

‘Azab - Abandonment

Where Did We Go Wrong...

In His Scriptures, Yahowah presents man's history from Adam to Armageddon. It's a dramatic and gut-wrenching journey from *Beryth* to 'Azab—from relationship to separation. The river of life is serpentine, traveling from dawn to dusk through a twisting medley of raging rapids and clear, peaceful pools of reflection. Most of us float down this stream with our eyes closed so we miss the tour guides along the way. In Scripture, these guides are called prophets. They tell us what to expect around the next bend.

In Dowd's / David's day, Yisra'el was "led through the quiet waters, her soul restored." Now, she was nearing "the valley of the shadow of death." According to the prophet, it lurked just downstream. He was called, Howsha', a name which means "to deliver salvation," or, in a word, to be our "savior." Yet as with the ultimate Savior—Yahowah in the form of the Ma'aseyah Yahowsha'—salvation is a participatory endeavor. The beneficiary needs to be observant and act on the instructions and directions which are provided. The *Yahuwdym* of Howsha's / Hosea's day were no more willing to do these things than were those of Yahowsha's time, seven centuries further downstream. Nor are we today, which makes Howsha's warning and forecast relevant to our world, and especially to the church. In fact, Howsha's prophetic council may be the most revealing account in Scripture of our time, condition, and destiny.

As a direct result of Solomon's willingness to indulge in idolatry, and to covet all manner of things, the united kingdom of Yisra'el broke into two. The northern kingdom, awash in the religion of Lord-*Ba'al*, was ravaged by the Assyrians, and the Southern kingdom of *Yahuwdah* / Judea was on the cusp of calamity. It is in this milieu of self-reliance and impending doom that Yahowah spoke to His people.

What you are going to experience over the course of this chapter should have a powerful impact on your relationship with God. Howsha' is the prophet between

*beryth* – relationship and ‘*azab* separation. His oracle resides between the divorce and the heralding of reconciliation. It is a story of unrequited love and divine justice, of a family and their painful divorce. It is a warning about trusting in things, religious clerics, and politicians. It is a prophetic tale from *beryth* to ‘*azab* and back to *beryth* again. It is the story of man from God’s perspective.

To properly set this stage so that we all come to appreciate what could have been, what should have been, let’s turn to the 81<sup>st</sup> *Mizmowr*. This Song presents this saga from Yahowah’s perspective, revealing what He intended and explaining why and where His wayward children went wrong. It begins...

**“Sing for joy** (*ranan* – shout out joyful lyrics set to a melody (hiphil (object participates in the action) / imperative)) **to** (*la* – to approach) **God** (‘*elohym*) **who strengthens and empowers us** (‘*oz* – who is our fortification and protection (written as a noun with first person plural suffix)).

**Provide a clear and loud signal** (*ruwa’* – make a robust public proclamation about that which is to come, signaling a warning while providing encouragement (hiphil imperative)) **to approach** (*la* – concerning and on behalf of) **the God** (‘*elohym*) **of Ya’aqob** (*Ya’aqob* – one who is supplanted, firmly digging in his heel’s, and thus firmly established; a synonym for Yisra’el). (*Mizmowr* / Song / Psalm 81:1)

By noting that the action of “*ranan* – singing a joyful song” “*la* ‘*elohym* – to approach God” was scribed in the hiphil stem we discover that Yahowah responds to those who communicate with and approach Him in this way. He not only sings along with us but He approaches us in the same way, with a joyful heart. Also interesting, by using the imperative mood, we learn that the decision to express ourselves joyfully to Yah is our choice, something that happens under the auspices of freewill.

As a result of our response to God, He strengthens and empowers us, protecting us. These are among the benefits of the Covenant.

And now that we are empowered, we are encouraged to “*ruwa’* – provide a robust public proclamation regarding what is to come,” especially as that relates to “*la* ‘*elohym* – approaching God.” I suspect that Yahowah is addressing the purpose and benefit of the *Mow’ed Miqra’ey*. You see, there is great joy in knowing that we are made immortal, perfected, adopted, enriched and empowered during *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* so that we can “*ruwa’* – provide a clear and loud signal” on *Taruw’ah*, as Yahowah’s troubadours, signaling the way home via *Kippuryim* – Reconciliations which leads to *Sukah* – to camping out with God.

**Lift up** (*nasa'* – raise up and bring forth (qal imperative)) **a song** (*zimrah* – lyrics sung to a melody and accompanied by instrumental music), **and** (*wa*) **produce and extend** (*natan* – give, bestow, and dedicate (qal imperative)) **a tambourine** (*toph* – a small hand drum or percussion instrument held in one hand and struck with the other), **a pleasant and beautiful** (*na'ym* – an acceptable and favorable, lovely) **stringed instrument** (*kinowr*) **with** (*'im*) **a harp** (*nebel* – or lyre). (2)

**Blow a horn** (*taqa'* – sound a trumpet; bring your hands together and clap, making a pledge to campout) **in** (*ba*) **the new moon** (*ha chodesh* – the time of lunar renewal; from *chadash* – to renew and to restore), **a showphar** (*showphar* – ram's horn) **in** (*ba*) **the full moon** (*ha kese'* – the appointed time for covering, the throne of royal authority; may be based upon *kacah* – to cover and thereby conceal) **for** (*la*) **the day of** (*yowm*) **our festival feast** (*chag* – gathering at our party and celebration). (3)

You'll note that the verbs “*nasa'* – lift up” and “*taqa'* – blow” apply to different musical instruments, a drum and then a harp, a horn and then a *showphar*. And that the more generic blowing and clapping is to announce the “*chodesh* – renewal of the moon,” and thus the beginning of the new month with the first sign or sliver of an increase in reflected light. While the “*showphar* – ram's horn” is to be blown in conjunction with the “*kese'* – full moon which is covered in light.” These “full moons” then correspond to “*yowm chag* – the day of our festival feast.”

Four of Yahowah's seven Festival Feasts occur on full moons. This includes the combined spring celebration of Passover / *Pesach* (celebrated beginning on the 13<sup>th</sup> night of the first month), Unleavened Bread / *Matsah* (beginning the next day on the 14<sup>th</sup> night), and FirstFruits / *Bikuwrym* (commencing the next day on the 15<sup>th</sup> night of the first month). In that a lunar cycle is 29.5 days, the collective Festival Feast know as Unleavened Bread transpires under the light of a full moon. Also, Shelters / *Sukah* enables us to campout with God while enjoying the full reflected light of the moon because it commences on the 14<sup>th</sup> night of the seventh month. So with the maximum reflected light associated with full moons, these four Festival Feasts are ideal for walking and camping with our Heavenly Father.

Seven Sabbaths / *Shabuw'ah* is observed while 70% of the moon's surface is reflecting the sun's light because it is celebrated 50 days from full moon of Unleavened Bread, or 1.7 times the 29.5 day moon cycle. This is also the case with the Day of Reconciliations / *Yowm Kippuryim*, with 70% of the moon's surface reflecting the sun's light on the 10<sup>th</sup> day of the seventh month.

It is only *Taruw'ah* which stands apart. Trumpets is the always observed on the first day of a “*chodesh* – renewing moon.” And that means that our “*ruwa*’ – robust, clear, and loud public proclamation consisting of a warning and joyous message” on how to approach God is conveyed to a world living in darkness because we are inviting them to come into the light – God’s light.

What follows is particularly insightful. It affirms much of what we came to conclude in the previous volume. The “*Miqra'ey* – Invitations to be Called Out and Meet” with God, which are all “*Chag* – Festival Feasts” are...

**Indeed** (*ky* – as a sign to whom you belong), **this is prescription for living** (*choq* – an inscribed instruction of what one should do to be cut into the relationship) **for** (*la*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God).

**This is** (*huw'*) **the means to justly resolve disputes** (*mishpat* – a means to exercise good judgment) **to approach** (*la*) **the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – one who is supplanted, firmly digging in his heel's, and thus firmly established; a synonym for *Yisra'el*). (4)

There is only one path to God – the way of His Feasts. There is only one doorway to eternal life, a singular prescription for living – which is opened during the Celebration of Passover. There is only one path to redemption, to having all disputes justly resolved – it occurring during the Feast of Unleavened Bread. There is only one means to be adopted into the Covenant Family and it transpires during the celebration of FirstFruits. There is only one way to be enriched and empowered by God and it occurs on Seven Sabbaths. There is only one day each year that we are encouraged to call out to and both warn and encourage those lost in the darkness of mankind’s religious and political institutions – that being Trumpets. And so it is on the Day of Reconciliations that the Covenant relationship is restored so that we can approach God on Shelters. That is the message being conveyed here. That is Yah’s prescription for living. This is the means that God has provided to resolve every dispute and reconcile his relationship with us. Sing a joyous song, indeed.

**It is an enduring and restoring witness** (*'eduwth* – an everlasting testimony) **to understand** (*byn* – to comprehend; *ba* in MT and *byn* in DSS 4QPs) **Yahowceph** (*Yahowceph* – Yahowah continually joins and increases, constantly adding by doing more, from *yacaph*) **when He placed him** (*sym* – He set him and preserved him) **in** (*ba*) **bringing him** (*yatsa'*) **upon and over** (*'al*) **the land** (*'erets*) **of the Crucible of Egypt** (*mitsraym*). **I have heard** (*shama'* – I have listened to) **lips** (*saphah* – a voice and speech, even language) **I do not know** (*lo' yada'* – I do not recognize). (5)

**I removed** (*suwr* – I took away) **a burden from their shoulders** (*min cebel shekem* – a load associated with their forced labor from their back), **their hand** (*kaph*) **from** (*min*) **a container** (*duwd* – a basket or kettle, even a caldron; also love). **They were passed over and set free** (*‘abar* – they were removed / a reference to Passover which served as the beginning of the Exodus). (6)

“*Eduwth* – enduring witness and restoring testimony” is among Yahowah’s most enlightening terms. It tells us everything we need to know about His Word, His testimony, and His witness to us. It does not change. It endures forever. And its purpose is to restore the Covenant relationship. Moreover it is provided so that we might “*byn* – understand” who He is and what He is offering.

In this regard, we find “*ba* – in or with” scribed in association with Yahowceph in the Masoretic Text and “*byn* – understanding” written on every manuscript found in the caves of Qumran situated above the Dead Sea. This distinction is important because there is a restoring witness associated with Yahowceph. His life in many ways is symbolic of the Ma’aseyah Yahowsha’. By observing one you come to better understand the other. Both were discarded by their brethren. Both were incarcerated. Both were left to die. And both were inspired and led by Yahowah, with God protecting them and lifting them up. And while Yahowsha’ is the Rock of our Salvation and the spring from which living waters flow, it was Yahowceph whose interpretations of dream-like predictions regarding the flow of the Nile’s waters, not only saved the Egyptians, but made Egypt a receptive refuge for the Children of Yisra’el during a prolonged drought in the Promised Land. This connection in particular is germane to our understanding of what follows.

As a result of the insights Yahowah provided Yahowceph, he became the second most influential man in Egypt. Through his proposed agrarian reforms, the burden of starvation was lifted from the people of the Black Land, which is why they allowed the Children of Yisra’el and their livestock to quench their thirst in Goshen during a time of severe drought.

But after a while, the Egyptians grew weary of Yahowceph’s extended family and they were enslaved by the world’s most politically and religiously oppressive culture. And because Yahowah had made promises to Abraham, He heard their cry and rescued them, therein tangibly demonstrating the path which leads from human institutions to God’s home.

**In your trouble** (*ba ha sarah* – in distressful and unfavorable circumstances) **you called out** (*qara’*), **and** (*wa*) **I rescued and withdrew you** (*chalats* – I equipped and prepared you, making you strong, invigorating you).

**I responded and answered you** (*'anah*) **with a covering, providing shelter** (*ba cether* – by way of concealment) **with a thunderous shout** (*ra'am* – with a loud spoken declaration).

**I examined you** (*bachan* – I discovered your nature through careful observation, testing and proving your relative merit) **at** (*'al*) **the waters of** (*maym*) **Marybah** (*Marybah* – the place of strife and contention, of quarreling and provocation; a reference to BaMidbar / Numbers 20:13). (7)

**Pause now and reflect** (*calah* – weigh this in a balance).” (Mizmowr / Song / Psalm 81:1-7)

Yahowah did what He had promised, but sadly, the Children of Yisra'el rather than being grateful became antagonistic. They turned on and opposed Yahowah, their Savior, just as they would with Yahowsha'. And since Yahowah has encouraged us to pause and reflect on this hurtful, indeed harmful, reality, once we have completed our review of this Mizmowr / Song, we'll turn our attention to the meltdown at the waters of Marybah.

**“Listen My people** (*shama' am* – hear Me My family) **and let Me testify and sustain you** (*wa 'uwd ba* – let Me help you, relieve and aid you, holding you up, returning you by surrounding you, bearing witness to and through you) **Yisra'el** (*Yisra'el* – individuals who strive and contend with, engage and endure with God) **if** (*'im* – on the condition that) **you listen to Me** (*shama' la*). (Mizmowr / Song / Psalm 81:8)

Just as there is only one path to God, one way to eternal life, one means to our redemption and reconciliation, this path is found in but one place – Yahowah's sustaining testimony. Therefore, listening to Yahowah by reciting His Word is what we must do should we want to know God and be included in His Covenant Family.

