he has come forth for you** (*wa ‘atah* – he has arrived upon the scene for your benefit)**.**

From the rising of the sun (*min mizrach shemesh* – from sunrise, getting up at the first appearance of light, early in the morning, brilliant in the light of day)**, he will consistently and literally call out, issuing an invitation** (*qara’* – he will read aloud, reciting the summons while proclaiming a welcome to the meeting (qal imperfect)) **in My name** (*ba shem ‘any* – using My personal and proper designation)**.**

Then, he will pursue (*wa bow’* – he will go against and come upon) **the government and religious officials** (*segen* – the sectarian and secular leaders as well as the military rulers, the heads of state and prominent institutions) **as if they were malleable and fermenting mud** (*kamow chomer* – simultaneously as if they were pliable and troublesome muck and foaming mire) **and as** (*wa kamow*) **a potter formulates, frames, and conceptualizes** (*yowtser*) **an assault** (*ramas* – aggressively pressing in upon and destroying, trampling and crushing) **on mucky clay** (*tyt* – slimy dirt, muck, and mire which needs to be dug out and swept away)**.’** (*Yasha’yah* 41:25) [Since 1QIsa differs in the use of pronouns, I followed the context of what came before and after this prophetic statement.]

Yahowah found His witness north of Yisra’el, called him to action, and brought him forth on behalf of His people. God’s messenger, like His Son, Dowd, would be an early riser, someone who does his best work at dawn. And he would be enthralled with sharing the full import of

qara' so that all who would answer the invitation would know and love, read and recite, and then welcome and proclaim Yahowah's name.

Announcing God's invitation to His people would be half of his mission – the other, silencing those who oppose it. Yahowah's hidden treasure, the man God discovered, this individual whom He is excited to share with His people, is committed to exposing and condemning political and religious leaders. He has a propensity to formulate his assault by properly framing the issues so that others can conceptualize what is wrong. He sees the world's leadership as slimy, as muck to be swept away.

You are free to discount the prophet's revelation and denounce the possibility that I am the individual of whom Yahowah is speaking. But that will not change anything. God's condemnation of Judaism in particular, and the world's leadership in general, remains. God's name is still Yahowah and very few people know it. His *Towrah* | Teaching, *Beryth* | Covenant, and *Miqra'ey* | Invitations are poorly perceived, little understood, and scarcely accepted.

All one might gain in denouncing me is to pass the mission to another. He will be no more accommodating or soft-spoken. He will not be Jewish, either. And then, you'd be left to wonder how someone would do what we have done without sufficient time to accomplish the mission before Yahowah returns, and it is too late. You'd be left to answer yet another question: why was Yasha'yah inspired to devote so much of his revelation to the role this individual would play in calling Yisra'el home during the last days if Yahowah does not want you to know him, listen to him, even trust him?

The prophet interjected himself into the discussion at this point. He was excited that Yisra'el's misguided leaders were finally being attacked with a properly conceptualized

and formatted plan. He was thrilled that his words were finally resonating with his people.

He was also exasperated that there was no one among Yisra'elites willing to report his revelation, understand it, or concur with it. No one was willing to speak out and none were willing to listen – at least initially.

'Who reported this (*my nagad* – who provided this report and made it public and conspicuous) **right from the source in the first place, and from the beginning** (*min ro'sh* – first of all and as a priority)**, so that we might know and understand** (*wa yada'* – so that we can elect of our own freewill to become aware of the ongoing consequences and actually acknowledge *Yada'* (qal cohortative imperfect)) **beforehand, prior to His appearance** (*min la paneh*)**? Then, we would be able to say** (*wa 'amar*)**, "This is correct** (*tsadyq* – it is right [from 1QIsa whereas the MT reads 'he is right']).**"**

Surely it is disheartening (*'aph* – it is also disappointing)**, there was no one** (*'ayn*) **willing to convey this message** (*nagad* – who reported this) **and none who would have listened** (*'aph 'ayn shama'*) **and, therefore, no one who would have heard** (*'aph 'ayn shama'*) **Your words** (*'emerym 'atah*)**.'** (*Yasha'yah* 41:26)

The pronouns as they are presented in this declaration allow for two different interpretations. Initially, I was prone to give all of the credit to Yasha'yah, acknowledging that he was the first to reveal Yahowah's testimony regarding the last days and even of the role God's final witness would play on behalf of his people. But saying so would not be Yasha'yah's style. He would have had no reason to toot his own horn. His relationship with Yahowah was among the best ever enjoyed by men.

Therefore, it is more in keeping with this declaration and the prophet's character that he is revealing that the man God chose to convey this message did so early on, and that,

in addition to being the first to speak out and publish during the latter days, his assessments are correct. Yasha'yah is exuberant – thrilled that his revelations are finally taking root and bearing fruit.

And so it is against this backdrop that Yahowah announces…

'Initially (*ri'shown* – at the beginning) **there is slumber and a lack of awareness** (*nuwm* – there was drowsiness and sleep, a failure to be alert [from 1QIsa vs. the MT's 'look, there they are']) **regarding *Tsyown* | the Signs Posted Along the Way** (*la Tsyown*)**.**

So on behalf of Yaruwshalaim (*wa la Yaruwshalaim* – now approaching the source from which guidance regarding reconciliation flows)**, I am offering and appointing** (*nathan* – I am giving, bestowing, producing, and placing (qal imperfect – literally giving for a prolonged period with ongoing implications)) **a *Basar* | Herald to proclaim this message** (*basar* – a messenger to bring the good news, a witness of flesh and bones to announce these words and publish this notification, making it known to humanity (piel participle – Yah is personally enabling the witness such that the message is delivered in a demonstrable way))**.** (*Yasha'yah* 41:27)

There it is. God's decision for all to see, right out in the open in plain sight. There is no mistaking these words. If our eyes and minds are open, then this resolves the lingering questions. For the first time, and without a Yisra'elite to fulfill their role, Yahowah would deploy a herald rather than a prophet. He would be *basar* | flesh and bones, a man conveying the news rather than a *mal'ak* | spiritual messenger.

In this regard, *basar* is as brilliant as it is crude, perfect in an imperfect way. *Basar* is almost always rendered as "flesh" in English translations when its primary meaning, which is "to be a witness proclaiming and publishing the

message, making the announcement known," is seldom considered. This is important because the less articulated and infrequently appreciated primary connotation is the only one which applies in this context. Further, *basar* and *gowy* are similar in that they convey the animalistic, very human nature of man, with all of our flaws and potential. So, God is saying that it is time for one such man to stand up and be accountable, to herald His message, and to convey the good news to those who have been misled and abused for far too long.

In context, the rabbis who have imposed their rhetoric over God's testimony, and those who support them, have become repulsive. To counter and constrain their influence, Yahowah is committed to raising up from outside Yisra'el a representative who will formulate and execute the means to destroy the credibility of mankind's religions.

Yasha'yah then underscores the realization that, while this message is correct, there would be no one among his people willing to deliver it – and no one willing to listen even if there had been a prophet. With Yisra'el asleep at the absolute worst time, Yahowah is appointing a *basar* as a witness to proclaim and publish these revelations on behalf of Yaruwshalaim.

But even as he is empowered to speak on behalf of Yahowah for the benefit of Yaruwshalaim, at the beginning, his audience will be few and far between. Initially, God's herald will be only slightly more influential among God's people than was His prophet, Yasha'yah – to whom no one listened during his lifetime.

I looked for a long time and saw (*wa ra'ah* – I consistently observed and actually witnessed (qal imperfect)) **that there was not a single individual** (*wa 'ayn 'iysh* – not a person, no man) **from among them** (*wa min 'eleh* – of these)**. There was no one to advise or counsel** (*wa 'ayn yow'ets* – there was no one to consult

with capable of consideration or deliberation)**, or to return and be restored** (*shuwb* – to change and come back) **by the word** (*dabar* – by the message) **when I asked this of them** (*wa sha'al hem* – when I called and expected this of them (qal imperfect))**.** (*Yasha'yah* 41:28)

Behold, here and now (*hen* – pay attention)**, they are all deceitful frauds** (*kol hem 'awen* – every one of them is damaging the relationship, they are all worthless, corrupt, and dishonest, and are all engaged in a wicked religious cult)**, so, therefore** (*wa* – [included in 1QIsa])**, their practices, customs, rituals, and laborious rites** (*ma'aseh hem* – their works and occupations, their goals and accomplishments) **will finally come to an end** (*'ephes* – are over and will cease, no longer existing anywhere on earth)**.**

Their representations of their god (*nesek hem* – that which they have molded, shaped, and crafted for their religion and idolize) **are of a ruinous, vain, and false spirit** (*ruwach wa tohuw* – are of a confounding, destructive, and mendacious, a confusing, negating, and malignant, invalid spirit)**.'** (*Yasha'yah* / Yahowah Liberates and Saves / Isaiah 41:29)

It has been obvious, and now since Yahowah has affirmed it, let us all agree – the Adonai G-d who is HaShem, the Holy One, Blessed be He, is not Yahowah but is, instead, the ruinous and vain, confounding spirit known as *ha Satan* | the Adversary. Judaism, along with Christianity and Islam, are Satanic cults. The Adversary has long sought to be worshiped as if he were a god, and through these religions, he achieved his arrogant ambition.

Thankfully, Judaism in all of its varieties – Reformed, Orthodox, Ultra-Orthodox, and Hasidic – will cease to exist. Its practices, customs, and rituals will never be seen again.

Now you can appreciate why I am so aggressively averse to the rabbis – as well as with Christians and Muslims. By listening to them, there is no one listening to God. Even as Yahowah calls His people home, asking them to return so that He can restore the Covenant, the rabbinical frauds who are so damaging to the relationship with their delusional cults, are drowning out God's testimony along with the pronouncements of Yahowah's witness. For God's herald to be heard, the rabbis must be silenced.

Yahowah's final messenger is from a foreign land, and he is but one against many. And yet, he will prevail because the rabbis he is opposing are for naught and he was raised up and put in place by God. This fight, while fair, will be entirely one-sided.

This has been extraordinary – serving as one of the most pertinent announcements pertaining to our time. The prophecy clearly delineates Yahowah's disdain for rabbis and Judaism and explains the reason that God chose to deploy a *Choter* as a witness to reach His people.

Taken out of context, the prophecy which follows is often claimed on behalf of the Christian Jesus, when it has nothing to do with the Passover Lamb. And in actuality, this ongoing revelation is a continuation and explanation of what we have just read.

"Pay close attention because here (*hen*) **is My coworker** (*'ebed 'any* – My associate and servant, the one I am working with)**, whom I have selected and will uphold** (*tamak ba huw'* – whom I have accepted and embraced because I am supporting and sustaining him, grasping him by the hand to help and influence him (qal imperfect))**.**

My chosen (*bachyr ‘any* – the one I selected, decided upon, and prefer) **has accepted who I actually am and enjoys My personality such that he pleases and delights My soul** (*ratsah nepesh ‘any* – he is fond of, esteems, and favors My ability to relate to the living by projecting My persona into a person, and he is, therefore acceptable and satisfying to My unique consciousness and character (qal perfect))**.**

I have placed (*nathan* – I have assigned and given, bestowed and brought (qal perfect)) **My Spirit** (*ruwach ‘any* – the feminine and maternal manifestation of My nature and counsel, akin to light and therefore energy, capable of empowering, enriching, enlightening, educating, and equipping, able to nurture, guide, protect, perfect, and adopt, providing the capacity to transcend mortality, to be courageous, to understand, to be inspired, and to communicate effectively and forthrightly) **upon him** (*‘al huw* – on, over, and before him)**.**

As a result (*ken* – forasmuch then reliably and justly [from 1QIsa])**, he will bring forth and extend** (*yatsa’* – he will serve to spread and disseminate (hifil imperfect – his consistent approach will enable the *gowym* to be more discerning regarding)) **the methods he uses to make informed and rational decisions regarding the means to resolve disputes** (*mishpat* – the basis he deploys to exercise good judgment regarding being right, fair, correct, and just [1QIsa is suffixed in the third-person masculine singular]) **on behalf of** (*la*) **the people from every race and place** (*ha gowym* – the nations and ethnicities)**.** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:1)

Up until the closing statement, this could have been written of *Dowd* | David. He was one of Yahowah’s most accomplished servants. God clearly chose and upheld him. They, as Father and Son, were enamored with one another. We were even told at the time of his anointing, when Dowd

was eight years old, that he was immersed in Yahowah's Spirit. And having recently reviewed the 119th *Mizmowr*, we know that the *Mashyach* | Messiah effectively communicated the means he used to make informed and rational decisions, especially when they pertain to Yahowah's means to resolve disputes via the Miqra'ey. But it will not be until his return that Dowd will reach beyond God's people – and even then, he will be King of those who have embraced the Covenant.

However, this prophetic portrait has not been about Dowd but, instead, about the last witness, a *Basar* | Herald *bachyr* | selected by Yahowah to confront the rabbis and awaken His people prior to His return. When we combine what we have read leading up to this pronouncement with what Yasha'yah declared regarding the Choter, every word applies to him – including the outreach to people the world over.

Further, God's witness is not judging the nations. He is offering people the means to make the right decision about Yahowah's Miqra'ey so that they are not judged.

For those of us in the Covenant, it is the second of these four statements which brings both great joy and tears. In a world of nearly eight billion people, not one in a million has accepted Yahowah for who He actually is and for what He is genuinely like. Those of us who have, snuggle up to Him, reach up to grasp His hand, talk and walk with Him as our Father and friend. We are comfortable in His presence because we find Him welcoming and engaging, encouraging and entertaining.

Yes, Yahowah is fun to be around. He is the ultimate conversationalist. He is accepting of His children, not judgmental, because He sees the best in us. God is amazingly supportive; He is empowering and enriching, enlightening and emancipating, always interested in what He can do for us, in what He can provide to us.

We do not set God on a pedestal, and we never worship Him. We do not fear Him, and we seek to learn from Him rather than obey Him. We relish the realization that He wants to get down on His knees to lift us up, not the other way around. He is as good as it gets.

And all we have to do to experience this is to toss aside the fearsome religious perversions of His nature and come to appreciate our Heavenly Father as our dad and benefactor, our best friend, and He is excited, indeed delighted, to do the rest.

This is why I translate, speak out, and write. I love Him. And I want you to know Yahowah as I do.

As we move on, we find that the explanation of what this witness will accomplish, what he will avoid, and the consequence of doing both, is unique throughout the prophetic discourse. And while Christians misappropriate a tortured variation of the following to imply that it pertains to their misnomer "Jesus," that supposition is absurd considering what Yasha'yah actually wrote. That said, this clearly isn't germane to Dowd either. As such, it becomes obvious within this context that this is descriptive of Yahowah's last witness, His chosen *Basar* | Herald…

"He will not continually cry out, nor will he ask for help, call for assistance, shriek in distress, or wail in sorrow (*lo' tsa'aq* (qal imperfect))**.**

He will not be accommodating or accepting, and as such, he will not be lifted up, becoming prominent (*wa lo' nasa'* (qal imperfect))**.**

And his voice and message (*qowl huw'*) **will not be heard to the point that it is listened to** (*wa lo' shama'* (hifil imperfect)) **in public places such as outside in the streets** (*ba ha huwts*)**.** (*Yasha'yah* 42:2)

This stem which has been obtained, the branch which has been procured to redeem (*qaneh*)**, will be**

maltreated and challenged, harassed and opposed, even be wrongly accused (*ratsats* (qal participle))**, but he will not suffer or be grieved, he will not be broken or cease, neither injured nor harmed** (*lo' shabar* (qal imperfect))**.**

This restoring and healing, glowing (*wa kehah*)**, linen wick** (*pishtah*) **will not be quenched, extinguished, or snuffed out** (*lo' kabah* (piel imperfect jussive))**.**

He will reliably, honestly, and dependably (*huw' la 'emeth*) **serve by bringing forth and disseminating** (*yatsa'* (hifil imperfect)) **the way to make informed and rational decisions pursuant to the proper means to be right, encouraging the exercise of good judgment** (*mishpat*)**.** (*Yasha'yah* 42:3)

He will never be incapacitated, lose his intensity, or become disheartened, always expressive and exuberant; he will not be restrained (*lo' kahah* (qal imperfect))**.**

The witness providing this restoring testimony (*'ed*) **will not be meaningfully opposed or suppressed, challenged or thwarted, even troubled or discouraged** (*wa lo' ratsats* (qal imperfect))**, while he is in the process of offering, confirming, and setting out the means to be judgmental by making sound decisions about what is right** (*sym mishpat* (qal imperfect active)) **throughout the Land** (*ba ha 'erets*) **and for those who are desirous along the coastlands** (*wa 'iy*) **who are confidently anticipating and expectantly awaiting** (*yachal* (piel imperfect) [1QIsa speaks of 'inheriting']) **his teaching and guidance on the Towrah** (*la towrah huw'*)**."** (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 42:4)

There are so many nuances among the terms used in this depiction of the life of Yahowah's messenger that I thought it best to move all of them into the forefront. And while I would not expect each to resonate with you as they

do me, I have just seen my life over these past decades flash before my eyes.

As the sun began to add its rosy hues to the puffy undersides of the clouds on the eastern horizon, looking toward Yisra'el, I arose with the light. An hour later, at 7 here in the Virgin Islands, the first long rays of the sun are beginning to glisten on the water and streak through the palms as the trade winds cause their fronds to shimmer. It is during these fleeting moments, while composing this translation, that the full impact of God's pronouncement finally begins to dawn on me. My life will continue as it has been, every sparkling and inspiring moment, until Passover in 2030, when I hope to be joining 'ElYah in Yaruwshalaim.

Indulge me a moment longer. There is a difference between what I understand and what others may currently know which will soon evaporate. I have been doing this, composing these translations while sharing the insights which can be derived from them, since Taruw'ah in 2001, nearly 22 years ago, almost every day, 10 to 12 hours a day. I can appreciate almost everything Yahowah is revealing through Yasha'yah because I see God, His Towrah, Beryth, and Miqra'ey through similar eyes. And over the past five years, I have witnessed a long and prominent presentation of the role Yahowah would have me fulfill on behalf of His people. So, when I am exposed to yet another affirmation of this, it simply reinforces and augments all that I've come to understand previously.

That said, you may disagree and think that I'm being presumptuous – that Yahowah is speaking of a different *Choter*, another *Nakry*, some other *Gowy* serving as the last *Zarowa'* and final *Basar*. Okay, who? And if he is currently unknown, then why did Yahowah have His prophets speak so vociferously about revealing the identity of the final Herald? With only ten years remaining, and perhaps six to

the Taruw'ah Harvest, and with so much to learn and share, how would it even be possible?

And if someone else, God's frustration with His people and His desire for them to walk away from religion and politics to Him does not change. The message remains the same. So, what would anyone gain by believing that the *Choter, Nakry, Gowy, Zarowa'*, and *Basar* remains unknown, even as the time for his message to be known ticks away?

I have already invested 22 years to comprise more accurate and amplified translations, and all the while, no one else has ascertained the proper pronunciation of Yahowah's name. No one outside of our readership understands the conditions and benefits of the Covenant and realizes how each is fulfilled and enabled through the Miqra'ey. We were the first to explain Yahowah's timeline, publishing when He will return and with whom. No one else has completed one book on these topics, much less thirty. No one else has participated in 5,000 radio interviews or hosted another 5,000 programs devoted to understanding the Towrah wa Naby'. And we are the first in 2,500 years to declare that Dowd is the Son of God and Messiah, the Passover Lamb and returning King.

While it is apparent who Yahowah chose to deliver this message to His people, there weren't any other candidates. It wasn't an honor, just a distinction in that I was willing when others were not. From there, I've put in the effort, but Yahowah has supplied the answers and inspiration. This has been a Spiritual undertaking in concert with what was revealed about the Choter.

And if not, perchance, *Yada Yahowah*, are you going to assume that God isn't going to fulfill these promises? Since He is on record stating that He is going to work through a Gentile, it does not leave Him with much time or many options. And do you really believe that He is going

to stand back and let rabbis have the last word? Is Yahowah going to neglect His people and hope that after 2,500 years they are going to awaken on their own accord and take Him seriously?

In a world spun out of control, the *Basar* | Herald will seek to restore Yisra'el unto Yahowah, healing the rift between God and His people. With the help of Yahowah's Spirit, he will lead them back to their Shepherd, Messiah, and King, the Chosen One: Dowd – their Savior. And even in the midst of the raging storm, his flickering light will not be extinguished – because like all flax wicks, he is immersed in olive oil which is symbolic of the Spirit's light.

From the moment Yahowah conceived man, He has sought our company. Everything He has done since that time to garner our attention and speak to us has been through the men and women He created. So, there is no reason to expect God to be inconsistent at the eleventh hour.

"Thus says (*koh 'amar* – therefore declares) **the Almighty** (*ha 'el* – the one and only God)**, Yahowah** (*Yahowah* – an accurate pronunciation of *YaHoWaH* based upon His *ToWRaH* instructions regarding His *HaYaH* existence [1QIsa repeats *'el*])**, who created** (*bara'* – who conceived and brought into existence, uniquely fashioning and forming for the first time (qal participle)) **the universe and spiritual realm** (*ha shamaym* – the heavens, the atmosphere, the stars, and the abode of God) **and then expanded them** (*wa natah hem* – enlarged them, extending them by inflating their size (qal participle)) **while stamping and spreading out** (*raqa'* – hammering out and overlaying (qal participle)) **the material realm along with the Earth** (*ha 'erets* – the Land) **and that which is produced within it** (*wa tse'etsa'ym hy'* – what is conceived and evolves, coming to exist from it)**, who provides** (*nathan* – who gives and places, offering (qal

participle)) **a conscience** (*neshamah* – the capacity to reason, the ability to think rationally, the aptitude to distinguish between good and bad, right and wrong, truth and deceit) **for the family** (*la ha 'am* – on behalf of the people who are related) **upon it** (*'al hy'* – within her)**, in addition to** (*wa*) **the Spirit** (*ruwach* – the Maternal nature, power, and influence of God, the breath of God, and the ability to identify with Yah) **to those who walk with Her** (*la ha halak by hy'* – for those who travel through life pursuing Her in a demonstrable way, actually conducting their life in association with Her (qal participle))**.** (*Yasha'yah* 42:5)

I am (*'any*) **Yahowah** (*Yahowah* – an accurate pronunciation of *YaHoWaH* based upon His *ToWRaH* instructions regarding His *HaYaH* existence [excluded from 1QIsa])**.**

I have invited you, calling you out to meet with you and welcome you (*qara' 'atah* – I have summoned you, welcomed you, and read and recited to you (qal perfect)) **with the means to be right and to be vindicated** (*ba tsadaq* – so that you can be correct and acquitted based upon that which is accurate and fair, honest and just)**.**

I will firmly grasp you by your hand, empowering and strengthening you (*wa chazaq ba yad 'atah* – I will be strong for you, enabling you, restoring you by My hand (hifil imperfect))**.**

And I will protect you, keeping you safe (*wa natsar 'atah* – I will spare and preserve you, keeping you out of harm's way, so that you can branch out and grow, always watching out for you).

Then, I will give to you (*wa nathan 'atah* – I will offer to you and appoint for you, producing and bestowing for you)**, accordingly** (*la* – therefore, and to approach)**, the Covenant** (*beryth* – the family-oriented relationship agreement) **for the family** (*'am* – for those people who are

related)**, as a light** (*la ‘owr* – as a brilliant luminary for enlightenment) **for people of other races and nations** (*gowym* – gentiles)**,** (*Yasha’yah* 42:6) **to open eyes which have been blinded** (*la paqah ‘ayn ‘iwer* – to facilitate sight, improving the vision of the impaired, such that the unenlightened and ignorant might see)**, to bring out and liberate** (*yatsa’* – to extend oneself to serve and free) **those whose freedoms have been constrained by political or religious influences** (*min masger ‘asyr* – those held against their will and shut off without the liberty to express themselves openly, obligated by oath of allegiance, tied up by restrictions and bound to comply with the edicts of others; from *mah* – to question the implications of *sagar* – being shut out and closed in) **from places of confinement** (*min beyth kele’* – from captivity and from being a possession under the authority of others, incarcerated; from *kala’* – to be held back, restricted and restrained, withheld and shut up) **and those who endure darkness and confusion** (*yashab choshek* – who dwell in obscurity where there is less light, hiding in the darkness as hope grows dim)**.** (*Yasha’yah* 42:7)

I am (*‘any*) **Yahowah** (*Yahowah* – an accurate transliteration of YaHoWaH based upon His *ToWRaH* instructions regarding His *HaYaH* existence)**. That is My name** (*huw’ shem ‘any* – this is my personal and proper designation)**.**

My significance and status, My presence and dignity (*wa kabowd ‘any* – My personal nature and abundant reward, My honor and reputation, My unique distinction and overall importance)**, I will not give** (*lo’ nathan* – I will not bestow or offer) **to another** (*la ‘achar* – to that which is different in any way) **nor My illumination and renown** (*tahilah ‘any* – My attributes, appreciation, and light, My adoration and praiseworthy nature, even resulting laudation; from *halal* – brilliant light which clearly shines and illuminates) **to representations**

of gods (*la ha pasyl* – to idols and images claimed as divine, religious symbols and statues)**.** (*Yasha'yah* 42:8)

The first and foremost things (*ha ri'shown* – the initial and primary things) **to pay attention to** (*hineh* – to behold and notice) **have come to be** (*bow'* – have arrived, having been pursued and happened)**. And** (*wa*) **that which is renewing and reaffirming** (*chadash* – that which is not previously known; from *chadash* – to renew, restore, reaffirm, and repair)**, I am openly declaring** (*'any nagad* – I am conspicuously reporting to inform, making known and expounding upon) **before** (*ba terem*) **they unfold** (*tsamach* – they sprout and grow) **so you may listen** (*shama' 'eth 'atem* – so that you may hear of them)**.'"** (*Yasha'yah* / Freedom and Salvation are from Yahowah / Isaiah 42:9)

If you do not know and use Yahowah's name, you do not know Him and He does not know you! A god by any other name is not God. He is Yahowah, and He will never answer to "the Lord, 'Adonai, HaShem, G-d, Blessed be He, Jesus, Christ, or Allah. He does care what we call Him. And He only has one name – Yahowah.

Our universe was created in a big bang, beginning with light energy which cooled and coalesced into matter, and Yahowah was responsible. His accounting is accurate relative to the order of events and the length of time. And then He conceived life, authoring the DNA code which makes its many variations possible. If you have not already, if this is of interest to you, read *Yada Yahowah* volume 1, *Beginning*, where this is all explained.

It is only within the past century that scientists have accepted that the universe had a beginning and thus was created. This realization occurred because they noticed that it was *natah* | expanding.

Raqa' is an intriguing term when it is deployed to say that God "stamped and hammered out" the *'erets* | material

realm in addition to the *tse'etsa'ym* | life it produced. Matter and life were stamped out, just as books are printed on a press. Matter is just congealed and organized energy, and life is the result of His written code.

God gave one lifeform, *'am* | people, a *neshamah* | conscience. With it, we can discern between right and wrong, good and bad, and reason our way to Yahowah. We use our *neshamah* to think, to decide, to judge, to be moral, just, fair, and right. With our *neshamah* | conscience, we can understand the Towrah, engage in the Beryth, and respond to the Miqra'ey – even properly discern the pronunciation of God's name along with the message conveyed by the prophets.

While all animals have a *nepesh* | soul, and the ability to observe and respond to our environment, only humans were given a *neshamah* | conscience. Along with life, freewill, and His guidance, our conscience is among God's greatest gifts. We can use it to connect with and learn from the *Ruwach* | Spirit.

Please note: while the *neshamah* was given to the people, the *Ruwach* is only bestowed upon those who genuinely walk with Her, doing so in a demonstrable way. We use our *neshamah* to accept and engage the Ruwach so that we can benefit from Her counsel.

While addressing the *Ruwach* | Spirit of Yahowah, it is important that we realize that *Ruwach* is feminine and represents the Maternal aspects of Yahowah's nature. The feminine pronoun, *hy'* | She, was deployed here to affirm Her place in our lives.

