

Imanuw'el – God With Us

Tracking the Ma'aseyah's Lineage...

One of the most interesting categories of prophecies pertaining to Yahowah's manifestation as Yahowsha' focuses upon ever more precise predictions of the Ma'aseyah's nature and lineage. The prophecies begin very broadly in the Garden of Eden. In *Bare'syth* / Genesis 3, God predicted that the consequence of sin would be resolved by the "seed of a woman." In other words, the child who would be the Son would be given in this way rather than just appear out of the thin blue sky.

God could have shed fewer dimensions and emerged from the clouds, radiant and enormous. In fact, in His final advent as the King of Kings, He will do this very thing. But for *Bare'syth* 3 to be fulfilled, the Ma'aseyah in redemptive mode would have to be born to a woman. As we shall discover, Yasha'yah / Isaiah also confirms this in his 9th chapter.

As a consequence of being "the seed of a woman" Yahowsha' would have royal lineage. That process begins with the Semitic people, known today as the "Hebrews." After the flood, the path to the Ma'aseyah was narrowed down to one of Noah's three sons, specifying Shem (meaning "name"), thus eliminating Ham (meaning "to shout while enraged," and addressing Middle Eastern and African peoples) and Yepheth / Japheth (meaning "openly seduced" and begetting Europeans and Asians).

"Noah said: "Blessed (*barak* – praised and adored) is Yahowah, the God of Shem (Semitic peoples, specifically the Hebrews; from *shem*, meaning name, reputation, renown, nature, report, and status). [Ham's son] Canaan (*kana'an* – people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) shall be his servant. Yepheth (*Yepheth* – people of the southern and northern Mediterranean rim, Europe and Asia; from *patah*, meaning open to being beguiled) shall spread out, be open and easily persuaded (*patah* – spacious, enticed, and naïve; easily

seduced and deceived), **and shall abide in Shem's tabernacle** (*'ohel*).” (*Bare'syth / In the Beginning / Genesis 9:26-27*)

Prophetically, this tells us more than the Redeemer will be a Semite, or Hebrew – an individual whose “*shem* – name” is especially important. While that is narrow enough, recognizing that Semites have seldom represented more than two-tenths of one percent of the planet's population, we're told something about the heritage of all people. We discover that the Europeans and Asians, and by their spreading out, the peoples of the Americas and Pacific, will be prone to deceit. Many, if not most, will be easily seduced and deceived by men's political and religious schemes. True to His word, the Yepheth are the people of sinister schemes, of secular humanism, socialism, and fascism wherein people are seduced by sex, power, and money. However, for the peoples of the Middle East, the Nation of Islam today, their destiny is to be subdued. True to His word, most all Muslims serve under the tyrannical hand of dictators touting a religion named “Islam/Submission.”

Later, God told Abraham, a descendent of Shem, **“I will bless those who bless you, and I will dismiss** (*galal* – slight, be unconcerned with, viewing as of little account, see as despicable and treat with contempt, dishonoring) **him who curses** (*'arar* – invokes harm or injury by word or deed against) **you. And in you all the families** (*mishpachah* – people and nations) **of Adam and the Earth** (*'adamah*) **shall be blessed.**” (*Bare'syth / In the Beginning / Genesis 12:3*)

There is but one universal blessing: the Savior, the Ma'aseyah Yahowsha'. With this passage we learn that He will be a descendent of Abraham, narrowing the field considerably. And since the Hebrews, soon to be Yahuw'dym, would bring forth this ultimate blessing, Yahowah puts us on notice. Invoke harm or injury on Yisra'el, by word or by deed, and you shall be ignored by God, at best, or treated with contempt depending upon the severity of the offense. We have and continue to see this prophecy play out the world over. Those nations who raise the sword over the heads of Yahuw'dym lose wars and are ultimately destroyed.

As an interesting aside, to be dismissed by Yahowah is to have one's soul extinguished upon death. It is like a child who is stillborn, and thus unknown to his or her parents. Those who are not born anew in Yahowah's Spirit from above are essentially of little account and of no concern to God. But those who advance deceptive and destructive doctrines in the role of priest, politician, journalist, and teacher, are treated with contempt, earning the perpetual condemnation described in Mattanyah / Matthew 23.

Yahowsha's line passed through Abraham's son, Yitschaq: **“God said: “Truly, Sarah your wife shall bear you a son, and you shall call his name Yitschaq** (*Yitschaq* – from *tsachaq*, meaning laughter). **I will establish** (*quwm* –

stand upright and arise, come onto the scene, establish and confirm) **My covenant** (*beryth* – family-oriented relationship agreement between parties, a mutually binding and engaged alliance, constitution, and marriage) **with him for an everlasting** (*owlam* – perpetual and eternal) **relationship** (*beryth*), **and with his seed** (*zera'* - descendants and offspring) **after him.**” (*Bare'syth* / In the Beginning / Genesis 17:19)

Beyond the narrowing of the lineage to one of Abraham's two sons, there are lessons here. First, by naming Yitschaq “laughter,” Yahowah inferred that this relationship was designed to be fun. Second, *quwm* is descriptive of the Ma'aseyah. Yahowsha' is the one who stood upright for us and then rose so that we might take our stand with God and rise up to meet Him in the end. He came unto the scene to establish the way to God, confirming the Covenant prophecies regarding salvation. Third, the relationship is eternal. And that would mean that once established, it never ends—nationally with Yisra'el or personally with us. Fourth, by using the Hebrew word for “seed” in *Bare'syth* / Genesis 17, Yahowah defines his use of seed in *Bare'syth* 3.

Next we are told that another second son, this time Yitschaq's son, Jacob / Ya'aqob, was given the nod: **“Yahowah said to [Yitschaq's wife, Rebekah]: ‘Two nations are in your womb, two peoples shall be separated** (*parad* – divided and parted) **from your body; one people shall be stronger** (*'amats* – prove superior, have a higher status so as to establish and persist) **than the other, and the older and more numerous** (*rab*) **shall serve** (*'abad* – be reduced to servitude before) **the younger.’”** (*Bare'syth* / In the Beginning / Genesis 25:23)

Once again, more than just narrowing the list of potential forefathers, Yahowah established the scene upon which the act of redemption would play out. Ya'aqob's eldest son was Esau. He married Ishmael's daughter, becoming the patriarch of the Nation of Islam and thereby earning Yahowah's hatred. While Muslims are one hundred times more numerous, when they are together, Esau's descendents usually serve Ya'aqob's.

In one of the most interesting and poorly translated passages of Scripture, the patriarch Jacob/Ya'aqob became Yisra'el, giving birth to Yahuwdah—the fourth of his twelve sons. He was appointed to be the bearer of Yahowsha's line. **“Yahuwdah** (*Yahuwdah* – one who confesses Yahowah's name, relating to Yah, and related to Yah), **your brothers** (*'ach* – kin, relatives and tribe) **shall praise you...and your father's children shall bow down.... The scepter** (*shebet* – ruling staff or branch of power) **shall not depart** (*cuwr* – be removed) **from Yahuwdah, nor the governor's and lawgiver's engravings** (*chaqaq*) **from between his feet, until Shyloh** (from *shalah*, the Councilor, the one who brings safety, tranquility, prosperity, rest and ease; an epithet of the Ma'aseyah) **comes; and to Him shall be the cleansing and blamelessness** (*yiqqahah* – gathering,

guiding, and authority) **of the people.**” (*Bare’syth* / In the Beginning / Genesis 49:8-10)

So far, God has narrowed the field six times, effectively eliminating hundreds of millions of people from consideration as the Ma’aseyah’s ancestor. The prophecies are getting more specific and detailed as time progresses. Now we know that the Savior will bring tranquility by way of gathering, cleansing, and guiding, and that He will come while Yahuwdah still possesses some governing control over the nation of Yisra’el.

There’s a particularly interesting prophetic twist about Judah’s / Yahuwdah’s scepter—the symbol of royal authority. Yisra’el’s first king, Sha’uwl / Saul, was from the tribe of Benjamin, *not* Yahuwdah. But once Dowd / David succeeded him, 640 years after the prophecy was issued, the throne of promise was never occupied by a king from any Yisra’elite tribe other than Yahuwdah. The ruling scepter didn’t depart Yahuwdah until Herod, the mercurial Roman-bribing king who ruled during the first few years of the Ma’aseyah’s redemptive advent. Herod was not actually “Jewish,” but Idumaeen—a descendant of Esau. He was placed and maintained in power by a foreign gentile government. Had Yahowsha’ been born just three years later, the scepter prophecy would have been invalid, placing all Scripture in question.

But there is more to the story. Yes, Yahowsha’ was a Yahuwdy of the tribe of Yahuwdah. He could trace His lineage all the way back to Dowd because the genealogical records were still extant. Yet within a generation of the Ma’aseyah’s sacrifice, these archives were up in smoke along with the rest of Yaruwshalaim. This means that after 70 CE, no Yahuwdym or Yisra’elite could prove, or even credibly demonstrate, his lineage. From that time on, it has been impossible to present a legitimate claim. Therefore, either the Ma’aseyah’s salvation advent had to have occurred prior to the destruction of the genealogical records or all of these predictions are rendered meaningless—impossible to substantiate or refute.

Returning to the predicted forbearers of the Ma’aseyah, King Dowd / David was the next to be pinpointed. The prophet Nathan said: “**Yahowah announces and makes known to** (*nagad* – declares and makes conspicuous to, reports and proclaims to, heralds, publishes, confesses and avows to) **you [Dowd] that He will do the work to make** (*’asah* – prepare, accomplish and produce through, put in order so as to institute, establish, celebrate, and assign to) **you a family, house, and home** (*beyth* – place where people live and belong; a temple; a family line or lineage; also symbolic of a royal dynasty).” (Shamow’el / Listen to God / 2 Samuel 7:11)

Dowd is an interesting sort. His behavior was often bad, but his attitude was most often good. He is the exemplar, not of proper conduct, but of proper

relationship. Dowd demonstrates that Yahowah's family, His eternal home, has a giant welcome mat out for flawed people. And that's because this is the only kind of people there really are. Dowd is proof positive (as am I and probably you as well) that Yahowah loves rascals so long as we are passionate about Him. We are invited to serve God and live in His home based upon who He is, not who we are, based upon what He did, not upon what we do.

The second aspect of Dowd that is interesting is his conspicuousness. For 3,000 years the weak and the powerful, the big and the small, have admired Dowd and recounted the story of his life. And yet by most any criterion, Dowd was a nobody, and his kingdom was insignificant. So it is once again that we are confronted with what actually matters. It is not what we do or what we own that counts, but who we know.