And in this regard there is nothing more important to our relationship with Yahowah than avoiding any and all associations with false gods...

**There should not exist** (*lo' hayah*) **among you** (*ba* – with you or in you) **a strange, foreign, or illegitimate** (*zar* – another or different) **god** (*'el*).

**And you should not make a public declaration or bow down to** (*wa lo' chawah la* – you should not communicate, making an announcement for, explaining or telling about, nor worshipping) **a foreign god** (*nekar 'el* – a pagan or alien deity; from *nakar* – recognizing or acknowledging, respecting or regarding a false god). (9)

**I Am** (*'anky*) **Yahowah** (יהוה), **your God** (*'elohym*), **the One who made the sacrifice to lift you up** (*ha 'alah* – the One who met with you to withdraw

you) **from** (*min*) **the realm of** (*'erets*) **Crucible of Egypt** (*mitsraym* – serving as a metaphor for judgment and human religious and political oppression).

**Open** (*rahab* – enlarge) **your mouth** (*peh*) **and I will fill it** (*wa male'* – I will continue to complete My proclamation). (10)

God has but one name, Yahowah. It is not God, Allah, Lord, or Jesus Christ. And equally important, Yahowah, Himself, is our Savior. And that means that Yahowsha' is nothing more or less than a diminished manifestation of Yahowah set apart from Him to lift us up.

When we listen to Yahowah something marvelous happens. His words fill our mouths. We speak for Him by sharing His enduring witness and restoring testimony.

However, the Children of Yisra'el would ignore this advice. They have long preferred to walk in their own counsel.

**But** (*wa*) **My family** (*'am* – My people) **did not listen** (*shama'*) **to the sound of My voice** (*la qowl*). **And** (*wa*) **Yisra'el** (*Yisra'el* – individuals who strive and contend with God) **was unwilling to approach Me** (*lo' 'abah la* – were not willing to voluntarily accept Me). (11)

**And so** (*wa*) **I sent them away** (*shalah*) **in the stubbornness of their heart** (*ba sharyruwth leb* – with their unwillingness to change their attitude). **They walked** (*halak* – they went, traveling) **in their own counsel** (*ba mowe'tsah* – with their own devices, plans, and principals, advice, deliberations, and purposes). (12)

There is a myth that Jews are “Torah observant,” when in fact they almost universally prefer their Talmud, a book comprised of rabbinical arguments. It is why they found Yahowah divorcing them here in Howsha' and dispatching them from the Promised Land. They brought both on themselves. They became unlovable. And we will discover when and why in a moment.

**If only** (*luw* – Oh if it only could have been different and) **My people** (*'am* – My family) **had listened to Me** (*shama' la*). **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **in My ways** (*ba derek* – in My path) **you would have walked** (*halak*). (13)

**As insignificant** (*ka ma'at*) **their adversaries** (*'ayab* – their enemies and foes, those who are hostile to them) **I would have constantly humbled** (*kana'* – I would have consistently subdued and silenced). **And** (*wa*) **upon** (*'al*) **those who opposed them** (*tsar* – their narrow-minded and hard-headed adversaries) **I would have always turned my hand** (*suwb yad* – I would have consistently returned My hand). (14)

It did not have to be this way. This was not what Yah had intended. But as a result of their collective rebellion Yisra'el's adversaries would have their way with them. Yahuwdym would become the most despised and oppressed people in human history.

As a special insight here, Yahowah didn't punish His people. He just abandoned them. He left them to fend for themselves, something they weren't very good at doing. In the same way Yahowah isn't punishing America with by besieging it with severe weather, an ocean of debt, or an onslaught of terrorism. He's just ignoring the rebellious nation.

Also, for those who look to God, who listen to Him, and who reach up to Him, they will find Yah reaching down and out to them with the open hand of friendship, ready to grasp hold of them, lifting them up, leading them, sustaining and protecting them. But those who oppose Him will either find the back of His hand in rebuke, or find that He has withdrawn His hand altogether.

**Those who oppose and are hostile to** (*sane'* – those who detest and dislike) **Yahowah** (𐤃𐤓𐤏𐤍) **will always cringe and cower, bowing in submission concerning Him** (*kachash la* – they will become insignificant, diminished and disowned, estranged, disappointed and denied for having dealt falsely and having deceived according to Him). **And they will continue to exist that way** (*wa hayah* – they will have chosen as a result of their own volition to actually be like that (qal imperfect jussive)) **for time everlasting** (*'eth la 'owlam*). (15)

Only those who oppose Yahowah will bow before Him. They are being judged, a process they will not enjoy. And for those who God determines have led others away from Him in league with the Adversary, they will be diminished and disowned for all eternity for having acted deceitfully. The message here is that religion is not a victimless crime. Those who promote it will be held accountable. Those who sought for others to bow down before them, to cower in their presence, will receive their due. They will be compensated in kind.

Yet for those who listen to Yahowah, who embrace the terms and conditions of His Covenant and walk to Him along the path He has provided, they will be rewarded...

**But He will feed you** (*wa 'akal* – and He will nourish you) **by means of** (*min*) **the finest and most bountiful** (*cheleb* – the best and choicest, olive oil infused) **grain** (*chitah* – flour). **And from** (*wa min*) **a honey laden and elevated rock** (*dabash suwr* – a sweet, abundant, and sustaining stone flowing with the fruit of the vine, describing the rocky summit of a mountain) **you will continually be satisfied and enriched** (*saba'* – you will always find overwhelming abundance in excess). (*Mizmowr* / Song / Psalm 81:8-16)

Oh what could have been; what should have been. If only Yisra'el had listened to Yahowah.

Grain is symbolic of saved souls, with purified grain representing redeemed souls who have had the fungus of yeast removed during Unleavened Bread. The Rock is Yahowah in the form of Yahowsha' – serving as a tangible and corporeal representation of Yah's spiritual energy and light. It is this very Rock, and the source of cleansing and life-giving waters that flow from it, that form the basis of the story we are next going to consider.

So should you be wondering what transpired surrounding the “waters of Marybah” which precipitated Yahowah “examining” Yisra'el to ascertain their merit, let's turn to the presentation of that revealing account in *BaMidbar* / In the Wilderness / Numbers 20. That discussion begins...

**“And the entire community** (*ha kol 'edah* – everything associated with the enduring witness and restoring testimony) **of the Children of Yisra'el** (*beny Yisra'el* – the Children who Engage and Endure with God) **came to** (*bow'* – arrived at) **the Desert** (*midbar* – lifeless wasteland devoid of the Word) **of Sin** (*Tsin* – a thorn or barb which is used to prick, prod, or goad) **in the first and foremost** (*ba ha ri'shown*) **month** (*chodesh* – time of renewal). **And the people** (*wa ha 'am* – and the extended family) dwelt there (*yashab* – stayed and lived there, settling down there) **in Qadesh** (*Qadesh* – set apart from the light; from *qadar* – to grow dark and bring on lightlessness and gloom, grieving and mourning; a son of Yshma'el / serving as a corollary to *qadash* and *qodesh* – to be set apart unto God).

**And Mirym** (*Mirym* – rebellion and bitterness) **died** (*muwth* – were destroyed) **there** (*sham* – in that place with this name) **and she was buried there** (*wa qabar sham*). (*BaMidbar* / In the Wilderness / Numbers 20:1)

There are lessons in “*Tsin* – Sin” that I don't want you to miss. A *tsin* is a thorn, like the one Paul said was in his side when he admitted to being demon possessed and controlled by Satan in his Second letter to the Corinthians. It is the stinger Yahowsha' referenced when He spoke of Satan's debilitating venom. It is also a goad, or prod used to control dumb animals. That is a problem because Paul cited the most famous line from Dionysus during his conversion experience on the road to Damascus, saying “It is difficult to kick against the goad.” The line suggests that in a society drenched in pagan lore very few people are willing to oppose popular religious traditions and walk along a different path. And it was the popular religious path away from God that Paul ultimately promoted.

**There had not been any water** (*wa lo' hayah maym*) **for the community** (*ha 'edah* – for the enduring witness and restoring testimony). **So they were gathered and assembled before** (*wa qahal 'al* – they grouped together to oppose) **Moseh**

(*Moseh* – one who draws out; from *mashah* – to draw out) **and to oppose** (*wa ‘al*) **‘Aharown** (*‘Aharown* – enlightened freewill; from *‘owr* – light and *‘ow* – choice and preference). (2)

**And the people** (*wa ha ‘am*) **quarreled in opposition, ridiculing and mocking** (*ryb* – they were hostile, contentious, insulting, accusing, and taunting) **toward** (*‘im* – with and to) **Moseh** (*Moseh* – one who draws out; from *mashah* – to draw out).

**And they spoke, saying** (*wa ‘amar la ‘amar*), **‘If only** (*luw*) **we had died** (*gawa’* – expired and perished) **along with the violent death** (*ba gawa’* – breathing our last and ceasing to live) **with our brothers** (*‘ah* – relatives and friends) **in the presence of** (*la paneh* – approaching the very face of) **Yahowah** (אֱלֹהֵינוּ). (3)

Early in the Exodus, while Moseh was receiving Yahowah’s Towrah on the Summit of Mount Horeb, wayward Yisra’elites rejected the only real God, the very God who had saved them, and they built an idol in the form of a golden calf to worship the sun god they had been subjected to in Egypt. As a consequence Yahowah shortened their mortal existence, in essence canceling the gift of life He had given them. Now these idiots said that they would have been better off if they had died right along with their misguided brethren. I’m sure at this point that Yah would have been pleased to comply. Imagine being God and witnessing the people You rescued taunting You, mocking You, insulting You.

These miserable, unlovable, ungrateful, and repulsive morons didn’t let it die there. They pressed on, and with each word further alienated themselves with the lone source of life...

**For what purpose** (*wa mah*) **did you bring** (*bow’*) **this assemblage** (*‘eth qahal* – community and mob) **of Yahowah** (אֱלֹהֵינוּ) **to** (*‘el*) **this** (*zeh*), **the desert** (*ha midbar* – the lifeless wilderness devoid of the Word): **to die** (*la muwth*) **here** (*sham*), **our** (*‘anahnuw*) **livestock also** (*ba’yr wa*)? (4)

**And for what reason** (*wa mah*) **did you make such a sacrifice to take us up** (*‘alah*) **from Egypt** (*mitsraym* – the crucible of oppression) **to bring us** (*la bow’*) **to this horrible, evil, and no good for nothing, place** (*‘eth ‘el ha maqowm ha zeth ra’* – to this miserable, harmful, troubling, and all around bad site)?

**This is not a place** (*ha zeth lo’ maqowm*) **for sowing seed** (*zera’* – for families to grow and produce offspring) **or for figs** (*wa ta’edah*), **or for vines** (*wa gepen*), **or pomegranates** (*rimown*), **or water** (*wa maym*). **There is nothing to drink** (*lo la shatah*). (5)

Mind you, not very long ago these ingrates had been slaves. Now free, they were bellyaching about everything. There was no pleasing them. It was as if they

thought that the God who had defeated the Egyptian Empire by drowning Pharaoh's army in the Red Sea was incapable of providing a little water.

While it is a small distinction among major ones, before they began to act up, Yahowah referred to the Children of Yisra'el as "'edah – the enduring witness and restoring testimony." But now they were "qahal – an assemblage and mob." That is quite a demotion.

Moseh had been empowered to speak for God and act for God. He had been chosen to shepherd Yah's flock. He had received Yahowah's Towrah – Teaching and thus understood His provision and guidance. He did not need to run to God at this time. He could have resolved the problem.

Moreover, the people weren't reliant on Moseh either. Remember this line from the 81<sup>st</sup> Psalm: **"In your distressful and unfavorable circumstances you called out, and I rescued you, equipping and preparing you, making you strong and invigorating you. I responded and answered you...?** It was from the same verse that, the 7<sup>th</sup>, which referenced this particular situation: **"I examined you and discovered your nature through careful observation at the waters of Marybah – the place of strife and contention, of quarreling and provocation. Pause now and reflect."** (*Mizmowr / Song / Psalm 81:7*) What this tells us is that when Yahowah's Covenant children require God's help all we have to do is ask. But that is not what happened. After mocking God they complained to Moseh. So...

**And Moseh** (*Moseh* – one who draws out; from *mashah* – to draw out) **and** (*wa 'al*) **'Aharown** (*'Aharown* – enlightened freewill; from *'owr* – light and *'ow* – choice and preference) **moved away from** (*bow' min*) **the presence** (*paneh*) **of the assemblage** (*'eth qahal* – community and mob) **to** (*'el*) **the doorway** (*petah*) **of the Tent** (*'ohel* – the Home and Covering, the clearly shining dwelling place) **of the Scheduled Meetings** (*mow'ed* – Appointed Times to Assemble) **and they fell** (*wa napal*) **on their faces** (*paneh*).