Qara' | to invite and call out, to read and recite, to meet and to welcome, should remain at the forefront of our thoughts as we approach Yahowah. He has *qara'* | invited us to *qara'* | meet with Him, *qara'* | calling us away from man's influence to be *qara'* | welcomed into His Home through the *Miqra'ey* – a title based upon *qara'*. We find

this path by *qara'* | reading and reciting Yahowah's *Towrah, Naby', wa Mizmowr*.

In this case, Yahowah is inviting us to be *tsadaq* | right. *Tsadaq* is the key which opens Heaven's door to gain entrance into the Covenant. The means to achieving an accurate understanding of God and then correctly deducing what He is offering and expecting in return is found throughout Yahowah's *Towrah* | Guidance. Fortunately for us, God's test is not difficult, He provides every answer, and this evaluation is open book.

In addition to meaning "right," *tsadaq* also conveys that, by being "correct," we are "vindicated," which is to be "acquitted." The *tsadaq* are moral, fair, just, forthright, upright, and righteous.

Chazaq speaks of strength. The *chazaq* are empowered and enabled, steadfast and firm. They are also restored – all of which Yahowah is offering.

God is also desirous of *natsar* | watching over His children, keeping us safe – even saving us. In this way, we can branch out and grow under Yahowah's watchful eye.

We, as humans, are born with the *nathan* | gifts of life, freewill, and a conscience. And we have access to Yahowah's *Towrah* | Teaching should we want to accept the greatest gift of all – admission into His *Beryth* | Covenant Family. Those who agree with its terms and accept His conditions become immortal, perfected, adopted, enriched, and empowered children of God. And that is the greatest gift of all.

Especially revealing is the use of *'owr*, which as a noun means "light," but as a verb means: "to shine, to provide sight, to brighten, and to enlighten." This is what Yahuwdym in the Beryth become on behalf of a dark world – enlightening *gowym* rather than antagonizing them. By being as Yahowah has asked, and by reflecting on what He

is offering, the Covenant Family will enable the blind to see, opening the eyes of those who have been ensnared by religion and duped by politics.

When our eyes are opened, we can be free of the means the religious and political have used over the ages to control their subjects. And that is the great contrast between God and man. Religious institutions and governments control while Yahowah liberates. Those in power subdue while God lifts up.

While control and subjugation, caste systems and slavery, have been the hallmark of civilization since the beginning, the political have discovered a new weapon to deploy against the general public. With the distribution of a virus only marginally more lethal than the flu, liberal and progressive politicians managed to deprive people the world over of their liberty and livelihoods – destroying people's will to work, their mental health, eroding national economies and currencies in the process. And in the end, they made a bad situation substantially worse while accomplishing nothing of value.

Mind you, Yahowah encourages us to wear masks and practice good hygiene and social distancing in the presence of pandemics – so I am in favor of isolating those who are infected per His instructions as opposed to exposing them to the most seriously ill by putting them in hospitals. And vaccines are among man's most life-enhancing achievements. But nothing good comes from the few imposing their will on the many. And this is what we see in *masger* | constraining freedoms and *kele'* | shutting people up, restricting and restraining them.

The single most egregious and debilitating crime ever perpetrated by the religious is the removal of Yahowah's name from His testimony. Second unto that is their misappropriation of His character and reputation. And they did both in spite of God's warning. Alas, it would be hard

to recognize either crime based on the errant wording of the KJV: "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." "LORD" isn't in the text, and it isn't a name.

This, from the NASB, is no better: "I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images." Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: "I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols." So, the moral of this story is that you can't trust religious people.

Since we can trust Yahowah, and there is a second reference to His Towrah in this chapter, let's turn to it now. And when we do, we find Yahowah affirming what we have known for some time – the Haredim observe the Talmud, such that they are not Towrah-observant.

"You have seen (*ra'ah* – you have viewed and witnessed, paying attention to (qal perfect active infinitive) [from 1QIsa]) **the rabbis** (*rabym*)**, but** (*wa*) **you are not observant** (*lo' shamar* – you are not closely examining or carefully considering the evidence (qal imperfect))**. The ears** (*'ozen*) **are open** (*paqach* – [from 1QIsa])**, but** (*wa*) **they do not hear** (*wa lo' shama'* – they do not listen (qal imperfect))**.** (*Yasha'yah* 42:20)

Yahowah (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **was willing, even desirous** (*chaphets* – was inclined and would have preferred to have expressed His purpose and plan by voluntarily choosing (qal perfect))**, for the sake of** (*la ma'an* – on account of) **being right and His sense of honesty and fairness, justice and desire for vindication** (*tsedeq huw'* – Him being correct)**, to promote** (*gadal* – to show the magnificence of the nurturing, empowering, enriching, and enabling source of

growth for the children reared by (hifil imperfect)) **the *Towrah* | Teaching and Guidance** (*Towrah* – Source of Instructions and Directions) **and to demonstrate its worth** (*wa ‘adar* – and to show that it is admirable and expansive, magnificent and honorable, impressive and laudable (hifil imperfect))**.”** (*Yasha’yah* / Yahowah Liberates and Saves / Isaiah 42:21)

The Haredim may be restricted to Kosher phones, but nonetheless, God has their number. He realizes that they look to their rabbis and not to Him. They listen, but only to trash. They are like young boys whose minds are being poisoned by the grotesque lyrics of ‘rab’ artists.

If you are religious and want to remain spiritually paralyzed by continuing to ingest rabbinic neurotoxins, then perhaps, that is not such a bad idea. It might even provide an unexpected benefit. Not only will the rest of us be rid of the religious stench, but you’ll also be anesthetized and won’t mind the hellish isolation of She’owl nearly as much as someone who isn’t similarly sedated. Surely, I jest (or not).

Yahowah’s preference has always been for us to listen to Him by reciting His Towrah. It should be music to our ears and food for our souls. By doing so, we become right with God.

With the Towrah being the most valuable document in the universe – one of God’s greatest gifts, it’s surprising that Yahowah needs to laud its worth or promote its merit. However, that is what we find in these words.

The last two of the twelve times Yahowah presents the enduring merits of His Towrah in His revelation through the Prophet Yasha’yah occur in the 51st chapter. It begins...

"Listen (*shama'* – choose to actually pay attention and hear, opening your ears (qal imperative)) **to Me** (*'el 'any*)**, those who are palpably pursuing** (*radaph* – those actually focusing upon and exerting considerable effort to move toward (qal participle)) **being right so as to be vindicated** (*tsedeq* – becoming acquitted by being correct)**.**

Those seeking to know (*baqash* – those inquiring about and searching to learn information regarding, those searching for (piel participle)) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **should be observant so as to interpret and understand by looking** (*nabat* – should choose to pay attention, to consider and to demonstrate their regard (hifil imperative)) **to the rock** (*tsuwr* – the crag of the prominent rock summit (speaking of Mount Horeb where the Towrah was revealed), the rock cliff (speaking of Golgotha where Passover was fulfilled), and the enclosure (speaking of the Garden of 'Eden where the relationship began)) **you were cut out of, set apart from, and engraved** (*chatsab* – you were cleaved, separated, and inscribed (pual perfect – the object is passively affected at that moment))**, and** (*wa*) **to** (*'el*) **the chiseled out** (*maqabah*) **cistern** (*bowr* – source of water carved out of rock) **from which you were hewn out** (*naqar* – from which you were dug out (pual perfect))**."** (*Yasha'yah* / Yahowah Delivers / Isaiah 51:1)

Yahowah is making this interesting for us so that we are willing to invest the time required to be right about Him. By pursuing God in a demonstrable way, we can be vindicated – which is the intent of His Towrah.

As always, Yahowah is encouraging us to be observant, interpreting what we read so that we can understand what He is offering and expects in return. And in this case, God is saying that we are special, cut out of the very rock upon which His Towrah was inscribed for our benefit. We were hewn to be with God and to be like God.

Should you wonder why Yahowah challenges us by including metaphors like rocky summits and carved cisterns, they exist for two reasons. Being adopted into God's Family and being invited into His is personal and forever. Yahowah wants to spend eternity and share His abode with those who are sufficiently intrigued by such symbols to appreciate why God chose them rather than with an assortment of apathetic dimwits. By demonstrating that we enjoy learning, that we want to explore His Word and go wherever He leads, we reveal that we would be great houseguests and travel companions by being intellectually curious.

After all, if those sufficiently irrational to be religious were allowed into heaven, it would get boring in a hurry. And before long, heaven would begin to lose its appeal.

And second, exploration is fun. It is how we learn and grow. It makes living interesting and it gives purpose to the universe. And it is something God enjoys. Therefore, we should not be surprised that Yahowah prefers spending His time with like-minded individuals.

When it comes to symbols, few are as relevant to our participation in the Covenant as 'Abraham and Sarah…

"Observe so as to properly interpret and understand by looking (*nabat* – choose to pay attention, to consider and to show your appreciation (hifil imperative)) **to** (*'el*) **'Abraham** (*'Abraham* – Merciful and Enriching Father or Father of Uproarious Multitudes)**, your father** (*'ab 'atem*)**, and to** (*'el*) **Sarah** (*Sarah* – to contend or engage with, to wrestle or endure with) **who waited, expecting you, and then bore you** (*chyl 'atem* – who served as your mother while also changing your thinking and perspective, bringing you to this place by experiencing the pain of labor and the joy associated with the birth of a new life (polel imperfect))**.**

For indeed (*ky* – this is important so pay attention)**, I invited him to meet with Me** (*qara' huw'* – I called out to him, I summoned him, I met with him, and he encountered Me (qal perfect – suggesting a literal interpretation of a completed act)) **as a single individual** (*'echad* – as a unique and solitary person)**.**

But then (*wa*) **I blessed him** (*barak huw'* – I knelt down in love to favor him (piel imperfect)) **and** (*wa*) **I caused him to become numerous and great** (*rabah huw'* – I enabled him to be much more than he previously was, empowering and enriching him, causing him to have many descendants, and facilitating their continued existence (hifil imperfect))**."** (*Yasha'yah* / Yahowah Saves / Isaiah 51:2) [To this, the Great Isaiah Scroll adds that 'Abraham "*parah* – was made fruitful" by Yahowah.]

Those familiar with Paul's letter to the Galatians know that the Devil's Advocate associated the Covenant memorialized in the Towrah with Hagar and, thus, with slavery. Methinks Yah does not agree. Further, it was not 'Abraham's faith which caused him to thrive but, instead, Yahowah's love.

Everything we need to know about joining 'Abraham and Sarah and participating in the Covenant is provided in the Towrah, including each of God's five conditions along with the benefits He provides. Everything was explained to 'Abraham and Sarah, while God allowed us to listen in. And this is important because what He did for them, He will do for us. That is how one became many.

Moreover, here we find Yahowah kneeling down and lifting up – not 'Abraham. This is an essential insight into the relationship God is offering.

Another of the recurring themes within the Towrah and Prophets is that Yahowah intends to take His Covenant Family to the very place we began our relationship with God. In 'Eden, 'Adam and Chawah were once perfect and

immortal, and enjoyed a close and personal relationship with Yahowah in paradise. And while that was nearly six thousand years ago, in less than a dozen years from the time of this writing, with Yahowah's return and the completion of His work, He will bring us back home. The planet will resemble the conditions experienced in the *Gan 'Eden* | the Protected Garden of Great Joy.

"Indeed (*ky* – this is completely reliable)**, 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 comfort** (*nacham* – will demonstrate compassion by consoling) **Tsyown** (*Tsyown* – the place where the signs are posted along the way)**.**

He will encourage, demonstrating compassion for (*nacham*) **all of** (*kol*) **her deserted and divisive places** (*chorabah hy'* – her desolate locations)**.**

And even (*wa*) **her lifeless and barren wilderness** (*midbar sym hy'* – those desolate sparsely populated areas where the word was questioned) **will be as** (*ka*) **'Eden** (*'Eden* – Great Joy, that which is delightful and pleasurable)**, and also** (*wa*) **her desert wasteland** (*'arabah hy'* – her most foreign places where light and darkness are commingled) **will be as** (*ka*) **the Garden Enclosure** (*gan* – the covered, protected, and surrounded environ conceived to encourage life and promote growth) **of Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

Overwhelming happiness (*sasown* – exultation, great gladness, rejoicing) **and** (*wa*) **joy** (*simchah* – pleasure and delight, cheerfulness and gladness) **will be found in her** (*matsa' ba hy'* – will be attained in her [from 1QIsa]) **– thankfulness and appreciation** (*towdah* – expressions of gratitude) **and** (*wa*) **the sound** (*qowl* – the voice) **of**

singing with the accompaniment of musical instruments (*zimrah* – songs with lyrics and melody)**.**

Sorrow (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuws* – flee away)**."** [This concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.] (*Yasha'yah* / Yahowah Delivers / Isaiah 51:3)

Life will come full circle, returning to the place we began. This is the intent of the Miqra' of Sukah where we are invited to camp out with our Heavenly Father in the *'Erets* which is now *'Eden*. We will sing songs and be joyous. Many of them will feature lyrics presented on Tsyown's Signposts as they have served to guide us home. On this day, they will remind us of the path we followed to arrive in this wonderful place – literally Heaven on Earth.

Yahowah has said this many times, but it never seems to be enough...

"You should choose to listen and pay attention to Me so that you respond appropriately (*qashaph 'el 'any* – elect to hear Me, be alert, ever ready to reply to My request (hifil imperative))**, My people** (*'am 'any*)**, even those of nations who have been politically or religiously estranged from Me** (*wa la'om 'any* – those who have followed leaders other than Me)**.**

To Me (*'el 'any* – to Me as God)**, listen carefully, choosing of your own freewill to consider what you hear** (*'azan* – choose to pay attention, giving serious thought to the message so that you perceive and understand what was communicated, weighing, testing, evaluating, and thinking about what you hear, and then responding (hifil imperative))**, because indeed** (*ky* – for the sign of)**, the *Towrah* | Teaching and Guidance** (*Towrah* – Source of Instruction and Direction) **will come forth from Me, produced and disseminated by Me** (*min 'eth 'any yatsa'* – it will be extended by Me (qal imperfect))**.**

Then (*wa*)**, My means to justifiably resolve disputes and make the correct decision** (*mishpat 'any* – My formula to properly evaluate the evidence and execute good judgment) **will instantly shine upon, inspire, and enlighten** (*la 'owr raga'* – serve as a light, thereby guiding) **the family** (*'am*)**."** (*Yasha'yah* / Yahowah Liberates / Isaiah 51:4)

Listening to Yahowah should be a given, a maxim which is upheld by almost everyone, but such is not the case. And God's appeal is to everyone, from His *'am* | people to those whose *la'om* | archaic leaders have estranged their citizens from Him.

Since *shama'* is God's preferred means to convey "listen," we would be wise to consider why He used *qashaph 'el* and *'el 'azan* in this context. And what we discover is that, while *qashaph* has a stronger emphasis on "paying attention," its uniqueness is found in the fact that it "encourages us to respond appropriately," especially as this relates to "replying to His request."

Turning to *'azan*, we find a deeper focus upon "consideration." God wants us to "*'azan* – give serious thought to His message, coming to better understand what He has communicated." Further, in what may be a surprise to many, Yah is encouraging us "to weigh, test, and evaluate" what He has conveyed. Therefore, He wants us to know and understand so that we can trust and rely, rather than believe by accepting something on faith.

Both were scribed in the hifil imperative. The hifil stem tells us that the subject of the verb (and that would be Yahowah communicating to us), causes the object of the verb (which are those listening to the Towrah), to be influenced by what they hear and, in the process, become more like God. The imperative mood reveals that our response to Him is subject to freewill. There is no one

forcing us to do the right thing – although there are countless examples of people being compelled otherwise.

Since this is the last of the twelve times we witness Yahowah's Towrah in Yasha'yah, it is appropriate to reinforce the fact that the title, Towrah, is comprised of: "*Towrah* (*Strong's* H8451) – from *tow* (H8420) – signed, written, and enduring, *towrah* (H8452) – way of treating people, *tuwr* (H8446) – giving us the means to explore, find, and choose, *yarah* (H3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (H8421) – provides answers which facilitate our restoration and return, even our response to that which is *towb* (H2895) – good, pleasing, beneficial, healing, and right, and that which causes us to become acceptable by *tahowr* (H2892) – purifying and cleansing us, *towr* (H8447) – so that we have the opportunity to change our thinking, attitude, and direction."

And while all of this is fascinating, it's the middle of the preceding statement which is especially germane to our understanding. God is speaking of His return, and He is directly associating Himself with His Towrah. He says that the Towrah "will come from Him" and that the Towrah was "produced" and will be "disseminated" by Him. Yahowah is extending His Towrah to us.

Therefore, to question the Towrah is to question God. To reject the Towrah is to reject Yahowah. To ignore or replace the Towrah is to do these same things relative to the One who is offering His Guidance to us.

And please note: Yahowah did not produce, is not bringing, and will not disseminate the Talmud. Religious Jews have a horrible habit of calling their Babylonian Talmud "the Torah," but this is a disgraceful lie – one that has led countless Jews to choose men over God.

Academics and theologians are also wrong. The Towrah came from Yahowah. It was not composed by

men, and especially not the J | Jahwist, E | Elohist, D | Deuteronomist, or P | Priestly committee of comelatelies.

Further, when Yahowah returns, and as a direct result of God providing us with His Towrah, we will instantly know how to make the right decision, no matter the circumstance. God will be enlightening us and inspiring us so that we grow to become as brilliant as our Father. And in this way, when we are afforded the opportunity to travel throughout the six-dimensional universe He has created for our enjoyment and are with Him in the seven-dimensional spiritual realm, we will be properly guided.

This is a powerful and unequivocal affirmation that the Towrah is coming with Yahowah when He returns. It – not the Christian New Testament, the Talmud, or the Quran – will enlighten and inspire the Covenant's children.

"My vindication (*tsedeq 'any* – My correct and honest approach, My sense of fairness and accurate portrayal of the truth, My righteousness and justice which acquits, and My affirmation of what is an accurate presentation of what is right) **is near** (*qarowb* – is approaching and is now imminent)**, producing and extending** (*yatsa'* – bringing forth and disseminating) **My freedom and salvation, My deliverance and liberation** (*yasha' 'any* – My rescue, prosperity, and wellbeing)**.**

Then (*wa*)**, My *Zarowa'* | My Productive and Protective Shepherds and the one sowing My seeds** (*zarowa' 'any* – My capable arms, the prevailing and effective nature, strength, resolve, and overall ability of My remarkably impactful guides for My flock, My rams who engage and fight to protect and direct My sheep, who are fruitful in My ways, accomplishing My mission, especially when sowing the seeds which advance My desire to nurture My sheep [it is 'His' in 1QIsa[a] and 'My' in 1QIsa[b] and the MT, while plural in all three]) **will judge, deciding the fate, leading** (*shaphat* – will arbitrate and litigate,

adjudicating and either contending and condemning or defending and acquitting (qal imperfect masculine plural active – these Zarowa' will be continually making informed and rational decisions regarding)) **the people** (*'am*) **for Me** (*'el 'any*)**, which is why** (*'ey* – which is the reason) **they should come together and choose to be confident and hopeful** (*qawah* – they (the *'am* are masculine plural) should eagerly anticipate and expect a favorable outcome (piel imperfect jussive))**.**

Therefore, for My Zarowa' (*wa 'el zarowa' 'any* – My Protective Shepherd and Sacrificial Lamb, My capable arm, and the one who productively sows My seeds ['His' in 1QIsa[a] and 'My' in 1QIsa[b] and the MT, while singular in all three])**, I want them to wait, eagerly anticipating a favorable resolution which endures** (*yachal* – My desire is for them to expect and trust this outcome (piel imperfect paragogic nun – at the will of the speaker, those who wait will benefit))**."** (*Yasha'yah* / Yahowah Saves / Isaiah 51:5)

We have seen *zarowa'* from all sides now, including God revealing that there are a number of them. And here, we see the *Zarowa'* working together and for God. They will be deciding the fate of the people, which means they will judge and condemn some while defending and acquitting others.

Since Yahowah has revealed the identity and roles of His *Zarowa'*, and since they are all working for God, since they are all tasked with shepherding the Almighty's flock, protecting, nurturing, and guiding the sheep, those in the know ought to be eagerly anticipating their arrival. In our Father's words, they should *qawah* | come together and choose to be confident and hopeful, eagerly anticipating a favorable outcome. Yahowah wants His Family to *yachal* | expect a favorable and enduring resolution, trusting in this outcome because it is God's desire to assure it occurs.

As for the Zarowa', they are all present: Moseh via the Towrah, Dowd as King, and the Basar as a witness.

This next declaration contrasts the spiritual with the material, the clothed from the naked, the preserved from the decaying, and the immortal from those who will die...

"Lift up (*nasa'* – choose to raise (qal imperative)) **your eyes** (*'ayn 'atem* – your visual outlook and perspective) **toward the universe** (*la ha shamaym* – to the heavens)**, and also** (*wa*) **pay attention to and observe** (*nabat* – look at and consider (hifil imperative)) **God** (*'el*) **in the material realm** (*'erets* – on Earth) **from below** (*min thachath* – within the orderly arrangement of space and time, doing so logically, recognizing that one thing follows the other)**, and see who created these** (*wa ra'ah 'asher bara'* – and perceive who conceived and made these [from 1QIsa as the phrase is not extant in the MT])**.**

For indeed (*ky*)**, the universe** (*shamaym* – the spiritual realm)**, like** (*ka*) **smoke, a cloud of particles moving about** (*'ashan*)**, will vanish** (*melach* – will be dispersed and disappear, no longer seen)**.**

And the earth (*wa ha 'erets* – the material realm)**, like** (*ka*) **a physical garment** (*beged* – ornate apparel made of material)**, will wear out** (*balah* – become obsolete and will decay and decompose)**.**

Then, those who dwell on it (*wa yashab hy'* – those who inhabit it)**, like** (*ka*) **annoying gnats** (*ken* – lice, flies, maggots, and mosquitoes)**, will die** (*muwth*)**.**

But (*wa*) **My salvation** (*yashuw'ah 'any* – My liberation, deliverance, and freedom) **will exist forever** (*la 'owlam hayah* – will be forevermore (qal imperfect))**.**

Therefore (*wa*)**, My sense of what is right, fair, and just, My integrity, vindication, and righteousness** (*tsadaqah 'any* – My means to do what is correct, honest, truthful, and beneficial, reasonable and rational) **shall**

never be abolished (*lo' chathath* – shall not be abrogated, dismissed, confused, discouraged, broken, or fail (niphal imperfect))**."** (*Yasha'yah* / Yahowah Liberates / Isaiah 51:6)

With much of what Yahowah shares with us, we can view His instructions from distinct perspectives – many of which are revealing. The most obvious interpretation of this statement is that the heavens and the earth will one day be destroyed, along with all the painful memories associated with them. This way, God's children will be able to witness a new creation, likely even participate in its inception, and then explore the resulting worlds and lifeforms with our Heavenly Father – making eternity interesting for all of us. And as exciting as this one is, it's hard to imagine how much better Yahowah will do with our encouragement and with practice.

There is an even more intriguing possibility if we render *shamaym* as "the spiritual realm" as opposed to "the universe." *'Ashan*, which was translated as "smoke," is used symbolically throughout the Towrah as a metaphor to depict the fact that, as a result of the *Mow'ed Miqra'ey*, purified and redeemed souls rise up to God in heaven as their physical substance is transformed into light and energy. Further, since *'ashan* can also be translated as "a cloud of freely moving particles," it is used symbolically to describe the Set-Apart Spirit's protective covering which surrounds and envelops us.

From this perspective, we are free to consider *melach*, which tells us that, as spiritual beings, we "will be dispersed" from the material realm to live in a spiritual dimension, where we will "seem to disappear" from the perspective of those left behind here on Earth. This may be indicative of the upcoming Taruw'ah Harvest where the souls of Yahowah's children "will vanish" as we are summoned to Heaven.

There is even the possibility that *melach* could be revealing that we will be "clothed in garments which are designed to cover us completely." This may be a reference to the Set-Apart Spirit's Garment of Light which makes us appear perfect from God's perspective. There is even the possibility that *melach*, as the Hebrew word for "salt," is revealing that God is going to "preserve" our lives, keeping our souls from becoming "contaminated and spoiled" while adding "flavor" to our experiences. From this perspective, the Covenant's children are the "salt of the earth," doing our part to prevent its decay.

Reinforcing this, we can read into a more fully amplified rendering of *beged* that the "ornate physical garments of those who betray others, tricking them" will wear out, unlike those now protecting Yah's children. Indeed, the fancy threads adorning the elite in religious, political, economic, and military institutions will become "*balah* – useless and obsolete" in the spiritual realm because, like all material things, they "decay and decompose."

While it is neither popular nor politically correct to convey the realization that God is annoyed with vastly more people than He loves, there is no getting around this reality. From Yahowah's perspective, those who are poisoned by religion are "*ken* – annoying gnats, lice, flies, maggots, and mosquitoes." He wants nothing to do with them and will swat them away. Telling in this regard, *ha Satan* is equated to a maggot by Yahowah in this same prophetic book.

And most revealing from God's viewpoint, we humans have the lifespan of a flea. We all *muwth* | die rather quickly. This helps explain one of many reasons that He is not troubled by the notion of ridding His home of the transport mechanism conveying a plague from vermin to humans by shortening their already infinitesimal lives. It is akin to us swatting away a mosquito which, if given the

opportunity to bite us, is not only irritating, but could infect us with an incurable disease. I, for one, celebrate the idea of a world without flies, gnats, and mosquitoes.

In contrast to this, we find that Yahowah is promising that His *yashuw'ah* | deliverance, freedom, and salvation *hayah* | will endure *'owlam* | forever. This is because God is dependable, steadfast, and unwavering. He does not change. His *tsadaqah* | sense of what is right, fair, and just endures forevermore. His vindication is everlasting. That which God has promised in His Towrah and through His Naby' "*lo' chathath* – shall never be abolished or abrogated." Such is the distinction between God and man, between the relationship and religion, between the spiritual and material realms.

There is no abrogation with Yah. The overt Quranic edict from the 106th verse of the 2nd surah which says that Allah abrogates contradictory verses, replacing the previous message with a more recent and newer revelation (thereby tossing the old one into oblivion), is not part of Yahowah's vocabulary. And while the Christian New Testament isn't as forthright regarding abrogation, such annulments and replacements are nonetheless foundational to the religion's very existence.

The alternative to such bewildering nonsense is to…

"Choose to consistently listen to Me (*shama' 'el 'any* – of your own volition, it is in your interest to decide to hear what I have to say (qal imperative))**, to know and understand** (*yada'* – to be shown, to be aware of, to become familiar with, and to learn about, and to acknowledge (qal participle construct)) **what is right and vindicating** (*tsedeq* – what is correct, just, fair, and acquitting)**.**

People who have (*'am*) **My *Towrah* | Teaching and Guidance** (*Towrah 'any* – My Instructions and Directions) **in their hearts to influence their judgment** (*ba leb hem* –

integrated into their lives) **are not impressed by or respect** (*'al yare'* – are not awed or intimidated by (qal imperfect jussive)) **the defiant taunts, derogatory slurs, and blasphemous contempt** (*cheraphah* – the dishonorable and disgraceful nature, rebuke and reproach) **of mortal men** (*'enowsh* – of humankind, of common and ordinary people; from *'anash* – desperately sick, woefully wicked, and incurable)**.**

So (*wa*)**, do not be dismayed or confused** (*'al chathath* – be discouraged or separated, neither awed nor astonished) **as a result of** (*min*) **their hateful words** (*sane' dabarym hem* – their adversarial messages [from 1QIsa])**."** (*Yasha'yah* / Yah Saves / Isaiah 51:7)

Those who listen to God benefit from what His Towrah teaches. But by incorporating Yahowah's Guidance into our lives and sharing His Instructions, we become subject to defiant taunts and derogatory slurs. Almost every religious, political, academic, economic, and media spokesperson on earth is opposed to Yahowah's Directions. The institutions which enrich and empower those who blaspheme God all falter and fail when exposed to the Towrah.