The Hebrew word for house, home, and family, *beyth*, is an intriguing term. As we shall discover when we dive into Yirmayah's / Jeremiah's introduction of the Covenant's ultimate renewal, *beyth* is just one letter removed from *beryth*, the Hebrew word for Covenant Relationship. *Beyth* and *beryth* are: families and homes, places where people live and where they belong. Both represent temples, family lines and lineage.

Nathan's conversation with Dowd continued with one of Hebrew's most descriptive words relative to Yahowsha'—*quwm*. **“Indeed therefore, when your days are finished and you lie down with your fathers, I will come onto the scene, fulfill, confirm, establish, stand upright, and rise through (*quwm* – rise up, endure, be validated and proven, stand up, demonstrate power, arise, and persist through) your seed (*zera'* – descendants and posterity) after some time (*'achar*), He who (*'asher* – a relative reference used as a marker of linkage and association) will come (*yatsa'* – go forth, proceed to accomplish a purpose and a result, lead and deliver) from your body. And I will form and firmly establish His enduring (*kuwn* – set up and make permanently stable His, prepare and fashion the finished arrangements to provide direction and restoration to His) sovereign reign (*mamlakah* – rule, dominion, realm, royal power, authority, and kingdom).”** (Shamow'el / Listen to God / 2 Samuel 7:12)

Hebrew seems to have the perfect word for every occasion. While every aspect of *quwm* applies to Yahowsha', so does *kuwn*, but from a different perspective. *Quwm* describes the Ma'aseyah's life here on earth from our perspective looking back. Yahowah came onto the scene, fulfilled the prophecies, confirming, validating, and proving that He was God in the flesh. He demonstrated His power through miracles. And He established the means of salvation by standing up for us, then proving that His solution defeated death by rising up again. With *kuwn* we see the same process but from Yahowah's perspective in anticipation of what He had planned. God would make the benefits

achieved by the *Miqra'ey* permanent—enduring forever. He would prepare the final, firm, and finished arrangements to provide direction to us so that He could restore us.

As good as that is, Nathan's prophecy to Dowd gets even better: **“He shall build up and establish (*banah* – rebuild, restore, and reestablish) a family, home, and house (*beyth*) in My name (*shem* – personal name, renown, reputation, report, status and authority), and I will form and firmly establish His enduring (*kuwn* – set up and make permanently stable His, prepare and fashion the finished arrangements to provide direction and restoration to His) throne (*kicce'* – seat, royal dignity, authority and power) of His sovereign reign (*mamlakah* – rule, dominion, realm, and kingdom) even unto eternity (*'ad 'owlam* – continuously to the extent of space and time, until forever, perpetually and indefinitely without end).”** (Shamow'el / Listen to God / 2 Samuel 7:14)

Solomon, Dowd's most notorious son, built the first Temple based upon Yahowah's Scriptural directions. But it wasn't “firmly established and enduring.” It would be destroyed and rebuilt not once, but three times. And Solomon's kingdom disintegrated right after his death. So this passage pertains to Yahowsha', alluding to Dowd's seed “*'achar* – after some time.”

Moreover, what comes next confirms this conclusion, because as has been the case throughout this prophecy, Yahowah is speaking in first person. **“I will be (*hayah* – I was, I am, and I will be) His Father (*'ab* – head of the family and household), and He shall be (*hayah* – He was, He is, and He shall be) My Son (*ben*).”** (Shamow'el / Listen to God / 2 Samuel 7:14)

The *ben*-son nature of the Savior is most easily understood when we turn to *ben's* root, *banah*, the word which was used in the previous verse to describe our eternal family and home. The definition of *banah* explains the mission of the Ma'aseyah: “to build up and rebuild, to establish and reestablish a pattern and a plan, to repair and to restore, to stand upright establishing a firm basis for a standard, and to create prosperity in abundance.”

Yahowah's reference to “His Son” as Ma'aseyah and to Himself as “Father” is replicated in Yasha'yah 9 and 40. This designates the kind of relationship Yahowah wishes to develop with us.

Since it is important, let's examine a few of the places Yahowah uses *ben*-son in reference to the Ma'aseyah and His eternal family. In Yasha'yahuw / Isaiah 9 we find that the Son and the Father are one, as are God, the Set-Apart Spirit, and the Savior.

“For unto us a child (*yeled* – young boy) is born (*yalad* – is given birth and brought forth), unto us a Son (*ben*) is given (*natan* – eternally bestowed,

entrusted and granted, delivered up, allowed to pay, and assigned to be afflicted)... **His name** (*shem*) **will be called out, recited and read aloud** (*qara'* – proclaimed and summoned): **Wonderful** (*pele'* – marvelously performing, separate, powerful, and extraordinary; miraculous and astounding non-verbal sign or portent pertaining to one's attitude) **Counselor** (*ya'ats* – advisor, consultant, one who speaks and urges), **Almighty** (*gibor* – mighty man; from *gabar*, one who prevails and is great, confirming and giving strength) **God** (*'el*), **Eternal** (*'ad* – perpetual and continuous) **Father** (*'ab* – head of family), **Prince** (*sar* – overseer and patron) **of Reconciliation** (*shalowm* – favor and salvation, the blessing of completeness, soundness, health, prosperity, tranquility, contentment, friendship, companionship, and relationship; from *shalam*, to pay recompense, to reward and to restore, to provide a means of return by redemption, restitution and making amends)." (Yasha'yahuw / Salvation is from Yah / Isaiah 9:6) Savior and Son are One. Father and Son are God Almighty.

The next verse goes on to confirm that there shall be **“no end to the abundance and greatness of His dominion and redemption.”** It confirms that the **“Son, Counselor, God, Father, and Savior”** will rule **“upon the throne of Dowd and over his kingdom to firmly and perpetually establish it** (*kuwn*), **sustaining and upholding justice, righteousness, and vindication forever.”**

Yahowah confirms the reason for all of this in Hosea 1:10. Yahowsha' would later quote this verse to stymie the rabbis. Speaking of Yisra'el, Yahowah said: **“It will be said of them: ‘You are sons** (*ben*) **of the living** (*chay* – active and reviving, life sustaining and maintaining, nourishing) **God** (*'el*).”

Yahowah's only begotten Son revived us, nourishing and sustaining our lives, keeping His promises, so that we could be God's children. We are invited to be part of Yahowah's family and live eternally in His home. That is what Yahowah means by *ben-son*, *beryth-marriage* relationship, and *beyth-family* home.

This is reconfirmed in *Dabarym* / Deuteronomy 14:1. God restates: **“You are the sons of Yahowah, your God.”** This intimate relationship is presented again in *Mizmowr* / Psalm 103:13: **“Just as a father** (*'ab*) **deeply loves and shows mercy** (*racham* – demonstrates tender affection and is compassionate) **to his sons** (*ben*), **so Yahowah loves and is merciful** (*racham* – demonstrates tender affection and is compassionate) **to those who revere** (*yare'*) **Him.”** Since the entire *Mizmowr* / Psalm is prophetic and pertains to the Ma'aseyah, we'll return to it later.

In *Mizmowr* / Psalm 2, God is confronting **“rulers who speak and league against Yahowah and against His Ma'aseyah** (*Ma'aseyah* – the Implement Doing the Work of Yah).” He says: **“I have anointed and installed My King upon My Set-Apart** (*qodesh*) **Mount Tsyown** (*Tsyown* – Signpost on the Way).

I will surely recount and relate the prescription for living (*choq*): Yahowah has said, You (*'attah* – an emphasized and emphatic You) are My Son (*ben*). Today I have brought You forth. Ask and I shall give (*natan* – eternally grant and bestow, forever devote, consecrate and entrust) the Gentiles (*Goy*) to You to inherit (*nachalah* – to receive and possess by way of inheritance and association) to the ends of the earth, to grasp, hold, and enclose (*'achazah* – possess through purchase, gift or inheritance).... Happy, blessed and upright (*'eser*) are all who seek refuge, trusting in Him for protection (*chacah*).”

Yahowah sent His *ben*-Son into the world to facilitate our adoption into His family, thereby receiving Yahowsha’s inheritance. It is one of the most beautiful uses of the father-son metaphor.

Yasha’yahuw / Isaiah 40:5 says the same thing in different words: **“The glorious presence and the manifestation of power, the person of Yahowah is revealed and made known for all mankind to observe, consider and learn from the only begotten Son of God.”**

Now that we know why Yahowah used *ben*-son in reference to the Ma’aseyah, and understand its implications on us, we can finish the prophecy Nathan was sharing with Dowd. Speaking of the Ma’aseyah, Yahowah said: **“When wrongdoing and sin (*'awah* – distortion and perversity) are associated with (*'asher* – linked to) Him, I will punish Him with a kindly intent (*yakach* – correct and make right by Him, vindicate, having a reasoned legal dialogue so as to resolve the dispute) with the rod (*shebet* – staff or scepter, offshoot or branch) of men and with the blows (*nega'* – stripes and wounds) of the sons of ‘Adam.”** (Shamow’el / Listen to God / 2 Samuel 7:14)

The phrase, “when wrongdoing and sin is associated with Him, I will punish Him,” has been corrected to comply with the original Hebrew text. Most English translations render this verse “when he commits iniquity I will chastise him.” The Ma’aseyah didn’t commit iniquity, for if he had, He would have suffered chastisement for His own sin, not ours. The key to the correction is in the Hebrew word *'asher*, which very rarely is translated “if or when.” *'Asher* provides “a relative reference and a marker of linkage or association that affects a result.” *Strong’s* notes that “as it is indeclinable, *'asher* is often used to *show a connection*.” Therefore, the phrase really means, “When sin is associated with, linked or connected to Him, God will chastise Him with a kindly intent.” The prophet is predicting, actually confirming, that Yahowsha’ would suffer for our sins! The iniquity of all mankind would be associated with the Ma’aseyah just as the prophets had foretold.

Yakach is especially meaningful in this context. It is first used in *Bare’syth* / Genesis 31:37, where *yakach* means “to evaluate, decide, and judge.” In other

words, Yahowah is going to consider the stripes, blows, and wounds inflicted upon Yahowsha' as punishment for our sins. Our transgressions will be associated with Him so that they won't be associated with us. That is why the "punishment had a kindly intent." The dispute against us was resolved in our favor, vindicating us, making us right with God.

The prophecy concludes with: **"But My unchanging love and mercy (*chesed* – faithfulness, steadfast goodness, and unfailing kindness) shall not depart from (*cuwr* – turn away from, be removed from, forsake or abandon) Him.... Your family and home (*beyth*), and your kingdom, shall be confirmed, upheld, established and nourished (*'aman*) forever and ever."** (Shamow'el / Listen to God / 2 Samuel 7:15-16) Yah's favorable treatment of His family is forever so we shall always enjoy living in Yahowah's home.