**The glorious presence and the manifestation of the power of** (*kabowd* – the abundantly honorable and respectable presence of; from *kabad* – the significance, overall merit, massiveness, and value of) **Yahowah** (אֱלֹהִים) **was seen** (*ra'ah* – revealed and shown) **to them** (*'el*). (6)

They were afraid of the malignant mob and embarrassed. And in their perplexed state they responded poorly. It happens to all of us.

The last thing God wants is for us to fall on our faces before Him. It corrupts what He stands for and inverts His purpose. After all it was He who made the sacrifice to get on His knees to lift us up. So this was not starting off well – and it was about to get worse. Moseh was making a habit of not listening.

**And Yahowah** (אֱלֹהִים) **spoke** (*dabar* – communicated using words) **to** (*‘el*) **Moseh** (*Moseh* – one who draws out) **for the purpose of saying** (*la ‘amar*), (7) **‘Grasp hold of** (*laqach ‘eth*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **and summon** (*qahal* – call together, gathering and assembling) **the community of the enduring witness** (*ha ‘edah* – the assembly of the restoring testimony).

**You** (*‘atah*) **and also** (*wa*) **your brother** (*‘ah*), **‘Aharown** (*‘Aharown* – enlightened freewill) **shall speak** (*dabar* – communicate using words) **to** (*‘el*) **the stone** (*ha cela’* – the rock) **before their eyes** (*la ‘ayn* – in their sight so that they might gain understanding and perspective) **and it will give** (*wa natan* – and it will bestow and produce) **its water** (*maym*). **And thereby** (*wa*) **you shall bring out** (*yatsa’*) **accordingly** (*la*) **water** (*maym*) **from** (*min*) **the rock** (*ha cela’* – the stone) **and you shall provide a drink** (*wa saqah*) **for** (*‘eth*) **the community of the restoring testimony** (*ha ‘edah* – the assembly of the enduring witness) **and also** (*wa*) **for their livestock** (*‘eth ba’yr*.’ (8)

The “*mateh* – staff or branch,” serves as Scripture’s most reinforced symbol of the Ma’aseyah. A shepherd uses his staff to guide his sheep, to lead them to water, and to protect them from harm. These are things Yahowsha’ did for us, which is why He referred to Himself as our shepherd and to us as His flock. Branch is equally telling because a branch supports the leaves of a tree, serving as the two way conduit of moisture and nutrients from the roots to the leaves and as the conduit of photosynthesis, whereby the leaves convert light into chemical energy to sustain the plant and help it grow.

Likewise, the second most common metaphor for the Ma’aseyah is the “Rock of our Salvation.” As the living embodiment of the Towrah, Yahowsha’ reveals the solid foundation upon which Yahowah’s Covenant Home is built. And He serves as the “cornerstone” of the Tabernacle, God’s home on Earth. He is reliable, unchanging, and dependable, all characteristics of stone.

Furthermore, it is from this Branch and Cornerstone that the living and cleansing waters of our restoration and renewal flow. And that is why Moseh was asked to communicate with the stone and not strike it.

**And Moseh** (*Moseh* – one who draws out) **grasped hold of** (*laqach ‘eth*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **from the presence of** (*min la paneh*) **Yahowah** (אֱלֹהִים) **in the manner which** (*ka ‘asher*) **he had been instructed** (*sawah* – directed and guided). (9)

**And Moseh** (*Moseh* – one who draws out) **and** (*wa*) **‘Aharown** (*‘Aharown* – enlightened freewill) **summoned** (*qahal*) **the assemblage** (*qahal*) **to** (*‘el*) **the presence of** (*paneh*) **the rock** (*ha cela’* – the stone). **And** (*wa*) **he said to them** (*‘amar la*), **‘Please** (*na’* – I implore you), **listen** (*shama’*) **those of you who are**

**rebellious and embittered** (*marah* – hostile and bitter discontents): **from** (*min*) **this** (*ha zeth*) **stone** (*ha cela'* – rock) **we shall bring forth** (*yatsa'*) **water** (*maym*) **for you all** (*la*).’ (10)

**Then** (*wa*) **Moseh** (*Moseh* – one who draws out) **raised up** (*ruwm* – lifted up) **his hand** (*'eth yad*) **and he struck** (*nakah* – he beat and afflicted) **the rock** (*ha cela'* – the stone) **with** (*ba*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **twice in the conduct of his life** (*pa'amym* – multiple times as the foundation of life, representing the steps one takes in life) **and** (*wa*) **abundant** (*rab* – massive amounts of high quality) **waters** (*maym*) **came out** (*yatsa'*). **And** (*wa*) **the community of the restoring testimony** (*ha 'edah* – the assembly of the enduring witness) **drank** (*shatah*), **as did** (*wa*) **their livestock** (*ba'yr*). (11)

One-thousand-five-hundred years later, the Children of Yisra'el would make this same mistake. Rather than communicate with the Rock of their Salvation, they struck Him, nearly bludgeoning Him to death on Passover. They too, ignored Yahowah's instructions.

**But** (*wa*) **Yahowah** (𐤃𐤏𐤅𐤇𐤁) **said** (*'amar* – communicated) **to** (*'el*) **Moseh** (*Moseh* – one who draws out) **and to** (*wa 'el*) **'Aharown** (*'Aharown* – enlightened freewill), **'Because** (*ya'an* – since and for the express reason that) **you did not place your trust in Me** (*lo' 'aman ba* – you did not depend or rely upon Me, and you were not supportive or affirming of Me) **for the purpose of being set apart unto Me** (*la qadash* – to be cleansed by Me and separated unto Me) **before** (*la*) **the eyes** (*'ayn* – the sight and understanding, even the perspective and vantage point) **of the Children of Yisra'el** (*beny Yisra'el* – children who engage and endure with God), **therefore likewise** (*la ka*), **you will not bring** (*lo' bow'*) **this assemblage** (*ha zeth qahal* – this community and mob) **to** (*'el*) **the land** (*ha 'erets*) **which** (*'asher* – beneficially as a result of the relationship) **I gave to them** (*natan la*).’ (12)

The moral of this story is that God is not to be trifled with. We are not at liberty to change His instructions as we see fit. There is no compromising. The Path to the Promised Land isn't subject to change. It is etched in stone. Those who waver from it, who try to skip or change the steps along the way, are left out.

The path to Yahowah's begins with Passover. That doorway leads us to Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and then to Shelters – to God's home. There is no other route.

Similarly, Yahowah delineated five terms and conditions which must be met by those who want to participate in His Covenant family. Those who disregard any of them are excluded.

**The Children of Yisra’el** (*beny Yisra’el* – children who engage and endure with God) **were hostile to and quarreled** (*ryb* – they registered complaints against and initiated a controversy and dispute which was deliberately contentious) **against** (*’eth*) **Yahowah** (יהוה) **in association with** (*’asher*) **the waters of** (*maym*) **Marybah** (*Marybah* – the place of strife and contention, or quarreling and provocation; from *marah* – rebellious and embittered, hostile discontents).

**So** (*wa*) **He was set apart** (*qadash* – separated and distinct from) **in opposition to them** (*ba* – against them).” (*BaMidbar* / In the Wilderness / Numbers 20:1-13)

The purpose of the Towrah and its Covenant is to present the means for us to be set apart from the world of corrupting and quarrelsome human institutions so that we can be set apart unto God. The Children of Yisra’el chose a different path – one of their own making. And that course has led them away from Yahowah – a God whose name they no longer know.

This condition, and the reasons behind it, were articulated in the 81<sup>st</sup> Mizmowr. **“But My people did not listen to the sound of My voice. And Yisra’el was unwilling to approach Me. So I sent them away in the stubbornness of their heart, in their unwillingness to change their attitude. They walked in their own counsel, using their own devices, plans, and principals, their own advice, deliberations, and purposes.”** (Mizmowr / Song / Psalm 81:11-12) Such is the choice that awaits all of us. Yisra’el chose poorly. What about you?



Howsha’, whose name is a contraction of *huw’*, meaning “He,” referring to Yahowah, and *yasha’*, meaning “saves,” has a lot to say in his opening salvo: **“The word** (*dabar* – message, statement, and account) **of Yahowah** (יהוה) **beneficially associates** (*’asher* – fortuitously relates) **I Am** (*ehayah* - I am, I exist) **with Howsha’** (*Howsha’* – He Saves; a contraction of *huw’* – He and *yasha’* – saves), **the son** (*ben* – male child) **of Beerri, during the days of Uzzyah, Yowtham, Ahaz and Yachizqyah, kings of Yahuwdah** (*Yahuwdah* – Related to Yah), **and during the days of Yarabam** (*Yarabam* – from *rabab*, meaning large or numerous; *am*, meaning national army; and *yara’*, meaning terror) **the son of Yahuw’ash** (*Yahuw’ash*—Yah is light), **king of Yisra’el** (*Yisra’el* – those who strive and struggle with God).” (Howsha’ / He Saves / Hosea 1:1)

The *dabar* or word of God is His way of speaking to us. Fully amplified *dabar*

means: “a statement, message, communication, word, act of speaking an account, treatise, record, or rendering of an event in a systematic manner.” That suggests Yahowah’s Scripture is His message, His accounting, and His thesis delivered in a chronological and logical manner. Moreover, words are Yahowah’s means of communing with us, warning us and saving us.

The Hebrew verb *ehayah*, which is usually translated “I Am,” is the first person equivalent of *hayah*, meaning: “to be, to exist, to become, to make happen, to be done.” *Hayah* is the root of Yahowah’s name and it is often used to identify God.

By using ‘*asher*’ Yahowah is beneficially associating Himself, connecting and favorably linking Himself, with His words. But there’s more: in the book named “He Saves” Yahowah is telling us that “I Am is, became, and exists as the Savior.” And this isn’t the only time Yahowah uses ‘*asher*’ in reference to His mission as the Ma’aseyah. In fact it is so common an association, it was ‘*asher*’ that caused me to become an advocate of literal and amplified translations of Scripture.

I was tracking down some of the most important prophecies regarding the Ma’aseyah for the “Playing the Odds” chapter of *Tea With Terrorists* because I wanted to project the odds against their chance fulfillment. But I ran into a problem in Second Samuel 7:12. There I found: “I [Yahowah] will raise up your [*Dowd*’s] descendant after you who will come forth from you, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom forever. I will be a Father to Him and He will be a Son to Me. When He commits iniquity, I will correct Him with the rod and strokes of men.” This is a prophecy predicting the arrival of Yahowsha’, the only eternal Son of God. A direct descendant of Dowd / David, the Ma’aseyah established Yahowah’s name, and for a time, Yahowsha’s body was God’s temple, or house, on earth.

But the phrase “when He commits iniquity I will correct Him with the rod and strokes of men” is errant when applied to the Ma’aseyah. Yahowsha’ didn’t sin, which is why He was the perfect Lamb of God who took away the sin of the world by way of submitting Himself to the strokes of men. So if “when He commits sin” is right, the Scripture is wrong. And that’s where ‘*asher*’ comes in. Correctly translated the passage reads: “When sin is associated with Him.” That’s precisely what occurred. He bore our transgressions. Our sins were “linked to” Him.

So by taking the time to study the full and actual meaning of Yahowah’s *dabar*, we have stumbled on some nuggets. We found a prophecy that says Yahowah is, became, and exists as the Savior. And by tying up some loose ends

we discovered that Yahowah revealed the nature of His Ma’aseyah’s mission to *Dowd*, a thousand years to the day He would feel those strokes on His back. It’s enough to make you want to cry Halleluyah.

The next subtle reference to the Ma’aseyah’s nature is the “Savior is the *ben*,” or son. The definition of *ben* is a perfect description of Yahowsha’s relationship to Yahowah. *Ben* is “a term of endearment for persons with a relationship and the figurative extension of the love of a parent.” Therefore, “Yahowah connected I Am to the Savior, the *Son*”—the person with a relationship, the figurative extension of the love of the Father. This is a theme that we shall see play out throughout this chapter.

As the opening sentence progresses, we discover that Yahowah’s name and His prophetic trademark permeate everything He touches. The kings’ names would be symbolic of their reigns. Uzziah (*Uzyah*) means “Yah is my fortress.” This king’s principal fixation was building an army. Unfortunately, feeling invincible, Uzyah became self-reliant and was struck by leprosy for his pride. Yisra’el would soon share in his shame, bearing an open wound as a result of national arrogance.

Jotham (*Yahuwtam*) means “Yah is perfect.” In II Chronicles 27, we learn that he prospered because “he ordered his ways before Yahowah.” His reign was in keeping with his great, grandfather’s Psalm: “Yahowah is my Shepherd. I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness for His name’s sake.”

Ahaz, the eleventh king of Yahuwdah, and the third in Howsha’s list, ruled from 735 to 713 BCE. His name means “he has grasped.” We learn in the 16<sup>th</sup> chapter of Second Kings that Ahaz grasped his own son and sacrificed him to *Ba’al* in typical Canaanite fashion. Then, in an effort to save his sorry soul from the Assyrian assault that had consumed the Northern Kingdom, Ahaz sought to rescue himself by appeasing the Assyrian King, Tiglath-pileser. He did this by grasping large portions of the temple treasury and handing it over to the pagan ruler. The despicable act is confirmed on a stone column dating to this day—a confirming treasure that was recently unearthed in Iraq. There are lessons here to be sure.