Nonetheless, damn the torpedoes. To us, they are as menacing as the fleeting mosquito, as short-lived as the gnat. Like Dowd, we are courageous and bold against all who would speak or fight against Yisra'el, Yahuwdym, and Yahowah.

While it is our job to expose and condemn them, the *cheraphah* | defiant taunts, derogatory slurs, and blasphemous contempt of *'enowsh* | common and mortal men are to be excoriated, not admired, no matter how popular, sanctified, or powerful the lies and liars have become.

For here is their fate...

“For indeed (*ky*)**, nocturnal insects who feed on rotting flesh and fabrics** (*‘as* – that which devours pus, dead cell tissues, and discharge from a diseased animal) **will consume them** (*‘akal hem* – will devour and destroy them)**, as is the case with their beguiling apparel** (*ka ha beged* – as will occur with the robes and suits worn by those who trick and betray)**, and just as** (*wa ka*) **wool** (*tsemer*) **is eaten by** (*‘akal hem*) **moths** (*sas*)**.**

But (*wa*) **My vindication and means to be right** (*tsadaqah ‘any* – the way I can make those who are correct, innocent so that they prosper with My sense of fairness and justice) **endures forever** (*la ‘owlam hayah* – continues throughout eternity)**.**

My deliverance, liberation, and salvation (*wa yashuw’ah ‘any* – My freedom and victory) **is for all generations in all places for all time** (*la dowr dowr* – for every lineage, classification of person, home, dwelling place, and period of time regardless of when or where a person lives or to whom they are related)**.”** (*Yasha’yah* / Yahowah Delivers, Liberates, and Saves / Isaiah 51:8)

Indeed, there will be a New World Order. The elite who have sought to control others will become worm-eaten, with maggots feeding upon their rotting carcasses and clothing – from the black suits of the rabbis to the white robes of the popes. Their ability to beguile has been terminated. All that remains are the vindicated – those who chose to be right about Yahowah. We – and we hope that you are among us – will endure forevermore.

This is true for you and me, for then and now, for here and there. And so, it would be reasonable to conclude that the first and last word on salvation can be found in the Towrah.

This next statement is not found in Yasha'yah, but it is prophetic and worthy of our consideration. Fair warning, however, it is not only long, it takes us to places *Yahuwdym* | Jews may not have anticipated. It is among the most provocative statements we are likely to find while seeking to more completely understand the Towrah's role in our lives and among God's people.

This declaration, by addressing a *sha'ar* | remnant of Yahowah's people, is projecting us into the future – to the time just prior to Yahowah's return. Those included among the Towrah-observant are engaged, doing as God has asked of us. I think you will find the list of participants interesting, to say the least.

However, those who have distinguished themselves by excluding themselves from the people of the Earth, who know and understand the Towrah, have yet another mission. They will be tasked with opposing their brethren, particularly Israel's political and religious leaders in addition to those who have brought the curse of Allah upon Yisra'el. Once accomplished, we will become the literal fulfillment of Shabuw'ah, enriched and empowered by Yahowah, when we walk through the pages of His Towrah.

"And (*wa*) **the remnant** (*sha'ar* – the rest, residue, and remainder, those who are left alive and survive) **of the family** (*ha 'am* – of the related people and kin)**, the Lowy who unite** (*ha Lowy* – those who join Yisra'el and Yahowah during the Miqra'ey, the descendants of Ya'aqob and Leah via Lowy known as Levites) **serving as priests and mediators** (*ha kohen* – those who perform as God directs, interceding on behalf of the family during the Mow'ed)**, the gatekeepers opening the door with appropriate announcements** (*ha sow'er* – those who stand guard at the doorway serving as attendants to open the entrance by making the appropriate declarations)**, the lyricists and singers on this journey of discovery** (*ha syr* – those who use their voice as an instrument to convey the

most melodic words after having traveled to observe and behold)**, the ones devoted to serving who are offering to work on behalf of the family** (*ha nathyn* – those bestowed to accomplish the chores associated with the Temple)**, and all who have separated themselves, thereby distinguishing themselves by excluding themselves** (*wa kol ha badal* – everyone who has distanced himself or herself by leaving, moving away from, and setting themselves apart (nifal participle))**, from** (*min*) **the peoples and nations** (*'amy* – related families) **of the Earth** (*ha 'erets* – of the realms and lands) **unto** (*'el* – toward the direction of) **the *Towrah* | Teaching and Guidance** (*Towrah* – the Source of Instructions and Directions) **of the Almighty** (*ha 'elohym*)**, along with their wives and women** (*'ishah hem* – women)**, their sons** (*beny hem*) **and their daughters** (*wa bath hem*)**, everyone** (*kol*) **who has come to actually know and genuinely understand** (*yada' byn* – who is familiar with and acknowledges the means to comprehend by being discerning and discriminating, making the proper connections (qal and hifil participle))**,** (*Nachemyah* 10:28) **will be empowered to harshly prevail over** (*chazaq 'al* – were courageously strengthened and resolutely established to be emboldened and intense in opposition to (hifil participle)) **their brethren** (*'ach hem* – their relatives and kin even from the same tribe)**, especially their leadership, the ruling class and those who believe them** (*'adyr hem* – the most influential in their society, their elite with grandeur and status, the gaudy and famous, the lords and nobility, the beautiful people who are empowered and sought after, even revered and idolized)**, along with those who have come with the curse of Allah** (*wa bow' ba 'alah* – and those who have brought Divine retribution)**.**

And then, fulfill the promise of *Shabuw'ah* | Seven Shabats (*wa shabuw'ah* – so, therefore, honor the vow of the agreement and sworn oath to enrich and empower in accord with the plan of seven, completing it) **by walking**

(*la halak* – by approaching the journey through life by making progress (qal infinitive)) **in, with, and through** (*ba*) **the *Towrah* | Teaching and Guidance, Instructions and Directions** (*Towrah* – the Education and Advice, Supervision and Leadership) **of the Almighty** (*ha ‘elohym* – God) **which, to show the proper way to receive the benefits of the relationship and get the greatest joy out of life** (*‘asher*)**, was given** (*nathan* – was offered and bestowed, was entrusted and provided (nifal perfect)) **by** (*ba*) **the hand** (*yad*) **of Moseh** (*Mosheh* – One Who Draws Out)**, the servant and coworker** (*‘ebed* – the associate of) **God** (*ha ‘elohym*)**.**

Approach by being especially observant (*wa la shamar* – draw near and move toward this goal by closely examining and carefully considering, thoughtfully contemplating and evaluating (qal infinitive)) **and by engaging in and acting upon** (*wa la ‘asah ‘eth* – approaching by participating in, doing, celebrating, and profiting from (qal infinitive)) **all of** (*kol*) **Yahowah’s** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **instructive conditions regarding what is being offered and expected in return** (*‘eth ha mitswah* – 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)**, His means to exercise good judgment to justly resolve disputes** (*wa mishpat huw’* – His basis for sound decision-making and rational thinking; from *my* – to consider the who, what, where, why, when, and how of *shaphat* – evidenced and logical discernment)**, and** (*wa*) **His clearly communicated and inscribed prescriptions of what to do in life to live** (*choq huw’* – His engraved thoughts which cut us into the agreement and the

recommendations and requirements regarding His covenant relationship)**.”** (*Nachemyah* / Yahowah Comforts / Nehemiah 10:28-29)

Rather than comment further on Yahowah’s declaration, I would simply encourage you to ponder its implications.

11

Yirma'yah | Rise Up to Yah

The Covenant is Renewed…

Based upon the information we have considered, there can be no mistaking the enduring merit of the Towrah. It is comprised of Yahowah's Teaching and Guidance and it permeates His prophetic revelations. The Towrah is the lone means God uses to direct His children to the Covenant. Without the Towrah, there is no Covenant.

As we continue our journey to understand the Towrah through the words of the prophets, it is time for us to turn our attention to Yirma'yah, whom the world knows as Jeremiah. Like his predecessor, Yasha'yah, Yirma'yah also focuses on the dire consequence of religious malfeasance.

Although God's witness isn't stuck in time as are we mere mortals, should you be curious, Yahowah spoke through Yasha'yah between 742 to 700 BCE and then through Yirma'yah from 626 to 587 BCE. This means that "Jeremiah" lived during the waning days of the kingdom of Yahuwdah (known as "Judah"), and that he personally witnessed the destruction of Yaruwshalaim (known today as "Jerusalem") by Babel, which we know as Babylon. That's pertinent because the Jewish Talmud was composed in Babylon and still bears its name.

Yirma'yah, whose name means "Rise Up to Yah," shares a personal vignette at the beginning of his book. He acknowledges that Yahowah not only knows the future, He has already engaged in it, forming relationships with those

who would work with Him to convey His message and advance His plan.

"And so now (*wa*)**, the Word** (*dabar*) **of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **came to literally and consistently exist as** (*hayah* – it actually and continually came to be as (qal imperfect)) **God to me** (*'el 'any*)**, in order to say** (*la 'amar* – to share and affirm, to promise and convey)**,** (*Yirma'yah* 1:4) **'In the period before** (*ba terem* – in advance of the time) **I formed you** (*yatsar* – I prepared you) **in the womb** (*ba ha beten*)**, I knew you** (*yada'* – I was aware of, familiar with, and chose you)**.**

And in the time before (*wa ba terem*) **you were brought out of** (*yatsa' min*) **the womb of a loving mother and the point of origin** (*ba ha racham* – the maternal gestation of tender affection and compassion)**, I set you apart as** (*qadash 'atah* – I dedicated you to being special) **a prophet** (*naby'* – one who proclaims the message of God, a person who serves as a spokesman for God) **to the people of different races and places** (*la ha gowym* – to the Gentiles)**.**

You are My gift (*nathan 'atah* – I have provided, offered, and given you)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 1:5)

Those who appreciate the nature of light realize that Yahowah can witness the past and future simultaneously, telescoping time as He sees fit. God has, therefore, seen our future and reported in our past what He has witnessed so that we would be prepared and also recognize that we can trust Him.

This proclamation differs from the introduction to Yasha'yah in two meaningful ways – one of which is especially relevant. Not only is it vastly more personal, but it also identifies Yirma'yah as Yahowah's chosen witness

to the "*Gowym* – Gentiles, the people from different races and places." Yasha'yah's introduction was written to Yahuwdym in Yaruwshalaim and, specifically, addressed Yahowah's wayward children. In Yasha'yah, both the repulsively religious and the *gowym* were presented as adversarial and destined to die.

Therefore, we should not be surprised that we find denunciations of the Babylonian religion throughout this book – including the use of "Lord" along with an overt condemnation of Christmas, Easter, the notion of a New Testament, and the Madonna. Turns out, Judaism isn't the only religion annoying Yahowah.

This perspective regarding the intended audience of this book ought to have caused the whole world to pause because of what it portends. It means that Yahowah's angry rant against the religious establishment throughout the 23rd chapter of this prophetic pronouncement, with its crescendo being the scheme which replaced Yahowah's name with the Lord, was directed at Gentiles, and thus Christians, not just Jews. The same conclusion is also valid regarding the revelation that the Covenant has not yet been renewed, and that when it is, the Renewed Covenant will be predicated upon a literal and complete incorporation of the Towrah in our lives.

Also, and on a directly related subject, *Yirma'yah* | Jeremiah was actually what *Sha'uwl* | Paul falsely claimed – to be God's witness to the Gentiles. In this way, Yah's chosen prophet told us that we should reject everything Babel's false prophet, Paul, had to say.

Returning to this introduction, we find that, like Moseh, Yirma'yah was a reluctant witness. He thought he was too young and perceived himself as anything but a linguist. And yet, unlike Moseh who was eighty at the time he was called to serve, Yirma'yah was but a teenager. Therefore, we can assume that, while age is irrelevant to

Yah, and that young and old are both invited to proclaim His Word, the recognition that we are flawed implements is a common trait among effective witnesses.

"And I said (*wa 'amar* – so then I exclaimed)**, 'Alas, this cannot be** (*'ahah* – this cannot be happening)**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, my Upright One** (*'edon 'any* – my Foundation)**. Look** (*hineh* – behold, be aware, and take note)**, I do not know** (*lo' yada'* – I am unfamiliar with) **how to speak appropriately** (*dabar* – how to properly convey the word) **because** (*ky*) **I am** (*'anky*) **a teenager** (*na'ar* – young)**.'** (*Yirma'yah* 1:6)

So 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*) **as God to me** (*'el 'any*)**,**

'You should not say (*'al 'amar*)**, "I am** (*'anky*) **young** (*na'ar* – a teenager)**," because** (*ky*) **everyone whom, for sake of the relationship** (*'al kol 'asher*)**, I am going to send you** (*shalach 'atah* – I am dispatching you)**, you should go** (*halak* – you should embark on that journey)**, and then** (*wa 'eth*) **everything** (*kol*) **which, for the benefit of the relationship** (*'asher*) **I instruct you** (*tsawah 'atah*)**, you should consistently speak** (*dabar* – you should communicate the word (piel imperfect))**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 1:7)

Age is neither a liability nor an excuse when working with God. Our eloquence does not matter either. Yahowah is good with words, and He has been around a while, so we can depend upon Him when conveying His message. Moseh, who also claimed to be ineloquent, became the most brilliant orator the world has ever known. And Dowd, who began working with God at eight, was slaying giants shortly thereafter. While a witness to the prophets, I was

not too young in my forties nor too old in my sixties to share the word of God with His people.

With His response, Yahowah is also revealing that the prophet's words are His. He would direct Yirma'yah's footsteps and lips. What we read, God inspired.

Speaking of the Gentiles generally, and of what Babel represents specifically, Yahowah said...

"'You should not be frightened by their presence (*'al yare' min paneh hem* – do not revere, respect, be awestruck by, or be afraid of their appearance) **because, indeed** (*ky*)**, I am** (*'any*) **with you** (*'eth 'atah*) **to deliver and defend you** (*la natsal 'atah* – to keep you safe)**,' prophetically declares** (*na'um* – promises) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**.'** (*Yirma'yah* 1:8)

And (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **reached out** (*shalach* – He extended) **His hand** (*'eth yad huw'*) **and He touched me** (*wa naga'*) **on my mouth** (*'al peh 'any*)**.**

Then (*wa*)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **said to me** (*'amar 'el 'any*)**, 'Behold** (*hineh*)**, I have bestowed and placed** (*nathan* – I have given and produced) **My words** (*dabarym 'any* – My message and statements) **in your mouth** (*ba peh 'atah*)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 1:9)

There are some perks associated with Yahowah worth mentioning even if they cannot be itemized on a financial statement. And while some of the most extraordinary include eternal life with the most interesting, being perfected by the best, adopted by the nicest, empowered,

enriched, and enlightened by God, I rather like being emboldened. I have vociferously criticized the world's religions, political agendas, military engagements, nations, and conspiracies, even history's most beloved individuals, and I have never hesitated, never cowered, and never wavered or ducked. Confidence and courage, along with a spirit of adventure, a desire to learn and then share, are among the attributes we share with our Heavenly Father.

Yahowah's message continues to affirm that everything we read in this prophetic book was inspired by God. And while that is reassuring for those of us who love Him and respect His Towrah, it's devastating news for Yisra'elite institutions and Gowym nations, particularly those influenced by *Babel* – where religion and politics were intertwined.

Addressing Yahowah's Teaching, the first of eleven times Towrah appears in *Yirma'yah* | Jeremiah is in the 8th verse of the 2nd chapter. There we find Yahowah revealing His frustration with the religious establishment:

"The priests (*ha kohen* – the ministers) **have not asked** (*lo' 'amar*)**, 'Where, and under what circumstances, should we expect to find** (*'ayeh* – questioning where to look for) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration)**?' because those who seized control over** (*wa taphas* – as those who have been caught in the act of seeking to influence by placing something else above (qal participle)) **the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, providing the means to explore, find, and choose the source from which instruction, teaching, guidance, and direction flow, offering answers to facilitate restoration and return to that which is good, pleasing, beneficial, healing, and right, and that which causes us to become acceptable, and to endure, purifying us so as to provide an opportunity to change our

thinking, attitude, and direction) **do not know Me** (*lo' yada' 'any* – they do not recognize or acknowledge Me and they do not respect or understand Me (qal perfect))**.**

So (*wa*)**, the shepherds** (*ra'ah* – speaking of religious and political leaders tending and leading the sheep) **have rebelled against Me and have become offensive** (*pasha' ba 'any* – they are in open defiance, breaking away from Me to expand their power, becoming indignant and revolting by transgressing against Me)**.**

Even (*wa*) **the prophets, those claiming to speak for God** (*naby'*)**, convey a revelation** (*naba'*) **in conjunction with** (*ba*) **the Lord Ba'al** (*ha ba'al* – the one who seeks to control by lording over, owning and possessing others, claiming religious or political authority over people)**.**

But then afterward (*wa 'achar* – in the end and behind their backs)**, they do not themselves value or follow their way** (*lo' ya'al halak* – they discount their guidance, and do not walk accordingly, becoming hypocrites regarding their *Halakhah*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 2:8)

Obviously, this is a broadside attack against religion, with priests, prophets, and shepherds rebelling against and offending Yahowah while speaking on behalf of the Lord (*Ba'al* – a.k.a. Satan), acting like hypocrites in the process. They do not know Yahowah and are not even looking for Him. Moreover, rather than prioritizing the Towrah, they have superimposed their religious texts over Yahowah's guidance.

This indictment applies to each of the religions which attempt to derive their legitimacy from the Towrah and Prophets. Rabbis replaced the priests, have claimed to be prophets, and in the process of shepherding the people, have written Yahowah out of their religion. Then they expanded their power by pretending to speak for God while actually serving the Lord and Adversary, Ba'al. With their

Babylonian Talmud overshadowing Yahowah's Towrah – misconstruing and misrepresenting God's testimony – these scoundrels claimed authority that did not belong to them. Complete hypocrites, they fooled Jews but not God.

And although the same accusations could be laid at the feet of Christian pastors and priests, and even recognizing that this prophetic book was addressed to gowym, I think Yahowah is being consistent and using His people's bad behavior to make an example of them. Moreover, Christianity and Islam remain the blight of rabbis run amok.

Not only was *Sha'ıwl* | Paul the principal inspiration and author of the New Testament, trained as a rabbi, but it also was the failure of rabbis that caused the religion to take root in their soil and grow out of their God's testimony. Had they proclaimed Yahowah's name, there would have been no room for "Jesus." Had they acknowledged that Dowd was the Messiah and Son of God, the claims made of "Christ" would have died with the myth – especially if the rabbis had accepted and acknowledged Dowd as the Passover Lamb.

As for Islam, the Quran is the product of rabbinical malfeasance. Rabbis profited by selling their Talmud stories to Muhammad, which he used to make his Quran recitals appear credible. Without these stories, the allure of his authorization to rob and rape the world with Allah's blessing, there would not have been a jihadist, much less millions of them.

And then, adding insult to injury, there is Rabbi Akiba – the founding father of Judaism – with his pronouncement of the false Messiah which precipitated the Roman invasion and resulting Diaspora. It takes a special kind of stupid to venerate such a deplorable fellow.

Ultimately, the false prophets, unauthorized priests, and misleading shepherds among Jews have been their own

worst enemy, having created each of the three religions Yahowah is condemning: Judaism, Christianity, and Islam. And all the while, not one of them recognizes their duplicity and hypocrisy or accepts responsibility for the horrible abuse they, and the religions they inspired, have inflicted upon Yisra'el and Yahuwdah.

But be certain of this; while rabbis and those under their spell are continuing to antagonize Yahowah while claiming to serve Him, God is cognizant of their master, of their allegiance to the Lord Ba'al, and He will hold them all accountable.

This is about as forthright a rebuke of religion as anything we have yet considered. These priests are not Yah's ministers but, instead, "the Lord's." They are not only serving *Ba'al*, but they are also completely clueless as to where a person should look to find Yahowah. And that is because they have hidden the Towrah, even dishonored it, plastering over God's teaching with their gibber-gabber, whether that be the Talmud, New Testament, or Quran.

Those who claim to speak for God, who say that they are serving God, even that they are authorized by Him, do not know Yahowah. Those who act as if they are shepherds, guiding, feeding, and protecting the flock, are themselves rebelling and transgressing against the very God they say they represent. Those who speak in the name of the Lord are doing just that. Satan has achieved his ambition, which is to be worshiped as God. And it is the rabbis who made this possible.

The Towrah is the fulcrum of this proclamation between representing Yahowah or speaking for the Lord. The way a person responds to Yahowah's Instructions influences everything else – even their spiritual associations.

In this indictment against religion, I'd like to share an additional insight. Yahowah is expecting us to find Him

and come to know Him by observing His Towrah. The religious working against Him seek to lord over Yahowah's testimony to control the faithful and preclude access to God. The battle between religion and relationship has always been a matter of subjugation versus liberation. And where there is oppression, there is a Lord lurking behind the scenes.

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The Towrah is front and center again in the 8th and 9th chapters of Yirma'yah. It is once again set in opposition to the religiosity of Yahowah's wayward people. This is the same message we read in Yasha'yah and Howsha' and now Yirma'yah. It is impossible to blame the antipathy being brought down upon Judaism, upon the prophets conveying it, when they are all speaking with the same voice.

This is not only God Damn Religion, Yahowah is pursuing the institution with a vengeance. Even the rotting bones of those who misled His people are being exhumed and denigrated.

Since the opening line reads "At that time," it is germane to our understanding that the previous chapter concludes with the people celebrating Yahowah's return.

"'At that time (*ba ha 'eth ha hy'*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**, 'the bones** (*'eth 'etsem* – the physical essence) **of the Jewish leaders and counselors** (*melek Yahuwdah*) **will be withdrawn** (*yatsa'*)**, along with the skeletons** (*wa 'eth 'etsem*) **of religious and government officials** (*sar huw'* – of those who were empowered, ruled, and governed)**, the bones of the clerics and ministers** (*wa 'eth 'etsem ha kohen*)**, the physical remains of those who claimed to speak for God** (*wa 'eth 'etsem ha naby'*)**, and even the skeletons of those**

inhabiting Jerusalem (*wa ‘eth ‘etsem ha yashab Yaruwshalaim*)**, from their burial sites** (*min qeber hem*)**.** (*Yirma’yah* 8:1)

And they will be spread out and exposed (*wa shatach hem*) **to the sun and to the moon** (*la ha shemesh wa la ha yareach*) **and to all the hosts of the heavens** (*wa la kol shamaym*) **which they adored** (*‘asher ‘ahab hem*)**, which they have served** (*wa ‘asher ‘abad hem*)**, which they have established their Halakah after** (*wa ‘asher halak ‘achar hem*)**, which they have sought and petitioned** (*wa ‘asher darash hem*)**, and which they have bowed down to and worshiped** (*wa ‘asher shachah*)**.**

For them (*la hem*)**, there will be no harvest** (*lo’ ‘asaph*) **and no tombs** (*wa lo’ qabar*)**, such that they will become as dung** (*hayah la domen*) **upon the ground** (*‘al paneh ha ‘adamah*)**.** (*Yirma’yah* 8:2)

Then, dying (*wa maweth*) **will be more desirable** (*bachar*) **than continuing to live** (*min chayym*) **for all of the remaining remnants of descendants** (*la kol ha sha’eryth*) **who survive** (*ha sa’ar*) **this evil, religiously corrupt race, disingenuous nation, and unpleasant people** (*min ha mishphachah ra’ ha zo’th* – family of related clans and tribes) **within every one of the places** (*ba kol ha maqowm*) **where I left them** (*ha sha’ar ‘asher*) **and thrust them aside** (*nadach hem sham*)**,’ prophetically announces** (*na’um*) **Yahowah of the spiritual implements** (*Yahowah tsaba’*)**.** (*Yirma’yah* 8:3)

“‘And you should say to them (*wa ‘amar ‘el hem*)**, “This is what has been spoken by Yahowah** (*koh ‘amar Yahowah*)**: If they continually fall** (*ha naphal*) **and do not get up** (*wa lo’ quwm*)**, if one consistently turns away** (*‘im shuwb*) **and does not come back** (*wa lo’ shuwb*), (*Yirma’yah* 8:4) **then why, what is the point of these people having abandoned the relationship** (*maduwa’ shuwb ha ‘am ha zeh*)**, with Yaruwshalaim**

(*Yaruwshalaim*) **perpetually backsliding and continually rebelling, excelling in defiance** (*mashuwbah natsach* – always being wayward, erroneous, and off on the wrong path)**?**

They have firmly established themselves (*chazaq* – they encourage being stubborn) **as deceitful and even delusional** (*ba ha tarmyth* – upon that which is patently false, implausible, and fraudulent)**. They refuse** (*ma'an*) **to change or return** (*la shuwb*)**.** (*Yirma'yah* 8:5)

I have paid attention and I have listened attentively (*qashab*)**, and I have heard** (*shama'*) **nothing that has been correctly spoken** (*lo' ken dabar*)**. Not a single individual** (*'ayn 'iysh*) **relents** (*nacham*) **from his association with evil, from his malignant and displeasing ways** (*'al ra'ah huw'*)**.**

And then, he protests (*la 'amar*)**, 'What have I done** (*mah 'asah*)**?' Every one of them turns away to their own course of life** (*kol huw' shuwb ba maruwtsah hem*) **similar to a horse charging into the battle** (*ka suws shataph ba ha milchamah*)**.** (*Yirma'yah* 8:6)

Even the stork (*gam chasydah*) **in the sky** (*ba ha shamaym*) **knows the appointed times to assemble and meet** (*yada' mow'ed hy'*) **and the dove** (*wa towr*)**, the swallow** (*wa suws*)**, and the nightingale** (*wa 'aguwr*) a**re observant** (*shamar*) **regarding the time** (*'eth 'eth*) **of their return and arrival** (*bow' henah*)**. But My people** (*wa 'am 'any*) **are ignorant of** (*lo' yada'*) **the means to make informed and rational decisions regarding the resolution of disputes and the judgment** (*'eth mishpat*) **of Yahowah** (*Yahowah*)**.** (*Yirma'yah* 8:7)

How can you say (*'eykah 'amar* – why do you claim)**, 'We** (*'anachnuw*) **have the capacity to understand and are wise, learned religious sages** (*chakam* – we have knowledge and are discerning regarding prophetic pronouncements)**,' and also** (*wa*)**, 'The Towrah** (*Towrah*

– the teaching and instruction, the guidance and direction) **of Yahowah** (*Yahowah*) **is with us and ours** (*'eth 'anachnuw*)**?'**

Behold (*hineh* – now pay attention)**, most assuredly** (*'aken*)**, this is a misleading and debilitating lie and mistaken belief** (*la ha sheqer* – this is a counterproductive deception, a vain and delusional fraud and a breach of trust) **which was perpetrated by** (*'asah* – worked and performed by, engaged in and accomplished by) **the errant and fraudulent writing implement** (*'et sheqer* – the deceitful stylus and duplicitous pen) **of the scribes and authorities** (*saphar* – of those who write for political, religious, academic, or military purposes)**.""** (*Yirma'yah* / Rise Up to Yah / Jeremiah 8:8)

It's hard to know what to say. This is so painful for God and so unnecessary for His people. Why, my God, why would Yisra'el engender such animosity? It is hard to imagine infuriating Yahowah, who has been so supportive and generous, to the point He must dig up the rotting bones of those who misled His people, spreading them as dung on a field. God wants His people to realize just how repulsed He is by them. The Haredi Ultra-Orthodox have become so revolting to Yahowah, He not only sees them as human excrement, He wants His surviving family to view them as He does – so He has put the feces on display just long enough for everyone to get a whiff of its stench. When God paints the religion of His people, it is a horrid portrait.

Judaism, like so many other religions, was cobbled together by intermixing the myths promulgated in Babylon with misrepresented aspects of God's testimony. Therefore, the Babylonian affinity for the sun, moon, and stars, for *Bel* | the Lord, as well as their calendar and religious holidays, were incorporated and revered. So, God is presenting their bones as an offering to their gods.