The length of the Ma'aseyah's reign, described here as "forever," was restated in dozens of places, such as Mizmowr / Psalm 89:3-4: **"I have made a covenant with My chosen, I have sworn to My servant Dowd: 'Your seed I will establish forever, and build up your throne to all generations.'"**

Dowd continued to be the last forefather of Yahowsha' designated in Scripture until Yahuwdah's declining years. Yahowah finally had enough of their rebellion and allowed Nebuchadnezzar, king of Babylon, to haul Yisra'el into captivity. The king that evoked such wrath was Yakonyah / Jeconiah.

So through Yirmayah, Yahowah prophesied, **"As I live," says Yahowah, "though Yakonyah the son of Yahowyaqym, king of Yahuwday, were the seal on My right hand, yet I would tear you away. I will give you into the hand of those who seek your life, and into the hand of those whose presence you fear—the hand of Nebuchadnezzar, king of Babylon and the Chaldeans. So I will throw you out...into another country where you were not born. There you shall die. To the land which you desire to return, you shall not return. This man Yakonyah is a despised and contemptible broken idol, a vessel in which nothing exists. On what account are he and his descendants cast out and thrown into a land which they do not know?"** (Yirmayahuw / Rise Up to Yah / Jeremiah 22:24-28)

Now the only way the Ma'aseyah could reign in harmony with the predictions would be if He were to legally occupy the throne of Dowd without being a descendent of Yakonyah. His seed had now been disqualified. That is why there are two genealogies of Yahowsha' in the Greek texts. The first is in Mattanyah. Sure enough, there's Yakonyah right between Yo'shyah / Josiah and Sha'alty'el / Shealtiel. This lineage runs through Yowseph, the legal line of Yahowsha' as calculated through the male heir. But Yahowsha' was born of a virgin; the prophets predicted it, and the apostles reported it. Mary's genealogy, recorded in

Luke, shows that Yahowsha' was a descendent of Dowd, but not of Solomon. Mary's line went through Dowd's son, Nathan. While it looked like the Ma'aseyah lineage predictions had hit an impossible snag, God had a plan. A virgin descendant of Dowd was miraculously inseminated, giving birth to a son while betrothed to Yahuwdah's legitimate heir, thereby fulfilling the prophecies and avoiding the taint of Yakonyah.

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The Ma'aseyah was expected to come from Yahuwdah's royal line, the family of Dowd. He was also to be a priest, at least in the sense of ministering on behalf of the Towrah and serving to convey Yahowah's message. But He could not be a descendent of 'Aharown, for that would have required Him to be of the tribe of Lowy, rather than Dowd's Yahuwdah.

With this in mind, through Dowd, God said of His Son: **“Yahowah has sworn an oath** (*shaba'* – He has made a promise (in the niphal, the subject of the oath, Yahowah, by relationship is passively and literally the recipient of this promise, which means that Yahowsha' is a natural extension of Yahowah and a literal extension of His statements and affirmations, and in the perfect, these connections are complete, totally fulfilling the oath), **and** (*wa*) **will not change His mind** (*lo' nacham* – He will not relent, changing course, He will not repent or regret this decision (niphal stem and imperfect conjugation tells us that Yahowah will never amend this declaration or change throughout the whole of time), **'You are** (*'atah*) **a priest** (*kohen* – one who acts by serving, ministering, and teaching) **forever** (*la 'owlam* – to approach eternity and on behalf of everlasting life into perpetuity) **over the Most High's** (*'al* – as an extension of the Almighty's) **means to advance the Word of** (*dibrah* – speech regarding the succession of thoughtful, rational, specific, and sequential statements and events which correspond precisely to His cause, His manner, His judgment, and His way to achieve) **My Kingdom of Righteousness** (*malaky tsadaq* – My reign of vindication, My advice and counsel which is right, just, upright, and acquitting).” (*Mizmowr / Song / Psalm 110:4*)

Most every spurious and superficial Christian bible translation renders *dibrah malaky tsadaq* as “the order of Melchizedek.” They do so because by mistranslating this Psalm along with what little is known about “Melchizedek,” should this actually represent the name of an ordinary individual, in Bare'syth / Genesis, they justify the systematic negation of the Towrah found in Hebrews, a book written by one of Paul's disciples. And since this slight of hand so effectively exposes the Christian myths regarding their “Christ,” and the desperate

lengths religious apologists will go to recast their “Jesus” so that he becomes the founder of a new religion, with a new covenant, one which overtly disavows the Yahowah’s Covenant and His Towrah, it’s worth careful consideration.

But keep in mind, with regard to the Psalm, not only is Yahowah speaking of His promise to us, which specifically includes He, Himself, vindicating us, *dibrah* is nothing more than the feminine of *dabar*, which means “word,” not “order.” So not only is the Christian biblical rendering completely contrived, there isn’t a single word spoken of the “order of Melchizedek” to be found in Scripture. And what little is known of *Malaky Tsadaq* is found only in the Towrah, the very book Christians are attempting to negate with their clever ruse. This, of course, requires them to disassociate Bare’syth / Genesis from the Towrah, as if it were not its first book, implying that it was inspired and reliable while the rest of Yahowah’s testimony through Moseh was not. In an informed and rational world, that would have been sufficient to discard the whole of Hebrews, but when it comes to religion, evidence and reason seldom matter.

It is also relevant to know that *malaky*, which was scribed in the first person singular here in the Mizmowr and also in Bare’syth, speaks of “my kingdom and my counsel.” It is based upon *mal’ak*, the Hebrew term used by Yahowah to describe His “messenger, envoy, and representative.”

Furthermore, when this prophetic promise is evaluated in the context of other statements Yahowah has made regarding His participation in our salvation, we discover that He says that He shall be called “*Yahowah Tsadaq*: Yahowah Vindicates and Makes Righteous.” This then is reinforcing that promise. And in light of the niphthal stem being deployed in conjunction with this specific “*shaba’* – oath,” none other than Yahowah, Himself, can embody this promise, which means that Yahowsha’ is a natural extension of Yahowah, a manifestation set apart from Him, and a literal extension of His statements and affirmations. As a result, *Malaky Tsadaq* must be a title, one which applies to Yahowah, Himself. He, as the Ma’aseyah, and doing the work He promised, justifies the use of the perfect conjugation, affirming that God’s promises would be and now have been, completely fulfilled. And lest we forget, Yahowsha’ is the living personification of the “*dabar* – Word” of God.

The author of Hebrews, who we know was a disciple of Paul, wrote His diatribe in a concerted effort to disassociate the Christian god from Yahowah, His Covenant and Towrah. In so doing, he had to corrupt one of the Towrah’s most inspiring stories. And so that you will not be similarly deprived of the merits of the extraordinary account, let’s consider what Yahowah shared with us through Moseh.

To set the stage, the rulers of four city states in Babylon came to plunder five communities surrounding the Dead Sea. They met in the plains of Sidym, but before the skirmishes began, the kings of Sodom and Gomorrah fled, leaving their towns vulnerable to the four attacking kings, who plundered them, taking Lot and others captive.

Then, and for the sole purpose of freeing his nephew, Abram led his coworkers and household against “Kadorla’omer (Liar with Sheaves by the Handful), king of ‘Eylam (One who Conceals Eternity, a Babylonian town along the lower Tigris), Tid’al (Feared, Mighty, and Terrible), king of Gowym (either heathens or people from different races and places, a town in northeastern Babylonia), ‘Amraphel (Slayer of Darkness), king of Shin’ar (Country of Two Rivers, or Mesopotamia, a.k.a. Babylonia / Chaldea), and ‘Aryowk (Lion Like, chief of Nebuchadnezzar’s executioners), king of ‘Elacar (God Chastens – a Babylonian town near Ur).” And to the amazement of those who don’t fully appreciate the power of the Covenant, Abram prevailed, defeating the armies of the four Babylonian kings north of Damascus with 318 shepherds and household servants. As a result, Abram brought his nephew Lot, the men, women, and children of Sodom and Gomorrah, and their stolen possessions back home.

So we are told: **“The king of Sodom (*melek Cadom* – the ruler of the dominion which scorches and destroys) went out (*yatsa’* – came forth) to meet him (*la qara’* – to approach him, offering an invitation to meet together with him) after (*‘achar*) his return (*suwb* – his time to restore) from (*min*) his strike against (*nakah* – blow which defeated) Kadorla’omer (*Kadorla’omer* – the Liar with Sheaves by the Handful) and the kings who were with him (*wa ‘eth ha melek ‘asher ‘eth*) inside the Valley of Showeh (*‘el ‘emeq Showeh* – among the lowlands or depression of corruption and perversion) – this (*huw’*) valley (*‘emeq* – depression) of this king (*ha melek*).” (*Bare’syth* / In the Beginning / Genesis 14:17)**

Before we continue, consider the possibility that “*melek Cadom* – the ruler of the dominion which scorches and destroys” represents *ha Satan*, the Adversary, who is after all, implicitly associated with the perversions expressed in Sodom. And earlier in this same book, Satan is presented corrupting and perverting Yahowah’s testimony in the Garden of Eden.

Also, should this story represent the choice between good and evil as I suspect, consider the possibility that “*Malaky Tsedeq* – My King of Righteousness” is Yahowsha’, the King of Reconciliation who chose Yaruwshalaim as the capital of His kingdom. From this perspective, an otherwise confusing and trivial account becomes profoundly enlightening.

“Then (wa) Malaky Tsedeq / My King of Righteousness (malaky tsadaq – Malaky-Tsedeq as the name of a man or My reign of vindication, My advice and counsel which is right, just, upright, and acquitting), King of Reconciliation (melek Shalem – the royal ruler of the city which became Yaruw-Shalem) brought out and extended (yatsa’ – descended to serve) bread (lechem) and (wa) wine (yayn – a fermented beverage from grapes served at great banquets with effervescence). So (wa) He (huw’) served as a minister (kohen – acted as a priest) to approach God (la ‘el), Almighty (‘elyown – Most High, from ‘alah, to meet and grow, to shoot forth, stir up, and lift up).” (Bare’syth / In the Beginning / Genesis 14:18)

Yaruwshalaim is a compound of *yarah*, which as the basis of *towrah*, speaks of the “source from which teaching and guidance flow,” and *shalem*, which means “reconciliation.” The one city above this plain from which *Malaky Tsedeq* could have descended, is not only the lone city named Shalem, it is the very place Passover and Unleavened Bread were fulfilled by Yahowsha’ – which in turn explains why He brought “bread and wine,” and how by doing so, He was performing the role of the “*kohen* – priests” as delineated in the Towrah.