Fortunately, from this low ebb of national decadence there was a glimmer of hope—a national revival, albeit brief. Hezekiah (*Chiziqyah*), a name which means “Yah strengthens,” reversed Yisra’el’s fortunes by reestablishing Yahuwdah’s relationship with Yahowah. Good thing, because a couple of hundred thousand bloodthirsty Assyrians had just finished terrorizing and plundering every Yisra’elite city save one—Yaruwshalaim. So Chiziqyah decided to give faith a

chance. It worked. Yahowah intervened, killing the warriors who had chosen to destroy His city.

Chiziqyah's story is relevant today because it is exemplary of what can happen to a person or a nation when we individually or collectively move from *'azab* into *beryth*. In the Scripture account, Chiziqyah / Hezekiah is shown to have formed a relationship with Yahowah. He observed the *Miqra'ey*, answering Yahowah's Invitations to be Called Out and to Meet seven times a year while banning the festivals and rituals of Lord-*Ba'al*. Chiziqyah destroyed the competition, shutting down every satanic sun-god altar and shrine in Yahuwdah / Judah. Now there is some handy advice for those who prefer the satanic festivals of Christmas and Easter to Yahowah's feasts of Tabernacles and Passover.

Yes, Chiziqyah / Hezekiah was intolerant. He banned all religious practices and symbols—the bronze serpents, the golden calves, even the mountaintop tree altars that were worshiped as “mother earth”—part of pagan fertility cults. However, just up the road in Samaria, Lord-*Ba'al* had a glorious temple constructed in his honor. So when the Assyrians marched into town under the flag of Shalmaneser V in 722, which kingdom do you suppose Yahowah protected?

Samaria was conquered by men because men were tolerant, even accepting, of the religions of men. Unaware and unrepentant, they were plundered again by Sargon II. With the Northern Kingdom in ruins, Sargon returned four years later and set up shop in Gaza, assimilating the Philistines into the Assyrian Empire by way of compulsion.

Chiziqyah, however, was human. He made the same mistake the American State Department makes each day. He assumed that the enemy of his enemy was his friend. So Hezekiah formed a coalition with the Babylonians—Assyria's enemy. It was kind of like America allying itself with Stalin to weaken the Nazis. It was like equipping Mao to fight the Japanese. It was like partnering with Saddam Hussein to torment the Iranians, or arming Osama bin Laden so that we, by way of proxy, could thwart the Russians. It was like enriching King Abdallah of Saudi Arabia to lash out at Iraq. Or it was like America giving \$100,000,000,000 worth of our best weaponry to Egypt in hopes of buying Arab oil more cheaply and bribing them to make peace with Yisra'el.

As a direct result of partnering with pagans, the cities of Ekron and Gibbethon were destroyed and a century later, the Yahuwdym learned that the enemy of their enemy was not their friend. Yaruwshalaim and the Temple were destroyed by the Babylonians and most every Yahuwdym was hauled off into captivity. Had Americans read and understood Chiziqyah's history, had we heeded the advice of Yahowah's tour guides, we wouldn't be in the mess we are today. But ignorant of Yahowah's prophetic witnesses, we have found ourselves in the topsy-turvy

tumult of disorienting rapids unaware of the great fall that lies in our path.

According to Scripture and confirmed by history, the Assyrians struck again in 705. The Canaanite/Phoenician cities fell first, followed by the last remnant of Philistia, even buttressed by Egyptian resistance. Sennacherib's inscription reads: "I laid siege to 46 strong cities and walled forts and to countless small villages. I conquered them. I drove 200,000 people, young and old, male and female, and their cattle beyond counting. I considered them booty."

Turning on Yaruwshalaim, Sennacherib's pilaster tells us what Scripture confirms: "I made Hezekiah a prisoner in Jerusalem, like a bird in a cage." But: **"That night a messenger of Yahowah went forth and slew 185,000 in the camp of the Assyrians, and...in the morning, behold, these were all dead bodies."** (II Kings 19:35) Yahowah saved those who trusted Him. He still does. It's interesting that in Mattanyah, Chiziqyah is proudly listed in the genealogy that brought Salvation to the world—the Ma'aseyah. A little trust goes a long way.

Howsha's introductory sentence concludes by saying that these four men were the kings of **"Yahuwdah** (*Yahuwdah* – sons of Ya'aqob (meaning Related to Yah)), **during the days of Yarabam** (*Yarabam* – from *rabab*, meaning a large or numerous; *am*, meaning national army; and *yara'*, meaning of terror) **the son of Yahuw'ash** (*Yahuw'ash* – Yah is light)." The reference to the "large national army of terrorists" is clear enough, and certainly appropriate for Howsha's day and for ours, confronted as we are by a multitude of Islamic terrorists. But who was this man called "Yah is light?"

Yahuw'ash / Joash was the youngest son of Ahaziah, king of Yahuwdah / Judah a hundred years before Howsha' troubadoured Yahowah's message of divorce and salvation. After Ahaziah's death, Yahuash's mother, Athaliah, the queen of Yahuwdah, murdered each of Yahuw'ash's siblings, her own children, so that she could rule. But the infant Yahuw'ash / Joash was saved by the queen's sister, the wife of the Lowy / Levite High Priest. The boy was hidden in the Temple for six years, so that in the seventh year he could be anointed king. Jehoiada, the Chief Priest, and husband of Yahuw'ash's rescuer, acting as defacto ruler, renewed Yahowah's relationship with the nation and its people. His second act was to destroy the Lord-*Ba'al* cult that had grown in Judah. His third was to repair Yahowah's Temple. So while it wasn't Yahuw'ash / Joash's doing, his salvation facilitated the return of Yahowah's light to Yisra'el—not so coincidentally, in the seventh day.

After the chief priest, Yehoiada died, the Yahuwdah fell from *beryth* to *azab*, lapsing once again into paganism. This prompted Yehoiada's son, the prophet Zakaryah / Zechariah, to call them to repentance, an act which cost him his life.

Truth is seldom popular. Demonstrating a short memory and complete lack of gratitude, it was Yahuw'ash, himself, who ordered the assassination of the son of the man who had saved him. I dare say, our memories and morals are no better today.

Painting a picture of what was and would be, God inspired Howsha' to draw these words on a scroll: **“When Yahowah (יְהוָה) began speaking through Howsha' (Howsha' – He Saves), Yahowah (יְהוָה) said to Howsha' (Howsha' – He Saves), ‘Go, take to yourself a wife (‘isah – woman or bride) of prostitution (zenunym – harlotry and idolatry) and beget children of harlotry and idolatry; for the people of this land are unfaithful prostitutes (zanah – whores committing despicable and loathsome acts), moving away from (min – abandoning and forsaking) Yahowah (יְהוָה).”** (Howsha' / He Saves / Hosea 1:2)

Yahowah put His messenger in His place so that he might have personal empathy and understanding for His plight, and thus speak more passionately to his nation. In a symbolic sense, Yahowah had married Yisra'el. He was the groom and His chosen people were His bride. They had become His children, His family. And yet they had become unfaithful—committing repugnant and abhorrent acts.

God wanted Yisra'el to see what it was like to be married to a whore—to an idolatrous harlot—and to raise despicable children who willingly abandoned Him. Yahowah wanted the Yahuwdym hear His words as they were proclaimed by Howsha', but He also wanted them to witness this paradigm and see it as an example of what they were doing to Him. Even more important, through this metaphor of an unfaithful marriage, Yahowah was able to demonstrate why He had to divorce Yisra'el and what would have to occur for the Covenant to be renewed.

Yisra'el in Howsha's day had suffered a moral and spiritual collapse as a result of separating itself from God. The Yahuwdym had become polluted by the religion of Lord-*Ba'al*, a Satanic sun-god cult. It had become popular, just as Islam has grown today, because it played to people's lusts. With Lord-*Ba'al*, there were temple harlots with whom both men and women fornicated. With Lord Allah, the prostitutes are in paradise. Howsha's wife was probably one of these—a “priestly prostitute”—an unfaithful, immoral, and idolatrous woman.

Yahowah had called the *Yahuwdym* to be a “people set apart” from Satanism, but now they preferred the Devil to God. Their mission of revealing Yahowah's nature, love, words, and salvation had become irreconcilably compromised.

**“So (wa) he went (halak – walked and traveled) and obtained (laqah – took, acquired, grasped hold of, seized, selected, led away, and married) Gomer (Gomer – to bring to an end; from gamar – to cease and be no more), the**

**daughter** (*bath*) **of Diblaym** (*Diblaym* – pressed figs made into cakes); **who conceived, and bore him a son** (*harah wa yalad la ben*).

**Yahowah** (יְהוָה) **said** (*'amar*) **to him** (*'el*), **'Call** (*qara'*) **his name** (*shem*) **Yzra''el** (*Yzra''el* – the conceiving production of god; from *zara'* – to sow, conceive, produce, and yield *'el* – god; commonly transliterated “Jezreel”); **for** (*ky*) **in a little while** (*ma'at 'owd*) **I will recon with** (*paqad 'eth* – I will take into account) **the blood of** (*dam* – the deaths associated with) **Yzra''el** (*Yzra''el* – the conceiving production of god; transliterated “Jezreel”) **upon** (*'al*) **the house of** (*beyth*) **Jahuw'** (*Yahuw'* – He is Yah), **and** (*wa*) **will I will begin an intermission with** (*shabath* – I will initiate a temporarily leave, setting aside and ceasing to work with) **the reign** (*mamlakuwth* – dominion and authority, even the kingdom and sovereignty) **of the house of Yisra'el** (*beyth Yisra'el* – the home of those who engage and endure with God).

**And** (*wa*) **it shall come to pass** (*hayah* – it shall exist) **at that day** (*ba ha yowm*), **that I will break the stubborn pride** (*shabar qesheth* – potency and power, the burdensome and ill nature, even the snare, shattering the rainbow or hope and peace) **of Yisra'el** (*Yisra'el* – individuals who strive and struggle with God) **in the valley of** (*ba 'emeq*) **Yzra''el** (*Yzra''el* – the conceiving production of god; transliterated “Jezreel”).” (Howsha' / He Saves / Hosea 1:3-5)

Gomer's name suggests that she was from what is today the Islamic regions of the Russian Federation in the Caucasus Mountains. As a temple prostitute, Gomer had to be redeemed from slavery, just as we must be freed from sin. Her name reflects the sentiment conveyed by *shabath* – that Yahowah had been compelled to put Yisra'el on a “timeout.” As a direct result of the nation's infidelity and burdensome and ill-natured attitude, He would cease working with them – at least in a little while and for a very long while.

Calling their son “Yzra''el – Jezreel” was akin to naming an American child “Remember Korea, Vietnam, Iraq, and Afghanistan,” after those failures left so many people dead. The Lord-*Ba'al* worshiping Omri dynasty had been exterminated by the house of Yahuw' in a massacre that had appeared justified in the beginning but had ultimately been fought in vain. By Howsha's day, the Yahuw' / Jehu king Yarob'am / Jeroboam II was on the throne and *Ba'al* worship was as prominent as ever.

I see Yzra''el – Jezreel as more of a condition than a name. It conveys the root of the problem that Yahowah was addressing. Yisra'el and Yahuwdym were manufacturing gods, conceiving and producing them in their religious schemes. They had in many ways come to embrace the pagan practices of the Gowym. And while this condition persists, Yisra'el is of no value to Yah.

“*Shabath*” is the key to understanding Yahowah's transition away from His

reliance on Yisra'elites as His witnesses, ultimately returning to them again in the final days. Yahowah isn't replacing the Yahuwdym with Gowym; He is just leaving them for a while, setting them aside until they are ready to come home. While Yahuwdym remain the "chosen people," they were given a time out, pulled off center stage, and forced as a result of their own attitudes and behavior to wait in the wings—the very distant wings—of Yahowah's theater and for a very long time. Call it an intermission—the literal meaning of *shabath*. They had earned a demotion in the celestial hierarchy. Their stubborn self-reliance had to be broken for them to be conduits of Yahowah's light and plan.

**“And she conceived (*wa harah*) again (*'owd*), and she bore (*wa yalad*) a daughter (*bath*). And He said to him (*wa 'amar la*), ‘Call her name (*qara' shem*) ‘No Mercy (*Lo' Ruchamah* – from *lo'* serving as a negation and *racham* – mercy)’ because (*ky* – indeed) **I will not continuously associate with nor always provide mercy to (*lo' yacaph 'owd racham 'eth* – I will not always be connected with nor loving of, I will not repetitively add to nor increase, providing constant compassion, I will not always cause the relationship to grow beyond a reasonable point because I will cease caring for) the house of Yisra'el (*beyth Yisra'el* – the household of those who strive and struggle with God), that I should in any way forgive them, respect them, or raise them (*ky nasa' nasa' la* – that I should consider raising them, honoring them, or suffering to approach them).”** (Howsha' / He Saves / Hosea 1:6)**

Yahowah is telling the Northern Kingdom (Yisra'el as opposed to Yahuwdah, thus ten of the twelve tribes) that they are no longer loved and thus they are no longer recipients of His mercy. *Lo' Ruchamah* is particularly devastating because for a period of time it disassociates Yisra'el from the Covenant, from the blessings associated with the seed of Abraham – a name based upon *'ab* – father and *racham* – mercy.