As fixated as religious Jews have become regarding their burial rites, even retrieving their dead so that they can be laid to rest on native soil, God is upending all of that by having the Land reject them, vomiting them out of the earth. For the souls of the religious, there will be no harvest and no rest.

This leads to one of the most vital and least understood concepts presented by God and, thus, reported here in *Yada Yahowah.* By saying that, upon His return, religious Jews would rather die than live, the Almighty is revealing that there are two outcomes for wayward souls. The preferable way is to have one's soul extinguished, ceasing to exist. But the Haredim will not be so fortunate. They will continue to live estranged from Yahowah – and thus endure *She'owl* | Hell. It is an infinitely small, eternal, completely dark, inescapable place of incarceration for the souls of those who belligerently denounced Yahowah's name, plastered over His Towrah, abandoned His Beryth, and perverted His Mow'ed.

The resulting three fates must all exist for Yahowah to be fair and honorable. Those who choose Him and accept His conditions are adopted into His Family and live forevermore in His presence, inheriting all that is His to give. This is the path we find in the Towrah, delineated in the Beryth, and enabled by the Miqra'ey.

For souls who do not avail themselves of these things, but who do not lead others away from them either, there is nothing more to life: no reward or penalty, no joy or suffering. Their souls cease to exist upon the conclusion of their mortal lives. This is the fate of the vast preponderance of people.

We have seen, and it cannot be denied, that, when it comes to either misleading or abusing His people, Yahowah neither forgives nor forgets. He will hold all such individuals accountable, just as we will witness Him

exhuming their bones. God will not allow the religious dung to die and there will be no respite for their reprehensible souls.

But it does not end there. As the Father who has endured unspeakable horrors committed against those He loves, long centuries of torture and torment, with much of it occurring because the religion and politics of His people created the conditions for evil to incubate, God is angry. His religiously corrupt race, this disingenuous nation, these unpleasant people, will be permanently thrust aside.

With the future so vividly presented, with the past so graphically portrayed, with the consequence so grievous, and with nothing to support the religious claims to the contrary, God asks the Haredim why they continue to turn away from Him. What was the advantage after so many centuries of failure for them to continue to abandon the relationship and rebel against Him? With His Towrah available and proven, why perpetuate the deceit of the Talmud, why remain estranged?

Inexplicitly, in spite of the warning, notwithstanding the disparity between what man and God are offering, with the truth being so readily available and verifiable, not a single individual would relent, not a word spoken by these people was accurate. Is it any wonder Yahowah chose to exorcise the malignancy?

Tormented by their Talmud, and depreciating the Towrah, religious Jews do not understand the means Yahowah provided to resolve the issues which separate us. They have so misrepresented and convoluted the Miqra'ey that they are of no value to them. In spite of this, the most senselessly arrogant people on the planet claim to be wise as they venerate religious sages who are no brighter than zombies. Yes, they have a "Torah," but theirs is from Babylon.

Throughout *Twistianity*, I accuse the man Yahowah calls the Plague of Death of wielding a poison pen. But he was not alone. Other rabbis have done likewise, conjuring a fraudulent and duplicitous religion, sufficiently erroneous to engender Yahowah's unremitting wrath.

As a result, for the leaders of Yisra'el, then and now, there will be no harvest – not even a tomb – and, thus, no remembrance of them. The stench of the *Halakhah* they established and the things they worshiped will linger just long enough for us to appreciate how much God hated them.

"The learned sages and wise men (*chakam* – the religious interpreters who claim to understand) **shame and humiliate themselves while they confuse and disappoint** (*bowsh*)**.**

They have been caught (*lakad* – they have made their choice, they have clung together, and they have been immovable, having ensnared themselves by providing mistaken information (niphal imperfect))**, for behold** (*hineh*) **they have rejected and spurned** (*ma'as* – they have sought to avoid and circumvent) **the word** (*dabar*) **of Yahowah** (*Yahowah*)**.**

So, whose wisdom and insights are they offering, and what value is it to them (*wa chakmah mah la hem*)**?** (*Yirma'yah* 8:9)

Indeed (*ky*)**, from** (*min*) **the least significant** (*qatan*) **and up to** (*wa 'ad*) **the greatest and most important, especially influential** (*gadowl*)**, every one of them** (*kol hem*) **will be cut off** (*batsa'*) **for having dishonestly taken advantage of others, defrauding them** (*betsa'* – for having used deception to satiate greed for material wealth)**.**

From (*min*) **the prophet** (*naby'* – those who claim to be inspired and speak for God) **and including** (*wa 'ad*) **the priest, cleric, and minister** (*kohen* – the priesthood [read:

pastors and popes]), **every one of them** (*kol huw'* – all of them without exception) **engage in and promote** (*'asah* – perform and profit from) **useless deceptions and debilitating lies** (*sheqer* – egotistic vanity and utter futility, disappointing and misleading frauds)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 8:10)

What more does anyone need to know about God's position on religion to disassociate from it? How does anyone justify being religious? This indictment is unequivocal, undeniable, indisputable, irrefutable, and universal.

Religious Jews esteem the sages Yahowah disparages. From God's perspective, the men whose opinions comprise the Talmud are so confused it is humiliating and disappointing to believe them. Rather than speak for Yahowah, they are opposed to Him. They have been caught in a horrid lie.

So, God asks a probing question. Since the rabbis are not speaking for Him, since they have sought to circumvent the word of Yahowah, whose insights are they offering? The best one could hope is that they are speaking for themselves, but if so, why trust them over God? And if not, since Yahowah has said as much, then they are representing *Ba'al* | the Lord who is *ha Satan* | the Adversary – and that is a serious problem with dire consequences.

Yahowah continues by affirming that the rabbis are not only entrenched, but they are also of like mind, clinging together to give the false impression that their implicit unanimity makes them appear credible rather than contentious. God also states that the problem is invasive, with everyone affected. Judaism has gone viral among His people. And the symptoms are deviousness, conniving manipulation, and wanton thievery – consistent with the underhanded money-grubbing persona that has been

projected upon Jews by the conspiratorial. That being the case, and God is saying that it is an accurate assessment, then aren't the rabbis responsible for the suffering Jews have endured over the years?

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Affirming once again that His disagreement with the world's religious community is based upon their disregard for His Towrah, we find the following declaration in the 9th chapter...

"'Who is he who offers (*my nathan* – who is it that gives) **My first and foremost** (*ro'sh 'any* – My finest and most important things right from where I began) **water** (*mayim*)**?**

My eyes (*wa 'ayn 'any*) **are flowing** (*maqowr*) **with tears** (*dima'ah*)**. I weep** (*bakah*) **day and night** (*yomam wa laylah*) **for the defiled and slain** (*'eth chalal*) **women** (*bath* – daughter) **of My people** (*'am 'any*)**.** (*Yirma'yah* 9:1)

Through His prophet, Yahowah is asking a serious question: who is offering to quench the thirst, to bring cleansing and life-sustaining water, to those I value most, My first and foremost and, thus, to *Yahuwdym* | Jews? Since this is a crucial, life-preserving mission during a most difficult time, God will pursue this question in the next statement and then return to it in the 12th verse.

It has become painfully clear that Jews have caused God to cry. He weeps for them and over them day and night. And while their reprehensible religion has caused much of His sorrow, God is also saddened by what has been done to them.

Again, asking us to contemplate who Yahowah has chosen to convey this message, and why He wants to work through this individual, we read…

Who is he, who can offer Me (*my nathan ‘any* – where is he who is actually and consistently willing to provide and produce for Me (qal imperfect third-person masculine singular))**, by pondering the who, what, where, why, when, and how of the message** (*ba midbar* – through contemplating the questions answered in the word)**, a way to endure the time of darkness** (*malown* – a means to pass the night; from *mah* and *luwn* – to contemplate abiding in the darkness)**?**

It is someone on a journey, traveling from one place to another (*‘arah* – on the proper path (qal participle – his life is defined by this sojourn))**, because I want to release and then restore, ending and then renewing, to its original condition the relationship** (*wa ‘azab* – I would prefer to abandon, foreclosing on the relationship and then solicit help paving the way to restore and renew it (qal imperfect cohortative – a first-person expression of volition which should be interpreted literally which has ongoing ramifications regarding abandoning and then reestablishing the relationship)) **with My people** (*‘eth ‘am ‘any*)**, preferring to walk away from them but also wanting to follow after them** (*wa halak min hem* – because I am inclined to move away from them and also to lead and guide them in their journey (qal imperfect cohortative))**.**

This is because (*ky*) **they are all unfaithful and, without exception, commit spiritual and religious adultery** (*kol hem na’aph* – they have all broken the vows of the Covenant) **as an assemblage of treacherous traitors** (*‘atsarah bagedym* – as a congregation of the unfaithful who betray in the company of the dishonest while dressed in disgusting and offensive apparel)**.** (*Yirma’yah* 9:2)

Yahowah is looking for help, for someone who is willing to work with Him, someone willing to scrutinize His testimony, and explore His message, explaining it to His creation such that life's great questions are answered. The world is growing dark, and so God wants someone to provide a light – the very enlightenment His words provide.

To achieve His purpose His way, Yahowah needs to work with us not apart from us. For the sake of the Covenant, God has sought the company and active participation of men and women. This has been and remains the prime objective.

Sometimes, however, workers are few and far between. And yet, somehow, God always finds the right person at the right time. In this situation, Yahowah needed someone who was willing to explore His Towrah, Naby', wa Mizmowr and find the answers to the questions His people should be asking. This time, He needed someone who was willing to seek and share His light during the darkness before His return. This would be the last chance, and so God's implement would have to be resolutely committed to the mission, never wavering from it.

God's guy, His partner in the final pursuit of His people, would be a man on a mission – perhaps even more resolute and uncompromising than either Moseh or Dowd. And this is because God is conflicted – as He should be. His people – Jews – have been awful toward Him and for an awfully long time. Not just some of them, not even most of them – all of them. So, God is justifiably annoyed with those He has been so devoted to saving. He wants nothing to do with them, largely because they want nothing to do with Him – and He isn't about to force Himself on them. And yet, He made a promise to restore and renew His relationship with them. For that to happen, some of them must change. And that is not going to magically transpire after 2,500 years of wholesale abandonment without assistance.

With Yahowah wanting nothing to do with the repulsively religious or moronically political, and with time running out before His return on *Yowm Kipurym* | the Day of Reconciliations when He is duty-bound to restore the Covenant relationship with the remnant of His people, something, or someone, has to *nathan* | give. God's dilemma is beautifully articulated with *'azab* scribed in the cohortative mood. God wants to release and restore His people. He wants to abandon the preponderance of them while paving the way to renew His relationship with those who are willing to change. Stated another way, Yahowah wants to walk away from them and chase after them.

Without a single Yahuwd to serve as a prophet, with His people universally unfaithful, with Jews acting like a sorry collection of treacherous traitors, God solicited a Gowy to convey this message to His people.

The first words scribed in the Prelude of the first volume of *Yada Yahowah* announcing our journey from our world to God's began: "We are embarking on life's greatest adventure. It will take us to a place few have experienced, which is surprising considering the unfathomable riches we will encounter along the way. Our path is so far removed from the road mankind has become accustomed to traveling, for all but a score of the past 2,500 years, no one, not a single solitary soul, has attempted this voyage through words, places, and time. By continuing, we will meet God. Evidence and reason will lead us to Him. We will come to know Yahowah, appreciate what He is offering, and understand exactly what He expects from us in return. We are headed to the seventh dimension, well past the observable constraints of Euclidean space."

They bend their tongues as a deceptive weapon (*wa darak 'eth lashown hem qeshet hem sheqer*)**. A lack of honesty, dependability, and integrity** (*wa lo' 'emuwnah*) **has become prevalent** (*gabar* – has risen to the point of being overbearing) **throughout the Land** (*ba ha 'erets*)

because (*ky*) **they produce, while proceeding** (*yatsa'*) **from one form of evil to another, from corruption to depravity** (*min ra'ah 'el ra'ah*)**.**

They do not know Me, acknowledge Me, understand or respect Me (*wa 'eth 'any lo' yada'*)**,' prophetically announces** (*na'um*) **Yahowah** (*YaHoWaH*) **of the vast array of spiritual implements** (*tsaba'* – of hosts [from 4QJer])**.** (*Yirma'yah* 9:3)

There was not a Yada among them. So, to rectify that situation, to resolve the dearth of trust, the lack of integrity, and the absence of understanding, Yahowah would import a Yada – finding one or, more correctly, developing one for His people.

'Everyone (*'iysh* – each person) **should be on their guard, closely considering** (*shamar* – choosing to be observant regarding (nifal imperative)) **the accounts of their loudmouthed and disingenuous fellow countryman** (*min rea' huw'*)**, and even all of their brethren** (*wa 'al kol 'ach*)**, because no one is trustworthy or credible, not even remotely believable** (*'al batach ky*)**.**

Every relative is mistaken and deceptive, and thus will betray (*kol 'ach 'aqab 'aqab*)**, and every outspoken and dishonest neighbor** (*wa kol rea'*) **goes about slandering with misinformation** (*rakyl halak* – traffics in fake news and counterfeits information)**.** (*Yirma'yah* 9:4)

And this is why an outsider, a Gowy, was needed to rectify this deplorable situation. And this explains why Jews would be so opposed to him – just as they are to the God he represents.

At the time of his calling, there wasn't a single Jew conveying the truth. And apart from those enlightened by this witness, there still aren't any.

To a person, his repugnant countrymen (*wa 'iysh ba rea' huw'*) **are deluded and deceptive** (*talal*)**. The**

truth (*wa ‘emeth*) **is not spoken** (*lo’ dabar*)**. They have taught** (*lamad* – they have instructed) **their tongues** (*lashown hem*) **to convey lies** (*dabar sheqer* – to perpetrate fraud and disappointment)**, becoming wearisome** (*la’ah*) **in their perverse corruptions** (*‘awah*)**.** (*Yirma’yah* 9:5)

Such is Yahowah’s assessment of the religious and political leadership of Israel – including the Jews they have influenced. As verification, search to find Yahowah’s name proclaimed anywhere within Israel or even an honest assessment of His prophets.

You have established your dwelling, you live and remain (*yashab ‘atah*)**, surrounded by deliberate dishonesty, intentional betrayal, and premeditated frauds** (*ba tawek mirmah*) **with an added layer of subtle guile, feigned support, treachery, and deceptive distortions** (*ba mirmah*)**.**

They defiantly refuse (*ma’an*) **to find out or acknowledge** (*yada’* – to be made aware, to know, respect, or understand) **anything about Me** (*‘eth ‘any*)**,’ prophetically announces** (*na’um*)**, Yahowah** (*YaHoWaH*)**.** (*Yirma’yah* 9:6)

Ouch! Prophetically, Yahowah announced that rabbis are knowingly and deliberately lying about Him, His Towrah, Beryth, and Miqra’ey. Judaism is an intentional fraud, a premeditated betrayal of the people and truth.

When it comes to knowing Yahowah, as He presents Himself in His Towrah, Naby’, wa Mizmowr, religious and political Jews draw a complete blank. They are completely clueless. The very people to whom Yahowah revealed Himself now know nothing about Him. And now, you know the reason for *Yada Yahowah*.

Therefore (*la ken*)**, thus says** (*koh ‘amar*) **Yahowah** (*Yahowah*) **of the vast array of spiritual implements** (*tsaba’*)**, ‘So now I will refine them** (*hineh ‘any tsowraph*

hem)**, testing and examining them** (*bachan hem*)**, for what else can I do** (*ky 'ek 'asah*) **as a result of the characteristics of My people** (*min paneh 'am 'any*)**?** (*Yirma'yah* 9:7)

There is nothing pleasant about being refined. And yet, religious and political Jews are so distant from God, so corrupted by impurities, there is no other way left but to remove the dross if Yahowah is going to find the few who are worthy.

Their tongue (*lashown hem*) **is a deadly and murderous** (*shachat*) **arrow** (*chets* – weapon)**. It speaks** (*dabar*) **dishonestly, perpetrating an intentional betrayal and deliberate fraud** (*mirmah*)**.**

His mouth (*ba peh huw'*) **speaks** (*dabar*) **of peace and harmonious relations** (*shalowm*) **with his neighbor** (*'eth rea' huw'*)**, but inside** (*wa qereb huw'*)**, he is predisposed** (*sym*) **to ambush him** (*'oreb huw'*)**.** (*Yirma'yah* 9:8)

Should I not hold them accountable for this (*ha 'al 'eleh lo' paqad ba hem*)**?' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**?**

'Although behold, what if (*'im* – surely in the future) **with a *gowy* | non-Yisra'elite** (*ba gowy* – with someone who is not Jewish) **who, by comparison to this shows the way to the benefits of the relationship** (*'asher ka zeh* – with the likes of one devoted to showing the way to get the most out of life)**, cannot My soul take vengeance and seek justice** (*lo' naqam nepesh 'any* – what would preclude Me consciously administering punishment for the harm which has been done (hitpael imperfect third-person feminine singular – independently seeing to impose an eternal consequence for bad behavior))**?'** (*Yirma'yah* 9:9)

Oh my! There is an unexpected answer. It seems as if God is going to extract retribution against the religious

through a *gowy*. That is certainly going to ruffle a lot of feathers and make some kippahs fly.

It is, however, understandable. This is Yahowah's time to celebrate His Family reunion. The last thing God would want at this moment is to be tasked with judging these perverts and conceited ingrates. It is not the company He desires.

That said, by orchestrating this process, the souls that the political and religious have tormented will find some closure knowing that those who tormented them will be held accountable…

Upon the mounts (*'al ha har*)**, I will lift up and carry away** (*nasa'* – I will bear and forgive (qal imperfect)) **the sorrow derived from this anguishing and lamentable situation** (*beky wa nahy* – weeping and wailing)**.**

Upon the beautiful encampments among the pastures (*wa 'al nawah* – the most laudable and fitting abode and most honorable home) **where the word is pondered** (*midbar* – to inquire about the who, what, where, why, and when of the message, also wilderness; from *my* – to ponder *dabar* – the word)**, a song will be written to express the sorrow over having to take this stand** (*qynah* – lamenting the need to stand up in this way to establish something which endures; from *quwm* – to rise up and endure)**.**

By contrast (*ky*)**, they are ablaze** (*yatsath* – they are kindled and brightly burning, afire and glowing to an exceptionally high degree)**, these individuals** (*'iysh*) **whose corruption is removed and disintegration thwarted** (*min bely*) **through Passover** (*'abar*)**. So, there will not be heard** (*wa lo' shama'*) **the sound or call** (*qowl* – the audible voice) **of the flock which has been redeemed** (*miqnah* – of the herd which has been acquired because the price was paid to ransom them) **to fly to the**

heavens (*'owph ha shamaym* – like a bird on a wing into the spiritual realm)**.**

Meanwhile (*wa 'ad* – as part of the enduring witness and restoring testimony)**, the muted beasts** (*bahemah* – the silenced animals) **are banished** (*nadad*) **for their walk** (*halak*)**.** (*Yirma'yah* 9:10)

Yahowah's Covenant children are safe because they capitalized upon what Yahowah accomplished between these restorative mountains. We are in God's pasture, enjoying His wonderful home. Immersed in His words, we have composed a new song, grateful and yet sorry that our Father had to endure so much to redeem us.

In contrast to those below, we are ablaze in Yahowah's light, through which everything that had once corrupted our souls has been removed. Having celebrated Pesach, we are immortal and now perfected children of God. The surviving flock has been redeemed, and we are soaring in Shamaym.

God is ready to clean house and rid it of the Beasts which were bred in Babylon and which evolved in Persia, Greece, and Imperial Rome, becoming Roman Catholicism...

And so then (*wa*)**, I will bestow and cause** (*nathan*) **Yaruwshalaim** (*'eth Yaruwshalaim* – the Source from which Teaching and Guidance about Reconciliation Flow) **to be a pile of rocks and rubble, even feces and dung** (*gal* – of defilement and excrement followed by a place of fountains and surging waves)**, this den** (*ma'own*) **of monstrous serpents** (*tan* – of beastly omnivores who forage for flesh at night)**.**

Then, the cities and shrines (*wa 'eth 'iyr*) **of Yahuwdah** (*Yahuwdah*)**, I will appoint and cause** (*nathan*) **desolation and total destruction** (*shamamah* –

astonishing and stunning ruin)**, such that they are devoid of inhabitants** (*min bely yashab*)**.** (*Yirma'yah* 9:11)

This destruction of Yaruwshalaim, such that all that remains are the rocks upon which it rose, is a very good idea – something that needs to be done. Having been there and witnessed the corruption of this place rife with Hasidic Jews, Catholics, and Muslims, and polluted with their shrines, I was embarrassed for God and felt dirty just being in their midst. The same is true for Yahuwdah's other cities – Bethlehem and Hebron – both of which are infected with Muslim Fakestinians. It is time to clean house and start over.

So now as promised, Yahowah asks…

Who is the individual (*my ha 'iysh*) **who, as a result of his intellect and disciplined, systematic approach to learning, is discerning** (*ha chakam* – who is sufficiently wise)**, has put the pieces together to understand this** (*wa byn 'eth zo'th* – has made the proper associations and connections between these things to comprehend this)**?**

And for whom (*wa 'asher* – to show the way to get the most out of life and benefit from the relationship) **has the mouth** (*peh*) **of Yahowah** (*Yahowah*) **spoken** (*dabar*)**?**

To the one (*'el huw'*) **who can report the purpose of this information straight away, publicly and openly** (*wa nagad hy'* – corresponding to another, broadly and clearly enlightening by explaining the message)**.**

Should you be seeking an answer to this question, one Yahowah just answered, you may want to glance at the cover of the book you are reading.

God wants you to know…

Over what and why (*'al mah*) **is the Land** (*ha 'erets* – the Earth) **lost, having gone astray, and then destroyed** (*'abad* – degraded by wandering aimlessly, life squandered and annihilated)**, struggling, stripped and spoiled, even**

devastated (*natsah* – in flight and desolate, wasted and in ruins)**, similar to questioning the word** (*ka ha midbar* – comparable to a desolate wilderness)**, but without observing Passover** (*min bely 'abar*)**?'** (*Yirma'yah* 9:12)

The Land, even the Earth, was lost when so many lost sight of the Towrah. Even in Yisra'el, there isn't a lot left to salvage. Between the Ultra-Orthodox and the Progressives, the Likudian conservatives and the Fakestinian Muslims, there may be a ten to twenty percent sliver of non-politicized agnostics who could one day be open to Yahowah's testimony.

This realization leads us to the inclusion of Towrah in the prophecy which brought us to *Yirma'yah* / Jeremiah 9 in the first place…

So (*wa*)**, Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **says** (*'amar* – promises and declares)**, 'It is because** (*'al* – the reason is the fact that) **they have abandoned and forsaken, even damned themselves by rejecting** (*'azab hem 'eth* – they have rejected and disassociated themselves from)**, My *Towrah* | Guidance** (*Towrah 'any* – My Instructions, Directions, and Teaching) **which, for the benefit of the relationship** (*'asher* – to show the way to get the most out of life)**, I gave, placing it before them** (*nathan la paneh hem*)**.**

They did not listen (*wa lo' shama'* – you have not used your sense of hearing to receive) **to the sound of My voice** (*qowl 'any*) **nor do they walk** (*wa lo' halak*) **in it** (*ba hy'* – in association with her [speaking of the Towrah which is a feminine noun])**.** (*Yirma'yah* 9:13)

Rather (*wa*)**, they continually walked** (*halak* – they journeyed on a path through life in *Halakhah* (qal imperfect waw consecutive)) **following** (*'achar* – and retreating back after) **the stubbornness and adversarial**

nature (*sharyruwth* – the hardness which represents a reluctance to change; from *sharar* – the antagonism) **of their hearts and attitudes** (*leb hem* – of their judgments and ambitions) **while also** (*wa*) **following after** (*'achar*) **the Lord / Ba'al** (*ha Ba'al* – the one whose ambition it is to rule over, possess, control, and own, serving as Satan's name and title)**, which** (*'asher*) **they learned** (*lamad hem* – they were trained and taught, instructed and directed) **from their fathers** (*'ab hem*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 9:14)

Bad things happen when someone neglects Yahowah's Towrah. And considering the catastrophic mess the world is in today, we are up to our collective behinds in neglect.

And there is no excuse. There are billions of copies available and billions more via smartphones and computers via the internet. But neither does any good if the former sits unopened on the shelf and the latter is used for porn and social media.

As for Jews, Yahowah placed His Towrah right underneath their noses. And yet, among the many travesties occurring under the abhorrent influence of Judaism is their propensity to call their Babylonian Talmud, this repugnant religious replacement for Yahowah's Teaching and Guidance, "the Torah." By doing so, many Jews have come to the false belief that it is the Towrah which is making them so obnoxious when it's their avoidance of Yahowah's Instructions and the imposition of their own edicts that make the religious smell and appear as dung.

While it is among the most ridiculous religious myths foisted upon the gullible, the Haredim nonetheless believe that two distinct sets of "Laws" were given to the Israelites during the time of Moseh. With no evidence of any kind to support their view, and with every fact to the contrary, they believe that the "Oral Torah" was inspired by G-d to

explain the Written Law even though the "Oral Torah" is nothing more than a compilation of arguments written by rabbis in Babylon circa 350 to 500 CE and updated thereafter as the rabbis were inspired to impose themselves as gods.

For the Haredim, Jewish Law, known as Halacha, meaning the "walk," is considered divinely inspired even though every word is ascribed to one of a gaggle of rabbis – most of whom are revered above the Almighty. However, based on this prophetic declaration, and countless more like it, Yahowah strongly disagrees. God has affirmed that Jews have "abandoned His Towrah" and that they "do not walk in it." The reason is obvious: religious Jews have replaced Yahowah's Towrah with their laws. They are *'azab* as a result.

The realization that the instigators and adherents of religion almost always refer to their god as "the Lord" is indicting. And this is especially condemning of Judaism which not only systematically removed all references to Yahowah's name but went so far as to replace Yahowah with "the Lord." But let us not forget Christianity which robbed Dowd to create Jesus.

This is especially concerning because "*ha Ba'al* – the Lord" is Satan's title. It reveals the Adversary's ambition which is to lord over, control, possess, and own human souls.

Nicely done rabbis. Don't forget to collect your star on the way to Hell. Simon bar Kokhba is handing them out courtesy of Rabbi Akiba.

As a result of promoting the Talmud, New Testament, and Quran, at the expense of the Towrah, God's actual

testimony is known to very few people. And when it is shared, boldly and bluntly, as it is in this *Introduction to God*, the message is so foreign, so inconsistent with religious teaching, most people reject it out of hand. And that is what this next passage reveals...

"And it shall come to exist (*wa hayah* – there will be a time) **when indeed** (*ky*) **you will report this** (*nagad ha zeh* – warn and advise, inform, and tell) **to the people** (*la ha 'am* – related individuals and family)**, accompanied by** (*'eth* – with) **all of these words** (*kol ha dabarym ha 'eleh* – each of these particular statements)**, and** (*wa*) **they ask you** (*'amar 'el 'atah* – they respond, question, and say to you and to God)**,**

'Over what (*'al mah*) **has Yahowah** (*YaHoWaH*) **spoken against us** (*dabar 'al 'anachnuw*)**, with** (*'eth*) **all of** (*kol*) **this great** (*ha gadowl ha zo'th* – this large quantity of significant degree of) **misfortune and misery** (*ha ra'ah* – disaster and destruction, calamity and suffering)**?**

And what is our offense (*wa mah chata'ah 'anachnuw* – how have we missed the way, forfeited our rights, and incurred such guilt) **such that we are to blame for having missed the way** (*'asher chata'* – which is our sin and where did we go wrong)**, concerning** (*la* – to) **Yahowah, our God** (*Yahowah 'elohym 'anachnuw*)**?'** (*Yirma'yah* / Rise Up to Yah / Jeremiah 16:10)

This could have been reported of Jews anytime from when Yirma'yah scribed these words until today. The only thing that changes is who is delivering the message religious Jews have never wanted to hear.