“And He knelt down to bless him (wa barak – He got down on His knees to greet and commend him, and to benefit him). Then He said (wa ‘amar – and He declared, making a promise), ‘Be blessed (barak – be commended and welcomed, and receive this benefit), Abram (‘Abram – Uplifting Father), in order to approach (la – and on behalf of) God (‘el), Almighty (‘elyown), the creator who brought forth and ransomed (qanah – the one who gave birth to and paid to acquire) the spiritual and material realms (shamaym wa ‘erets – the heavens and the earth).” (Bare’syth / In the Beginning / Genesis 14:19)

Yahowah provides this exact same blessing to Abram, and for exactly the same reason, kneeling down to lift the first child of the Covenant up. And indeed, Yahowsha’ is Yahowah on His knees, doing this very thing for us.

“And He greeted and commended God, Almighty (wa barak ‘el ‘elyown – so God having diminished an aspect of Himself in love to lift us up grew, by getting down on His knees to provide a welcome the Almighty enjoyed the benefit), who as a result of the relationship (‘asher – who fortuitously) handed over (magan – presented and delivered) your adversaries (tsar – those who oppose you and are hostile towards you) into your hand (ba yad – into your control).

And He gave to him (wa natan la – so He bestowed a gift to approach him), that which enriches (ma’aser – often translated tithe, or tenth part, but from ma’aseh – the work, deeds, pursuits, and achievements and ‘asar – which enrich tenfold / the basis of Ma’aseyah, the Work and Deeds, the Pursuits and

Achievements of Yahowah) **more than anything** (*min kol* – from everything).” (*Bare’syth* / In the Beginning / Genesis 14:20)

Yahowsha’, as the diminished manifestation of Yahowah, is routinely shown speaking to and on behalf of God, Almighty. And as a result of Yahowsha’s work, everyone benefited, including God. Also, since the Covenant’s principle adversary is Babylon, it being the very thing we are being asked avoid, by fulfilling the Towrah’s promises, the proponents of “*babel* – corruption” were defeated by the Covenant, and its initial beneficiary, Abraham.

Ma’aser is often translated “tithe.” But that is senseless in this context. The subject who is doing the acting continues to be Malaky Tsadaq, and all He brought was bread and wine. So Christians, in order to annul the Towrah, are forced to disassociate this action from the current speaker, incorrectly implying that Abram is providing the tithe. But why, and from what? Malaky Tsadaq, as a king, wasn’t involved. He was neither plundered nor was he involved in the rescue mission, and thus wasn’t asking for nor deserving of a tribute payment. And Abram didn’t claim the stolen property from himself, so it wasn’t his to give.

Moreover, it’s the benefit of Pesach and Matsah, symbolized by the wine and bread, which enrich the Children of the Covenant, Abram becoming the prime example. And in this regard, *ma’aser* bears a striking association with *ma’aseh*, the basis of Ma’aseyah – the one who brought us these gifts.

Therefore, in context, the Malaky Tsadaq is both blessing and enriching Abram – not the other way around. As such, the myths promoted in Hebrews are torn asunder.

Yahowah’s offer, which includes the blessings associated with the Covenant, has been presented. So now it’s the Adversary’s turn to persuade Abram, luring him away from God. And recognizing that Satan wants to be perceived as god and that he covets human souls, not property, consider what happens next...

“Then the King of Sodom (*wa melek Cadom* – the ruler of the dominion which scorches and destroys) **said to** (*‘amar ‘el* – spoke as if he were God to) **Abram** (*‘Abram* – Uplifting Father), **‘Give to me the souls** (*natan la ha nepesh* – offer me these souls), **and** (*wa*) **the possessions** (*ha rekuwsh* – the property such as livestock and utensils), **accept for yourself** (*laqach la* – take and grasp hold of yourself).” (*Bare’syth* / In the Beginning / Genesis 14:21)

“But (*wa*) **Abram** (*‘Abram* – Uplifting Father) **said** (*‘amar*) **to** (*‘el*) **the King of Sodom** (*wa melek Cadom* – the ruler of the dominion which scorches and destroys), **‘I lift up** (*ruwm* – I raise up) **my hand** (*yad*) **to** (*‘el* – the Mighty One) **Yahowah** (יהוה), **God Almighty** (*‘el ‘elyown*), **the creator who brought forth and ransomed** (*qanah* – the one who gave birth to and paid to acquire) **the**

spiritual and material realms (*shamaym wa 'erets* – the heavens and the earth).” (*Bare'syth / In the Beginning / Genesis 14:22*)

Like Ya'aqob and Yahowsha' under similar circumstances, Abram rejected Satan's offer. He chose to rely exclusively on Yahowah. But what I find especially affirming is that his response reveals something about Yahowah's name that I've long suspected. One of the two individuals depicted standing and reaching up with both hands to Yahowah is Abraham. The other is Sarah. Collectively they represent the Covenant, which is why they are standing on either side of the tent peg, symbolic of enlarging and securing a home.

Another interesting insight is the realization that to receive the Covenant's eternal blessings, we must be willing to forgo all of the temporal benefits associated with the religious and political, the military and economic, schemes of man. You cannot have a foot in both camps. You cannot choose the best of each. Our reliance on Yahowah must be unequivocal, just as must be our rejection of everything Satan and his minions have to offer. That is why we read...

“To the contrary ('im), from that which joins the threads of the cloth comprising the garments (*min chuwt*), and even up to ('ad) the straps and thongs of the sandals (*sarowk na'al*), there is no condition or pretext ('im) in which I will take for myself (*laqach la* – I will accept and grasp hold) of or from anything (*min kol*) which ('asher) is associated with you (*la*).

So you may never say (*wa lo' 'amar*), ‘I made Abram rich ('any 'ashar 'Abram).’” (*Bare'syth / In the Beginning / Genesis 14:23*)

Abram was unequivocal. And our response to the Covenant should be no less certain. God's enrichment is more than sufficient. And unlike what the world has to offer, the benefits of the Covenant are reliable and everlasting.

Considering the depth and merit of the insights contained in this story, one told exclusively in the Towrah, I'm appalled that the author of Hebrews would twist it to denounce the Towrah. But that is what he did; and unfortunately, Christians believe him.

Should you be interested, Satan inspired one of Paul's disciples to write:

“This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him. Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. The name Melchizedek means ‘king of justice,’ and king of Salem means ‘king of peace.’ There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God.

“Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham. But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God. And without question, the person who has the power to give a blessing is greater than the one who is blessed.

“The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on. In addition, we might even say that these Levites—the ones who collect the tithe—paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him. For although Levi wasn't born yet, the seed from which he came was in Abraham's body when Melchizedek collected the tithe from him.

“So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron? And if the priesthood is changed, the law must also be changed to permit it.” (Quoted from the Satanically-inspired letter to the Hebrews, chapter 7:1-12, as published in the New Living Translation of the Christian New Testament.)

Not that more is needed to be repulsed by this ignorant and irrational attack on Yahowah's Towrah, His Covenant, His Chosen People, and His Ma'aseyah, but it only gets worse:

“Yes, the old requirement about the priesthood was set aside because it was weak and useless. For the law never made anything perfect. But now we have confidence in a better hope, through which we draw near to God. This new system was established with a solemn oath. Aaron's descendants became priests without such an oath, but there was an oath regarding Jesus. For God said to him, ‘The LORD has taken an oath and will not break his vow: “You are a priest forever.”’ Because of this oath, Jesus is the one who guarantees this better covenant with God.” (Hebrews 7:18-22)

It all smells of Galatians 3:10... “All who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law.’”

And speaking of stench, consider the Christian position: “A point often made is that since Abram gave ten percent of the war spoils to Melchizedek, the tithe came before the law and thus is not part of it.” While none of this is true, the

purpose of the claim is to convince the foolish that they should pay today's Christian priests ten percent of their earnings. And I say that because Christians make this very point: "Genesis 14 is the first mention of tithing in Scripture. It involves Abraham paying tithes to the mysterious Melchizedek. Since this incident in Abraham's life precedes the Mosaic Law and the Old Covenant by over four centuries, those who teach tithing invariably use verses 18-20 as proof texts. Their position teaches that, since tithing, like marriage and the remainder of the "moral" law actually preceded the Law, then they are "eternal principles" which were not invalidated when the Mosaic Law was replaced by the New Covenant at Calvary."

Enough already of this religious rubbish. It's little wonder Yahowah hates its proponents.



Next, let's examine the prediction of the virgin birth. It's found in Yasha'yahuw 7, the 14th verse. To set the scene, Yahowah is speaking to King 'Achaz, the father of Chizqyah / Hezekiah, by way of His prophet Yasha'yahuw. He is trying to bolster the king's confidence because the monarch had chosen to form a protective alliance with Assyria rather than Yahowah. The year is 734 BCE.

"Ask for a miraculous sign (*'owth* – a wondrous symbol which God gives to demonstrate His power, a witness which serves as proof, an example from which to evaluate, consent, and agree) **in association with** (*'im* –indicating something done together with) **Yahowah, your God."** (Yasha'yahuw / Salvation is from Yah / Isaiah 7:11)

The use of *'owth* is significant. The "miraculous sign" that follows "demonstrates God's power and provides a witness that proves" His existence and plan. It will be something that we can "evaluate and consent to." *'Owth* is never used in the context of ordinary things. For example, Yasha'yahuw uses *'owth* to describe Yahowah's miraculous dealings with Yisra'el during the last days.

Yahowah selected *'im* to describe His *beryth*-covenant with Abraham. Hebrew dictionaries tell us that *'im* is "used to convey something that is being done together: walk together, eat together, converse together, and live together." Yahowah, via the Ma'aseyah, would do all of these things with man which is why *'im* is used in this verse. Additionally, "*'im* is often used to indicate the origin of something." For example, in *Bare'syth* / Genesis 41:32, Yahowah is communicating with Yowseph, a man whose life predicts and models

Yahowsha's: **"It is because the word (*dabar*) is prepared, established, and made firm, standing upright (*kuwn*) apart from (*min*) and together with (*'im*) God."**

Yahowah put the miraculous sign He was offering to perform in an eternal life and death context. Yasha'yahuw told 'Ahaz: **"Ask profoundly (*'amaq* – pertaining to a condition which is deeply thoughtful and insightful, difficult to understand), either of She'owl (*she'owl* – the place where the dead reside; from *sha'al*, meaning to ask and enquire, to seek and request) or of the upward extent (*gabah* – highest elevated spatial position or dimension) of the highest dimensions (*ma'al* – the highest countable unit of measure or entity pertaining to a spatial position or orientation, based upon *'alah*, to increase, ascend, and be superior)." (Yasha'yahuw / Salvation is from Yah / Isaiah 7:11)**

A cursory reading of the king's reply would seem to indicate that 'Ahaz wasn't keen on the idea of putting Yahowah to the test. He didn't capitalize on the opportunity to be the first to know what would be asked of those in She'owl or, more profoundly, didn't enquire about the dimensions which exist beyond the three mankind knew at the time. But I think the issue was deeper than that. The king rejected Yahowah and refused His sign. 'Ahaz had already aligned himself and his nation with the Adversary, putting Yahowah's chosen people into a covenant with the sun-god Assur. 'Ahaz didn't want a miracle from God because he was expecting one from Satan.