Yisra'el's continued separation from Yahowah and the people's repetitive affinity for Lord-*Ba'al* has caused Him to put them on a collision course with judgment. As a result of their infidelity, God demonstrated tough love. Yisra'elites would suffer the consequence of their continued unfaithfulness, rebellion, and corruption. God was putting them on notice that He was distancing Himself from them, and thus would not save them from themselves. The Children of Yisra'el were now *'azab*. Their association and relationship with Yahowah was in remission. Twenty-seven hundred years would pass before they would be reconciled back into the Covenant relationship.

However, Yahowah had promised to bless people from every race and place by way of the Covenant He established with Abraham, a promise that had to endure. So...

**“Yet (wa) with (‘eth) the house and family (beyth) of Yahuwdah (Yahuwdah – Related to Yah) I will love, showing mercy (racham – remain in an affectionate association with, manifesting kindness for and providing compassion), and I will save them (yasha’ – rescue and deliver them) by (ba – with) Yahowah (יהוה), their God (‘elohym). But I will not save them (wa lo’ yasha’ – but I will not rescue or deliver them) by bow, or by sword, battle, or horsemen.”** (Howsha’ / He Saves / Hosea 1:7)

In the Hebrew text, “beyth – family” is being associated with “Yahuwdah – being related to Yah” because the Covenant is Yahowah’s family. “Racham – mercy” is juxtaposed with “yasha’ – salvation” because one flows from the other. More importantly, we find *yasha’ ba Yahowah* which means that Yahowah, Himself, is our Savior – a point Christians altogether miss.

The combination of *Yahowah* and *yasha’* is *Yahowsha’*. It means “Yahowah Saves.” It is both an identity designation and a mission statement. *Yasha’ ba Yahowah* literally communicates “there is salvation in Yahowah.”

“‘Elohyim – Almighty God” is also telling us that His forgiveness and lifting up come as a result of “strong affection and manifest kindness” known to us as “mercy.” Salvation would not be a product of military might. It would not come as it had always been achieved by nations—by way of weapons and battles. Mercifully, *Yahowsha’* would rescue us from ourselves—delivering us from sin, reconciling us back into His family.

This statement completely undermines and negates the rabbinical notion of a warrior Messiah. It means that Rabbi Akiba, the founder of today’s Judaism, was wrong when he claimed that the warlord Simon bar Kokhba was the Messiah who would lead Yisra’el against the Romans in 133 CE. The consequence of his religious malfeasance was the Diaspora and enslavement of the people.

By contrast, Yahowah’s merciful offer of salvation would be for individual redemption, for the purpose of a one on one relationships—husband and wife, father and son. There was no longer hope for national redemption—at least not for a very, very long time. When a nation’s people, its clerics and kings, collectively demonstrate a greater affinity for armies over trust, deceit than truth, separation than relationship, as Yisra’el had done and America is doing, God responds accordingly:

**“Now when she had weaned (wa gamal – she dealt with) No Mercy (Lo’ Ruchamah – from lo’ serving as a negation and racham – mercy), she conceived, and bore a son (harah wa yalad ben). Then He said (wa ‘amar), You must call his name (qara’ shem), ‘Not-My-People (Lo’ ‘Amy – Not My Family),’ because (ky – indeed) you are not My people (‘atem lo’ ‘amy – you are not my family), and I do not exist for you (wa ‘any lo’ hayah la).”** (Howsha’ / He Saves / Hosea

1:8-9) In other words, you are not part of My Covenant Family so I am no longer here for you.

Before we move on to the 9<sup>th</sup> verse of Howsha', I want to pause and analyze the nature of the word that the ultimate author of this prophetic message choose to use to identify, name, and explain Himself. "*Hayah*" is part descriptive verb, part definition, and part name. In the passage above, it is being used to represent all three. This is not uncommon. Many of 3500 times *hayah* is used in the Tanakh, the verb conveys similar truths.

The basis of Yahowah's name is *hayah*, a verb which means: "to exist, to be, and to become." By using *hayah* as the basis of His name, God is telling us that He exists, that He is infinite in the dimension of time. *Hayah* also defines Yahowah's prophetic nature because *hayah* means "to make happen and to come to pass."

By using *hayah* as the root of His name, Yahowah is confirming that He is the Creator because *hayah* means "to make happen, to create." For example, *hayah* is first used in the opening paragraph of the creation account. Bare'syth / Genesis 1:3 reads: "**God** (*'elohym*) **said** (*amar* – declared; referring to thoughts becoming words and then actions), **let there be** (*hayah*) **light** (*owr*)." This is a complete definition because throughout Scripture Yahowah's symbols are His words; they represent His thoughts. Light is the most common description of His nature. So in the opening salvo of Scripture, in the first act of creation: "God said I Am light."

Some scholars suggest that Yahowah is the third-person singular form of *hayah*, meaning "He is." If it is true, the only difference between the *ehayah* of "I AM" and "Yahowah" is perspective. I Am and Yahowah would be the same name, one being first-person, the other being third. From God's perspective He is "I Am." From our perspective "He is"—Yahowah.

If we were to dissect *hayah* we would find that, "*ha*" means "behold" and "*Yah*" is a shortened form of God's name—thus "Behold Yahowah." Behold has a powerful connotation in this context. It tells us to look at, observe, consider and regard Yahowah for we are beholden to Him. It tells us that we can and should "look at" Yahowah, and that can only be done with regard to His human manifestation Yahowsha'. The shortened forms of Yahowah's name—Yah and Yahu—are used throughout the Torah, Psalms, and Prophets. They are most commonly found in *Halleluyah*—Radiate Yahowah's Light!—as well as in the names of the people most important to God.

There are many Hebrew words and names which begin or end with "*yah* or *yahu*." They are also worth examining as they help us understand why our Creator selected this name. *Ya'ab* means "to desire." It's used to demonstrate a longing for God's instructions and it explains why He created us. *Ya'ah* means "to be



conveyed identically to the English “o.” The Hey is almost always pronounced “ah.” Therefore, Yhwh is most correctly transliterated “Yahowah” in English. There is no mystery here. The correct pronunciation of Yahowah’s name is preserved in the alphabet God chose to represent it. Yahowah wrote His name on the Two Tablets of Stone as: יהוה.

Since this is important, literally religion versus relationship, death versus life, let’s consider Yahowah’s stance on His name. And for that, there is no better place to turn than His *Towrah*.

**“And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) said (‘amar) to God (‘el), the Almighty (ha ‘elohym – the Mighty One), ‘Now look, if (hineh – behold, look here, and note if) I (‘anky) go (bow’ – arrive and come) to (‘el) the Children (beny – sons) of Yisra’el (Yisra’el – a compound of ‘ysh – individuals, who sarah – strive and contend with, engage and persist with, are set free and are empowered by ‘el – God), and I say (wa ‘amar) to them (la), “The God (‘elohym – the Almighty) of your fathers (‘ab) has sent me out (salah – has extended Himself to dispatch me) to you (‘el), and they ask (wa ‘amar – question) me (la), ‘What is (mah) His personal and proper name (shem),’ what (mah) shall I say (‘amar) to them (‘el)?”” (Shemowth / Names / Exodus 3:13)**

While God would give Moseh a direct answer, He didn’t do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other *ba’alym*, and Yahowah, than just a name. Yahowah is real. He actually exists.

In His response, *‘ehayah ‘asher ‘ehayah*, God conveyed: “I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am God.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

*‘Ehayah* is *hayah* prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, *hayah* was conjugated in the imperfect, telling us that God’s “*hayah* – existence” will produce ongoing results which have unfolding consequences throughout the whole fabric of time. Collectively then, *‘ehayah* says: “I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time.”

*‘Asher* is a relative particle which denotes a “relationship, an association, or linkage,” and, as such, it is often translated “with, who, which, what, where, or when.” So in this context, *‘asher* tells us that God is seeking a relationship with

us, and that how we respond to His proposed association will influence our very existence.

Therefore, by using these words, Yahowah told us: 1) He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name (Yahowah from *hayah*).

**“And (wa) He said (‘amar), ‘So this is what (koh) you should actually say (‘amar – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) to (la) the Children (ben) of Yisra’el (yisra’el – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God), ‘I Am (‘ehayah – first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), He has sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of God is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) to you (‘el).””** (*Shemowth / Names / Exodus 3:14*)

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind’s relationship with God for all time.

Those who promote the myth that God’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking. Moreover, *Shemowth / Names 3:13* and *3:14* are Yahowah’s marvelous way of telling us exactly how to spell and speak His name—even understand His name. This was not a random diatribe. *‘Ehayah ‘asher ‘ehayah* reveals the basis of Yahowah’s name, the meaning of Yahowah’s name, even the proper pronunciation of Yahowah’s name. He has already left us without excuse. And yet, He was not done talking.

**“And (wa) God (‘elohym – Almighty), moreover (‘owd – besides this and in addition), said (‘amar – declared) to (‘el) Moseh (Moseh – from *mashah*, the one who would draw us away from human oppression and divine judgment), ‘This is what (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra’el (beny yisra’el – the children and**



Genesis 1:18], with dominion over) **Yisra’el** (Yisra’el – individuals who engage, strive, and endure with God). **His origins have been from old, from eternity (‘owlam).**”

I’m sure you noticed that in the *Shemowth* / Exodus passage in which Yahowah introduces Himself to Moseh, that God links *hayah*, a word which is synonymous with His name, Yahowah, with ‘*asher*—the same word that is used in connection with the Word and Salvation in Howsha’ 1:1. So Yahowah is saying that *hayah* which means “to exist” and “to be” is linked to Him, as is the Word and the Savior. We exist because we are linked to Him—created in His image and saved by Him.

‘*Asher* is the summation of man’s most important questions because ‘*asher* meaning: “who, what, where, when, and how” is directed at Yahowah—the who, what, where, when, and how” of our existence. In that ‘*asher* also means: “forasmuch, from whence, through, association and connection,” linked to *hayah*, ‘*asher* summarizes Yahowah’s Scriptural message of relationship and salvation.

Now that we know who is inspiring Howsha’, and facilitating salvation, we are in a better position to understand Yahowah’s message, especially the part when He said: **“Name him Not-My-People for you are not My family, and I no longer exist for you (lo’ hayah).”**

God was warning the Northern Kingdom that they were no longer shareholders in the Covenant. This brought *Shemowth* / Exodus 6:7 to a close: “I will take you for my people and I will be your God.” For a nation whose very existence was tied to God’s providence, “Not-My-People” was a foreboding omen. Yisra’el was now hopelessly *azab*—separated from God.

While the job of most of Yisra’el (ten of the twelve tribes) was now entering history’s longest intermission, the Yahuwdym from which Judah (*Yahuwdah*) is derived, still had a mission. They would deliver the Ma’aseyah. And they would not only deliver more prophets, they would fulfill their prophecies. So in spite of the divine justice they would endure, they would endure...**“Yet the number of the children of Yisra’el shall exist as the sand of the sea, which by way of association cannot be counted. And it shall come to pass that in the place where it was said unto them, ‘You are not my people,’ there it shall be said to them, ‘You are the sons of the living God.’ Then shall the children of Yahuwdah and the children of Yisra’el be collected (*qabas yahad* - gathered together, and assembled as one, united as a community) and consider (*sum* – appoint and call) the One (*echad* - the First, the Spirit) the head and their leader and they shall ascend upward to a higher place out of the land, because great shall be the day of Yzra’el / Jezreel.”** (Howsha’ / He Saves / Hosea 1:10-11)

In the beginning of this passage, through multiple repetitions of *hayah*, ‘*asher*

and *madad*, Yahowah linked His existence and infinity to Yahuwdah / Judah. He explained that in this same land in which the Yahuwdym were disowned, they would be gathered and unified as one community called the “sons of the living God.” While Yahowah has recently fulfilled much of this prophecy, Yisra’el is neither unified nor called sons of God. That will occur during the final millennium—a time in which the Yahuwdym will ascend upward to a higher place as a result of calling the One, the First, the Spirit their leader.

The reason Yahowah used the phrase “Living God” was to point out the absurdity of making sacrifices to an inanimate object like the golden calves representing the sun-god Lord-*Ba’al*. While the Satanic spirit camouflaged as *Ba’al* was alive, he was living on borrowed time. His fate and the fate of all who trusted him was already sealed.