Great misfortune and misery have been the people's constant companions. From being slaves in Mitsraym, Assyria, and Babylon, and being enslaved by the Greeks, Romans, Roman Catholics, Muslims, and Nazis, it's been a long and horrific ordeal.

What is particularly interesting here is that the concluding question was phrased to reveal that Yah recognizes that religious individuals believe their faith is placed in Him – even though it is not. They believe what their pastor, imam, rabbi, and priest have told them. So, when things don't turn out well, when they are confronted with the truth, they are in a quandary. They can't process the fact that their religion is in conflict with God's testimony. They don't have the capacity to recognize that their beliefs have led them astray and that, as a result, their religion cannot save them from their plight. And even if you tell them where they have gone wrong, as God is going to do in the next statement, the truth doesn't impress the faithful. The religious are wholly impervious to it – even when the condemning testimony is from the very God with whom they are convinced they are associating. This is true with every religious individual when initially confronted by *God Damn Religion, Twistianity,* or *Yada Yahowah.*

Let's be clear since Yahowah has been so with us. The object of God's ire is Judaism.

And then, you shall answer them (*wa 'amar 'el hem* – you shall respond for the Almighty and declare to them)**, 'This is because** (*'al 'asher*) **your fathers** (*'ab 'atem*) **abandoned and rejected** (*'azab* – denied and forsook (qal perfect)) **Me** (*'eth 'any* – accompanying Me)**,' declares** (*na'um*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, 'and they have gone** (*wa halak*) **following after** (*'achar*) **other** (*'acher* – additional) **gods** (*'elohym*)**.**

They have engaged to serve them (*wa 'abad hem*)**, and they have bowed down and worshiped them** (*wa shachah la hem*)**.**

And with regard to Me (*wa ‘eth ‘any*)**, they have abandoned their former association with and relinquished** (*‘azab* – they have departed from (qal perfect)) **My *Towrah* | Teaching and Guidance** (*wa ‘eth Towrah ‘any* – My Instructions and Directions)**.**

They have not actually observed or considered it for some time (*lo’ shamar* – and they have not genuinely examined, explored, or evaluated it for a while (qal perfect))**.** (*Yirma’yah* 16:11)

Their forefathers who abandoned Yahowah and His Towrah are venerated under the names Hillel the Elder (the “*HaGadol* | Great One,” born in Babylon and moved to Judah), Rabbi Akiba ben Yosef (the “Father of Halakhah,” Judah), Rabbi Shimon Bar Yochai (the “Rashbi,” Judah), Judah ha-Nasi (the Prince of Judah), Rav Ashi (the “End of *Hora’ah* | Teaching,” the first to compile the Babylonian Talmud, Babylon), Rabbi Ravina II (redactor of the Talmud, Babylon), Rabbi Moshe ben Maimon (the “Rambam” or “Maimonides,” Spain and Egypt), Rabbi Sholmo Yatzchaki (the “Rashi,” France), Rabbi Moshe ben Nachman (the “Ramban,” Spain), Rabbi Yaakob ben Asher (the “Ba’al ha Turim,” Germany and Spain), Rabbi Yosef Karo (the “HaMechaber” and “Maran,” Spain), and Rabbi Israel ben Eliezer (the “Ba’al Shem Tov,” Ukraine), but there are a thousand more who could be added to this deplorable list. And their inclusion is based upon the same ploy which underlies other religions: God inspired men to contradict Him. As the star of this show, perhaps we should include Rabbi Paul of New Testament infamy.

No matter how long the list, you will not find a single man among them who knew Yahowah or valued His *Towrah* | Guidance above his own. As a result, their rotting bones will be among those on display and turned to dung in year 6000 Yah. And that will be the least of their problems.

Alas, this is a blanket indictment…

And you, yourselves, are as bad, equally disturbing and displeasing, mentally deranged and miserable (*wa ‘atem ra’a’* – you are disagreeable, miserable, distressing, wicked, morally corrupt)**, engaging in even more than** (*la ‘asah min* – doing far worse than) **your fathers** (*‘ab ‘atem*)**.**

And all of you should also be aware (*wa hineh ‘atah* – so you should notice)**, everyone** (*‘iysh*) **is walking in Halakah** (*halak* – is going about) **following after** (*‘achar*) **the stubbornness and adversarial nature** (*sharyruwth* – the unwillingness to change; from *sharar* – the twisted and rival nature) **of his evil and wicked judgment and errant inclinations** (*leb huw’ ha ra’* – his own improper ambitions, deplorable attitudes, and immoral emotional responses)**, thereby failing to listen to Me** (*la bilty shama’ ‘el ‘any* – therefore no longer hearing Me)**.** (*Yirma’yah* 16:12)

Yes, I know, and I can assure you so does God, that Jews comprise a scant 0.2% of the world’s 8 billion humans, and Judaism is practiced by only 0.08% of people. So, if you are wondering why all of the fuss, especially since there are a lot of other misguided souls, then you haven’t been listening. For better or worse, and there has been far more of the latter, Ya’aqob’s descendants were chosen by God. He is speaking to them and through them. And right now, and generally for the past 3,000 years, He is none too pleased.

And it seems to be mutual. Yahowah hates Judaism as much as the Haredi, Orthodox, Conservative, and Reform hate Yahowah. So, who do you suppose is going to prevail?

Okay, that question was too easy, so what about this one: why do the Haredi spend every waking hour annoying the God they claim to be religiously obeying – because that is clearly the case? And why, when one of their own reveals

that they are annoying Yahowah by failing to observe His Towrah and by not listening to Him, preoccupied instead marching to the beat of their *Halakhah*, do they slather themselves in ever more excrement? Why not toss aside the Talmud, *Mishnah*, *Gemara*, and Zohar and observe the Towrah, Naby', wa Mizmowr? It is a fair question.

But alas, clueless as to who Yahowah is, what He is offering, and what He expects in return, the religious find it more expedient to slander the messenger. Better me than God, I suppose.

So I will cast you all out (*wa tuwl 'eth 'atem* – and I will remove you, hurling you far away) **from being upon** (*min 'al*) **this Land** (*ha 'erets ha zo'th* – land)**, toward** (*'al*) **the realm** (*ha 'erets* – the place) **which** (*'asher*) **neither you nor your fathers have known or currently acknowledge** (*lo' yada 'atem wa 'ab 'atem*)**.**

And there (*wa sham*) **you will serve** (*'abad* – work on behalf of and worship) **these other gods** (*'eth 'elohym 'acher*) **in the heat and in the darkness** (*yowmam wa laylah*)**.**

Because as a result of the relationship (*'asher*)**, I will not provide** (*lo' nathan* – I will not give, allow, or produce) **any favors or compassion** (*chanynah* – any mercy, pity, or undue consideration) **for you** (*la 'atem* – on your behalf)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 16:13)

Being cast out of the Land is bad since Yisra'el is Yahowah's Home on Earth. But it is where these wayward souls are headed that is particularly grim: *She'owl* | Hell. It is a place that religious Jews deny to this day, one that they never acknowledge. And yet, it is in She'owl, the place of eternal separation, that their souls will endure the darkness and heat of a black hole, filled with the men and demons who conceived the false gods they served.

According to what Yahowah etched at the conclusion of the Second of Three Statements on the First of Two Tablets, after asking us not to be religious, He stated that His mercy would be offered to the thousands who observe His instructions. Those who ignore His Towrah, Beryth, and Miqra'ey, who don't listen to His Word, will not receive any of the benefits or favors provided or contained therein.

This known, at the time this message was initially recited to Yahuwdym, sometime between his call in 626 BCE and the capture of Yaruwshalaim by the Babylonians in 586 BCE, they were headed to the birthplace of organized religion in Babel. It is the place their Talmud was compiled and the basis of the word from which Bible derives its name.

"'So first and foremost (*wa ri'shown*)**, I will require total and complete restitution** (*shalem*)**, two times over** (*mishneh*) **for their religious corruptions** (*'awon hem*) **and for them being wrong and missing the way** (*wa chata'ah hem*)**.**

Over and above this (*'al*)**, they polluted and profaned** (*chalal hem*) **My Land** (*'eth 'erets 'any*)**, filling My property and intended inheritance** (*mala' 'eth nachlah 'any*) **with their abhorrent and detestable senselessness** (*ba nabelah shiquwts hem* – with the vile and idolatrous filth of their foolishness and disgusting interest in the carcasses of those they stupidly venerate) **and their repulsive religion** (*wa towe'bah hem* – along with their egregious practices and abominable customs)**.'** (*Yirma'yah* 16:18)

When the religion defining a people is called "abhorrent, detestable, and senseless, vile filth and foolish, stupid, repulsive, egregious, and abominable" by God – Jerusalem, you have a problem. You can fix a lot of things,

but you just can't fix stupid. And that is God's assessment of Judaism.

At this point, as is often the case with Yahowah's prophets, Yirma'yah offered his assessment of what he had witnessed following this pronouncement. It certainly brightens the mood…

'Yahowah (*YaHoWaH*)**, my source of strength and power** (*'oz 'any*)**, and my protector** (*wa ma'owz 'any*)**, my safe place** (*wa manows 'any*) **in the day of trouble** (*ba yowm tsarah*)**, to you the *gowym* | gentiles** (*'el 'atah gowym*) **will come** (*bow'*) **from the ends of the Earth** (*min 'ephes 'erets*)**.**

And they will say (*wa 'amar*)**, "Surely** (*'ak*)**, we inherited** (*nachal*) **our fathers'** (*'aby 'anachnuw*) **lies, their misleading beliefs and deceptive claims** (*sheqer*)**, a worthless and futile religion** (*hebel* – empty and vain promises and false hope)**, in which there is no benefit or value** (*wa 'ayn ba hem ya'al*)**.** (*Yirma'yah* 16:19)

How is it, why is it (*ha*)**, that a man** (*'adam*) **can make for himself** (*'asah la huw'*) **gods** (*'elohym*)**? These are not gods** (*wa hem lo' 'elohym*)**!"'** (*Yirma'yah* 16:20)

'Therefore, behold, as a result, right here and now (*la ken hineh*)**, based upon this occurrence and the path they have followed to this place** (*ba ha pa'am ha zo'th* – based upon where they are now standing and how they conducted their lives to arrive here)**, I will help them become aware of this** (*'any yada' hem* – I will reveal this to them and help them discover this (hifil participle – God is facilitating this understanding in a highly demonstrable way)) **because I will consistently and continually encourage them to understand and appreciate, becoming ever more familiar with** (*yada' hem 'eth* – as I will help them become ever more aware of (hifil imperfect))**, My hand and influence** (*yad 'any*)**, and with My means to strengthen and empower** (*wa 'eth*

gabuwrah ‘any – My means to achieve and gain greater capabilities)**.**

Then, they shall know (*wa yada’*) **that My name** (*ky shem ‘any*) **is Yahowah** (*YaHoWaH*)**.’”** (*Yirma’yah* / Rise Up to Yah / Jeremiah 16:21)

It is not unexpected. We have heard this before from Yahowah’s prophets. Jews will not be alone during the fulfillment of Yowm Kipurym. There will be as many, if not more, *gowym*. God has simply run out of time and patience with His people. And so, He is reaching out to others, as is His prerogative. He is offering the *gowym* the same thing He afforded His own – the opportunity to *Yada* – to know and understand.

All the while, the first to hear this message, just like the religious have done throughout the ages, rather than accept God’s testimony as valid, resorted to ad hominem arguments. They attacked Yahowah’s messenger. And nothing has changed for religious Jews, Christians, Muslims, and Progressives today.

“Then (*wa*)**, they said** (*‘amar*)**, ‘Let’s go pursue a path of our choosing** (*halak* – we can walk in whatever direction we want (qal imperative))**.**

So (*wa*)**, let us plot against** (*chashab ‘al* – let’s scheme up an account against, and of our own accord, invent a plan to impute judgment upon (qal cohortative)) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah; from *ruwm* – to rise and stand up and *Yahowah*)**.**

Surely (*ky*) **the Towrah** (*Towrah* – teaching, instruction, guidance, and direction) **will not be ruined by or wasted because of, nor is it torn asunder through** (*lo’ ‘abad min* – will not be lost on, destroyed through, or blotted out, ceasing to exist as a result of (qal imperfect)) **the priest** (*kohen* – minister, cleric, and religious individual)**, or** (*wa*) **the advice and counsel** (*‘etsah* – the

plans and arguments, even the commentary) **of** (*min*) **the sages** (*chakam* – the shrewd, learned, and wise)**, even** (*wa*) **by the word** (*dabar* – the message and statements) **of those who claim to speak through inspiration** (*naby'* – of the prophets who proclaim the message of their god)**.**

It's our decision to go where we choose (*halak* – so let's walk toward *halakah* (qal imperative)) **and therefore** (*wa*) **strike back and destroy him** (*nakah huw'* – we should smite and beat him, wound and ruin him (hifil imperfect)) **with the tongue** (*ba ha lashown* – with spoken language)**.**

We choose never to pay attention to or be made to respond to (*wa 'al qasab 'el* – we will not listen because we opt to consistently reject (hifil imperfect cohortative)) **any of** (*kol*) **his words** (*dabarym huw'* – his statements and message)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 18:18)

The path of their choosing is known as *Halakhah*, and its rules were imposed by rabbis. It has led them away from Yahowah and to the Roman invasions, Roman Catholic abuse, the Diaspora, and the Holocaust. Surely, the advice and counsel of the rabbinic sages did not prevail. Methinks they would have been better off listening to Yahowah and His prophets.

Seriously, what could possibly be gained by trying to discredit Yirma'yah? Yasha'yah was inspired by the same God to convey the same message. So were Moseh, Yahowsha', Shamuw'el, Dowd, Howsha', 'ElYah, Zakaryah, and Mal'aky. Are they all to be condemned? Then what?

Engaging in a war of words with God is a losing battle. If you think that you are better, smarter, and more whatever, create a universe, conceive lifeforms, and inspire your own set of instructions for the beneficiaries of your

magnificence to follow. Ignore, reward, or torment them as you see fit.

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Yahowah spoke with and through *Yirma'yah* | Jeremiah for forty years. He had a lot to say, and much of it was in rebuke of the religious faith of his people. So now we pick up the story in the 26th chapter.

"At the beginning (*ba re'shyth*) **of the reign** (*mamlakuwth*) **of Yahowyaqym** (*Yahowyaqym* – Yah Takes a Stand)**, the son** (*ben*) **of Yo'shyah** (*Yo'shyah* – Yah Supports)**, the king** (*melek*) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah)**, this, the Word** (*ha dabar ha zeh*) **from and according to** (*min 'eth*) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration)**, came** (*hayah*) **to be declared** (*la 'amar*)**.** (*Yirma'yah* 26:1)

And this is what (*koh*) **Yahowah** (*Yahowah*) **had to say** (*'amar*)**: 'Stand** (*'amad* – be present and upright) **in** (*ba*) **the courtyard** (*chatser* – in the enclosure and blow the trumpet) **of the House** (*beyth* – Home and Family) **of Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

Speak (*wa dabar* – communicate) **to all of the inhabitants** (*'al kol 'iyr*) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **who come** (*ha bow'* – who arrive and enter) **to** (*la*) **either make an intensely important announcement or to bow down in worship** (*chawah* or *shachah* – to vividly explain and dramatically demonstrate their ongoing intentions or, alternatively, prostrate themselves (hitpael infinitive – consistently and intensely making their declaration on their own initiative,

no longer influenced by religion or politics [written: *hishthachowth*])) **before the Home and Family of Yahowah** (*beyth Yahowah*) **with** (*'eth*) **all of the words** (*kol ha dabarym*) **which, to show the way to the benefits of the relationship** (*'asher*)**, I have instructed you** (*tsawah 'atah* – I have provided these directions) **to speak** (*la dabar*) **to them** (*'el hem*)**.**

You should not subtract (*'al gara'* – you should not omit) **a word** (*dabar*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 26:2)

The primary definition of *chawah* is "to make an announcement and to explain one's intent." These ideas were expanded in this case because *chawah* was conveyed in the hitpael stem and infinitive form. The hitpael means that those who had come to the House of Yahowah to make this pronouncement were no longer subject to religious or political influences and were acting solely on their own initiative. The infinitive indicates that their declaration was intensely felt and that it spoke of an ongoing commitment.

This definition is in harmony with what follows because the attendees will be listening to a comprehensive presentation of Yirma'yah. For them to proceed and be comfortable in God's presence, their declarations will need to be consistent with the prophet's revelation. The idea of making a pronouncement is also consistent with the realization that they were coming to the *beyth* | home and family of God.

Also, in support of this, the primary definition of *chawah*, this verb serves as the basis of Chawah's name. 'Adam's wife never bowed down or worshiped anyone, but there is no doubt that she made an impassioned declaration – and she was held accountable for what she said.

There are other contexts, however, in which *chawah* can be translated by its secondary definition, which is to "bow down, prostrating oneself in worship." This is

something Yahowah never asks of us because His intent is to create a loving, mutually supportive Family and He rails against all forms of religious worship. However, mankind has long been beguiled into bowing down and worshiping the gods men have created as well as the men who have claimed to be gods.

With both definitions in mind, citing Yahowah's words before those who have come will serve to affirm the thinking of those who belong and cull those from the gathering who are not welcome in God's Home. After all, with the hitpael stem guiding our translation of *chawah*, those who are coming to worship are potentially redeemable because they have taken the necessary first step, which is to walk away from political and religious influences. They could be like most of us are as we are emerging from the shadow of religion and politics into the Light of Yah. It takes a while for us to jettison so much of our prior conditioning.

Affirming this possibility, *'uwlay*, the very next word Yahowah spoke to Yirma'yah, conveys the expectancy of a positive outcome. With *'uwlay*, the listener is being given the option of choosing to engage in a new adventure. And that is a long way from where we have been with blanket condemnations without hope of resolution.

"Maybe, even likely, as the first step in a new adventure (*'uwlay* – there is a very good chance, even the probability their preference will be that)**, they will actually and consistently listen** (*shama'* – they will continue to genuinely hear what is said (qal imperfect)) **and change, be transformed, and return** (*wa shuwb* – and stop going in the wrong direction, turn around, and alter their attitude and thinking so that they can be restored)**, each individually** (*'iysh* – as a person) **from** (*min*) **his way** (*derek huw'* – his path) **of having associated with misleading shepherds** (*ha ra'ah* – of having personal advisors and fellow countrymen who are ruinous guides)**.**

Then (*wa*)**, at that moment, I will be able to provide encouragement, express sympathy, provide comfort, and relent from** (*nacham* – I will console them, express compassion, and refrain from (niphal perfect – the subject, God, carries out and receives the benefits associated with providing comfort and encouragement at this moment in time)) **moving in the direction of** (*'el*) **the unfortunate circumstances** (*ha ra'ah* – the anxious and troubling situation) **which** (*'asher*) **I** (*'anky*) **had considered and was on the verge of** (*chashab* – based upon an accurate accounting and a thoughtful, just, and rational response have considered) **acting upon** (*la 'asah* – of engaging and doing) **regarding them** (*la hem*) **because of** (*min*) **the presence** (*paneh*) **of the worthless, immoral, and improper practices of their countrymen** (*roa' ma'alal hem* – their regrettable acts, misguided endeavors, and impoverished deeds, in addition to the inappropriate verbal expressions of those with whom they associated and who misled them)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 26:3)

While these are Yahowah's words, they encapsulate the essence of *Yada Yahowah*: **"Maybe, even likely, as the first step in a new adventure, there is a very good chance, even the probability, their preference will be that** (*'uwlay*)**, they will actually and consistently listen, hear what is said** (*shama'*)**, and change, be transformed, and return so that they can be restored** (*wa shuwb*)**, each individually** (*'iysh*) **from** (*min*) **his way** (*derek huw'*) **of having associated with misleading shepherds** (*ha ra'ah*)**."**

When we do as Yahowah has asked, stand up and be accountable in His presence, sounding the trumpet in the courtyard of His Home, accurately conveying the words He revealed through His prophets, we can transform lives and bring God's people home, extracting souls from the carnage that awaits the religious. Because this is possible,

even probable, we proceed to follow the instructions of our God. Yahowah wants a reunion with His people, not their annihilation, and so the more individuals we can convince to change the better for everyone involved.

We have all gone down the wrong path. We have all done many things which were inappropriate, even harmful to ourselves and others. But all God asks is that we listen to Him and respond accordingly, which is to turn around and return to Him. If we do, He will not only embrace us, and encourage us, even comfort us, our prior practices will be forgotten, just as their consequence will be resolved.

Stop being religious and engage in a relationship with God and everything you have done will be forgiven. That is the message being communicated here.

And should you accept this proposition, then not only is this the proper way to respond, you now know what will happen if you choose not to listen...

"And so (*wa*)**, you should say** (*'amar*) **to them** (*'el hem*)**, 'Now this is what** (*koh*) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **says** (*'amar*)**: "If** (*'im* – as a condition) **you do not listen to Me** (*lo' shama' 'el 'any* – you do not care to hear what I have to say)**, and approach by** (*la*) **walking** (*halak*) **in** (*ba*) **My *Towrah* | Guidance** (*Towrah 'any* – My Instructions and Directions) **which** (*'asher*) **I have given to you, placing before your presence** (*nathan la paneh 'atem* – I have bestowed before you and through you)**,** (*Yirma'yah* 26:4) **while listening** (*la shama'*) **closely to** (*'al*) **the words** (*dabarym*) **of My associates** (*'ebed 'any* – My coworkers and servants)**, the prophets** (*ha naby'* – those who speak for God) **whom, to reveal the proper path** (*'asher*)**, I have sent to you** (*'anky shalach 'el 'atem* – I have dispatched to reach out to you)**, repeatedly** (*wa shakam* – over and over again, shouldering the burden by

doing so early and often) **reaching out** (*wa shalach*)**, but to whom you have not listened** (*wa lo' shama'*)**,** (*Yirma'yah* 26:5) **then** (*wa*) **I will cause** (*nathan* – I will therefore appoint) **that which is associated with this family** (*'eth ha beyth ha zeh*) **to be as** (*ka* – to resemble) **Shyloh** (*Shyloh* – Shiloh)**.**

And this city (*wa 'eth ha 'iyr ha zo'th* – and now addressing this city)**, I will allow to** (*nathan* – I will appoint) **to be slighted and dishonored, appearing cursed** (*la qalalah* – to be vilified and disparaged; from *qalal* – to be trivialized and diminished in influence, thereby slighted and depreciated) **by all of** (*la kol*) **the gentiles** (*gowym* – the non-Yisra'elites) **of the region** (*ha 'erets* – of the Land and Earth)**.""** (*Yirma'yah* / Rise Up to Yah / Jeremiah 26:6)

I have never had any luck with ultimatums, and although Yahowah's is appropriate, He has not done much better. His proposition was straightforward: listen to Me and to My prophets and be guided by My Towrah, or I will allow your city to be dishonored by foreigners.

As for *Shyloh* | Shiloh, it had a turbulent and diverse history. On the positive side, *Yahowsha' ben Nuwn* | "Joshua," *Moseh's* | Moses' successor, chose Shiloh as his headquarters. He erected a Tabernacle to Yahowah here – some twenty-five-mile walk north of what would become *Yaruwshalaim* | Jerusalem. Shiloh was the temporary home of the Ark of the Covenant (Yahowsha' 18:1 & 1 Shamuw'el 1:24 / 4:3-4). It is also where Yahowah appeared to *Shamuw'el* | He listens to God) (1 Shamuw'el 3:21)

On the negative side of the equation, Shiloh was home to a fertility cult and served as a base for military operations. Men from the tribe of *Benyamyn* | Benjamin abducted women in Shiloh, albeit only those who danced

for them, and *Shamuw'el* | Samuel (in 1 Samuel 2:22) excoriated the town for having promoted prostitution.

Shiloh was destroyed by the Philistines around 1050 BCE, becoming completely uninhabited. And it was likely near Shiloh in Eben-Ezer that Yisra'el's enemy confiscated the Ark of the Covenant, something alluded to in 1 Samuel 4 and in Psalm 78. Jeremiah spoke very harshly about the religious customs that had been practiced in Shiloh, denouncing it in 7:12-14 and again in 26:6-9.

It is interesting to note that Yahowah never reveals how Shiloh was destroyed. The archeological evidence revealed from excavations conducted during the 1920s points to a time around 1000 BCE, which was just prior to the lifetime of *Dowd* | David and his battles with the Philistines. Therefore, Shiloh was a thriving community, one which benefited from God's personal presence, when Yahowah's Ark of the Covenant and Tabernacle were there, but it became deserted, desolate, and lifeless the moment they were removed. And that is the lesson associated with Shiloh.

With Yaruwshalaim, however, the story is even more complicated. While it is, as the name implies, the source of reconciliation, and thus the place where God became approachable, it is also the place where man is estranged from God and, thus, where God recedes from humankind. You see, Yahowah's Towrah details the way to reconciliation, presenting a seven-day journey which begins and ends in Yaruwshalaim. Even Yahowah's Covenant, the lone means to engage in a relationship with God, was affirmed in Yaruwshalaim on Mount Mowryah. So as a result, a person's choice to embrace or shun this Covenant and Way determines their fate. Those who choose in favor of God, who listen to Him, whose steps are guided by His Towrah, are embraced. But those who look to Jerusalem, to their church, mosque, or temple, with the intent of being religious, will be shunned. Their souls will

"*qalalah* – recede from" God, as they will be seen as "insignificant" to God. As a result of religion, such souls are "*qalalah* – diminished to nothingness, ceasing to exist."

"And so (*wa*)**, the priests** (*ha kohen* – the religious ministers and political advisors) **and the prophets** (*wa ha naby'* – those claim to be inspired by God)**, in addition to all of the people** (*wa kol ha 'am* – and the entire nation) **heard** (*'eth shama'* – listened to and received the message from) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah) **speaking these words** (*dabar 'eth ha dabarym ha 'eleh* – communicating this, the Almighty's message) **in the House** (*ba beyth* – in the Home) **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)**.** (*Yirma'yah* 26:7)

And then (*wa*)**, it came to be** (*hayah*) **just as** (*ka*) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah) **was finishing** (*kalah* – concluding) **speaking the Word** (*la dabar*)**, including everything** (*'eth kol*) **which, for the benefit of the relationship** (*'asher*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **instructed** (*tsawah* – directed) **to speak** (*'el dabar*) **to all of** (*'el kol*) **the people** (*ha 'am*)**, then** (*wa*) **the religious ministers and political advisors** (*ha kohen* – the priests) **and those who had claimed to have been inspired by God** (*ha naby'* – the prophets)**, in addition to all of** (*wa kol*) **the people** (*ha 'am*)**, seized and arrested him** (*taphas 'eth huw'* – grabbed hold of him and detained him)**.**

They said (*'amar* – they demanded)**, 'You must be put to death and die** (*muwth muwth* – you must be killed and destroyed)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 26:8)

Catholics and Muslims have a long history of killing those who have dared to hold them accountable by citing God's Word. It is lethal to them, so they dispatch it by destroying those who convey it. Even today, if I were to stand in the foyer of any church, mosque, or temple, and read Jeremiah out loud, I would be silenced and slandered.

Those who claim to serve God, those who pretend to speak for Him, actually hate what Yahowah has to say. Rather than listen, they will do everything in their power to mute His messengers.

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Way back in the concluding chapter of the initial volume of this *Introduction to God*, we considered Yirma'yah's revelation regarding the renewal and reaffirmation of Yahowah's Covenant. In that this passage revolves around the Towrah, let's review it again.

After all, it is now obvious that Yahowah's relationship with Yisra'el and Yahuwdah was shattered as a result of religious individuals walking away from His Towrah in deference to their Talmud. So, for reconciliation to occur, for the Covenant to prevail, something dramatic has to occur.

One of the most powerful announcements ever conveyed by God begins by focusing our attention, not on a Church, but instead on the Chosen People. And yet, as the only statement within the prophets addressing a *Beryth Chadash* | Renewed Covenant, it is both essential and lethal to Christianity. Without it, there is no basis for a New Testament. With it, the foundational claims of the New Testament are destroyed – completely and irrevocably obliterated. And without the New Testament, there is no Bible.