So God volunteered a sign that would lead less corrupted and more trusting humans out of *She'owl* and into His realm of *gabah ma'al*—the higher dimensions. **"Therefore (*ken* – this is honest and correct, pertaining to being in a right relationship and standing), the foundation of the upright pole (*'dn* – vocalized as *'eden* meaning firm and strong base which holds pillars upright; used as part of the Tabernacle design) Himself (*huw'* – a declaration of emphasis and association) will give (*natan* – permanently bestow a gift, durably consecrate, eternally entrust, deliver up, and produce with certainty and continuity) a miraculous sign (*'owth* – a wondrous symbol which God gives to demonstrate His power, a witness which serves as proof, an example from which to evaluate, consent, and agree), behold (*hineh* – pay attention and look, noticing the details; at that time and at an adjacent site) a virgin girl (*'almah* – a maiden, young female who is unwed and has yet to mate) shall conceive (*harah* – become pregnant and be with child), giving birth to (*yalad* – delivering, bearing and bringing forth, begetting) a Son (*ben*), and shall call (*qara'* – recite and proclaim, appoint and endow) His name (*shem*) Immanuel (*'Imanuw'el* – With us is God)." (Yasha'yahuw / Salvation is from Yah / Isaiah 7:14)**

Every word in this sentence is worthy of closer inspection. The verse begins with **"Therefore,"** from *ken*, telling us that what follows is "honest and correct,"

that “it pertains to establishing a right relationship and standing” with “the Foundation and Upright One.”

That brings us to *dn* (*Aleph Deleth Nun*). The consonant root *dn* (דנ) has become the root of great corruption and misunderstanding because *dn* can be pointed: *adon*, and translated “mighty, master, and father,” or *edon/eden*, meaning “**the foundation, the upright pillar, and base of the Temple.**” As you may recall from the “Taruw’ah” chapter, the Masoretes elected to vocalize *dn* as *adon* (אדון). These same rabbi/masters, choosing to present themselves as “lords” to rule over men, then said *adon* meant “Lord.” But that can’t be true since Hebrew already had a word for “lord,” that being *ba’al*. *Ba’al* is also the name of the satanic sun god named “Lord,” the false god of the Babylonians and Canaanites. So it is certain Yahowah would not have applied that title to Himself.

While we have been over this material before, the subject is vitally important. As we discovered, the alternative vocalization of *dn* is *edon* or *eden*. It has very specific connotations pertaining to the Ma’aseyah. *Edon/eden* is “the foundation in which an upright timber is placed, it is the upright pillar itself, and it is the base of the Tabernacle.” These associations give *edon* prophetic symbolism, purpose, and meaning in the context of the miraculous virgin birth leading to a son named “God is with us.” Dany’el / Daniel tells us that Yahowah’s Tabernacle, His *Qodesh* of *Qodesh*, is synonymous with Yahowsha’s body. Most all predictions pertaining to Yahowsha’ either present Him as the “Upright One,” or have “stands upright” listed among His characteristics. Further, Yahowsha’s willingness to be nailed to an “upright pole” is significant because the Ma’aseyah’s base or origin, His foundation is God, Himself. If the Upright One were not based upon the foundation of God, the sacrifice would have been irrelevant rather than a “permanently bestowed and eternally consecrated gift.”

The Scriptural text only shows *dn*, a word which can be vocalized in just two ways. One is pertinent, prophetic, and profound. The other is irrelevant and potentially misleading. We know the rabbinical religious establishment chose irrelevant and misleading so that they could become relevant by misleading. It’s just a hunch, but I don’t think that was Yahowah’s choice.

In the midst of this prophecy God transitioned from using “Yahowah, your God,” to *eden*, “the firm and strong foundation in which the upright timber is held.” I believe He did this to demonstrate the significance of the *owth*—miraculous sign of a virgin giving birth to a son named *Immanu’el*. The selection of *eden* tells us to whom the Son belongs as well as His purpose for being sent.

As an interesting aside, had *dn* been pointed *adon* and then been translated “father,” rather than “lord,” it would have been relevant, albeit significantly less so than “foundation of the upright one and temple.” It is the combination of errors

that became so deadly. First, Yahowah's name was errantly replaced by '*adon*' 7,000 times, inclusive of the one in this verse. Second, '*dn*' was errantly vocalized '*adon*' rather than '*edon*' every time it was used in reference to Yahowah and Yahowsha'. And third, '*adon*' was errantly translated "Lord," rather than "master or father" in each of those occurrences.

Collectively, the result was and continues to be disastrous—the most heinous crime ever perpetrated against man's soul. Men acting as if they were God, vocalized '*dn*' as '*adon*' and translated '*adon*' "Lord." Thinking they were smarter than God, better communicators than God, more important than God, the Rabbinical/Master Masoretes substituted Lord/Baal's name for Yahowah's name 7,000 times in His Scripture. By errantly vocalizing '*dn*', by errantly translating '*adon*', Lord, and by errantly replacing Yahowah's personal name with it, Jews and Christians alike have been deprived of a personal first name relationship with Yahowah. They unknowingly pray to Satan rather than God. Mankind has been robbed of the significance, the meaning, and the Scriptural context of "the One who stands upright."

Further, the correlation between Yahowah and Yahowsha' was torn asunder when these rabbinical mistakes were compounded by Constantine's priests. They completed the sun-god deception by rendering the Greek word *stauros*, "cross," rather than "upright pole." Combined, these errors cause us to miss the fact that *stauros* is based upon *histemi*, "to stand upright and to establish a covenant." Yahowah was renewing, confirming and fulfilling while man was busy destroying, corrupting, and deceiving.

I don't want to give the impression that '*dn*', pointed '*adon*', isn't accurate when translated appropriately—at least on certain occasions. To know when it's appropriate and to translate it accurately, we must understand the etymological root of '*dn*'. Etymology is: "the history of a linguistic form of a word shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language." With that in mind, the Ugaritic and Akkadian uses of '*dn*' when vocalized as '*adon*', mean "father, master, and mighty." There are times when these applications are intended in Scripture. '*Adon*' pointed this way usually refers to men who are regarded as "masters or fathers." Also, for those more familiar with "*adonay*," than '*adon*', the only distinction between them is vowel pointing designed to make '*adon*' first person singular.

But that leads to another can of worms—actually it's the same can. Adonis is the alternate name for Lord/Baal, the Satanic sun god. Therefore, using '*adon*', rather than '*edon*', in association with Yahowah is equivalent to calling God Satan

or Satan God. The use of 'Adon in Hebrew is identical to English speaking people using Lord in reference to Yahowah or Yahowsha'. It is an abomination.

At best, by using 'adon rather than 'edon, we miss the tabernacle connection and all that conveys related to the prophetic implications of the Miqra of Tabernacles, of God living with us, and with our bodies being His tabernacle, tent, and abode. At best we miss the connection of Yahowah being Yahowsha's foundation and Yahowsha' being the upright pillar. That leads to ignorance of the Upright One's significance and the upright pole's connection to Passover. At worst, we confuse God with the Devil and serve the wrong spirit.

Moseh in *Shemowth* / Exodus 34:23 combines 'dn with Yahowah, 'El, and Yisra'el: "ha 'dn yhw' 'elohe yisra'el," meaning either, "the Mighty Master, and Father," or "the Foundation of the Upright Pillar," followed by "Yahowah, God of Yisra'el." Yahowsha' bears this title in Mizmowr / Psalm 110:1: "**Yahowah reveals and declares to the foundation of the temple and the upright pillar ('dn), sit, dwell, and remain (yashab – be seated and abide, inhabit as your home, be settled and stay, restore and renew) at my right hand.**" In this context, "master, father, and lord" are senseless.

The standard excuse for the reckless use and vocalization of 'dn as 'adonay is encapsulated by *The Theological Wordbook of the Old Testament*. "To avoid the risk of taking God's name (YHWH) in vain, devout Jews began to substitute the word 'ădōnā(y) for the proper name itself. Although the Masoretes left the four original consonants in the text, they added the vowels ě (in place of ă for other reasons) and ā to remind the reader to pronounce 'ădōnā(y) regardless of the consonants. This feature occurs more than six thousand times in the Hebrew Bible [actually, 7000 times]. Most translations use all capital letters to make the title 'LORD.' Later the Jews substituted other words such as 'the name, the blessed, or heaven.'"

But there is no Scriptural reference to "vain" in connection with the use of Yahowah's name. The Third Summary Statement had to be rewritten to justify the unjustifiable. "You shall not *take* the name" isn't how Yahowah began. *Nasa'* doesn't mean "take." It means "lift up, carry forward, and bear." Today, we would use, "promote, advocate, or tolerate," to convey *nasa's* meaning. "'Adon-Lord your God" isn't actually in the text, either. Yahowah said, "Yahowah," not Lord, so who are we to edit our Maker? Then God engraved *showa'* in stone. It means "desolate or lifeless"—the worst of all possible consequences.

He did not use the Hebrew words for vain in the sense of lightly, frivolously, arrogantly, or failed. Had He wished to do so, He could have chosen perfectly good Hebrew words to communicate any or all of those thoughts. To "lightly esteem" in a "frivolous" way so as to "disregard or ignore" is *nabel*. To lightly

esteem in the sense of “trifling with” in a “contemptible fashion” is *qalal*. Vanity in the sense of “arrogance or pride” is *ga’awah*. “Failure,” in the sense of having tried in vain, is *raphah* or *karath*. So why would Yahowah say that the advocacy and tolerance of “*showa*’-desolation and lifelessness” in His name was unforgivable if He meant frivolity, disregard, arrogance, or failure were unforgivable? If these things are beyond redemption, why bother with salvation? All of us are guilty of failing to respect Yahowah’s instructions, of being frivolous, ignorant, and arrogant. But we are not all guilty of advocating lifeless religious and political doctrines or of arrogantly disregarding Yahowah’s name. Rabbis and Priests are, however.

Enough about ‘*dn*. The third word of Yasha’yahuw’s prophetic revelation to king ‘Ahaz is *huw*’. It tells us that this is important, and that Yahowah “**Himself**” is “associated with” the “miraculous witness” of “‘*Imanuw’el*.”