The closing statement is interesting. Yzra’el / Jezreel was Yisra’el’s Vietnam. With noble intentions, but limited understanding, treasure was spilled and blood was shed in vain. *Ba’al*ism was Yisra’el’s Communism and at Yzra’el / Jezreel, its spread was confronted. Yet, as with our Vietnam, when the fighting was over, nothing had changed. So Yahowah is telling us that in the Tribulation’s final days, during the time Jews finally repent, He will not only strive against the beast, Lord-*Ba’al*, He will prevail. We’ll learn more about this victory later in the chapter.

By having Howsha’ marry a temple prostitute and conceive children named Yzra’el, Not-Pitied, and Not-My-People, Yahowah has communicated a wealth of information and done so in a dramatic and memorable way. The name Yzra’el / Jezreel was a warning to the rulers, suggesting that their misguided military adventures were in vain. If Howsha’ were alive today he would name his first child “Iraq” in hope of awakening America’s president to the folly of spilling coin and blood without first dealing with Islam—our *Ba’al*. Not-Pitied was a warning to the people. They would suffer without mercy. It would be a direct result of their ignorance, infidelity, and immorality. They believed, followed and supported their politicians rather than refuting and disassociating themselves from them. And to the clerics, Not-My-People, signified a breach of the covenant and thus their purpose. If the rabbis and priests wanted to hold on to power they would have to create their own religion—something they have done many times over. God was finished with them.

Unlike the pleadings we find throughout the Towrah, there was no call for repentance in Howsha’. These names were an announcement, not an invitation back home. That would not occur until the prodigal’s son parable was manifest in Yahowsha’—although He was also rejected by the Yahuwdym. According to Scripture, for people who continually and repeatedly refuse relationship, the possibility of forming a relationship is withdrawn. God is informing Yisra’el that

apart from Yahuwdah / Judah, He is separating Himself from them. They sought fellowship with *Ba'al* and will have to rely on the Devil as a result.

Yet there was still a glimmer of hope, far off on the distant horizon. This was an intermission after all. In the end God would restore them to fellowship. This is how Howsha' describes the reconciliation: **“Say to your brother, ‘My People.’ And to your sister, say, ‘She Has Obtained Mercy.’”** (Howsha' / He Saves / Hosea 2:1)

Set in the context of being called “Sons of the Living God,” this is a harbinger of the fulfillment of *Bikuwrym* – FirstFruits. Before we can appreciate God's provision and mercy we must first come to understand that we are sinners in need of redemption because separation precedes reconciliation. And because choice is required for love, to experience Yahowah's affection we must ask for admission into His family. It should therefore be no surprise then that Shim'own quotes this passage from Howsha' in what we know as I Shim'own / He Listens / Peter 2:10.



Having introduced the tangible metaphor of an unfaithful marriage replete with immoral children, Howsha', inspired by Yahowah, submitted a legal brief. In verses two through fifteen of the second chapter the language is characterized by expressions lawyers would use at trial. God is filing for divorce.

As with the actual nature of the prophet's marriage to the temple prostitute, Howsha' is not only personally separating himself from Gomer, Yahowah through this example is dissolving His relationship with Yisra'el. And because there are many parties to, and victims of, a broken marriage, the passages address them all.

In this tangible metaphor, Yahowah is the lawyer, the judge, and the husband. Howsha's unfaithful partner, Gomer, is wife and mother. Their children are the Yisra'elites. As a wife, Gomer broke her covenant with both Howsha' and Yahowah. By pursuing other men and spirits, she was guilty of adultery. In the role of mother, her infidelity demonstrates a Scriptural truth. Her bad choices negatively impact her family—in this case, the children of Yisra'el.

**“Rebuke (*ryb* – quarrel in a state of hostility, be in opposition and contend with) your mother, bring a lawsuit forth to prosecute: for she is not my wife, neither am I her husband.”** (Howsha' / He Saves / Hosea 2:2) Lesson one: according to Yahowah, quarreling can be good. We need to be in a state of hostility with evil. We must contend with and oppose false teaching not ignore,

tolerate or appease it.

Lesson two: according to Yahowah the best way to oppose evil is to know and apply Scripture. In this legal proceeding, the basis for the suit is the breach of the *Beryth* as outlined in the *Towrah*. *Dabarym* / Deuteronomy 22 legislates that if a woman engages in harlotry or if a person commits adultery, the penalty is death. So if Scripture is good enough for God to use, I reckon it's sufficient for us, too.

Lesson three: according to Yahowah repetitive sin, especially those related to religion, can be fatal. Hope can be extinguished. If we are bad enough, long enough, God gives up on us and divorces Himself from us—nationally and personally.

Lesson four: according to Yahowah, a child's fate can be linked to their parent's beliefs and conduct. If a mother is a devil-worshiping *Ba'al* prostitute, chances are her children will be immoral and idolatrous. A Muslim mother will breed jihadists just as the modern state turns the seed of secular humanists into amoral atheists. There is a reason Yahowah didn't remove the children from the flood that consumed Noah's evil generation, from the brimstone that ravaged Sodom, or from the Lord-*Ba'al* worshiping Canaanite towns the Yisra'elis conquered. Being all knowing and being able to maneuver in time, Yahowah knew that these children would grow up to be just like their parents.

**“Let her therefore turn away from (*suwr* – change direction, move on a different path, be removed from and remove, forsake, reject, and abolish) **illicit relationships to a false deities** (*zenunym* – fornication, prostitution, adultery, and idolatry,) **away from (*min* – out of) her presence....”** (Howsha' / He Saves / Hosea 2:2-3)**

The Hebrew word *zenunym* is most often used in Scripture as a religious term to describe unfaithfulness. Its inferences to fornication, adultery and prostitution are symbolic of the sexual rituals of sun-god fertility religions like *Ba'alism*. It is designed to contrast this with the fidelity and morality of a monogamous marriage and loving family relationship with Yahowah. By using *suwr* before *zenunym*, God is telling us that we must not only reject false doctrines, we must separate ourselves from them and then abolish them, removing them from society. The word translated “presence” above actually means that immorality shouldn't be allowed to exist right “under our noses.” There is to be no tolerance when it comes to Satan's guiles. *Suwr* denotes a change of direction toward God. Choosing *beryth* and following Yahowah's path is good. Forsaking *azab*, rejecting and banning false teachings and rituals is also good. But one without the other is insufficient.

The remainder of the passage uses language that is allegorical of the Yisra'elites being judged without the benefit of a savior. The defendant in God's

presence quickly finds themselves naked, unable to hide their sin, and thus destitute and vulnerable. Without hope, they are destined for incarceration in God's wilderness—the lifeless place of separation, known as *She'owl*.

The fourth verse of Howsha's second chapter opens with a verdict that many find troubling: **“And I will not love (*lo' racham* – I will not show affection for, have mercy on, demonstrate compassion or pity to) her children; for they are the children of fornication (*zenunym* – prostitution, adultery, idolatry, and illicit relationships with false deities). For their mother wantonly committed adultery and idolatry (*zanah* - was a harlot and a whore). She who conceived them made a serious mistake (*bowsh* – did something wrong and lost hope by acting shamefully). She said, ‘I will go after my lovers that provide my bread, my water, my wool, my linen, my oil and my drink.’” (Howsha' / He Saves / Hosea 2:4-5)**

God is talking in first person. These are His rules; this is His verdict. If you don't like His judgment regarding children being damned for their parent's infidelity, there is nothing you can do about it short of creating your own universe. Gomer was not raped. Her fornication and adultery were neither casual nor occasional. She had made a conscious decision to separate herself from a *beryth* with her husband and God and depend instead on the dark spirit of the sun god, Lord-*Ba'al*. As a result, as a consequence of her poor choice, she and her children were separated from God. While history and archeology confirm that the children of Yisra'el were as idolatrous and unfaithful as their mother, and thus choosing and deserving her fate, Gomer's religion was sufficient to condemn her children. Now that's a sobering and profound thought.

Halal, the spirit behind the sun-god *Ba'al* is the same spirit upon which Muhammad modeled Allah. So since Yahowah is a just and consistent judge, would not the children born of that satanic religion also share their parents' fate? And could that be why God wants us to reject religions and remove their false teachings from our presence? And since secular humanism, and its political manifestation Socialism, the religion of man for men, runs rampant in the West, according to God what is the fate of our children?

The list of things Yahowah articulates is significant in the passage above. He says that Gomer was reliant on *Ba'al* to provide her bread, water, wool, linen, oil and drink. Bread and water are necessary to keep us alive—temporarily sustaining our mortal bodies. Wool and linen are woven into clothing and thereby provide a covering to hide the sins of the flesh, albeit only temporarily. That is why God told Gomer she would appear naked at judgment. Oil and drink are spiritual references in that oil represents Yahowah's Spirit and pure light, while wine is symbolic of His blood which was shed as the Passover Lamb. But it's interesting to note that the Hebrew word translated “oil” in this list is *shemen* which is

“perfumed grease.” The word is derived from *shaman*, meaning a “gross shine.” So it’s indicative of Satan. By receiving *Ba’al*’s grease, Gomer accepted Halal’s spirit. Even today a “shaman” is an occult medium.

The same is true of the “drink.” It was not wine, but hard liquor instead. Only wine is symbolic of blood atonement. Liquor is intoxicating and disorienting, symbolic of Satan’s guiles. All satanic religions deny the Ma’aseyah’s sacrifice and thus the benefit of His sacrifice as the Passover Lamb. So the consequence of accepting and relying upon religious rituals is death, not life.

Yahowah’s next line begins with a “therefore” so it is written as a result of Gomer’s religious practices. The Hebrew word is *ken*, meaning: “pertaining to a sequence of events and referencing that which precedes, therefore, likewise, that which is honest and right, telling the truth as it pertains to what is proper in a relationship or standing.”

**“Therefore (*ken*), behold (*hineh* – I call your attention to this change of scene, emphasizing it) I will hedge up (*suk* – fence in, erect a restraining barrier, and block) your path (*derek* – pattern of life) with thorns (*syr* – thorn bushes burnt to cook something in a pot), and closing off (*gadar gader* – wall up, make a barrier of loose stones) that she shall not find or attain her path (*natyb* - way of life conceived by men).**

**And she shall pursue (*radap* – chase after, follow) her lusts (*ahab* – lovers including objects like idols and things like money), but she shall not obtain (*nasag* - reach or come to possess) them. She shall search for (*baqash* – try to procure and learn information about) them, but shall not discover (*matsa* – uncover, learn the location or gain information about these objects).”** (Howsha’ / He Saves / Hosea 2:6-7)

In that Yahowah is warning that He will “fence people in and block their path,” this passage is worthy of our undivided attention. The reference to thorn bushes reveals that those who choose to go their own way will find His restraining barrier unpleasant. Beyond being prickly, the bushes being described here were used to kindle the fires beneath cooking pots. And make no mistake, those who find themselves stewing amongst these thorns will have chosen their destiny. This was Gomer’s path, her *natyb*—pattern of life based upon the religions conceived by men. God neither chose this path for her nor desired for her to embark on it. She made her choice and must now suffer the consequences.

*Gader* is used figuratively in Yachezq’el / Ezekiel 13 of false prophets whose words proved unreliable. Therefore, in this setting the “wall of loose stones” is both symbolic and ironic. The demonic promises of protection the false prophets of Lord-*Ba’al* proclaimed will only serve to crush the deceived. This is the nature of all religions and their end result. I don’t think it’s a coincidence that the

Ka'aba, Allah's House in Mecca, was four low intersecting walls of unhewn and unmortared loose stones.

Concerning “*gader*,” Yahowah spoke these words to Yachezq’el / Ezekiel, warning the people about trusting religions—the inspiration of men—as opposed to God: **“Prophesy against the prophets of Yisra’el who prophesy from their own inspiration, ‘Listen to the word of Yahowah!’ Thus says Yahowah, ‘Woe to the foolish prophets who are following their own spirit and have seen nothing.’ ...You have not built the wall of loose stones (*gader*) around the house of Yisra’el to stand up or endure (*amad*) in battle in the day of Yahowah. They see and perceive deceit, evil, vanity, and useless frauds (*saw*) and lying, deceptive, abominations (*kazab*) divinations (*qesem*).... They have made others hope that their words were worthy.... Thus says Yahowah: ‘Because you have spoken deceit, evil, and vanity (*saw*) and lying, deceptive, abominations (*kazab*) and divination, therefore behold, I am against you, says Yahowah.... You shall not be in the counsel of my people...because you have seduced, lead astray, deceptively whitewashed (*ta’ah*) My people, saying, Peace; and there *was* no peace. And one built a thin, unstable wall (*hays*), and, lo, others plastered over (*tuwah*) it with useless, tasteless, misleading foolishness, whitewash and hypocrisy (*tapel*). Say unto them who plastered over (*tuwah*) with useless, tasteless, misleading foolishness, whitewash and hypocrisy (*tapel*), that it shall fall and prostrate itself (*napal*).... Behold, when the stone wall (*qyr* [that crushed Balaam’s foot and donkey]) is fallen, shall it not be said unto you, Where is your whitewash? Therefore says Yahowah, “I will break it to pieces with a whirlwind in My displeasure and wrath (*hemah*) and there shall be a cleansing (*satap*) deluge in My presence...bringing it down to the ground so that its foundation shall be revealed.”**

It’s safe to say that Yahowah doesn’t much care for false religious promises. The very wall of whitewashed words the practitioners rely upon for temporal and eternal protection will become a barricade, precluding them from ever entering into fellowship with God. Moreover, Yahowah is telling us that religions deceive by plastering over, whitewashing, loose stones. Working through clerics and kings to create *Ba’alism*, Satan replaced Yahowah’s message with his mirror image reversal of useless, misleading foolishness. Rabbinical Judaism is a plastering over of Scripture. Religious Christianity is a whitewashing of Yahowah’s revelations. Islam is a counterfeit, a façade, in which loose stones from Scripture were tastelessly recast and then carelessly thrown together. In each case, the religion grew because a half truth is more beguiling than an outright lie.