Describing the events which will transpire upon Yahowah's return, the prophet proclaims…

"'Behold (*hineh* – look up and pay attention)**, a time is coming** (*yowmym bow'* – days are approaching)**,' Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **reveals in advance of it occurring** (*na'um* – prophetically declares)**, 'when I will enter into and cut with** (*wa karat 'eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **and with** (*wa 'eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah) **a restoring and renewing** (*chadash* – a repaired and reaffirming; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship)**.'"** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant is being restored on behalf of the people with whom it was made. We have returned to where it all began – with 'Abraham fathering Yitschaq, who begat Ya'aqob, who bore the name Yisra'el and conceived Yahuwdah.

There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdym, for a Church being substituted for Yisra'el, or for a New Testament. The part of this statement which Christians, desperate to justify their New Testament, miss is that the renewal and restoration of the *Beryth* | Covenant isn't with Gentiles or their Church but, instead, with Yahuwdah and Yisra'el. This promise, therefore, cannot apply to Christians or Christianity. It's game over.

As a result, the only question worth debating in this passage is whether *chadash* should be translated as "new" or "renewed," as both are etymologically acceptable. Is God going to "renew and restore, reaffirm and repair" the Covenant presented in the Towrah with Yisra'el and Yahuwdah, or is He going to scrap the Towrah's definition of this relationship and create an entirely new agreement?

To put this question to rest, you should know that the primary meaning of *chadash* is "to renew, to restore, to repair, and to reaffirm." Of the ten times the verb appears in the Towrah, Prophets, and Psalms, the KJV translates it "renew" in 1 Samuel 11:14, "renewed" in 2 Chronicles 15:8, "to repair" in 2 Chronicles 24:4, "to repair" in 2 Chronicles 24:12, "renew" in Psalms 51:10, "renewed" in Psalms 103:5, again as "renewest" in Psalms 104:30, "repair" in Isaiah 61:4, and "renew" in Lamentations 5:21. Please be aware that these 'verse' numbers are not only arbitrary, they differ by publication, especially between the KJV and JPS.

While this rendering of the 31st verse of *Yirma'yah* is valid, it isn't necessarily the conclusion you would come to if you casually looked up *chadash* in your favorite lexicon. *Strong's*, for example, presents H2319 *chadash* (חָדַשׁ) as "new," and then they claim that it was translated as "new" 48 times [in the *King James Version* for which their concordance was created]. But look closely. The initial *Strong's* entry regarding this word reveals that it is "From H2318 *chadash* (חָדָשׁ)," which they define as "to renew, to make anew, and to repair." But that is misleading. It is actually the same word. As is H2320 *chodesh* (חֹדֶשׁ), which is translated as "month" 154 times according to *Strong's*. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun – something which is quite common in Hebrew, as well as most ancient languages.

This known, in Hebrew, like most all languages, verbs define words related to them. Because they are active, they shape the meaning of the nouns, adjectives, and adverbs which are rooted in them. For example, if you are diligent in your study, you will discover that the roots of many nouns, adjectives, and adverbs are verbs. So, in this particular case, with the verbal root obvious and irrefutable, translating *chadash* should have been easy. The definitions "to renew, to repair, to restore, and to reaffirm" should have prevailed.

That is not to say, however, that the adjective, *chadash*, cannot be translated as "new." It can be when the context dictates. It only means that if there are two equally viable options, as there are in *Yirma'yah* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would lead to the implication of us having God contradicting Himself.

These things known, the next line seems to suggest that there will be a new covenant, one different than the one whose terms and conditions were delineated in the Towrah. But is this even possible? Could God do such a thing without seriously contradicting other statements He has made and, in so doing, rendering Himself capricious and His Word unreliable?

"'It will differ somewhat from (*lo' ka* – it won't be exactly like) **the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*'asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly led and guided)**, I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*'eth 'ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand and, with overwhelming intent, overpowered the situation** (*chazaq 'any ba yad* – I showed an intense

resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) **to bring them out** (*la yatsa' min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) **of the realm of the Crucibles of Oppression** (*'erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)**.'"** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:32)

There was an urgency then to liberate the Hebrew slaves who knew nothing of Yah. Having no knowledge of the Towrah or its Covenant, having just been introduced to Pesach and Matsah, the Children of Yisra'el were not yet equipped to make an informed decision. So, to bring them home, Yahowah had to overpower the situation and intervene, doing so with overwhelming conviction.

By contrast, on this day of its renewal, Yahowah's children are here because they know Him and because they are all Towrah-observant. They have chosen to come home by engaging in the Covenant and by attending the Miqra'ey. They did not come kicking and screaming but of their own freewill.

This time, rather than leaving Mitsraym, they have walked away from Babylon. They are no longer confounded or confused. And they are no longer estranged…

"'Relationally, they had broken (*'asher hem parar 'eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth 'any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa 'anoky ba'al ba hem* – even though we were to be husband and wife, even leader

and follower)**,' Yahowah** (*Yahowah*) **reveals through this prophet** (*na'um*)**."** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, which is why it is called a "relationship agreement." God has consistently honored His commitments, and He will continue to do so. This is the reason He is restoring His relationship with His People.

However, it has been a rocky road since Ya'aqob. And now in the wake of Rabbinic Judaism, four of the five conditions of the Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims do not even know there is one. The problems have been and continue to be ignorance and avoidance of the Towrah. But without the Towrah, there is no access to the Covenant. With it, Jews and Christians are in breach.

The following statement still applies to Yisra'el and Yahuwdah. They alone "*parar* – broke" the *Beryth*. Christians have never been part of it.

"'For this reason (*ky*)**, this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*'asher*)**, I will cut** (*karat* – I will create through separation, making and establishing) **with** (*'eth* – on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*'achar ha hem* – at a much later period and in a different time, in the latter days without equivocation or delay)**,' prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions)**:**

'I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My *towrah* | guidance** (*'eth towrah 'any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* –

inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives)**. And integrated into their ability to make decisions** (*wa ‘al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds)**, I will write it** (*kathab hy’* – I will inscribe and engrave it)**.**

I will be (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them as a Ram shepherding His sheep)**, and they shall be My Family** (*wa hem hayah la ‘any la ‘am* – and they will always exist near Me as My People)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 31:33)

Yahuwdah is not mentioned a second time because, upon Yahowah’s return, Yisra’el will be reunited such that they are part of the collective whole. And while the restoration of Yisra’el is in direct conflict with the derogatory statements made in opposition to Israel in the New Testament, that’s not the worst of Christianity’s problems.

Up to this point, Yahowah’s Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it, or ignore it. But now, on Yowm Kipurym in year 6000 Yah, it is being integrated into the fabric of our lives. This is great news, even for those of us who are wholly devoted to understanding and sharing it. Not only will our knowledge increase exponentially, but in addition, much of what Yahowah is going to share about this day will be germane to navigating through the sixth and seventh dimensions.

Further, there is an enormous difference between reading the Towrah in Hebrew, while contemplating its intent in English in a world polluted by misconceptions, versus having it incorporated into our persona. Moreover,

we will become so fluent in Hebrew that we will be comfortable conversing with God.

While you may want the *towrah* integrated now rather than later, this would not be appropriate. We are living in a time of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today, we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah's Towrah such that they receive the Covenant's benefits. We can contribute to the size and quality of God's Family while Yahowah enhances our lives.

On this day in the summer day of 2023, as has been the case for 22 years, we are doing our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to *Yada Yahowah* | become familiar with, come to know, and understand Yahowah. We have done so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete. Once Yahowah's Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could comprehend at this moment.

For us, it will be a time of celebration, not only because Yahowah appreciates our involvement in calling Yisra'el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

Yahowah incorporating His Towrah into His people's lives means that He did not intend for anyone to replace it in favor of a Talmud, New Testament, or Quran. Yahowah is reaffirming His commitment to His people, His Towrah, and His Covenant. And they are mutually inclusive. You cannot have one without the others.

"'No longer shall anyone impart information or teach (*wa lo' lamad 'owd*) **anyone within their community** (*'ysh 'eth rea' huw'* – their companions, friends, and errant countrymen) **or** (*wa*) **others of their kin** (*'ysh 'eth 'ach huw'*) **by saying** (*la 'amar* – approaching to declare)**, "Choose of your own accord to know Yahowah** (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show desire to become familiar with and understand Yahowah)**!" because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me)**, from the youngest** (*la min qatan hem*) **and up to the enduring witness of the oldest** (*wa 'ad gadowl hem*)**,' prophetically reveals** (*na'um*) **Yahowah** (*Yahowah*)**."** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

Many of the fortunate souls experiencing this marvelous moment will be spiritual infants, having just responded to Yahowah's call to return and be restored. And yet, with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father – which is more than can be said for the Haredim.

Now unless Yahowah told us that He was going to revoke His original plan, and unless He told us that He would create a whole new plan in its place, those who rely on the religions of Judaism, Christianity, and Islam are in serious trouble. Unless God revealed a strategy by which He was going to annul His Towrah, and separate us from its instructions and directions, these religions represent unreliable paths, ultimately leading to the death and destruction of the souls who have placed their faith in them.

In Jeremiah 31, rather than change His Covenant so that the Towrah no longer provides the proper guidance on precisely how to participate in it, in effect canceling and terminating its provisions, Yahowah has promised the

exact opposite – to make the Covenant and the Towrah inseparable.

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“And so now (*wa ‘atah*)**, this is what** (*koh*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, the God of the spiritual messengers** (*‘elohy tsaba’*)**, the God of Yisra’el** (*‘elohy Yisra’el*)**, said** (*‘amar*)**, ‘For what reason are** (*mah* – why are) **you all** (*‘atem*) **engaging in** (*‘asah* – acting upon, doing, and celebrating) **that which is tremendously harmful** (*ra’ah gadowl* – that which is enormously incapacitating, greatly troubling, overwhelmingly misleading, and increasingly disastrous) **to your souls** (*la nepesh ‘atem* – for your consciousness, your ability to be observant and responsive and live)**, so as for you to cut off** (*la karat la ‘atem* – so that you sever, uproot, banish, and cast away, ceasing to exist)**, men** (*‘iysh*)**, women** (*‘ishah*)**, young people** (*‘owlel* – boys and girls)**, and even infants** (*yanaq* – those who are still nursing)**, from being among** (*min tawek*) ***Yahuwdah* | the Beloved of Yah who are Related to Yah** (*Yahuwdah* – the Land of Judah and being a Jew)**, so that** (*la*) **there will not be even a remnant of you** (*bilthy la sha’eryth* – absolutely no residue nor remains left alive nor surviving of you) **spared and remaining** (*yathar* – left or preserved)**?’”** (*Yirma’yah* / Rise Up to Yah / Jeremiah 44:7)

If I may paraphrase: Jews, why are you committing spiritual suicide?

Yahowah is telling the preponderance of His people that their religious and political behavior has been “tremendously harmful to their souls.” According to God, it isn’t good to be part of the majority, to go along with the flow, to be part of the crowd, or to seek to be popular. In fact, the consequence is to be cut off and to be cast away,

ceasing to exist. Such people will be uprooted and, thus, severed and separated from Yahuwdah to the point that nothing of them will remain.

This is one of those occasions where Yahuwdah is being used to both depict a place and to describe the aspirations of a people. Jewish religious and political behavior, the Progressives and Hasidic in particular, are deliberately severing their connection to the Land and to Yahowah.

So, while the overall message is abundantly clear, the key to understanding the more subtle inference in this statement requires an analysis of what *Yahuwdah* represents metaphorically and spiritually. And that's not immediately obvious because, while Yahuw is clearly defined as the familiar form of Yahowah, there is no Hebrew word *dah*. Although Leah would tell us upon the birth of her son that she was "*yadah Yahowah*." *Yadah*, which is based upon the verb, *yada'*, speaks of acknowledging one's appreciation based upon personal knowledge and familiarity.

However, since the *Yahuwdah* | "Judah" represents the Southern Kingdom (whose capital is *Yaruwshalaim*), we know that the people who were given this land were called *Yahuwdym* by Yahowah, the singular of which is *Yahuwdy* (commonly known as "Jew").

As fortune would have it, there are two Hebrew and Aramaic words scribed Dalet Yowd, *dy*, the first of which is vocalized *diy*. It describes: "one who belongs to," in the sense of someone "being of or from," "being related to" them. In this case, *dy* is used similarly to *'asher* – Hebrew's most pervasive relational term.

Also relevant, *dy* vocalized *day*, the second Hebrew word comprised of these characters speaks of that which is "abundantly sufficient." It is used in *Shemowth* | Exodus 36:7 to convey that there were more than sufficient

materials to build the Tabernacle. It is then deployed in *Qara'* | Leviticus 5:7 and 12:8 to reveal that alternative resources could be used to achieve redemption. For those with a sense of humor who enjoy translating, compare an accurate and informed rendering of Leviticus 12:8 with the KJV for giggles – but only if you cannot bring a lamb and prefer turtles.

Also interesting, the most common derivative of *dy* is *dyn*, which communicates the idea of "pleading a cause so as to execute judgment, to contend with and to vindicate." It is commonly deployed in combination with, *mishpat* (see *Yirma'yah* | Jeremiah 21:12 for example) to describe the "means used to resolve disputes and achieve justice." Similarly, *dyn* is conveyed in parallel with *shaphat* | rational decision-making in *Mizmowr* | Psalm 7:8 or 9 (KJV vs. JPS) to communicate Yahowah's role in "deciding our fate by adjudicating the issues which divide us, providing select individuals with assistance, offering them a defense which vindicates them."

Adding some tension to this equation, considering the often-adversarial relationship Yah has had with Jews, *dyn* can also mean "to argue with, to fight with, and to oppose," even "to quarrel and debate." While this is not germane to our understanding of *dy*, addressing the dark side of overwhelmingly positive Hebrew words often illuminates the consequence of taking an adversarial stand against God.

Also, since many compound Hebrew words are comprised of contractions, such as *Yah* and *Yahuw* which are contractions of *Yahowah*, it is possible, even likely, that *Yahuwd* is comprised of *Yah* and *Dowd*. If so, it means "Yahowah's Beloved," and it served to unify Yahowah and His Son, our Messiah, Shepherd, and King, *Dowd* | David.

In Ancient Hebrew, which served as the basis for the alphabet deployed to author this revelation, the Y | Wah, as

a tent peg secured and enlarged a home, and as a *wa*, it brings individuals together. A 𐤃 | Dalet was drawn to depict the doorway to a home. And the 𐤉 | Yowd is the arm and hand of God. This would represent Yahowah reaching out to us, grasping us by the hand, and leading us through the doorway to His so that we can be together with Him, even protected and empowered by Him as part of His Family. It is a beautiful picture.

So, with all of this known, to be a *Yahuwdy* is: "to be related to Yah, to be from Yah and of Yah; it is to be defended and vindicated by Yah, to recognize that Yah is more than sufficient, and to be the beloved of Yah."

Therefore, Yahowah's concluding pronouncement reveals that those souls harmed by religion will as a result be cut off from being related to Yah, from being defended and vindicated by Yah, and from being among Yah's Beloved. As a result, they will cease to exist. Death will mark the end of life. Such is the fate of those poisoned by Judaism and Liberalism.

By including the souls of men, women, children, and even infants in the list of those whose souls will be cut off as a result of the harm being done to them by religion, a couple of Christian myths are destroyed. The children of corrupt individuals do not get a free pass to God, and there is no such thing as an age of accountability, before which a child born of religious parents is automatically saved. And yet, Christian apologists will tell you that all children prior to an age where they are thought to be responsible for their own decisions are believed to go directly to heaven should they die prematurely. Neither idea is permissible in light of this declaration.

Parents thereby commit their own children to this fate by raising them to be religious. And worse, by not sharing Yahowah's Towrah, they preclude them from assessing the instructions required to make an informed choice between

relationship and religion. But, and this is critically important, this does not imply that children of the religious are "sent to hell" – only that they aren't going to be in heaven. The fate of those who are injuring their souls isn't eternal punishment but, instead, ceasing to exist.

While we are on this subject, I have another thought to share. In the 25th *Mizmowr* | Psalm, Dowd revealed that the children of Covenant members will inherit the Covenant's promises. So, there is every reason to think that the children of those who have embraced the Covenant will be embraced by God. Listen...

"All the mannerisms and conduct of Yahowah are merciful and beyond reproach, and they are trustworthy for those who observe and are saved by His Family-Oriented Covenant Relationship and His Eternal and Restoring Witness.

As a result of responding to Your name, Yahowah, You will choose to completely forgive my sins, because doing so is beneficial. Hence, whatever individual respects Yahowah, He will teach him the way he should choose. His soul will dwell and endure in the most favorable circumstances, and his descendants (*zera'* – children and offspring) **will inherit the realm. A very close and intimate fellowship with Yahowah is certain for those who respect Him. And His Covenant Relationship, He will make known to them."** (*Mizmowr* / Song / Psalm 25:10-14)

Therefore, our decisions influence our children in this life and in the next. Be responsible and choose wisely.

Even though the religious believe that their faith is pleasing to God, it is not...

"That which is associated with (*ba*) **the endeavors and pursuits** (*ma'aseh* – the labor, business, activities, and work; from *mah* – to question and *'asah* – that which one

engages in, acts upon, celebrates, profits from, produces, and does which occupies their time) **of your hands and the things you influence** (*yad 'atem* – that which you seek to control) **provoke and irritate Me** (*la ka'as 'any* – perplexes and incenses Me, displeases and annoys Me, grieves and frustrates Me)**, especially joining with and blowing smoke on behalf of** (*la qatar* – making offerings while engaging in ritualistic religious practices, even creating a smokescreen for) **the collection of gods** (*la 'elohym 'acher* – on behalf of different deities) **in the realm of the Crucibles of Religious and Political Oppression** (*ba 'erets Mitsraym* – in the land of tyrants and subjugation) **where** (*'asher*) **you have come** (*'atem bow'*)**, having dwelt as strangers** (*la guwr* – temporarily living as aliens) **there** (*sham*)**.**

As a result (*ma'an* – in response)**, you will be cut off** (*la karat la 'atem* – you (plural) will be uprooted and banished, severed from the relationship and cast away, ceasing to exist)**.**

And therefore (*wa la ma'an*)**, you will come to be** (*hayah 'atem*) **the object of curses and scorn, demeaned and disregarded** (*la qalalah* – vilified and considered worthless, slighted and seen as despicable, held in contempt and dishonored) **and also** (*wa*) **insulted, slurred, and taunted** (*la cherpah* – belittled, slandered, and libeled) **by** (*ba*) **all** (*kol*) **of the Gentiles** (*gowym* – people of different races and places) **of the world** (*ha 'erets*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 44:8)

And indeed, this is exactly what has occurred. No people in human history have been mocked, insulted, and slurred more than Jews. In fact, one of the things promoters of Communism, Islam, and Christianity have in common is a hatred for these people – which is awkward recognizing Marx, Muhammad, and Paul were all Jewish. Inflicting self-imposed wounds, Jews have been persecuted the world over for thousands of years. So, you'd think that

somewhere, sometime, a Yahuwdy would have figured it out when reading these prophecies, and then urged Yisra'el to change.

According to Yahowah, there were none. He looked, He listened, and after *Mal'aky* | Malachi in 450 BCE, there was not a single Yisra'elite willing to listen, learn, and then witness to the people.

In the 9th statement, Yahowah scolds men and women for the dreadful things they have done in Yahuwdah and Yaruwshalaim, criticizing both subject and king. This then leads to the 10th, where God tells us what His people have become and why...

"So, how have you forgotten (*ha shakach*) **the horrible harmful things** (*'eth ra'ah*) **of your ancestors** (*'aby 'atem*) **and the calamitous and corrupt shepherding** (*wa 'eth ra'ah*) **of the political and religious leaders** (*melek*) **of *Yahuwdah* | Judah** (*Yahuwdah* – Related to Yah and Beloved of Yah)**, even the perversions of their wives and women** (*wa 'eth ra'ah 'ishah huw'*)**, in addition to all of your own wrongful thinking and immoral behavior** (*wa 'eth ra'ah 'atem*)**, and the miserable existence of your wives** (*wa 'eth ra'ah 'ishah 'atem*)**, which they have all committed** (*'asher 'asah*) **throughout the Land of Yahuwdah** (*ba 'erets Yahuwdah*) **as well as in the streets and public places** (*wa ba chuwts* – right out in the open throughout) ***Yaruwshalaim* | Jerusalem** (*Yaruwshalaim* – the Source of Guidance on Reconciliation)**?** (*Yirma'yah* 44:9)

They are not contrite (*lo' daka'* – they are not apologetic or remorseful)**, even to this day** (*'ad ha yowm ha zeh*)**. Neither are they respectful** (*wa lo' yare'* – they show no reverence or veneration)**.**

And they do not walk in (*wa lo' halak ba* – so their steps are not guided by) **My *Towrah* | Instructions and Guidance** (*Towrah 'any* – My Teaching and Directions) **or**

in (*wa ba*) **My clearly communicated, written prescriptions of what should be done in life to live** (*wa chuqah 'any* – My recommendations and requirements to be allocated a share in the relationship; from *choq* – My shared and nourishing thoughts which were inscribed in writing to cut you into the relationship)**, which** (*'asher*) **I provided** (*nathan* – I offered) **in your presence** (*la paneh 'atem*) **and before your fathers** (*wa la paneh 'aby 'atem*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 44:10)

That is a comprehensive list. God is, therefore, not addressing isolated and individual sins. This *ra'ah* | evil is pervasive throughout Jewish society. It is cultural, religious, and political – affecting every walk of life. Sad to say, but according to God, Jews were and remain lost souls. And they still don't get it. They remain religious and unapologetic. They do not respect Yahowah. And they are not guided by His Towrah.

And that is a problem – one without a positive resolution – at least for those who decide to remain political and religious. Therefore, shattering the myth once again that religious behavior is pleasing to God, Yahowah says:

"So as a result (*la ken*)**, this is what** (*koh*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **of the command and control implements** (*tsaba'* – of the vast array of spiritual messengers and envoys)**, the God of Yisra'el** (*'elohy Yisra'el*)**, promises** (*'amar* – says)**, 'Behold** (*hineh* – here and now)**, My presence** (*paneh 'any* – My face and personal appearance) **is set** (*sym* – is established) **against you collectively** (*ba 'atem*) **as a result of** (*la*) **these errant thoughts and immoral behaviors** (*ra'ah* – this evil and harmful shepherding of the flock)**, so as to** (*wa la*) **be cut off from** (*karat 'eth*) **all** (*kol*) **of *Yahuwdah* | those related to Yahowah and beloved by Yah** (*Yahuwdah*)**.'"** (*Yirma'yah* / Rise Up to Yah / Jeremiah 44:11)

The moral of this story is simple enough. All who remain unapologetic regarding their religion, whose steps are not guided by Yahowah's Towrah, and whose lives are not aided by His prescriptions will be cut off and excommunicated.

Then skipping ahead eleven verses in this same chapter, we find Yahowah citing the name of His Towrah one final time. It is set in the context of an overt condemnation of religious behavior. In the 22nd statement, we find Yirmayahuw telling the people...

"Then, Yirmayahuw spoke to all of the people (*wa 'amar Yirmayahuw 'el kol ha 'am*)**, to the strongest of the men** (*'al ha geber* – the males with the strength and ability to stand up and fight)**, and to the women** (*'al ha 'ishah*)**, to everyone** (*wa 'al kol ha 'am*) **who had responded to afflict him** (*ha 'anah 'eth huw'*) **in this matter** (*dabar l*a)**, saying** (*'amar*)**,…** (*Yirma'yah* 44:20)

Yahowah (*YaHoWaH*) **can no longer endure or overcome** (*wa lo' yakol* – is incapable of comprehending, experiencing, or resolving (qal imperfect))**, even tolerate, much less forgive, the continuation and extent, or the very presence** (*'owd la nasa' min paneh*) **of such evil, ignorance, and immorality on your part** (*roa' ma'alal 'atem* – utter stupidity and regrettable behavior)**, especially the presence** (*min paneh*) **of the repulsive religious abominations** (*ha tow'ebah* – the abhorrent rites and the detestable worship) **which you have engaged in and committed** (*'asher 'asah*)**.** (*Yirma'yah* / Rise Up to Yah / Jeremiah 44:22)

This is because of the presence (*min paneh 'asher*) **of your association with religious practices** (*qatar* – your willingness to join others in ritualistic worship, including making offerings, sacrifices, and burning incense) **and because** (*wa 'asher*) **you have missed the way** (*chata'*) **to approach Yahowah** (*la Yahowah*)**.**

You have not listened to the voice (*wa lo' shama' ba qowl*) **of Yahowah (𐤉𐤄𐤅𐤄𐤋** – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**.**

And in (*wa ba*) **His Towrah** (*Towrah huw'* – His Instruction and Teaching, His Directions and Guidance)**, in** (*wa ba*) **His clearly communicated written prescriptions for living** (*wa chuqah huw'* – His inscribed recommendations and requirements to cut you into the relationship)**, or in** (*wa ba*) **His eternal testimony and restoring witness** (*'eduwth huw'* – His oft-repeated and consistent approach) **you have not walked** (*lo' halak* – your steps have not been guided)**.**

So therefore (*'al ken*)**, you will meet with** (*qara' 'eth 'eth 'atem* – you have invited and will encounter) **this miserable outcome and misleading shepherding** (*ha ra'ah ha zo'th* – this wicked leadership and horrible misfortune)**, as will occur** (*ka*) **on this very day** (*ha yowm ha zeh*)**."** (*Yirma'yah* / Rise Up to Yah / Jeremiah 44:23)

Enough. In fact, way too much. Yahowah can no longer endure or overcome, He is incapable of comprehending or resolving, even tolerating, much less forgiving, the continuation and the extent of such ignorance and immorality on the part of His people. The repulsive religious abominations, the abhorrent rites, and the detestable worship which you have engaged in are utterly stupid and regrettable. Because of their religious practices, they have missed the way to approach Yahowah.

Should you be an advocate of Judaism, how long are you going to argue with and anguish God? Is it your contention that your religion is right and that He is wrong? How in the hell is that possible?

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12

Mal'aky | My Messenger

The Last Prophet…

The last word we have from Yahowah regarding His Towrah was reported by Mal'aky. His name is from *mal'ak*, and it means "my messenger." His witness begins by explaining the role He, Himself, played in providing us with this message.

"The pronouncement (*masa'* – the prophetic revelation) **of the Word** (*dabar*) **of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **to** (*'el*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **by the hand** (*ba yad*) **of Mal'aky** (*Mal'aky* – Messenger)**."** (*Mal'aky* / My Messenger / Malachi 1:1)

As had been the case with Moseh, Yasha'yah, Yirma'yah, Howsha', Dowd, and so many others, Mal'aky was both an active participant and a willing scribe – a very capable and sophisticated tool in the hands of the ultimate Author. He was called to and accepted the greatest job in the universe.

Mal'aky was selected by Yahowah for a reason. It could have been that he was closer to Yah than anyone on Earth at the time. It may have been because Mal'aky was better prepared than most, having studied the Towrah and Prophets. And it may be nothing more than Yahowah enjoyed Mal'aky's company, and that would be reason enough. But since there were no prophets after him,

Mal'aky may have been selected by default – simply because he was the last Jew willing to listen to God and then speak on His behalf to His people. Since this was nearly 2,500 years ago, the long absence does not speak well, nor bode well, for the remnant of Yisra'el.