“**Will give**” is from *natan*. This “gift” is “permanently bestowed.” ‘*Imanuw’el* – God With Us is “eternal” and “set apart.” He is “durably consecrated and eternally entrusted.” He was “delivered up,” so that we might “continue to exist with certainty.”

“**A miraculous sign**” is repeated here. ‘*Owth* was also used in the introductory sentence. It means that “a virgin giving birth to a Son named ‘*Imanuw’el*” will be “a wondrous symbol of God, demonstrating His power.” ‘*Imanuw’el* will be “a witness who serves as proof, as an example from which to evaluate, consent, and agree” with Yahowah. Yahowsha’ is as ‘*Imanuw’el* implies, the means to know and be reconciled unto God.

“**Behold**” is from *hineh*, urging us “to pay attention,” to take a close “look, noticing the details.” For there will be a “time at an adjacent site,” Bethlehem, nine months before the *Miqra*’ of *Sukah* / Tabernacles in 2 BCE, “**a virgin girl shall conceive.**” Ignoring the details and the inspiration, Rabbinical/Masters want us to believe that God chose the wrong word here and that He meant to say *bethuwlah* (בְּתוּלָה), not ‘*almah* (עַלְמָה). Thinking that they were smarter and more important than Yahowah, the misguided clerics have told generations of Jews that God meant to say that the great miraculous sign was that a “young woman” would give birth to a son. Some miracle. Some god.

‘*Almah* always means “virgin or maiden, a young female who is unwed and has yet to mate.” *Bethuwlah* can mean “maid” or “virgin,” although even *bethuwlah* is translated “virgin or maiden” forty-three of the fifty times it is used in Scripture. So the problem is simple. There is but one claim to virgin birth: the Ma’aseyah Yahowsha’. If He was “born of a virgin, a young woman who was unwed and had yet to mate,” He would have uniquely fulfilled the prophecy and be the Ma’aseyah, ‘*Imanuw’el*, God With Us. While that is good, it’s bad if you

denied Him, spat at Him and nailed Him to a pole. And the crime became *showa'*-desolation because these rabbis have prevented millions of religious Jews from knowing Yahowah and being saved by Yahowsha'. Hitler may have extinguished six million Jewish lives, but they annihilated sixty million souls.

“A Son” is *the* Son of God. This is obvious because He **“shall be called, recited, proclaimed, appointed and endowed”** with a most important and unique *shem*-name. **“His name”** is **“Immanuel.”** *‘Imanuw’el* means “With us is God.” The Hebrew word which precedes *‘el* or “God” is based upon the consonant root *‘mm*, meaning “to comprehend and to include,” the ministry and mission of the Ma’aseyah.

The *‘mm* root provides the basis of many derivative vocalizations. Let’s consider each of them. *‘Im* means “is with and is among,” consistent with the Ma’aseyah’s status. *‘Im* is used to “emphasize inclusiveness and togetherness,” consistent with the Ma’aseyah’s mission. *‘Umma* is “set apart and beside,” concepts that would be contradictory outside the context of Scripture. The Ma’aseyah was *Qodesh*-Set Apart so that we might also be “set apart” from sin and death, living “beside” Yahowah. *‘Am* is “people and kinsmen with an emphasis on relationship.” Yahowah manifest Himself as a person, but not just any person. Yahowsha’ was a Yahuwdy, of the tribe of Yahuwdah, a direct descendant of Dowd, Ya’aqob, Yitschaq, and Abraham, making Him “kin.” As Ma’aseyah and Savior, Yahowsha’ is not only the way to restore and renew our “relationship,” He is the embodiment of the *beryth* – covenant. *‘Ammi* confirms all of this, as it “is used of the descendants of Abraham whom God chose in association with the covenant.”

אָמִי

The prophets had even more specific things to say about the Ma’aseyah’s birth than that He would come **“from the seed of a woman”** (*Bare’syth* 3), that He would be **“virgin born”** (Yasha’yahuw 7), that He would be **“from the seed of Abraham”** (*Bare’syth* 12), or **“a descendant of Dowd”** (2 Shamow’el 7). We were told more than **“a Son would be given to us called God Almighty and the Eternal Father”** (Yasha’yah 9 and Mizmowr 2), or that **“Yahowah exists as Yahowsha”** (Yasha’yah 12). We were told more than the Ma’aseyah’s **“glorious presence and manifestation of power”** would be **“the person of Yahowah revealed and made known for all mankind to observe, consider and learn from, the only begotten son of God”** (Yasha’yah 40). Prophecy tells us more than the approximate time the Ma’aseyah had to be born so as to be at least thirty years of age prior to the fulfillment of the **“490 prophetic years after the decree**

to rebuild the city,” so that He could be **“cut down, but not for Himself”** as an adult during Passover in 33 CE (Dany’el 9). We know more than **“before the scepter departed from Yahuwdah”** (*Bare’syth* 49) the Ma’aseyah would arrive. We know more than the Ma’aseyah **“would arise from the wilderness”** at **“the voice of a herald preparing the way”** (Yasha’yah 40 and Mal’aky 3:1). Yes, we were told even more than the names of His forefathers, His Father, His relationship, His nature, His purpose, His name, and His time.

We were also told that He would **“come forth from the stem of Yishay”** (Yasha’yahuw 11:1), be **“born in Bethlehem”** (Mykyah / Micah 5:2), during a time **“innocents would be slaughtered”** (Yirmayahuw 31:15), prompting Him to **“flee to Mitsraym”** (Howsha’ 11:1). Yahowah often reveals different aspects of a future event as important as the Ma’aseyah’s salvation advent with separate brush strokes so as to complete a picture that can be viewed from many perspectives. This kind of testimony is complementary, not contradictory. Each prophet is telling us what they saw at the scene. They never claim to have told us everything; on the contrary, they themselves often seem unaware of the significance of what they’ve witnessed or heard.

A good example of this principle is the considerable body of prophecies concerning the Ma’aseyah’s youth. Mykah / Micah said He would come from Bethlehem Ephrathah—Dowd’s home town, a few miles south of Yaruwshalim. Hosea predicted that He would be **“called out of Mitsraym (the crucible of Egypt).”** Yasha’yahuw, in the 11th chapter, referred to Him as a *netser*, or shoot, phonetically related to the Galilean town, Nazareth. That is why Mattanyah points out that He was *expected* to be a Nazarene in addition to being born in Bethlehem, and being called out of Egypt. The three prophecies that appear contradictory, are not. They all fit the actual history of Yahowsha’—especially in the associated details, the teaching that accompanies the predictions.

Sometimes Yahowah through subsequent revelations progressively defines the prophetic requirements until literal fulfillment is virtually impossible; and only then does He bring it to pass. He delights in doing what we mortals think can’t be done and then makes it absolutely impossible for the feat to be replicated by an imposter. For example, for Jews who are still awaiting the arrival of the Ma’aseyah, I have some bad news. Bethlehem is now an Arab enclave; the town and its surrounds are entirely Islamic. There is no chance that a Savior, from the line of Dowd / David, could be born there, much less flee into Islamic Egypt for safety.

But once upon a time, four thousand years from the fall of Adam, and two thousand years from the close of the age, it was all accomplished in precise accordance with Yahowah’s prophetic pronouncements. **“There shall come forth (yatsa’ – appear, be born from, and become known) a branch (choter) out of the**

trunk (*geza'* – stem or root-stock) **of Yishay** (from *yaysh*, meaning I exist and I stand up). **A shoot** (*netser* – sprout or branch; from *natsar*, meaning a preserver, protector, and maintainer of relationships; one who watches over, guards with fidelity, and keeps, preserving from danger; a savior) **shall be fruitful** (*parah* – produce offspring for a harvest in abundance) **from his roots** (*sheresh* – source or base, family line).” (Yasha'yahuw / Salvation is from Yah / Isaiah 11:1)

Born in Bethlehem, Yahuwdah, Yishay / Jesse was the son of Boaz and the father of king Dowd / David. So in this passage we are told that the Ma'aseyah shall come forth from someone whose name means “I exist.” Yahowah, perhaps. The Savior will be someone who “preserves, protects, and maintains the covenant relationship.” He will “watch over and faithfully guard” His people, “preserving them from danger.” And He will “be fruitful, producing” eternal and spiritual “offspring for an abundant harvest.” It sure sounds good so far.

But there is more to this opening stanza. *Netser* is phonetically and linguistically related to Nazareth, the town Yahowsha' lived in for most of His earthly life, the place where He was rooted and became known. Mattanyah confirms: **“He went and lived in the town called Nazareth, fulfilling what was said through the prophets.”** (Mattanyah / Yah's Gift / Matthew 2:23)

That, however, did not make Him a Nazarene, in the sense of the Nazirite vow, irrespective of the fact He embodied its meaning. The Ma'aseyah made and drank wine, disqualifying Him as a member of the sect.

Let's turn to *Bamidbar* / Numbers 6 to examine the redemptive foreshadowing God used in choosing Nazareth for the Ma'aseyah and the Nazirite vow for the Yisra'elites. **“Yahowah spoke to Moseh saying, ‘Speak to the children of Yisra'el, and say to them, “When a man or a woman does something wonderful, symbolic of God's deliverance from judgment (*pala*), making a voluntary promise to serve God, taking the vow (*nadir*) of a Nazirite (*nazyr* – one who is separated unto God, also an untrimmed vine), to separate (*nazar* – to set themselves apart as a Nazirite and devote) him or herself to Yahowah, he or she shall separate themselves (*nazar*) from wine and intoxicating drink... or eat anything that is produced by the grape vine for all the days of his or her separation (*nezer*).”** (*Bamidbar* / In the Wilderness / Numbers 6:1-4)

Separateness is central to the Covenant, to the Chosen People, to the Calling Out, to the Set-Apart Spirit, and to the Ma'aseyah. As the *Qodesh* of *Qodesh*, Yahowsha' was the embodiment of *nazar*. His blood would be the new wine shed for the remission of sin which is why the Nazirites / Set-Apart Ones didn't need the ordinary variety. They were living prophecies, or *pala*, “wonderful symbolism of God's deliverance from judgment.” They were an “untrimmed vine” whose circumcision would be performed by the Ma'aseyah.

The closest words linguistically to *nazyr*-Nazirite all shadow aspects of Yahowsha's nature and mission. *Nazah* is indicative of "the sprinkling of blood in association with Passover." *Nasal* is "a cistern of flowing waters." *Nazar* means "to be separated." And *nezer* is "the consecration and ordination of the highest priest." Even *natsar*, with an "s," means "a preserver, protector, and maintainer of relationships; one who watches over, guards with fidelity, and keeps, preserving from danger; a savior."