Returning to Yahowah’s declaration against Howsha’s unfaithful wife we read: **“Then she will say, I will go and reverse course and return to (*suwb* – restore the relationship with) my first and foremost (*rishown* – In the beginning**

pertaining to space-time) **husband** (*'ysh* – one who exists, male individual, or husband, invocative of God's relationship with Yisra'el); **for it was better** (*towbah* - more fruitful and morally correct, prosperous and good) **for me than now. But she did not discern** (*da'ah* – acknowledge information that requires wisdom) **that I gave long lasting** (*yatan*) **grain, and new wine, and olive oil** (*yitshar*), **and increased her silver and gold, which they assigned to Ba'al."** (Howsha' / He Saves / Hosea 2:7-8)

This suggests willful ignorance on the part of Yisra'el and thus it is symbolic of us today. Yahowah had given the Jews and has given us an accurate accounting of Himself, His plan and His provision but we have chosen to ignore it and pervert it.

Gomer had come to recognize that *Ba'alism* was unworthy of her trust. She wanted to leave the false religion to restore her relationship with her husband, in this case God, but it was too late. She had been hedged in by thorns and encompassed by a wall of loose stones—by lies and false hope. The use of *'ysh* in this passage could mean different things. Prophetically, it may suggest that Jews will no longer reject the Ma'aseyah Yahowsha'—the human male manifestation of Yahowah. It could mean husband and thus be invocative of restoring the marriage or *beryth* with God. And it could mean extant individual personality and thus indicate a turn away from *Ba'al* and to Yahowah.

While Gomer was religious, all paths do not lead to God. Not only were her rituals of no value—whitewashed and hypocritical counterfeits—they were observed in place of Yahowah's Festivals, precluding Yisra'el from recognizing their prophetic symbolism regarding the Ma'aseyah. Unlike her *Ba'al* inspired leavened bread, polluted with sin and thus perishable, Yahowah wanted her to have "long lasting grain"—symbolic of the FirstFruits harvest of saved souls. Rather than drink to *Ba'al*, Yahowah wanted Yisra'el to enjoy the gift of new wine, symbolic of Yahowsha's bloodshed on Passover. And unlike *Ba'al*'s spirit, represented by a gross greasy shine, Yahowah had offered His Spirit of pure light to the Jews. But the riches Yahowah had lavished upon the Yahuwdym had been callously tossed at *Ba'al*'s feet.

So who was this Lord-*Ba'al*? Why would preaching on his behalf and worshiping him create such a ruckus? Well, when we study the origin of this name, we learn that God loves words. One of the reasons Yahowah elected to use this tangible metaphor of marriage was because the secondary meaning for the word *Ba'al* is husband. God is providing a clear choice—we can marry Yahowah or *Ba'al*. And this choice of marriage partners, of *Ba'alim* (husbands and lords), is the synthesis of the entire Scriptural message. It is one of the many reasons dissecting Howsha's prophetic book is essential to our understanding of God, His plan, His people, our times and ourselves.

One of the reasons I have hyphenated Lord-*Ba'al* is to confirm a theologically crucial concept: the primary use and literal meaning of the Hebrew word *Ba'al* in most all Semitic languages was “lord.” *Ba'al* was considered to be “the owner”—as in “the Lord” with a capital “L.” In fact, for most Babylonians, Assyrians, Chaldeans, Phoenicians, Philistines, Canaanites, and now Yisra’elites, *Ba'al* was God. At the very least, *Ba'al* represented the spirit clerics and kings presented as God. *Ba'al* was Lord; that’s what *Ba'al* means.

In most early religions the name denoted the sun god, a deity the people called “Lord.” As part of the cycle of the sun, *Ba'al* was worshiped as a fertility deity whose rites of death and resurrection were celebrated seasonally by the Canaanites and Phoenicians in ceremonies that included human sacrifice and temple prostitution.

The most popular graven image associated with Lord-*Ba'al* was a bull, a “golden calf,” because the sun is in the constellation of Taurus during the spring equinox. When it “crosses” the equator at noon, it was believed to have impregnated mother earth, represented by Ishtar, the goddess “Christians” celebrate as Easter during the first Sun-day of spring. The sun is then resurrected nine months later at the winter solstice, *Ba'al*’s birthday, the date Constantine designated Christmas. This was initially the birthday of Tammuz in Mesopotamia and became the birthday of Mithras in Rome; one was *Ba'al*’s predecessor, the other a derivative.

Satanic sun gods like Lord-*Ba'al* were all known by the sign of the “cross,” a word which does not exist in Scripture. *Stauros*, the Greek word mistranslated “cross” actually means stake, post, or upright pole. Salvation is God’s way of reaching down to man to lift him up. It is a one way affair. When Constantine, the founder of the religion of Christianity, saw the sign of the cross before the sun and said, “Under this sign I will conquer,” he was revealing the nature of his inspiration.

As a sun god, *Ba'al* was represented by circular halo disks. It’s the same halo the Roman Catholic Church has had its artisans place over the heads of their “saints”—turning the “Virgin Mary” and the “Lord Jesus Christ,” into Apostles of *Ba'al*.

The other principle symbol of Constantine’s Christian religion, “church,” was also derived from Lord-*Ba'al*’s sun identity. The name/word “Church” has no basis in Scripture—there is nothing even close to its meaning or sound. While the “Christian New Testament” isn’t Scripture and was not inspired, it is instructive to know that the Greek word “*ekklesia*” means a calling out. *Ekklesia* was never used as a name and it does not denote an organization or a building. There is no linguistic root meaning of the word church in any language. But as a name,

church has a history. It was derived from “Circe,” the name of Helios’ daughter, a fellow sun deity. It is from this word that we get circus and circle.

*Ba’al*’s sun-god mantra is consistent with Yasha’yah’s / Isaiah’s introduction of Satan as Halal, the morning star—better known as the sun. And in keeping with Scriptural prognostications, as the Prince and Power of the Air, *Ba’al* was seen as a weather god, in control of wind, rain, thunder and lightning.

Whether he is disguised in the ruse of *Ba’al*, Allah or man, Halal wants to be Lord. He wants mankind to submit to him. He wants to be God. He wants to be worshiped. So all things that are God’s he covets and counterfeits: bread for grain, liquor for wine, crosses for poles, Easter for Passover, Halloween for Reconciliations, Christmas for Tabernacles, Sunday for the Sabbath, conversion for choice, church—a calling into a circular circus of sun worship for *ekklesia*--a calling out of demonic fellowship by Yahowah.

All of world history, every force or idea at play today or throughout time, can best be understood as Yahowah verses *Ba’al*. God desires *beryth*, a relationship with us, so Satan covets azab, separation. Yahowah and *Ba’al* are good and evil, light and darkness, true and false, life and death. This is the ultimate equation—the grand unification theory. It is why Yahowah has focused His case against His unfaithful wife/people based on *their* (as in *manmade*), religion, symbols, rites, and rituals.

As such, Yahowah inspired Howsha’ to write: **“Therefore I will return and take away My grain at the occasion of change (*et*), and my new wine at the appointed time (*mowed*), and spare my wool and linen that would have kept her nakedness hidden.”** (Howsha’ / He Saves / Hosea 2:9) Since this is written in first person, “I will return” is significant.

I have a theory I’d like you to consider. Yahowah’s first appearance to man on earth was in the Garden with Adam where Creator and created enjoyed a close personal relationship. (Bare’syth / Genesis 3:8) His second advent transpired when He appeared in the form of a man and walked, talked, and ate with Abraham—the relationship that gave birth to *beryth*. (Bare’syth / Genesis 17 and 18) Yahowah’s third return was to observe Ya’aqob’s wrestling match with Satan, in which the patriarch proved himself worthy of being Yisra’el—Yahowah’s witnesses to mankind. (Bare’syth / Genesis 32) His fourth visit was with Moseh during the Exodus when He, over the course of forty days, authored the Towrah. (Shemowth / Exodus 24) The fifth advent occurred when Yahowah/Yahowsha’ met with Shamow’el / Samuel near the Ark of the Covenant in *Shiloh*. The passage reveals: “Yahowah came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.” (1 Shamow’el / Samuel 3) During the sixth advent, Yahowah fulfilled His Genesis 1

and Isaiah 9 prophecies at the Feast of Tabernacles when the Ma'aseyah Yahowsha' was delivered to save mankind—living like a man in our midst. (Dabarym, Yasha'yah, Dany'el, Mattanyah, Markus, Lucas, and Yahowchanan) And the seventh and final advent will occur at the Miqra' of Kippuryim—five days before the end of the Tribulation. The Millennium, the seventh day, will begin on Tabernacles—the Festival that acknowledges that Yahowah is “camping out” with us. (Bare'syth 1, Qara' 23-25, Dany'el 9, Howsha' 6, Zakaryah, Mattanyah 24, and Revelation)

The “occasion of change” and “at the appointed time” in reference to “grain and new wine” in this passage speak of the annual *Miqra'ey* Invitations. They symbolize the harvest of souls that have been cleansed of sin through *Pesach* and *Matsah*. The recipients of this gift are given a garment of luminosity that not only covers, but obliterates our sins in God's eyes. This Garment of Light is none other than Yahowah's Spirit—the *Ruwach Qodesh*.

Without this garment of light, all men are destined to be judged lewd and unfit as the darkness of their sin remains visible. As such they will spend eternity separated from Yahowah. **“And now will I reveal her lewdness and shame in the sight of her lovers (*ahab* - those with whom she has formed a relationship) and none shall save (*nasal* – deliver or rescue) her out of My hand (*yad* – power or authority). I shall cause a cessation of all (*shabat kol*) her celebrations (*masows* - joy, gaiety, and merriment), her religious feasts (*chag*), her new moon religious festivals (*chodesh*), and her sabbaths, and all her appointed assemblies (*mowed*).”** (Howsha' / He Saves / Hosea 2:10-11)

Once again we see Gomer, who represents Yisra'el, without benefit of a Savior. While the priests pandering for *Ba'al* have established counterfeit rituals and festivals, the gaiety of these drunken orgies will be fleeting. All of the religious rites, rituals, and festivals of men and devils will not only fail, they will be abolished by God—as will be those who practiced them.

Yahowah creates and *Ba'al* corrupts. Yahowah cannot corrupt and *Ba'al* cannot create. That is why Satan is dependent upon counterfeiting; it is why his religions mirror the Scripture message but in reverse—left is now right and right is now wrong. Halal has corrupted the significance and changed the times of Yahowah's Miqra to make his own holidays and thus beguile men into false religions. As Christians we celebrate them today as Christmas and Easter. Lord-*Ba'al*/Halal's new moon festivals are particularly rank in Islam, corrupting a billion Muslims. And as a sun god, Satan's Sabbath is Sun-day. Not only aren't these counterfeits sanctified, they are judged lewd and unfit, shameful in the site of God and destined for obliteration. This is one of many reasons Howsha's message is timeless. Most people today, and especially religious Jews, Christians, and Muslims, are Gomer. Their politicians and priests are “Not-My-People.”

Their faithful constituents and congregations are “Not-Pitied.” We have been “Jezreeled”—played for fools, lead astray, suffering in vain.

The vines about to be destroyed and abandoned in the next verse symbolize the *Yahuwdym*, who, when rooted in *beryth*, bear the fruit of eternal life. The fig tree is prophetically symbolic of the temporal realm—especially Yisra’el. During the revelation period it was considered to be honey—the primary source of sweetness. The destruction of the fig is a sign of impending human distress and divine judgment. **“I will destroy (*shamem* – leave desolate, lay waste and ravage, ruin and abandon) her vines and her fig trees, whereof she has said, ‘These are my gratuities (*etenal* – payments for being a prostitute, the *quid pro quo* rewards) associated with loving people (*ahab* – coveting things and bribes) given to me.’ But I intend to turn them into a thicket, and the beasts of the field shall devour them.”** (Howsha’ / He Saves / Hosea 2:12) Things will never protect us. That which we consider “ours” is but a thicket beasts will devour.

Had the *Yahuwdym* been faithful, they would have remained rooted in the covenant and as a result, rooted in the land rather than dispersed. Their eternal fruit would have been righteous and good—a brilliant and faithful witness to Yahowah’s truth. Moreover, they would have enjoyed every sweetness in this temporal life. To be attached to Yahowah’s vine and to be able to sit under His fig tree was to share God’s blessings of peace, prosperity, joy, salvation, and relationship forever. But they became pimps for other gods, accepting money to help create religions and doctrines for man and beast. Sadly, the wages of sin is death. The Father and Husband wanted to lavish riches and blessings on His wife and children but they would have nothing to do with Him or His gifts.