While Yahowah would not speak of His Towrah until what we now refer to as the 2nd chapter, He set the stage right from the outset…

"'I have loved you (*'ahab 'eth 'atem* – I have expressed My affection for you)**,' says** (*'amar*) **Yahowah** (*Yahowah*)**.**

'But (*wa*) **you have said** (*'amar*)**, "So how** (*ba mah* – in what way) **have You expressed Your affection for us** (*'ahab 'anachnuw*)**?"**

Is not Esau (*'Esaw*) **Ya'aqob's** (*la Ya'aqob*) **brother** (*'ah*)**,' asks** (*na'um*) **Yahowah** (*Yahowah*)**?**

'And yet (*wa*)**, I continue to love** (*'ahab*) **that which is associated with Ya'aqob** (*'eth Ya'aqob* – the Father of the Covenant who became *Yisra'el*)**,** (*Mal'aky* 1:2) **but** (*wa*) **I hated** (*sane'* – I detested and loathed, expressing open hostility toward) **that which is associated with Esau** (*'eth 'Esaw*)**.'"** (*Mal'aky* / My Messenger / Malachi 1:3)

Ya'aqob embodies the Covenant and is Yisra'el. Esau represents those who have rejected it. He is thus disassociated from God and embodies religion rather than relationship.

The persona of Esau is intriguing for a number of reasons. The Quran's Issa, who is said to be "Jesus," is actually an Arabic transliteration of Esau. Much of Islam grows out of this mistaken identity. And since Yahowah specifically states that He hated Esau, this would be a serious problem for rational Muslims – assuming there are any. More telling still, the reason Yahowah came to despise Esau is because he was a hothead predisposed to violence.

He also married two of Ishmael's daughters and embraced his religion. That religion according to the Quran is Islam.

This next declaration systematically serves to denounce Esau's choices, as well as the birthplace of Islam, the Quran's god, and Muhammad's scripture…

"And so (*wa*)**, I have determined that** (*sym 'eth* – I have appointed, caused, and positioned that) **his prominent positions** (*'eth hary huw'*) **will be ruinous and lifeless** (*shamamah* – a desolate wasteland) **and his inheritance** (*wa 'eth nachalah huw'* – the infirmity and disease associated with his wadi (dry waterway)) **will be for** (*la*) **a venomous serpent** (*tanah* – a jackal, a conniving and clever omnivore which stalks its prey under the cover of darkness) **in a wasteland with questionable and rejected words** (*midbar* – a lifeless, barren desert of questionable testimony; a compound of *midad / ma'ad / min* / *my* – to reject, to deny, to leave, to waver away from, and to question *dabar* – the Word)**."** (*Mal'aky* / Messenger / Malachi 1:3)

Islam was born in the desolate hill country above the wadi of Petra south of the Dead Sea. In a lifeless cave in the darkness of night, Muhammad, while practicing pagan rituals, encountered the most conniving of serpents during Ramadan. The experience was so horrific he claimed to have had the life nearly squeezed out of him. He even admitted at the time that he had been demon-possessed.

Chronologically, the first five verses of the Quran (a lifeless recital of questionable words) were "revealed" during this dreadful encounter. They are:

"Read or recite (from the Hebrew word *qara'*, from which the supposedly-Arabic Quran derives its name) in the name of (from the Hebrew *ba shem*) your Lord (from the Hebrew *rab*) who has created (from the Hebrew *bara'*). He has created man from (from the Hebrew *min*) a clot. Read or recite (*qara'*) and your Lord (*rab*) is the Most

Generous. Who has taught (from the Hebrew *lamed*) by the pen. He (the pen) has taught man that which he knew not." (Quran 96 (The Clot):1-5) As a testament to man's foolishness, it was upon this gibberish that the religion was born.

Returning to Yahowah's revelation, *tanah* is not only defined as a "serpent," and thus associated with *ha Satan*, but also means "to retell a tale in a regrettable fashion." *Tanah* speaks of the Adversary's religious ploy, which was to recast the Babylonian Talmud, twisting it sufficiently to suit Muhammad's perverted agenda.

Speaking of the many Muslim principalities which lie in ruins and are impoverished and of the impending destruction of their mosques and desired prestige…

"When 'Edowm says (*ky 'amar 'Edowm 'amar*)**, 'While we have been temporarily splintered** (*rashash* – we were for the moment shattered (pual perfect – while this was done to us, it won't last long))**, we will come back stronger than ever** (*wa shuwb* – we will recover (qal imperfect – we will actually and continually believe in our restoration to power)) **and we will reestablish what was destroyed** (*wa banah charbah*)**.'**

So, this is what Yahowah of the spiritual implements will reply (*koh 'amar Yahowah tsaba'*)**, 'They may want to procreate and build** (*banah* – their desire may be to restore (qal imperfect jussive))**, but I will demolish** (*wa 'any haras* – I, Myself, will tear down every structure and leave them in ruins (qal imperfect))**.**

Then, they will announce of them (*wa qara' la hem* – they will read and recite of them, proclaiming of them [demonstrating Yahowah's disdain for the Quran] (qal perfect))**, "They are an offensive and evil territory and people** (*gebuwl risha'ah wa ha 'am*) **with whom** (*'asher*) **Yahowah** (*YaHoWaH*) **has expressed His eternal displeasure and has denounced forevermore** (*za'am 'ad*

'owlam – will always view as abhorrent)**.""** (*Mal'aky* / My Messenger / Malachi 1:4)

One of the many things I love about Yah is that He is open and honest. He has told us what He thinks and how He feels, bluntly, unequivocally, and without reservation. God hates Muhammad, Allah, their Quran, and Islam.

As Yahowah's witness, I was initially assigned the responsibility of denouncing Islam which I accomplished twenty years ago in *Prophet of Doom*, rewritten and retitled *God Damn Religion*. I learned that Allah is Satan seeking to be worshiped as if he were superior to Yahowah. The Quran is a twisted recompilation of Talmud stories in bastardized Hebrew. Esau plays a starring role as Issa, the Islamic "Jesus." And Muslims have been trying to regain their former "glory," when they were the world's most vicious barbarians, for 1,300 years. *Allahu Akbar!*, the Islamic Terrorist Prayer, was intended to mean "Allah is Greater" than Yahowah, while it actually conveys: Allah is a Mouse.

Yahowah's disdain for the abomination that became Islam is as obvious as words allow. And yet, I was always curious as to whether the most egregious scar on Earth, the Dome of the Rock sitting atop the Temple Mount, would be destroyed directly by Yahowah or if it would be swallowed by the earthquake preceding His return. And now we know – there is a special demolition plan for the most abominable of buildings.

Mal'aky was the last of Yahowah's Hebrew Messengers. And yet, his witness began as did mine – by exposing and condemning Islam. Yahowah never misses an opportunity to demonstrate that He is consistent.

And speaking of being coherent, for those who may have been put off by the incessant demonization of rabbis and Judaism throughout *An Introduction to God*, you may be comforted to know that this was written long after

Prophet of Doom, now presented as *God Damn Religion*, denouncing Islam, and *Questioning Paul*, available as *Twistianity*, in which Christianity is thoroughly rebuked. When it comes to religion, Yahowah is an equal opportunity hater.

While it would be rewarding to linger here a bit longer and ponder some of the many reasons Yahowah is frustrated with religion in general, and Islam in particular, the reason we turned to Mal'aky was to complete Yahowah's prophetic review of His Towrah. And for that, we'll have to open the second chapter and consider God's final warning to the Lowy, more commonly known as the Levitical priests. Temporarily disenfranchised by Yah, their genealogical claim to authority would soon be usurped by covetous men known today as rabbis.

Having denounced Islam, Yahowah turns His attention to Judaism…

"'So now (*wa 'atah*) **for you all** (*'el 'atem*)**, this specific condition** (*ha mitswah ha zo'th* – this authoritative and authorized stipulation, this direction regarding the relationship contract)**: priests, ministers, judges, and government officials** (*ha kohen* – the clerics, teachers, officers, counselors, and advisors)**,** (*Mal'aky* 2:1) **if** (*'im*) **you do not listen** (*lo' shama'*)**, and if** (*wa 'im*) **you do not make it part of your thinking** (*lo' sym 'al leb 'atem* – you do not include this as part of your judgment and inclinations) **to give** (*la nathan* – to bestow and offer) **respect and value** (*kabowd* – attributing a very high status) **to My name** (*la shem 'any*)**,' says** (*'amar* – promises) **Yahowah** (*Yahowah*) **of the spiritual messengers** (*tsaba'*)**, 'then** (*wa*) **I will dispatch** (*shalach* – I will send) **upon you** (*ba 'eth 'atem*) **the curse of being denounced** (*'eth ha ma'arah* – of execration, being repudiated and detested, becoming an anathema; from *'arar* – to afflict, injure, and reject)**.**

And I will renounce (*'arar* – I will curse by repudiating) **your blessings** (*'eth barakah 'atem* – your benefits)**. And also** (*wa gam*)**, I will repudiate them** (*'arar hem* – I will denounce them) **because** (*ky*) **you have not incorporated this into your thinking or taken it to heart** (*lo' sym 'al leb 'atem* – you have been unwilling to change your attitude)**.'"** (*Mal'aky* / My Messenger / Malachi 2:2)

There are three words used throughout the *Towrah*, *Naby'*, *wa Mizmowr* which have both exceedingly positive and extremely negative connotations and implications depending upon their relationship with Yahowah or lack thereof. These include *'elohym* | God and gods, real and fake, *naby'* | prophets who may, or may not, speak for Yahowah, and *kohen* | priests, identifying those who initially served the people but changed such that they began to advance the underpinnings of what would become Judaism. So, when we find *'elohym*, *naby'*, or *kohen* used in a rebuke, Yahowah is denouncing religion.

In this case, God is repudiating the negation of His name. And while this indictment is directed at the *kohen* of Yisra'el, every religious cleric past or present is a curse and is renounced by the Almighty for the same crime. Had Yahowah's name not been stolen from His testimony by religious Jews, there would be no Judaism, Christianity, or Islam today. Each of these religions would have been stillborn without the ability to promote misnomers for God's one and only name.

So let it be known and may it be clear: Yahowah renounces the religious. This was true then, 2,500 years ago, and it is so today.

Some claim that Yahowah cannot be pronounced. Others say that it should not be used – even though it appears 7,000 times in the Hebrew text. Worse, in religious publications, proclamations, and citations, priests, rabbis,

ministers, and imams have substituted Satan's title, "the Lord" for God's name. And since this has not been a victimless crime, religious leaders are being denounced by Yahowah.

There are six Hebrew words, and many derivatives of them, which are superficially translated as "curse" in English Bibles. These include: *'arar*, *qalal*, *'alah*, *qabab*, *naqab*, and *za'am*. *'Arar*, however, upon which *ma'arah* is based, is the most common. In *Dabarym* / Words / Deuteronomy, it is used in conjunction with its antonym, "*barak* – to bless," to reveal the contrast between rejecting and embracing the terms and conditions of the Covenant.

'Arar's etymology is better retained in the sister language of Akkadian, the precursor of Aramaic, which reveals that it represents a "snare which binds and confines." It speaks of dumb animals being "separated, hemmed in, rendered powerless, and being unable to resist." The *'arar* are "banned from interactions with other animals and condemned to an isolated and unproductive existence."

This shading of *'arar* is advanced the first time it is used where, in *Bare'syth* / In the Beginning / Genesis 3:14, we read: **"And Yahowah said to the serpent** [Satan]**, 'Because you have done this** [misled others by corrupting My testimony]**, you will be cursed, separated and renounced, confined and repudiated, rendered powerless and be unable to resist** (*'arar*) **to a far greater extent than all domesticated animals and every beast of the field. Upon your belly, you shall go and dust you shall consume and devour all of the days of your life.'"**

Therefore, to be *'arar* is not only to be associated with *ha Satan*, it is "to be ostracized, estranged, disassociated, and separated" from God while being "rendered powerless and denounced." The *'arar* are condemned and

incarcerated without the ability to resist." In the common vernacular, to be *'arar* is "to go to hell."

Based upon this passage, it would be fair to say that Yahowah is not only angry that His name has been disrespected, but also that the consequence will be grievous for the proponents of religion. Referring to Yahowah as "the Lord" is a very bad idea.

"'Behold, I am going to disapprove and reprimand (*hineh 'any ga'ar* – pay attention to Me because I am going to rebuke and convict, and I will insult because I loathe) **you, your offspring, and that which you sow** (*la 'atah 'eth ha zera'*)**.**

And (*wa*) **I will smear** (*zarah* – I will disperse and spread; from *zuwr* – to estrange as foreign and adversarial) **dung and fecal matter** (*peresh* – the waste product of bulls, feces and excrement, refuse and vomit; from *parash* – that which distinctly separates and shatters relationships) **on your faces** (*'al paneh 'atem*) **– the waste product** (*peresh* – the refuse, vomit, and excrement, indeed, fecal matter) **of your feasts and festivals** (*chag 'atem* – your celebrations and holy days) **– and so, deceived and deluded, it will carry you off with it** (*wa nasa'* / *nasha' 'eth 'atem 'el huw'* – having been fooled by it [the closest masculine singular reference is *peresh* | feces] will take you with it and to its god)**.'"** (*Mal'aky* / Messenger / Malachi 2:3)

This is harsh, visceral, and graphic – some might even say crude. We are not comfortable with the idea of God smearing feces on people's faces, even if they have agonized Him to the point He loathes them. This is the most extreme version of "rubbing it in." So, the question becomes: is this a reasonable response to the priests, clerics, ministers, teachers, judges, and government officials who have universally failed to listen to God and

respect His name? Is it a fair depiction of the stench Yahowah perceives coming from religious holidays?

Before anyone criticizes Yahowah's reaction to mankind's ubiquitous failures in this regard, let's make certain we understand what *peresh* actually means. It is first used in *Shemowth* / Names / Exodus 29:14, where we read: **"But the flesh of the bullock, his skin, and his dung** (*peresh*) **you shall burn with fire apart from the camp as a sin offering."** This association with the "feces or waste product" of a bull, the animal which is among Satan's most universal guises, is repeated in *Qara'* / Called Out / Leviticus 4:11, 8:17, and 16:27. So if I may be so blunt, by using *peresh* in association with mankind's religious festivals, Yahowah is literally calling religious celebrations bullshit!

Rather than being crude, this is an adroit response, especially in this context. After all, in *Bare'syth* / Genesis, Yahowah told us that the "curse" an individual endures for not listening to Him and failing to respect His name is to be "goaded and controlled" as if a dumb animal. This is precisely the way religion manipulates the faithful, which is to say that the religious will receive what they have dished out.

Moreover, in the same book, we discover that the "golden calf," which the Jews built as a religious idol, was not only a "bull" but, also, the most ubiquitous symbol for the chief deity in Babylon and Egypt. So, from God's viewpoint, the "waste product the bull" and "religion" share so much in common that Yahowah will be smearing feces on the faces of those who have chosen to wallow in bullshit. God will see believers as their religion has made them – repulsive.

Those who are immersed in excrement are *nasa'* / *nasha' 'eth 'atem 'el huw'* | so deceived and deluded by it, they get carried away, taking it with them, as if it were

Godly. And whether the verb is diacritically marked *nasa'* or *nasha'*, it is the operative term in the Third of Three Statements Yahowah etched 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 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*) **the name and reputation** (*shem* – the renown and proper designation) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of our *'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 and ruinous)**.**

For, indeed (*ky*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of our *'elowah* – God as guided by His *towrah* – instructions) **will not forgive or leave unpunished** (*lo' naqah* – as an ongoing admonition unconstrained by time, He will not purify nor pardon, He will not acquit nor free from guilt, He will not exempt from judgment nor will He consider innocent (piel imperfect)) **those who** (*'eth 'asher* – in association with others) **consistently deceive, actually beguile, and habitually delude** (*nasha'* – religiously using deception to continually mislead, lifting up and advancing a clever, albeit dishonest, ruse (qal imperfect)) **in association with** (*'eth*) **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 nothingness and futilely by deceiving in a ruinous manner)**.'"** (*Shemowth* / Names / Exodus 20:7)

Therefore, Yahowah is painting a graphic picture with *peresh* | the waste product of bulls being smeared on the faces of the religious, calling it the residue of their high holy days, hoping that some pay attention, listen to Him, and respect His *shem*, *towrah*, *miqra'ey*, and *beryth*. If they remain unwilling, if they remain religious, they will suffer the consequence. We have been given fair warning.

Before we move on to the next statement, let's let the conclusion of this admonition sink in. Yahowah is overtly associating religious celebrations, festivals, and feasts with excrement. Therefore, the common justification for observing pagan holidays is torn asunder.

Christians will tell you that it does not matter that Christmas and Easter have pagan origins, and that they were observed by the Babylonians, Assyrians, Egyptians, Greeks, and Romans to honor their gods, because that isn't what they mean to them. Sorry, delusionists, but the only actual God just stated in no uncertain terms that those who participate in these religious holidays are disgusting. The same would hold true for Purim, Rosh Hashanah, and Hanukkah.

"'And (*wa*) **you should know** (*yada'* – you should be aware, recognize, acknowledge, and understand (qal perfect)) **that, indeed** (*ky*)**, I have sent** (*shalach* – I have reached out and extended, dispatching) **to you all** (*'el 'atem*)**, the instructive conditions regarding what is being offered and expected in return** (*'eth ha mitswah ha zo'th* – the authoritative directions and written instructions which comprise the precepts of what is established) **concerning the existence of** (*la hayah* – the enduring characteristics which exist associated with) **My Family-**

Oriented Covenant Relationship (*beryth ‘any* – My nurturing relational agreement, binding promise, and solemn oath regarding My home) **in association with** (*‘eth*) **the Lowy** (*Lowy* – the descendants of Ya’aqob and Leah who were assigned the responsibility of serving as priests and judges in conjunction with the *Towrah*, *Miqra’ey*, and *Beryth*; from *lowah* – to attend to, to join with, and to unite)**,’ says** (*‘amar* – promises) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **of the spiritual implements** (*tsaba’*)**.”** (*Mal’aky* / My Messenger / Malachi 2:4)

From dung to the Covenant in one breath to the next; from God graphically describing what He most despises to addressing what He values most. The path from one to the other is via the *mitswah* – five instructive conditions which commence with walking away from the bullshit of religion. Therefore, to appreciate this declaration, we have to understand the special role the Lowy played in association with the Towrah and its Ark of the Covenant. Earlier in this *Introduction to God*, we read…

“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 should 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)

And (*wa*) **it came to exist** (*hayah*) **just as** (*ka*) **Moseh** (*Mosheh*) **completely finished** (*kalah*) **writing** (*la kathab*) **the words** (*'eth dabarym*) **of this Towrah** (*ha Towrah ha zo'th*) **upon a written scroll** (*'al sepher*) **such that the eternal and restoring witness was perfect and complete** (*'ad tamam hem*)**, then** (*wa*) **Moseh** (*Mosheh*) **instructed**

(*tsawah*) **the Lowy** (*'eth ha Lowym*) **who lifted up and carried** (*nasa'*) **Yahowah's** (*Yahowah*) **Ark** (*'arown*) **of the Covenant** (*Beryth*)**, by saying** (*la 'amar*)**, 'Accept and grasp hold of** (*laqach*) **the written scroll** (*'eth sepher*) **of this, the Towrah** (*ha Towrah ha zeh*)**, and place it** (*wa sym 'eth huw'*) **alongside** (*min sad*) **Yahowah's** (*YaHoWaH*)**, your God's** (*'elohym 'atem*)**, Ark** (*'arown*) **of the Covenant** (*Beryth*)**.**

And it will always exist (*wa hayah*) **there** (*sham*) **with you** (*ba 'atah*) **as an eternal witness of the restoring testimony** (*'ed / 'ad*)**.'"** (*Dabarym* / Words / Deuteronomy 31:24-26)

The Lowy were employed to convey Yahowah's Towrah to God's children. Their mission was to share and explain His teaching regarding the Covenant to all who would listen so that others would be able to engage in this relationship in accordance with the Towrah's terms and conditions. It was their mission to serve those attending the Mow'ed Miqra'ey so that they might enjoy the benefits of the Covenant as God provided them. They were also called to adjudicate disputes between God's children, once again in accord with the Towrah's directions. Ultimately, they were the guardians of the Towrah and its Covenant, which means that they were tasked with the prospect of affirming that the Towrah was the place to find and embrace Yahowah. They had, however, forgotten all of this.

The corruption of Lowy to "Levi" and "Levite" is funny in a way. The people entrusted with proclaiming Yahowah's name had the pronunciation of their family name changed by the rabbis who ultimately usurped their authority. The rabbinical Masoretes not only changed the name of their foes, the Lowy to Levite, they would go on to conceal and corrupt the very name of God which the Lowy had been sworn to protect.

If we turn to Ancient Hebrew for further elucidation, we discover that the only letter in Lowy which does not also appear in Yahowah's name is a 𐤋 | Lamed. This character was depicted by way of a shepherd's staff and thus described the mission of the Lowy which had been to lead, direct, teach, and protect God's people.

Turning to the common letters, we are reminded that the 𐤅 | Wah, which was drawn in the form of a tent peg, signified the idea of adding to and increasing the size of Yahowah's Family. And the 𐤉 | Yowd was formed in the shape of an arm and hand, demonstrating the authority and power of God, and those representing Him, to do whatever work was required.

Still speaking to Lowy and his descendants regarding their stewardship of the Covenant, God said...

"'My Covenant (*Beryth 'any* – My Family-Oriented Relationship) **was with him** (*hayah 'eth huw'* – existed with him [speaking of Lowy]) **as the source of lives, renewal, nourishment, and growth** (*ha chayym* – staying alive and prospering)**, and as the means to reconciliation, salvation, and satisfaction** (*shalowm* – peace, favor, welfare, safety, health, tranquility, contentment, friendship, companionship, and blessings)**.**

So, I gave these to him (*wa nathan hem la huw'*) **to inspire respect** (*la mowra'* – to encourage reverence)**, and he admired and revered Me** (*yare' 'any*)**. But now, because of** (*wa min*) **the presence** (*paneh*) **of My name** (*shem 'any*)**, he** (*huw'*) **is dismayed, discouraged, and destroyed by it** (*chathath huw'* – he dreads it, is panicked and confused by it, even shattered and frightened)**.'"** (*Mal'aky* / My Messenger / Malachi 2:5)

Should it not have been obvious, it is now. According to God, His *Beryth* | Family-Oriented Covenant Relationship *hayah* | exists as *ha chayym* – the source of lives and means to *shalowm* | reconciliation and salvation.

It would be hard to find four words more important than these: *beryth hayah chay shalowm*. There is no greater gift than eternal life, no more valuable benefit than reconciliation. And both exist as a direct result of the Towrah's presentation of the Covenant.

In this statement, we find that the oft-repeated notion that religious Jews "respect" Yahowah's name is untenable. People don't conceal, change, or corrupt something they revere. If Yahowah's name were respected by rabbis, they wouldn't condemn those who use it. The priests, now rabbis, are confused by it and have sought to destroy it.

While He had already done so in His Towrah, Yahowah once again defined the mission of the Lowy...

"'Truthful and reliable (*'emeth* – trustworthy and dependable, unchanging and enduring) ***towrah* | teaching, instruction, guidance, and direction** (*towrah* – education, training, leadership, and intentions) **were in** (*hayah ba*) **his mouth** (*ba peh huw'* – speaking of Lowy doing his job)**, and injustice** (*wa 'awlah* – that which deviates from the truth and becomes harmful and damaging to others) **was not found** (*lo' matsa'* – was not discovered) **on his lips** (*ba saphah huw'*)**.**

In reconciliation and salvation (*ba shalowm* – in peace, satisfaction, favor, and friendship)**, and by being correct, fair, and just, honest and straightforward** (*wa ba myshowr* – in justice, being right, in complete accord with the standard, being on the level and honorable; from *yashar* – being right, straightforward, and agreeable)**, he walked** (*halak* – he followed the path and journeyed through life) **with Me** (*'eth 'any*)**.**

And, therefore, a great many (*wa rab*) **he turned away from and restored** (*shuwb* – he turned around and changed, bringing back) **from** (*min*) **corruption and distortion** (*'aown / 'awon* – from the iniquity and

depravity of twisting and perverting the truth)**.'"** (*Mal'aky* / My Messenger / Malachi 2:6)

God is reminiscing, pining for the good 'ole days when the Lowy were *kohen* and the truth was known. Then *rab* wasn't a pejorative. But, alas, the rabbis have usurped the role of the priests and have led the nation astray.

Did you notice the remarkable concluding statement? Yahowah gave the Lowy credit for changing the minds of many of His wayward children and for bringing them back home. That is generous, considering that all they had actually done was relay what He had revealed and promised. And yet, from God's perspective, their willingness to share His means to achieve reconciliation was sufficient to share the credit.

Along these lines, if I may get personal, I imagine the expression on Yahowah's face when He greets one of the many souls who have come to know Him through this presentation of His Towrah. I perceive His willingness to allow me to peek in on these homecomings and witness the twinkle in His eyes, the smile on His face, and His loving embrace. It is all too wonderful for words to adequately express. No matter how flawed and unqualified, even undeserving we may be, Yah sees us as His partners.

That is so long as we prepare and then engage and advance His mission...

"'Indeed (*ky*)**, the lips** (*saphah*) **of the priest** (*kohen* – the minister, the advisor, the judge, the teacher, and the official) **should be kept focused upon** (*shamar* – should consistently observe, consider, and explore) **knowledge which leads to understanding** (*da'ath* – the skillful application and processing of reliable information resulting in comprehension)**.**

The *Towrah's* | Teaching (*Towrah* – Instruction, Direction, and Guidance) **should be sought** (*baqash* –

should be learned and procured) **from** (*min*) **his mouth** (*peh huw'*) **because** (*ky*) **he** (*huw'*) **is the messenger** (*mal'ak* – the envoy and representative who informs by conveying the word, the witness who announces, serving as the herald) **of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **of the spiritual implements** (*tsaba'* – of the heavenly messengers)**.'"** (*Mal'aky* / My Messenger / Malachi 2:7)

Rather than ask God for His guidance in our lives, why not simply do as He has requested? There is no greater calling than serving as one of Yahowah's messengers. And the job is open because no one is fulfilling the role of the Lowy *kohen.* The only qualifications required are to respect Yahowah, to understand His *Towrah* | Teaching, and to have the desire to share it accurately. And by the way, when a man named *Mal'aky* | My Messenger speaks of serving Yahowah as a messenger, he knows what he is talking about.

Sadly, most of those who claim to be serving God are actually serving themselves…

"'But (*wa*) **you all** (*'atah*)**, yourselves, have turned away from the Way and corrupted the Path** (*shuwb min ha derek* – you have rejected and forsaken the Way and you have reconfigured your version of the Path)**. You have caused many to stumble** (*kashal rab* – you have made numerous falter, fall, and be brought down)**.**

Through such *Torah* | instruction (*ba ha towrah* – through that teaching and those directions [speaking of the Oral Law of the Talmud])**, you have corrupted and perverted** (*shachath* – you have marred and blemished, ravaged and besmirched) **the Covenant** (*beryth* – the family-oriented relationship agreement with) **with the Lowy** (*ha Lowy* – for those who unite)**,' affirms** (*'amar*) **Yahowah** (*YaHoWaH* – an accurate presentation of the

name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **of the spiritual implements** (*tsaba'* – of the many heavenly messengers)**."** (*Mal'aky* / My Messenger / Malachi 2:8)

Jewish religious leaders have positioned their Oral Law, their Talmud and the *Mishnah*, as commentaries on the Towrah, but according to Yahowah, they are corruptions of it, besmirching and perverting His Towrah. Rather than promote the Way, they cause Jews to stumble and miss the Way. Rather than embrace the Covenant, they blemish it.

"'So therefore (*wa gam*)**, I** (*'any*)**, Myself, will give you over** (*nathan 'eth 'atem* – I will appoint that which is associated with you) **to be despised and held in contempt** (*bazah* – to be regarded as worthless and evil, disrespected and contemptible) **in addition to being humiliated** (*wa shaphal* – as well as humbled, seen as repulsive and lowly) **by all of** (*la kol*) **the people** (*ha 'am* – the family)**, considered as similar to** (*ka*) **a mouth** (*peh*) **which** (*'asher*) **has not observed** (*'ayn shamar* – has not examined, explored, or considered) **My Ways** (*'eth derek 'any*) **and is instead lifting up and promoting** (*nasa'* – elevating and exalting) **the presence of partiality in your teaching** (*paneh ba ha towrah* – your appearance in your instructions, guidance, and directions)**.'"** (*Mal'aky* / My Messenger / Malachi 2:9)

God considers those who promote an agenda which is in conflict with His to be foulmouthed. He will hold them in contempt. He will also humble those who promoted themselves as *rabbi* | great.