Moseh continued: **"During the entire period (*kol yowm*) of this vow (*neder*) of separation (*nezer*) no razor may pass over ('*abar* – cross) upon or beside ('*al*) his or her head (*ro'sh* – summit of your mountain) until ('*ad* – even to the end of time when) the days are fulfilled (*male'* – finished, satisfied, and completed) in which ('*asher* – as a relative reference) he or she are separated (*nazar*) unto Yahowah, he or she shall be (*hayah*) set apart (*qodesh*)." (*Bamidbar* / In the Wilderness / Numbers 6:5)**

Ro'sh is the root of *re'syth*, Scripture's first word. Most every derivative is associated with Yahowsha'. Head of family, chief, cornerstone, summit, and first fruits are among the meanings. Similarly, the use of '*abar*-Passover and *male'*-fulfillment point to the Savior. As an interesting fact of history, those men and women consecrated in this vow of separation recognized the Ma'aseyah whom they were foreshadowing. Up until the time they were hunted into extinction by Constantine's Catholics, the Nazirites were the most exemplary witnesses to the Way.

Returning to Yahowah's prophecy in Yasha'yahuw, we read: **"The Spirit (*ruwach* – the breath of God; God's vivacity (long life), vigor (strength, health, and growth), and disposition (character and personality); divine power, heart, and mind; from *ruwach*, that which is perceived, accepted, and provides relief) of Yahowah shall rest and remain (*nuwach* – shall provide the presence of security and final salvation) upon ('*al* – used to show God's providential care) Him, the Spirit of Wisdom (*chakam* – instruction) and Understanding (*bynah* – discernment, insight, and revelation), the Spirit of Counsel ('*etsah* – advice and purpose; from *ya'ats*, Spiritual Counselor and Advisor) and Power (*gabuwrah* – strength and might), the Spirit of Knowledge (*da'ath* – from *yada'*, to know relationally) of the reverence and respect (*yirah* – awesomeness) of Yahowah."** (Yasha'yahuw / Salvation is from Yah / Isaiah 11:2)

The *Ruwach*-Spirit is from Yahowah. He is the exclusive source and the sole provider of this Spirit. His *Ruwach* is the source of "long life," of "health and growth." Yahowah's *Ruwach* is the "divine power, the heart and mind" of God. Yahowah's *Ruwach* is how we "perceive God and accept God." His *Ruwach* is how God "provides relief" restoring us so that He can make His "personality and character" known. And never forget: *ruwach* is a feminine noun because

Yahowah's *Ruwach* is our Spiritual Mother. She provides spiritual rebirth. She cleans us and clothes us; she nurtures us and protects us. She loves us and cares for us.

Yahowsha' was and is the Ma'aseyah because "the Spirit of Yahowah rests and remains upon Him." As 'Imanuw'el, He is the Spirit of Wisdom from whom we receive instruction. Being one with God, Yahowsha' is both Son and Counselor. This is why the Ma'aseyah told His apostles: **"I will ask My Father to give you another Counselor to personally remain and dwell inside you eternally, the Spirit of Truth.... You know and recognize Her because He lives and exists in your immediate proximity; I shall exist, resting and remaining in you."** (Yahowchanan / Yah is Merciful / John 14:16-17)

The *Ruwach Qodesh* – Set-Apart Spirit is the Counselor. The Ma'aseyah, the *Qodesh Qodesh*, is the Son. They are one, both manifestations of the singular character and personality of Yahowah. They are the means to the "wisdom and understanding," to the "power and knowledge," of Yahowah. The Counselor and Son form the basis of a "relationship based upon reverence" with the "awesomeness of Yahowah."

Yahowah continued...**"With righteousness He shall govern, judge, vindicate and punish** (*shaphat* – lead with authority, defend, and condemn) **the lowly** (*dal* – weak and poor of status and standing), **deciding fairly, reproving, and correcting** (*yakach* – vindicating and disciplining) **with uprightness** (*myshowr* – justice according to the standard; from *yashar*, to be upright and to make right; to be straight, look straight, and make straight) **for the humble and unpretentious, afflicted and meek** (*'anow* – lowly and needy; from *'anah*, oppressed and downcast) **of the earth.... With the Spirit** (*ruwach*) **of His speech** (*saphah* – lips and language), **causing the guilty to perish** (*muwth* – to die so as to be absent of life in the realm of the dead)." (Yasha'yahuw / Salvation is from Yah / Isaiah 11:4)

The Savior is a just judge, meaning He will condemn and punish those who violate the standard without the benefit of a redeemer, all those whose debt hasn't been paid. However, for those who have availed themselves of His services, He will use His authority to defend and vindicate them. The penalty in this example is to be deprived of eternal life. The guilty are not tormented, but extinguished.

Yahowsha' fulfilled the prophecy to the letter, as He did this one from Mykyah...**"You, Bethlehem** (from *beyth lechem*, meaning House of Bread) **Ephratah** (from *parah*, place of fruitfulness and productivity), **you are insignificant among the thousands of Yahuwdah, yet out of you shall He come forth unto Me, to be ruler in Yisra'el, whose origin has been before**

time (*qedem*), from days eternal (*'owlam*)." (Mykyah / Because Who is Like Yah / Micah 5:2)

Yahowsha' was unleavened bread born in the House of Productive Bread. He alone was without yeast, or sin. And that is why He took a piece of bread at the Passover in which He was appointed to be the sacrificial Lamb: **"He broke it and gave it to them, saying, 'This is My body which is given for you...'"** (Luke 22:19) The one without sin assumed our sin, producing a worthy harvest of souls, who like Him, would live *'owlam*-forever.

Yahowsha' fulfilled this prediction, arriving in a tent in Bethlehem Ephrathah during the Feast of Tabernacles in 2 BCE, validating the *Miqra'ey*, *Bare'syth* and Mykyah prophecies. Not surprisingly, the rest of what Mikyah had to say proved equally accurate. The Yahuwdym were given up until the last days, at which time a remnant returned. **"Therefore (*ken* – this is true and verifiable), He will give them up, abandoning them, until the time of torment and birth pangs (*yalad* – labor leading to childbirth), then a remnant (*yathar* – those who remain) of His brethren (*'ach* – brothers, relatives, and kin) shall return, change, and be restored (*suwb* – be brought back, turn around, and recover) to sons of Yisra'el."** (Mykyah / Because Who is Like Yah / Micah 5:3)

For Yahuwdah, the time of abandonment began at the crucifixion. They were given up for the better part of 2,000 years, only to have a remnant called home in the last days, the time of torment and childbirth leading to restoration. Since everyone who is reading this is familiar with the historical confirmation of Jews being called home to Israel, let's focus on the related prophetic passages.

Howsha', speaking of this return and restoration, said, **"Come, let us return to (*suwb* – turn around, change, restore, and reestablish our relationship with) Yahowah. For He has torn us (*taraph* – expelled us, chased us away, and banished us), but He will heal us (*rapha* – promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, make us whole). He has stricken us (*nakah* – smitten and inflicted us, subjugated and chastised us, send judgment upon us to punish us), but He will wrap Himself around us (*chabash* – healing us and bandaging us, wrap clothing around us, bind us to Him and govern us, encourage us, speaking words which enliven our attitude)."** (Howsha' / He Saves / Hosea 6:1)

Then the prophet speaking in the context of "a day is like a thousand years to Yahowah," said: **"After two days He will revive us (*chayah* – restore us to life and keep us alive, save us, spare, sustain, and preserve our lives, heal us so we can live forever). On the third day He will raise us up (*quwm* - arise; accomplishing, confirming and fulfilling) and we shall live (*chayah* – be restored to life, our lives saved, sustained, and preserved; heal us so we can live forever) in**

His presence.” (Howsha’ / He Saves / Hosea 6:2) The second day will end with renewal and restoration on the Day of Reconciliations in the fall of 2033. The third day will begin five days later on the Miqra’ of Tabernacles.

The “time of torment” being equated to “birth pains” is explained by Yahowsha’ in Mattanyah / Matthew 24. Speaking of His **“return and the end of the age,”** He said: **“See that no one misleads you. Many will come in My name, saying ‘I am the Ma’aseyah,’ and will deceive many. And you will be hearing of wars and rumors of wars, but don’t be frightened, for they must take place, but that is not the end. Nation will rise against nation and in various places there will be famines and earthquakes. These things are the beginning of *birth pangs*. Then they will deliver you up to tribulation, and will kill you. And you will be hated by all nations on account of My name. Many will fall away and betray, hating one another. And many false prophets will arise and will mislead many. Lawlessness will increase and most people’s love will grow cold...but the good news of the Kingdom shall be communicated in the whole world for a witness to all nations. And then the end will come.... For then there will be a Great Tribulation...and unless those days were cut short, no life would be saved.”** (Mattanyah / Yah’s Gift / Matthew 24:3-22)

Yahowsha’s arrival, in both His redemptive and ruling advents, follows birth pangs. We have to examine them to know the when and who of salvation. While I’d love to scrutinize every word of Mattanyah 24, for now understand that this passage speaks of our time, of the last days: **“He will give them up, abandoning them, until the time of torment and birth pangs, then a remnant of His brethren shall return, change, and be restored to sons of Yisra’el.”** Yahowsha’ said **“When you see all these things, recognize that the Ma’aseyah is near, at the door. Truly, I say to you, this generation will not pass away until all these things take place.”** (Mattanyah / Yah’s Gift / Matthew 24:33-34)

The prophet Mykyah, whose name is a compound of “*ma* – who is like,” “*ky* – because” and Yah, meaning “Because Who is Like Yah,” concluded his dual advent announcement with these glorious thoughts:

“He will present Himself, stand upright, causing others to rise (*‘amad* – take a stand focusing on the presentation of a gift and service, be upright, establish, arise, remain, and endure), **and He will shepherd** (*ra’ah* – associate with, befriend, teach, nourish, and protect) **in the steadfast might and victorious power** (*‘oz* – the personal, physical and material presence or condition needed to do whatever is intended and necessary) **of Yahowah, in the majesty and excellence of Yahowah’s name, their God** (*‘elohym*). **And they will meet, be restored and live** (*yashab* – come near, dwell, remain, and be renewed) **at that time** (*‘atah* – now, a point in time simultaneous with that which has preceded it in

the narration, a sequential, related, and rational conclusion) **because He has grown to be magnified and praised, able to do great things** (*gadal* – come to be exalted and having a high status, enabling nurturing, growth, and a great harvest, triumphantly achieving the goal) **to the end** (*'ephec* – ceasing and finality or extreme boundary) **of the earth. This One** (*zeh*) **was, is, and will be** (*hayah*) **our blessing of peace** (*salowm* – our restoration and redemption).” (Mykyah / Because Who is Like Yah / Micah 5:4)

An alternative meaning for *ra'ah* is “to be the best man, an attendant at a wedding who is the best friend.” Both renderings are appropriate. Yahowsha’ is Yahowah’s “best man” and our “closest friend,” because He is the one who officiates at the wedding ceremony in which we are married into God’s eternal family. Yahowsha’ is also our Shepherd, guiding us, nurturing us, and protecting us, ultimately saving us from predators who desire our premature death.