Societies are like families. Within communities of cities and nations we live in relationship with our neighbors. To avoid anarchy, rules are always established and there are always consequences for breaking the accepted morays. Those who break the trust, and play by different rules, are judged and punished. When people live in harmony as a moral union of families, they prosper. When they reject such values they decline. God is telling Yisra’el this very thing.

While Yahowah lavishes every blessing on those who choose Him, He is a jealous God when it comes to relationships. **“I will take an inventory of (*peqad* - recount and summon) her days in association with (*‘asher*) Lords (*Ba’alim* - false gods), wherein she caused incense and sacrifices to rise up in smoke (*muqtar*), and she went on the prowl in search of prey in a beguiling way (*adah*) with her loop earrings (*nezem* – ornamental rings—circles which separate) and her jewelry associated with harlotry (*helyah*), and she went out after (*halak ahar* – walked with, followed, and joined the position and direction of) her lovers (*ahab* – formed a relationship with others, desiring objects and coveting things). And she forgot Me, becoming lame and crippled (*kasha*),**

says **Yahowah** (יְהוָה).” (Howsha’ / He Saves / Hosea 2:13)

*Ba’alim* is the plural of *Ba’al*, meaning lords or gods. Sacrifices to false deities just go up in smoke, as Gomer’s and thus Yisra’el’s were doing. The people who preached on behalf of these forms of Satanism were out on the prowl in search of prey. Religion remains their most beguiling and thus effective snare. The symbol of these satanic sun-god doctrines was the halo or circle shaped rings Gomer was wearing. Symbolic of the sun and circular reasoning, their false teachings separated mankind from God. *Ahab*, forming relationships with undesirable people and spirits and loving things leads to *azab*—being separated from God. And when we are separated from our Maker, when we forget the source of our existence, we are crippled.

Fortunately, this crippling need not be forever. In this transition verse, Yahowah is pointing the way back home—from *‘azab* to *beryth*. **“Therefore behold, I will leave the way wide open for her (*patah*) walking with her into the wilderness (*midabar* - desert, wilderness of words, desert of words), speaking (*dabar*) to her heart. And I will give her eternal vineyards there at that place and time (*sham*).”** (Howsha’ / He Saves / Hosea 2:14-15)

This verse opens with a fortuitous offer and a provocative phrase. A way is being left wide open for reconciliation. Yahowah is even committing to walk beside Yisra’el through it all. If *midabar* just means wilderness, then Yahowah is promising to speak to His people even when they are separated from Him. If *midabar* just means desert, then Yahowah is committing to continue to call His people during their impending times of trial. If *midabar* is a wilderness of words then in the midst of confusing claims and false religions Yahowah will speak to the hearts of His people. If *midabar* is a dearth of words, He will communicate to the Yahuwdym even when they are hauled across the desert and into the captivity of *Ba’al*’s pagans in Babylon.

As a result of His mercy, of His continued walk with His people, there will be a time and place where the vine which represents the Yahuwdym, fruitfulness, and eternal life will be re-rooted and restored. This is pertaining to the Ma’aseyah. It is the gift presented in association with the Covenant.

**“The valley of Achor will be a doorway (*petach* - opening or portal) of expectation. She shall sing there, as in the days of her youth (*neurim* - childhood, time as a young girl), and as in the day when she ascended out of the land of Egypt.”** (Howsha’ / He Saves / Hosea 2:15-16)

The valley of Achor is used metaphorically to express the good news of salvation. It was at Achor, where the Yisra’elites who disregarded Yahowah’s instructions at Jericho and stole gold from the temples of *Ba’al* were exposed, judged, and then punished—stoned to death and then burned. So the day of

reconciliation and judgment, would give way to mercy, forgiveness, and life. Despair would turn to anticipation and expectation. We are told that Yisra'el will sing again. The family will be restored with children acting like children—adoring, loving, and revering their Father. The *Yahuwdym* will be free again—just as when Yahowah brought them out of slavery in Egypt.

This doorway of expectation through which God is calling His children is reminiscent of Yahowchanan's Revelation in which Yahowsha' says to the Laodiceans—to the Protestant Christians living in the last days who were separated from Him: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come into him and have fellowship with him and he with Me.” But more than this, the doorway is invocative of Passover, which shall always be the Doorway to Life.

Still speaking of the Day of Reconciliations, Yahowah inspired Howsha' to write: “**And** (*wa*) **it shall be** (*hayah* – it will happen and come to exist) **in** (*ba* – at, with, and on) **that, His specific** (*ha huw'* – this or His) **day** (*yowm* – speaking of His return on the Day of Reconciliations), **prophetically declares** (*na'um* – predicts, reveals, and promises) **Yahowah** (יהוה – *Yahowah*), **you shall encounter and welcome** (*qara'* – you shall move toward and meet with) **Me as an individual** (*'yshy* – as your marriage partner, husband, as being one, extant, present, and in existence, even as a man in your midst); **and** (*wa*) **you will not call Me** (*lo' qara'* – you will not summon Me or read aloud) **'My Lord'** (*ba'aly* – my Master, the one who owns and possesses me) **ever again** (*ly 'owd* – now or forevermore). **For I will remove** (*wa suwr* – come and reject, separating Myself from, and revolt against, renounce and repudiate), **accordingly** (*'eth*) **the Lords'** (*ha Ba'alym* – the masters, owners, possessors, and false gods) **names** (*shem*) **out of** (*min* – from) **her mouth** (*peh* – speaking of the lips and language of Yisra'el), **and** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar* – proclaimed or be brought to mind) **by** (*ba*) **their name** (*shem*) **ever again** (*'owd* – any longer).” (*Howsha' / He Saves / Hosea 2:16-17*)

So on the Day of Reconciliations – Yowm Kippurym—at the terminus of the intermission, *Yahuwdym* will call Yahowah *'Yshy*. As before, that could mean that Yisra'el will acknowledge that Yahowah manifest Himself as a man—as the *Ma'aseyah Yahowsha'*—to save them. It could mean that they recognize that God exists and that His name is Yahowah. They become reacquainted, so to speak. Or it could mean that Yahowah and His *Yahuwdym* are remarried. It would then signal the restoration and resumption of the *'owlam beryth*—the eternal covenant. Or, as is the case, it could mean all of these things and thus be in complete harmony with all of Scripture's prophetic promises.

And while this glorious and magnificent chorus is the doorway to salvation,

what follows is so sad it makes me want to cry and scream all at the same time. At this great celebration of reconciliation, the thing Yahowah cherishes the most is never being called Lord again. That means when the rabbis, priests and pastors scratched His name out of His Scripture 7000 times, replacing it with Lord—*Ba'al*—God was and remains in agony. Yahowah longs for a time that Lord will never again be spoken, remembered, or read.

One of the most popular Bible translations is the *New American Standard*. If you look at the “Preface,” you will find that it concludes with these words: “The Proper Name for God: To professing Christians, whether of conservative or liberal persuasion, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for deity is God, a translation of the original Elohim.” That’s not true—god, like *‘elohym*, is a word, not a name, which is why it’s translated and not transliterated.

The preface continues: “The normal word for Master is Lord, a rendering of Adonai.” This is designed to purposely mislead based upon what follows. First, *adonai* is a word and a title and not a name—although it became a name, that of the sun-god Adonis. Second, *adonai* means master. Third, used as a name, Lord is the name of the Satanic sun-god *Ba'al*. And fourth, Yahowah has but one name. So the NASB editors are lying when they claim: “There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH. See Exodus 3 and Isaiah 42:8. This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it was consistently pronounced and translated LORD.” This is also untrue. Yahowah was replaced by *Ba'al*-Lord. Yahowah was never pronounced or translated Lord.

Since a translation by definition, translates the meaning of a word in one language into its equivalent meaning in another, if the following sentence were accurate, the editors of the NASB translated Yahowah into *Ba'al*. “The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated God in order to avoid confusion.” Actually, it was done to avoid making the NASB translators look stupid. Rendering *adonai YHWH* (actually *‘edon Yahowah*), as Lord LORD would only serve to reveal their folly.

The NASB crew conclude with this parting salvo: “It is known that for many years YHWH has been transliterated as Yahowah. No complete certainty attaches to the pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can overcome this deficiency. Hence, it was

decided to avoid the use of this name in the translation proper.” *So, let’s call Yahowah Ba’al. After all, “Yahowah’s name conveys no spiritual overtones. His name is strange and uncommon. No scholarly debate between men can overcome this deficiency.”*

If Yahowah is just, when the Grahams and Falwells, the Bakkers and Kennedys, the Hinns and Hagees, and lest we forget, Karol Wojtyla (the soon to be canonized Pope John Paul II), arrive in His presence, wouldn’t He be compelled to say that their names have no religious or spiritual meaning to Him—that they are deficient and strange, and thus must be strangers. After all, consider the cost and consequence of their proclamations and preaching. As a name, LORD is *Ba’al*. Therefore, these men have perpetuated the most grievous deception in the history of mankind. They have helped Satan achieve his ultimate ambition—to have his name replace God’s name.

If you own an NIV translation, don’t gloat. It says: “In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as ‘LORD’ in capital letters to distinguish it from Adonai, another Hebrew word rendered ‘Lord,’ for which small letters are used.” *Let’s change Yahowah’s name to the device used by Ba’al because other morons did the same thing before us.*

And who were those morons you ask? Open your King James Bible and weep. The title page reads: “King James Version—TO THE MOST HIGH AND MIGHTY PRINCE: JAMES.” That should have been sufficient to burn the book. This was King James’ version, not Yahowah’s. And the Most High and Mighty Prince was James, not Yahowsha’, not even “Jesus.”

The opening paragraph reveals the nature of the translation for those who are wary. The favored English translation of the day was the Geneva Bible. It correctly pointed out in its introduction that there was no divine authorization in Scripture designating kings over any nation other than Yisra’el. So King James coveting a divine sanction had his morons write: “Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty’s Royal Person to rule and reign over us.” Yahowah was relegated to a lower case “he” while James was promoted to a parade of capitals designating deity. The KJV was for *him*, after all.

The dark spirit behind this politically inspired religious twist is revealed in the next line: “For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they

were to walk; and that it should be hardly known who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness and Your hopeful Seed, by an undoubted Title.”

Three terms were capitalized and italicized. *Sion* means heir so it’s referencing James. The *Occidental Star* is the sun as it is the bright star which sets in the West. Applied to Elizabeth it is revealing. Her principal viceroy, John Dee, was an occultist, and in her only official portrait, the Queen is clothed in satanic sun-god images. This becomes even more blatant, and satanic, when we read that James’ appearance was “*as of the Sun.*” The reason *Sion*, *Occidental Star*, and *Sun* are capitalized is that they represent deity—unfortunately the wrong spirit in that the sun is symbolic of Halal, the Satan or Adversary, best known as Lord-*Ba’al*.

So this means that Yahowah’s Scriptures were plastered over and whitewashed by politically inspired clerics to serve the arrogance and power lust of a man who saw himself representing the Sun. The primary bible of the Protestant Church was corrupted to empower and enrich clerics and kings. And let’s not forget about sex. The Church of England came into existence because King Henry VIII wanted to commit adultery. It’s little wonder the first edition of the KJV rendered the Fourth Instruction: “You should commit adultery.”

Then putting in a plug for themselves and their boss, the scholars who crafted this beguiling propaganda falsely attributed to God by cleric and king wrote that all will be blessed: “by religious and learned discourse...and by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.” Of course, the Father was James in this context, not Yahowah, the Scriptures are anti-religious, men’s teachings aren’t to be cherished, and Church is the name of a pagan sun goddess.

The fourth paragraph of the KJV preface begins: “There are infinite arguments of this right Christian and religious affection in Your Majesty [James, not Yahowah]; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work which we now with all humility present unto Your Majesty.” It is the synthesis of religion—a politically enabling tool designed by men for men.

The following paragraph even takes a jab at the political and religious competition by saying “So if we shall be traduced [defamed, spoken of maliciously or slanderously] by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more known.” This was no longer Yahowah versus *Ba’al*, it was *Ba’al* versus

*Ba'al.*

So the Lords of England who saw themselves as the Masters and Owners of England, saw fit to apply their title to God, calling Yahowah Lord. Three centuries later we remain mired in their mess. The key to understanding the Scriptures—Yahowah's name—has been removed and replaced with Satan's. But these human lords had co-conspirators. The Yahuwdym who failed to heed Howsha's plea, were hauled off to Babylon—the most overtly Satanic place on earth. As a result of their stay, Jews began the process of transitioning from Yahowah to *Ba'al* by writing *adonai* above the Creator's name. And then Constantine, serving *Ba'al* himself, elevated his Lord to God by replacing one with the other. Willfully ignorant and morally bankrupt, priest and politician, congregation and constituent, play merrily along—just like lemmings lunging into the abyss.

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