Responding to all that Yahowah has revealed, Mal'aky then questions his people…

"Is there not (*ha lo'*) **one Father** (*'echad 'ab*) **for all of us** (*la kol 'anachnuw*)**? Is there not** (*ha lo'*) **one God** (*'echad 'el*) **who created us** (*bara' 'anachnuw*)**? Why**

(*maduwa'* – for what reason) **are we so unfaithful and untrustworthy** (*bagad* – have we betrayed this trust and acted treacherously, committing spiritual adultery while engaged in religious dress-up)**?**

Each individual (*'iysh*) **with his brother** (*ba 'ach huw'*) **has defiled and dishonored** (*chalal* – has profaned and desecrated, has violated and polluted) **the Covenant** (*Beryth* – the Family-Oriented Relationship Agreement) **of our fathers** (*'ab 'anachnuw*)**."** (*Mal'aky* / My Messenger / Malachi 2:10)

To defile and dishonor the Covenant, as Judaism has done, is a death sentence. It is not survivable. And few things violate the Covenant more than the religious arguments which permeate the Talmud. They are only matched in betrayal by the anti-Towrah epistles which comprise the New Testament.

But why? Do they believe Yahowah is a deadbeat Dad who is failing His people? Do they believe Yahowah's creation is sufficiently faulty to desert God and seek another? Do they believe that Yahowah's revelation was insufficient and that He failed to speak clearly and consistently? Are the gifts of eternal life, being perfected and then adopted into His Family while being enriched and empowered, inadequate? Do they believe answering His Invitations to Meet is too much to ask? Is reading a burden? Is learning deplorable? What's the problem? Do you not like God? Do you honestly think that the rabbis have something better to offer?

How has life turned out for Jews these past 2,500 years estranged from Yahowah? Do you want more of the same? Are you willing to die under the Star of Simon bar Kokhba rather than live with the Son named Dowd?

Now as we turn the page and conclude this *Introduction to God*, I would like to share two additional proclamations from the 2nd chapter of Malachi. They lead to a rather profound announcement in Mal'aky 3 and 4…

"Yahuwdah (*Yahuwdah* – the Beloved of Yah, now known as Judah and Jews) **has been untrustworthy and spiritually unfaithful** (*bagad* – has engaged in spiritual adultery and betrayal while playing disgusting religious dress-up)**.**

A detestable and repulsive religious abomination (*wa tow'ebah* – a reprehensible, loathsome, and abhorrent form of worship which is troubling and false, confusing and misleading) **has been committed** (*'asah* – is performed, engaged in, and acted upon) **in Yisra'el** (*ba Yisra'el* – within Israel) **and in Yaruwshalaim** (*wa ba Yaruwshalaim* – within Jerusalem)**.**

Indeed (*ky*)**, Yahuwdah** (*Yahuwdah* – Judah, Jews) **has defiled and profaned** (*chalal* – has dishonored and treated with contempt) **the Set-Apart Place** (*qodesh* – the sanctuary which separates and distinguishes, making special and dedicated) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **which, to provide the benefits of the relationship** (*'asher*)**, He loves** (*'ahab* – He adores)**.**

Further (*wa*)**, he has married and is owned by the Lord Ba'al** (*ba'al* – his familial relationship is governed by Ba'al, who is in control of)**, the house** (*beyth* – the home and family [from 4QXII whereas the MT reads *bath* | daughter]) **of an illegitimate god** (*'el nekar* – a foreign deity)**."** (*Mal'aky* / My Messenger / Malachi 2:11)

"And so, you have wearied (*wa yaga'* – therefore, you have worn out and exhausted, troubling [the opening conjunction is from 4QXII]) **God** (*'el* – the Almighty [from 4QXII whereas the MT reads *Yahowah*]) **with your words** (*ba dabar 'atem* – with your statements)**.**

But you say (*wa ‘amar*)**, ‘In what way** (*ba mah*) **have we exhausted and troubled Him** (*yaga’* – have we caused Him to gasp, be wearied and worn out)**?’**

By you saying (*ba ‘amar ‘atem* – by you claiming)**, ‘All of those who engage in** (*kol ‘asah* – everyone who acts and capitalizes upon, profiting from) **shouting with fellow countrymen, no matter how wrong** (*ra’* – the loud and boisterous proclamations of religious associates, even if they are errant) **benefit, as if they are moral and good** (*towb* – are pleasing and agreeable) **in the sight** (*ba ‘ayn* – from the viewpoint and perspective) **of Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **because He is pleased by them** (*wa ba hem huw’ chaphets* – because this is what He wants)**.**

Or (*‘ow* – alternatively)**, where is** (*‘ayeh*) **the God** (*‘elohym*) **of the *Mishpat* | who decides what is right, vindicating, convicting, and just** (*ha mishpat* – who exercises good judgment regarding the means to resolve disputes; from *my* – to ponder the implications of *shaphat* – deciding what is right)**?’** (*Mal’aky* 2:17)

Therefore (*ken* – for this reason [from 4QXII])**, behold, I am going to send out** (*hineh ‘any shalach* – pay attention and look to Me, because here and now I am going to reach out and dispatch (qal participle – literally and demonstrably, actually and actively direct)) **My messenger** (*mal’ak ‘any* – My representative who, as a herald, will interpret and convey My message, commissioned to declare what I have to say)**.**

And (*wa*) **he will prepare, clearly mark, and highly regard** (*panah* – he will behold, perceive, and respect, turning toward and making ready the means to approach (piel perfect – at this moment in time he will show)) **the Way** (*derek* – the path, route, and journey) **before Me, regarding My appearance and approaching My presence** (*la paneh ‘any* – to face Me)**.**

Then, suddenly and straightaway to open eyes and minds (*wa pith'om* – in a relative instant to create an opportunity to be open and receptive)**, he / they will arrive to pursue the harvest** (*bow'* – he or they will come for an inclusive return (qal imperfect – he or they will continually come [4QXII has *hem* – they while the MT reads *huw'* – he])) **for His palatial home** (*'el hekal huw'* – to His royal residence, Sanctuary, and house of his God; from *yakol* – the place to prevail and endure, be empowered and accomplish the mission)**: the Upright One** (*'edown* / *'adown* – the master of the house, the most capable leader, and the one who provided the foundation for the Tabernacle) **whom** (*'asher* – to show the way to walk to receive the benefits of the relationship)**, you, yourselves, have sought** (*'atem baqash* – you have inquired about, asked and searched for (piel participle))**, along with** (*wa* – in addition to) **the messenger** (*mal'ak* – the representative who, as a herald, will interpret and convey the message, who is commissioned to declare the account) **of the Covenant** (*ha Beryth* – of the Family-Oriented Relationship) **in whom and for which** (*'asher* – in whom [addressing the *'edown*] and for which [speaking of the *beryth*] to show the way to get the greatest joy out of life) **you** (*'atem*) **have desired** (*chaphets* – have wanted and preferred)**.**

So pay attention (*hineh* – behold)**, he is arriving and will be returning to pursue the harvest** (*huw' bow'* – he is coming [*huw'* | he is found in 4QXII in addition to the verb being scribed in the third-person masculine singular])**,' promises** (*'amar* – and affirms) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **of the spiritual implements** (*tsaba'* – of the heavenly messengers)**.** (*Mal'aky* 3:1)

'So, who (*wa my*) **can comprehend and endure** (*kuwl* – can understand and seize upon, properly calculate

and support (piel participle)) **this day** (*'eth yowm*) **when he arrives** (*bow' huw'* – of his return to pursue his harvest)**?**

And who (*wa my*) **will be present, standing and remaining** (*ha 'amad* – will endure, established and alive, continuing to be upright) **beside his appearance** (*ba ra'ah huw'* – when he comes into view)**?**

Because indeed (*ky*)**, he** (*huw'*) **will be similar to** (*ka* – will be like) **a refiner's fire** (*'esh tsaraph* – a means to enlighten, purify, and test, a flaming light which purges the darkness)**, and akin to** (*wa ka*) **an alkali detergent which cleanses** (*boryth kabash* – a water-soluble cleansing agent and soap for washing)**.'"** (*Mal'aky* / My Messenger / Malachi 3:2)

There is nothing more upsetting to God than being religious because they are unthinking and untrustworthy. In particular, the Haredim are engaged in acts of worship which Yahowah detests. God finds Judaism to be repulsive and reprehensible – confusing and misleading His people. Throughout Yisra'el and Yaruwshalaim, religious Jews have profaned and defiled the place Yahowah loves, the Qodesh which is so special to Him.

Worst of all, religious Jews are cavorting with the Devil according to Yahowah. They are now *'Iyezebel* | Honoring the Lord | Jezebel with her host of prophets advancing the fertility cult of Ba'al and 'Asherah. Yahowah sees no distinction between Jezebel and Judaism. They are the house, family, and home of a god so illegitimate that His misguided people are worshiping the Adversary – *ha Satan*.

Yahowah has witnessed more than He can endure. The endless profusion of words spewed out of the mouths of rabbis over the past two millennia has tested His patience. The words scribed in the Talmud, *Mishnah*, and Zohar have irritated the Almighty to the point of retribution. Too

much shouting, too many false claims, too many lies, and far too much religion. That is God's view, His perspective on the institution He most despises.

As for their parting salvo of the religious, I can assure you that we find the God of the *Mishpat* | who decides what is right, vindicating, convicting, and just, right here in the words of His prophets. He has not been replaced by rabbis or disappeared into the heavens. And frankly, He is exceedingly disappointed, even disgusted.

Moreover, as a result of what He has witnessed in the past 2,500 years, Yahowah is doing something He has not done previously and may never do again. He has chosen to work through a witness rather than a prophet, and thus a *gowy* – since there are no longer any qualified or willing Yahuwdym.

The difference between the two – a *naby'* and a *mal'ak* – is significant only with regard to the method of their inspiration. The actual message is the same – although a prophet is held to a much higher, indeed, exacting standard. A *naby'*, like Moseh, Dowd, and Yasha'yah, is shown glimpses of the past and future by Yahowah, who speaks audibly to them and through them, such that they reveal things we would not otherwise know. A *mal'ak*, like the *Choter* and *Nakry*, Yahowah's *Bashar* | Herald, can explore what God revealed through His prophets and interpret the message they have previously conveyed such that it resonates with today's audience.

In this case, and for this reason, a *mal'ak* is a better choice than a *naby'* – even though a *naby'* is superior in every other way. Rather than reveal something new regarding His disgust for Judaism and His frustration with His people, Yahowah wants *Yahuwdym* | Jews to realize that He has already excoriated them throughout the prophets, explaining His position so clearly and repetitively that even a *gowy* could understand it.

Therefore, without the need for a *naby'* or the use of a Yahuwd, Yahowah has dispatched a *mal'ak* | messenger to explain His *mishpat*. He is clearly delineating the path Yahowah is following so that, when God arrives, those who are willing to listen are prepared to approach Him.

Yahowah's messenger is here to open eyes and minds – and fill both with the truth. He has come to pursue the harvest, not only of Taruw'ah but also of Kipurym. His mission is to help fill Yahowah's palatial home and royal residence – the Covenant – with the Yahowah-loving and Towrah-observant.

He is also here to announce the arrival of the Upright One, the Master of the House, Yisra'el's most capable leader – the Beloved Mashyach and Melek, Dowd. The Messenger of the Covenant will proclaim the return of the Son of God, of the man who most exemplifies the *Beryth*.

Most assuredly, Dowd is returning and Yahowah has chosen a Herald to announce his arrival. But will you be ready for him? Do you understand what God is saying? Will you endure to witness his return? Will you be among those present, standing before him?

Yes, Yahowah is also returning on Yowm Kipurym to reconcile His Covenant relationship with Yisra'el and Yahuwdah. But He is not coming alone, and it is His nature to share the experience and stage with those He respects, enjoys, and, indeed, loves. On this day, Dowd will not only be the Son serving at God's side, but he will also be as God, as brilliant as the sun, representing the ultimate source of Light as our Savior.

While this would be a wonderful place to conclude this *Introduction to God*, there are three additional statements I would like to share – one which represents the final mention of the Towrah by a prophet…

"'From the days (*la min yowmym*) **of your ancestors** (*'ab 'atem* – your fathers)**, you have turned away from** (*suwr min* – you have rejected and forsaken) **My clearly communicated written prescriptions for living** (*choq 'any* – My inscribed recommendations and prescribed thoughts regarding an allocation of a share of the agreement)**. You have not observed them** (*wa lo' shamar* – you have not focused upon or considered them)**.**

Choose to return to Me (*shuwb 'el 'any* – change and come back to Me (qal imperative)) **and I will choose to return to you and restore you** (*wa shuwb 'el 'atem* – I will come back and transform you (qal imperfect cohortative))**,' promises** (*'amar* – affirms) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* | teaching) **of the spiritual implements** (*tsaba'* – of the vast array of heavenly messengers)**."** (*Mal'aky* / My Messenger / Malachi 3:7)

This is the report we have read throughout the prophets. They are all speaking with one voice – Yahowah's. The Chosen People have chosen to reject God. They have turned away from Him, His *Shem*, *Towrah*, *Mishpat*, *Mitswah*, *Choq*, Miqra'ey, and *Beryth*. They have snubbed the Almighty, and yet, all they have to do to be restored to fellowship is to return home. Yahowah will treat every Jew as they have treated Him. Choose Him and He will choose you.

As humans created in the image of our God, we began life in the *Gan 'Eden*. Therefore, *Sukah* | Shelters, where we are invited to camp out with our Father, represents our return to the Garden and to our God. The way home begins with Passover and UnYeasted Bread, where we become immortal and are prepared to meet our Maker. Yahowah's Way passes through the Day of Reconciliations, where Yisra'el's relationship with Yahowah is restored.

The ensuing text continues to denounce Judaism, and especially the rabbis, whom Yahowah calls arrogant, deceitful, money-grubbing, hypocrites. This is followed by God's solution, one which you are likely reading…

"Then, at that time (*'az* – thereupon, at this distant and vitally important moment)**, those who respect and profoundly value** (*yare'* – those who revere and are inspired by) **Yahowah** (*YaHoWaH*) **will convey the word, speaking and writing** (*dabar* – will communicate the message (nifal perfect – those communicating the word convey and receive the benefits at this moment in time))**, as an individual** (*'iysh* – a man) **to his countrymen** (*'el rea' huw'* – to his friends and associates as well as against his errant and irrational country [from 4QXII])**.**

And (*wa*) **Yahowah** (*YaHoWaH*) **will listen attentively, and accepting what He hears as true, He will respond by assisting this messenger** (*qashab* – will receive the entire message, hear everything which is said, and will regard it favorably, acting to enable its dissemination because of its accuracy (hifil imperfect – Yahowah is enabling the messenger as His understudy and is doing so consistently and continually))**.**

And He will continue to listen (*wa shama'* – He will actually and genuinely, consistently and continually, hear what is said (qal imperfect))**, such that** (*wa*) **a book** (*sepher* – a body of literature comprised of written documentation containing the official record) **of remembrance, systematically conveying a word-by-word recollection of the previous communication** (*zikarown* – to recall and bring to mind, to make foremost in one's thinking, commemorating the right inheritance, conveying what is accurate and important, mentioning and memorializing what should be remembered) **will be written** (*kathab* – will be inscribed and composed as an enduring and indelible statement (nifal imperfect – will be written as a continuous process over time with Yahowah))

before His appearance (*la paneh huw'* – to approach His presence) **for those who respect and admire** (*la yare'* – for those who genuinely value and revere) **Yahowah** (*YaHoWaH*) **and who consider, account for, and who have determined the merit of** (*wa la chashab* – who impute meaning and value to, thoughtfully and logically contemplating every nuance of (qal participle)) **His name** (*shem huw'* – His personal and proper designation)**.** (*Mal'aky* 3:16)

'As a result (*la ma'an* – therefore, it stands to reason [from 4QXII])**, they will be Mine** (*wa hayah 'any*)**,' promises** (*'amar*) **Yahowah of the vast array of spiritual implements** (*YaHoWaH tsaba'*)**.**

'Approaching the day (*la ha yowm* – nearing and for the time) **when, to show the way to receive the benefits of the relationship** (*'asher* – when, to reveal the proper path to get the most out of life)**, I will engage, acting in a demonstrable way, to prepare My most treasured possession, someone whom I value and hold especially dear** (*'asah* – I will do what needs to be done, working to develop and celebrate My affection for that which I treasure (qal participle))**.**

And so, I will protect and spare them, delivering them from harm, while heaping favor upon them recognizing the scope of the challenges before them (*chamal 'al hem* – I will demonstrate My appreciation and enduring love, even commiserate with them, especially considering the difficult task of showing compassion and under these conditions)**, similar to the way** (*ka 'asher* – according to the manner of a joyful relationship when) **an individual** (*'iysh*) **favors, spares, and protects, assuring the safety while empathizing with** (*chamal 'al* – is especially generous and affectionate toward, even lenient and patient considering the challenging circumstances, demonstrating his appreciation and love, while being responsible for) **His son** (*ben huw'* – His child) **who works**

with Him (*ha 'abad 'eth huw'* – who serves alongside Him)**.** (*Mal'aky* 3:17)

So return (*wa shuwb* – then come back and be restored) **and you will see** (*wa ra'ah* – and you will witness) **the distinction and understand the difference between** (*bayn* – comprehending the dissimilarity of) **the one who is right** (*tsadyq* – the one who is vindicated because he is upright and correct) **as opposed to those who are wrong** (*la rasha'* – compared to those who are incorrect and unrighteous, guilty for having been errant)**, understanding the dissimilarity concerning** (*bayn* – comprehending the distinction between) **the one who works with God** (*'abad 'elohym* – the one who serves the Almighty) **in contrast to the way of** (*la 'asher*) **those who do not serve Him** (*lo' 'abad huw'* – those not working with Him)**.'"** (*Mal'aky* / My Messenger / Malachi 3:18)

Yahowah is concluding His final revelation to His people by explaining how He is going to uphold His last witness. He, and those serving with him, will write the words His children need to hear. The remnant of Yisra'el, the last generation of Yahuwdym, will be offered one final reminder. Yahowah is announcing that He is a proud Father working alongside a devoted, albeit adopted, son, one engaged in his Father's business.

This prophecy incorporates an interesting blend of singular and plural pronouns, suggesting that one man will inspire others and that collectively they will engage to communicate the Word of God in advance of Yahowah's return. And should He be addressing *Yada Yahowah*, this is what has occurred. On Taruw'ah in 2001, I was alone, and I continued to work by myself for a number of years. Then there was another, and another, as the Covenant Family began to grow. Soon, we were working together on this project, with editors, fact-checkers, researchers, publishers, web designers, publicists, cohosts, and social media contributors serving our Father on behalf of His

people. Just as Yahowah had foretold, one would become many, and the many would work as one.

Through it all, our mission has been to perceive and understand, then share the distinction between what is right and what is wrong, between working with Yahowah and against Him, and showing the difference between engaging in the Covenant relationship and being religious. It is something Yahowah wants His people to understand so that they are on the correct side of this divide prior to His return. Second only to *yada'* | knowing, we are devoted to *bayn* | understanding the Word of our God.

This brings us to the final mention of the Towrah by a prophet. And here, we find Yahowah trying to garner His people's attention one last time. What follows are the final words Yahowah would inspire a prophet to share with us. They follow what we have just read…

"'Pay attention, because indeed (*ky* hineh) **a day is coming** (*ha yowm bow'* – a time is approaching and will arrive)**, burning** (*ba'ar* – combusting and consuming) **like a blazing light and furnace** (*ka ha tanuwr* – similar to a lamp, a brilliant luminary, even an oven)**, and then it will occur** (*wa hayah* – it will transpire) **that all of the presumptuous and arrogant** (*kol zed* – everyone with an inflated view of their worth, the haughty, contemptuous, and disrespectful) **as well as all of those engaging in and acting upon** (*wa kol 'asah* – and everyone profiting from and celebrating) **that which is wrong, in violation of the standard, and thus religious** (*risha'ah* – the unethical and immoral who are contemptible)**, will be set ablaze as if they are stubble** (*qash wa lahath 'eth hem* – will be afire, consumed in the ensuing conflagration as useless chaff)**.**

This day which is approaching (*ha yowm ha bow'* – this time which is coming)**,' affirms** (*'amar*) **Yahowah of the heavenly messengers** (*YaHoWaH tsaba'*)**, 'when, as a benefit of those in the relationship** (*'asher*)**, there will**

be nothing left of their roots and branches (*lo' 'azab la hem shoresh wa 'anaph* – there will be nothing remaining of their source, their basis, their family line, or what has stemmed from them)**.** (*Mal'aky* 4:1)

However (*wa*)**, for those of you who value, revere, and respect** (*la 'atem yare'* – for those of you who appreciate and admire) **My name** (*shem 'any* – My personal and proper designation)**, the brilliant orb** (*shemesh* – the most illuminating source of light, even akin to the brilliance of the sun) **of righteousness** (*tsadaqah* **–** of being right, of affirming and vindicating, of abundant enrichment and great prosperity, and of honest counsel and enduring salvation) **will rise, ascending and appearing brilliantly** (*zarach* – She will induce growth, beginning in the east, shining brightly (qal perfect third-person feminine singular)) **with healing and restoration in Her wings** (*wa marphe' ba kanaph hy'* – with renewal and deliverance in the hem of Her garment)**.**

Liberated and withdrawn, you shall come out (*wa yatsa'* – as part of an exodus, you will come forth) **and leap about, frolicking** (*puwsh* – playfully springing about) **like one who has come full circle and who is now encapsulated, acting like a calf** (*'egel* – like one who has come around and is now shielded [singular in 4QXII]) **in the stable** (*marbet* – secure and protected)**.** (*Mal'aky* 4:2)

Then, you will provide counsel and advice while trampling (*wa 'asas* / *'etsah* – you will issue guidance and a warning while crushing [4QXII reads counsel while the MT says trample]) **the religious criminals** (*rasha'* – the misleading and erroneous, the unGodly and unethical, the vexing and duplicitous)**, for they will be** (*ky hayah*) **ashes under the soles of your feet** (*'epher tachath kaph regel 'atem*) **on the day** (*ba ha yowm*) **when, for the benefit of the relationship** (*'asher*)**, I will act** (*'any 'asah* – I will engage, doing what must be done (qal participle))**,' says** (*'amar*) **Yahowah of the spiritual implements**

(*YaHoWaH tsaba'*)**."** (*Mal'aky* / My Messenger / Malachi 4:3)

These three statements, along with the three which follow, comprise Yahowah's final declaration to His people prior to His return as a brilliant light, enlightening and empowering His children while devouring His foes. Then on behalf of the Covenant, and for the wellbeing of His Family, Yahowah will incinerate all vestiges of the religious. Nothing will be left of the individuals and institutions which have tormented His people.

For those taking the opposite approach, for those accepting what is right and forsaking what is wrong, who have come to value Yahowah's name rather than disavow it, they will meet their Mother, the *Ruwach Qodesh*. She will illuminate this world while restoring the lives of those living within it.

Having come full circle, and now having returned to live with Yahowah in 'Eden, encapsulated in the light of the Set-Apart Spirit, the Covenant's children will frolic and play. We have been *yatsa'* | liberated from a degenerative world, having successfully journeyed through these words as part of the final *yatsa'* | exodus. We are home this day, celebrating Yahowah's commitment to making everything right again.

"Remember (*zakar* – choose to recall and proclaim (qal imperative)) **the *Towrah* | Teaching and Guidance** (*Towrah* – the Instructions and Directions) **of Moseh** (*Mosheh* – One who Draws Out)**, My servant** (*'ebed 'any* – coworker and associate)**, who revealed the benefits of the relationship** (*'asher*)**.**

I instructed and directed him (*tsawah 'eth huw'* – I appointed him and placed him in charge, commissioning him) **in Choreb** (*ba Choreb* – with the knife's edge for cutting and separating, with the sharp engraving tool for writing) **with the clearly communicated written**

prescriptions on how to live and be allocated a share of the relationship (*choq*) **and the means to execute good judgment, especially regarding the resolution of disputes** (*wa mishpat*) **on behalf of all** (*'al kol*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God)**."** (*Mal'aky* / My Messenger / Malachi 4:4)

Life is better and lasts longer when we choose to recall and proclaim Yahowah's *Towrah* | Teaching and Guidance as it was conveyed to us through Moseh. We embrace the *Beryth* | Covenant through the *choq* and are perfected by making the right decision regarding the *mishpat*. It is how we become *Yisra'el* | Individuals who Engage and Endure with God.

Joining the *mal'ak* | witness to prepare the way for the arrival of Father and Son, Yahowah and Dowd, is the prophet who convicted *'Iyezebel* | Jezebel along with those who spoke for the Lord Baal. It is not a coincidence.

"'Behold (*hineh* – pay attention)**, I am going to send out** (*'anoky shalach* – I will dispatch) **to you** (*la 'atem 'eth*) **'ElYah** (*'ElYah* – Yah is God, Elijah)**, the prophet** (*ha naby'*)**, before the arrival and presence** (*la paneh bow'* – in association with the harvest and appearance) **of the greatest and most important** (*ha gadowl* – the most empowering)**, the most awesome and respected** (*wa ha yare'*) **day** (*yowm*) **of Yahowah** (*YaHoWaH*)**.'"** (*Mal'aky* / My Messenger / Malachi 4:5)

'ElYah will be joining Yahowah's aforementioned witness on Pesach in year 5997 Yah, doing so three years before God's return on Yowm Kipurym. Yahowah's arrival will mark the single most important day in human history. Hope to see you there.

"'Then, he will return and restore (*wa shuwb*) **the thinking and judgment** (*leb 'ab* – the inclinations and thought processes) **of fathers toward children** (*'ab 'al benym*) **and the inclinations and thought process of**

children (*wa leb benym* – the thinking and judgment of sons) **toward their fathers** (*'al 'ab hem*) **lest** (*pen* – or otherwise if not) **I come** (*bow'* – I arrive) **and momentarily smite** (*nakah* – I strike (hifil perfect)) **that which is associated with the Land** (*'eth ha 'erets*) **such that the most-set-apart place becomes forbidden to the commonplace, because that which was banned for being profane will be destroyed** (*cherem* – the place separated and devoted to God would have to be temporarily abandoned)**.'"** (*Mal'aky* / My Messenger / Malachi 4:6)

What value is a home without family? And should Yahowah return to an empty house because we failed in our mission to awaken His people, rather than endure Yisra'el abandoned and defiled, God will place it off limits for a while.

Fortunately, that is not how this story ends. There will be a remnant, and Yahuwdym will come home. The relationship will be reconciled, and God's people will be restored. Some children will listen to their Father at long last. Will you be among them?

Without the Towrah, there is no Covenant. With the Towrah, there is only one Covenant.

Without the Towrah, nothing is known of 'Adam and the Garden of 'Eden, of Chawah, or of the ploy perpetrated by the Adversary to confuse them. We would be unaware of this joyous place which awaits our return and not understand why humankind has been estranged from it these past 6,000 years.

Without the Towrah, 'Abraham and Sarah are unknowable, as are Yitschaq and Ya'aqob, Hagar and Ishmael. Nothing would be known of the promises

Yahowah offered ‘Abraham which now serve as the basis of the Covenant.

Without the Towrah, the conversations Yahowah had with His children regarding their relationship with Him would be nothing more than fading sound waves which would have stopped reverberating nearly 3,500 years ago. Without the Towrah, there would be no way to engage in a relationship with God.

Without the Towrah, we would know nothing of the Hebrew slaves in Mitsraym or of the events which led up to their miraculous *yatsa’* | exodus. Sure, the archeological record of these events is crying out from the desert sands, but without the Towrah, no one would have bothered to look.

Without the Towrah, Yahowah would be unknown, life would be short, and there would be no means to salvation.

But with the Towrah, every relevant question is answered, and we can approach our God, living forever as part of His Family.

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