Two youthful Ma’aseyah prophecies are found in Yirmayah and Howsha. One speaks of Herod’s attempts to rid himself of the future king by annihilating babes in the area of Bethlehem. The prophet begins: **“Hear the word of Yahowah, O nations and declare on the coastlands far, far away. He who scattered Israel will gather them and keep them as a shepherd keeps his flock for Yahowah has ransomed Ya’aqob, redeeming him.”**

The Savior speaks of **“Tsyown shouting for joy, being radiant over the bounty of Yahowah, over grain** (saved souls), **new wine** (the universal symbol of Passover) **and oil** (symbolic of the Spirit and of Yahowah’s Light).”

Of these things, Yahowah says **“their life shall be like a watered garden, and the virgin shall rejoice in dance, young and old men together, for I will turn their mourning into joy and will comfort them.”** (Yirmayah / Rise Up to Yah / Jeremiah 31:10-13)

In this context of virgins and renewed togetherness, of the radiant bounty of Yahowah leading to salvation, of new wine and anointing oil, we discover: **“Thus says Yahowah, ‘A voice is heard in Ramah, lamentation and bitter weeping. Rachel is crying for her children because they are no more...and yet there is hope for the future.”** (Yirmayah / Rise Up to Yah / Jeremiah 31:15-17)

The children were no more because Herod murdered them. Told of the Ma’aseyah’s birth, the king tried to eliminate the competition, slaying every male child in Bethlehem. But he did not extinguish hope because Mary and Joseph took the young Ma’aseyah to Egypt.

Howsha’ 11:1 **“When Yisra’el was a youth I loved him. And out of Egypt I called My Son.”** Once was not enough. There would be two Passovers, not one. The first “calling out” was but a dress rehearsal for the second.

We are told that “the way” of “a Galilean” will restore Yisra’el, transforming her from insignificant to significant. **“Indeed (*ky*), there will no longer be darkness or gloom (*lo’ muw’aph* – no more blind flying to and fro) for those who (*la’ asher*) were oppressed (*muwtsaq* – were constrained and restricted, experiencing hardship and distress, cast out and vexed), for those as in the former time when (*la ka ha ri’shyth’eth*) He [Yahowah] receded from, disdainfully humbling (*qalal* – He slighted, trifled with, and showed no interest in, even disdained and despised) the land (*’erets*) of Zabuwluwn (*Zabuwluwn* – north-central Yisra’el; from *zabal*, meaning to dwell with honor and dignity (tenth son of Ya’aqob through Leah)) and the land (*wa’erets*) of Naphtaly (*Naphtaly* – northeastern Yisra’el; from *pathal*, meaning to twist and be twisted, crafty and cunning (second son of Ya’aqob through his concubine Bilhah)).**

But later, in a subsequent time (*wa ha’acharown* – in the end, in the future, and pertaining to the last period in time) He [Yahowah] will make them totally worthy (*kabed* – significant, seriously considered, completely distinguished, and honored) by way (*derek* – by the path) of the Sea (*ha yam*) beyond and passing over (*’eber* – across from and on the other side of; from *’abar* – to pass over) the Yarden (*ha Yarden* – the Jordan; the source of the instruction and teaching regarding the descent; from *yarah* – the place from which direction and guidance flow and *yarad* – to descend and come down), *Galyl* (*Galyl* – Galilee; from *galal* – to roll away (located at the southeastern border of Naphtaly)) of the Gentiles (*ha Gowym* – people from different races and places).” (Yasha’yahuw / Salvation is from Yah / Isaiah 8:23 / 9:1)

There are many profound truths in this passage worth examining. “Darkness and gloom” are the result of “receding” from God and separating oneself from Him. Likewise, to be forsaken or damned is to die in darkness.

Human oppression thrives under these conditions, especially when Yahowah “loses interest” in us, or worse, comes to “despise” us. To live with Yahowah is liberty but to dwell with Satan is submission.

The natural vine that is Yisra’el is comprised of twelve brothers. By listing two of them in this passage, Yahowah is distinguishing between light and darkness, relationship and separation. People are either *zabal*, “dwelling in honor and dignity,” or *pathal*, “twisting” revelation and “wrestling” with the Devil.

The contrast between *kabed*, “being weighty and significant, and *qalal*, “being slighted and seen as insignificant, of little account,” lies at the heart of the Second of Seven Instructions. Since the concept was important enough for Yahowah to etch in stone, it warrants our review.

The Second Instruction begins **“You should choose to carefully consider, view as worthy, enormously valuable, and significant (*kabed* – I want you of**

your own volition to elect to respect and honor, and to perceive as awesomely impressive, intensely relevant, extremely great, and massively important, even glorious so as to influence and engage (written in the piel stem revealing that our Heavenly Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation which is subject to volition)) **accordingly the symbolism of** (*'eth* – that which is represented by) **your Father** (*'ab* – biological, adoptive, or Heavenly Father) **and** (*wa*) **that which is represented by your** (*'eth* – the symbolic nature of your) **Mother** (*'em* – biological, adoptive, or Spiritual Mother) **for the purpose of** (*le'ma'an* – for the intent of) **continuously lengthening** (*'arak* – choosing of your own volition to constantly elongating and always prolonging, growing and continuing (written in the hiphil stem, imperfect conjugation, and paragogic nun ending)) **your days** (*yowm*) **within and upon the Almighty's** (*'al*) **land** (*'adamah* – ground; from *'adam*, the name of the first man created in God's image with a *nesamah* – conscience) **which relationally and as a blessing** (*'asher*) **Yahowah** (יהוה), **your God** (*'elohym*), **has actually given to you** (*natan la* – has literally produced, provided, and genuinely bestowed freely to you as a gift (qal participle)).” (*Shemowth* / Names / Exodus 20:12)

There is only one way to prolong one's life in Adam's world, and that is through the redemptive gift bestowed by our Heavenly Father and the protective and cleansing gift of renewal provided by our Spiritual Mother, the Set-Apart Spirit. When we take them seriously, when we come to appreciate the role our Heavenly Father and Spiritual Mother play in the Covenant family, we endure continuously. The lesson here is spiritual, not mundane.

Interestingly, *kabed* (כָּבֵד) – “heavy, weighty, and significant,” *kobed* (כֹּבֵד) – “great, powerful, and mighty,” and *kabowd* (כְּבוֹד) – “the glorious presence and the manifestation of power,” are all from the same root and look virtually identical in the original Hebrew text. They are distinguished principally by their vowel pointing, something that occurred in the 11th century. Since our earthly parents are seldom “great, powerful, or mighty,” and never “glorious,” it's apparent Yahowah is speaking of Himself and His Spirit as the “glorious presence and manifestation of power” in the Instruction. They are our Spiritual Mother and Father. And they alone are capable of prolonging our days.

As an additional confirmation, *'em*–mother is first used in *Bare'syth* 3:20: “**Adam called his wife's name Chawah** (*chawah* (חַוָּה) – one who makes the renewal of life known; to proclaim, declare, and demonstrate life; from *chayah* (חָיָה), the restoration and renewal of life, the means to sustain and preserve life, to save life, and to live forever) **because truly** (*ky* – surely and indeed) **she exists as** (*hayah*) **the mother** (*'em*) **of all who live** (*chay* – those who are revived and who are alive, are nourished and enjoy a prosperous, bountiful life, those who exist).”

The Set-Apart Spirit is the “significance” of *‘em* for She is our Spiritual “Mother,” the one responsible for our spiritual renewal, restoration, and eternal life. If we want to be renewed, we must take Her seriously.

In His prophecy on the “way” of the “Galilean,” Yahowah inspired Yasha’yahuw to use *‘acharown* to establish the timeline. It confirms that the restoration and renewal of Yisra’el won’t occur until “the last period in time.” In fact, transformation will not occur until the last five days of the last year of mankind’s last millennia—oh so appropriately on the Day of Reconciliations in 2033, forty Yowbel from the only “Passover” that actually mattered. In perspective, five days as a slice of 6,000 years is just 0.000002. As a fraction of a day, it represents two tenths of a second. That’s cutting it a little close.

“The Way” which Yah is referring to is evocative of what those redeemed by the Galilean Yahowsha’ first called themselves. It is what we should be calling ourselves. Yahowsha’ said: “I Am the way, the truth and the life. No one comes to the Father except through Me.” There is but one way to God and that is through God. Thankfully, Yisra’el will finally come to understand this profound truth, and finally come to rely upon Passover and Matsah.

When that happens, we Gentiles will be out of the witness business. We will be replaced by the original chosen people. But as we shall soon discover, we will be absolutely giddy about it.

Let’s finish Yasha’yah’s revelation. He tells us that to live without God’s light is to walk in the shadow of death. **“People (*‘am* – a family or kin, a nation) walking (*halak* – going about, living and existing) in darkness and obscurity (*hosek* – blackness, the exclusion of light) shall see (*ra’ah* – look at, inspect, observe, perceive and consider; pay attention to, discern and distinguish) a great (*gadowl* – large in magnitude and extent, intense, important and distinguished) light (*‘owr*). Those who reside in the land (*‘erets*) of the shadow of death (*tsalmaweth* – death’s shadow) shall see the light shine, enlightening them (*nagah* – the physical presence of light will make itself known to them). The Gentile nations (*Goy*) shall increase in authority, become many, growing (*ragah*) in gladness and joy (*simchah* – happy as a result of being lifted up), rejoicing in freedom and gladness (*samach*) in His presence (*paneh*), taking great pleasure (*samach*) at the harvest (*qatsyr* – the reaping and the reaper).”** (Yasha’yahuw / Salvation is from Yah / Isaiah 9:2-3)

As we shall discover in the next chapter when we examine Yachezq’el / Ezekiel’s vision of heaven, Yahowsha’ is radiant in His eternal form. This verse seems to indicate that He will retain this “physical presence of light” when He returns in power and glory at the end of the Tribulation.

This “harvest of rejoicing” Yahowah is speaking of, is the reaping of souls who will populate the millennial paradise on earth that follows seven years of misery. The Reaper is our God, Yahowah, and the Great Light, is Yahowsha’ – *Imanuw’el*.

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