



# YADA YAHOWAH

## OBSERVATIONS



VOLUME THREE

# GROWING

CRAIG WINN

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*About the Author...*

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

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

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

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

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

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

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

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

You may contact Craig at [YadaYah.com](http://YadaYah.com). He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The [YadaYah.com](http://YadaYah.com) site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

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





# OBSERVATIONS

## GROWING

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Be Observant

*The Towrah is the Light...*

With respect to the Covenant, we have accomplished three of our initial objectives. We have established an irrefutable connection between ‘Abraham and Yahowah’s *Towrah* | Teaching along with a full itemization of the Beryth’s conditions and its benefits.

Our fourth objective is still before us. While observing the *Towrah* was essential to ‘Abraham’s inclusion in the Covenant, how can we be certain its Guidance and Teaching pertain to us four thousand years removed from his experience?

While the word “*Towrah* – Teaching” does not appear in this next statement, the verb that defines the title of God’s introductory collection of books is presented in the context of Yahowah asking Moseh to go with Him to Egypt and to speak on His behalf. Working together, they would confront the political and religious establishment and liberate the Children of Yisra’el. The fact that we find Moseh wavering speaks volumes about those whom God chooses to work through and why He prefers people with specific experiences and strengths along with obvious flaws and even some limitations.

First, here is a summation of their discussion...

**“Moseh said to Yahowah, ‘Please, I respectfully request that You excuse me, Sir, I am not a man of words, neither yesterday nor the day before, nor from the time You spoke to Your servant. Actually, my**

**mouth is harsh and unresponsive, and my tongue is thick and slow to move.’** (*Shemowth* / Exodus 4:10)

**Therefore, Yahowah said to him, ‘Who made the mouth of man? Or who could have made him mute, or if He had so desired deaf, or sighted, or blind, if not Me, Yahowah?’** (*Shemowth* 4:11)

**So now, this being the case, you should want to go. And I, Myself, will be alongside your mouth. Moreover, I will guide and teach you** (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth openly known regarding) **what you should say to show the way to the benefits of the relationship.’** (*Shemowth* 4:12)

**So, then he said, ‘With Your permission, my Lord / Upright One, You choose to send out please by hand You reaching out.’** (*Shemowth* 4:13) [sic]

**So, to reveal a contrast in relation to what just transpired, Yahowah showed His displeasure and disappointment, revealing that He was a bit exasperated with Moseh. Therefore, He said, ‘What about ‘Aharown, your brother, the Lowy? I actually know that he speaks incessantly, making words come alive. And besides, look up and you’ll notice that presently he is coming to meet you. When he sees you, he will rejoice, taking this to heart.’** (*Shemowth* 4:14)

**Then you should speak of God to him. And you should place these words in his mouth. I, Myself, will be present with your speech and in association with his diction. I will be the source of teaching and guidance** (*yarah*) **for both of you regarding what you should choose to act upon and engage in.”** (*Shemowth* / Exodus 4:15)

Now let's dig in and see how much more we can learn from this exchange – one in which the meaning of *towrah* is defined...

**“But then (wa) Moseh (Mosheh – One who Draws Out) said (‘amar – shared and conveyed) to (‘el) Yahowah (Yahowah – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence), ‘Please (by – I respectfully request that You excuse me sir), I (‘any) am not (lo’) a man (‘ysh – an individual) of words (dabarym – who makes statements or delivers messages), neither (gam) yesterday (ba shilshowm) nor (gam) the day before (min tamowl – in the past), nor (gam) from (min) the time (‘az) You (‘atah) spoke (dabar – communicated words) to (‘el) Your (‘atah) servant (‘ebed – associate and coworker).**

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

Considering the enormity of God and the frail nature of man, I suspect there are those who have a difficult time understanding why God approached Moseh knowing that He'd have to negotiate and plead with him and why Moseh initially turned God down during this meeting. More telling still, why choose someone whose speech is admittedly slowed and slurred to communicate the most important message on Earth? Why not cast a charismatic orator who is young, tall, strong, and handsome in this role? And why didn't God just do it Himself? He could have easily created an imposing, immortal, eminently dominating figure flanked by legions of spiritual envoys to lord over man's most powerful kingdom and show them who was boss.

But He didn't, and having chosen this course, we are afforded a window into Yah's character. This is who He is: an unpretentious individual who enjoys enhancing the lives of His people through those willing to work with Him. From His perspective, there is nothing more gratifying than helping us rise above our imperfections so that we can accomplish something worthwhile together, celebrating all life has to offer.

Just as Dowd's imperfections made him the perfect individual to reveal the proper way to observe the Towrah, Moseh's speech impediments made him the ideal person to share Yahowah's name and message with the world. In choosing this man to proclaim His name, Yahowah destroyed the central plank of Judaism, that "because we cannot pronounce g-d's name perfectly, out of respect, we should never speak it."

God did not choose a dynamic political leader, a valiant military officer, a charismatic preacher, someone who could speak in tongues, a scholar, or a bastion of virtue. Moseh was an eighty-year-old shepherd on the lam for having killed an Egyptian taskmaster and was now trying to survive in the arid wastelands of western Arabia.

The message for God's people should have been obvious: it does not matter where we have been, with whom we have associated, or where we are now, so long as we have walked away from the corrupting and controlling influences of humanity. Just as 'Abraham and Sarah walked away from Ur, in what would become Babylon, the most imposing city-state of their time, Moseh had chosen to leave Mitsraym – the most politically controlling and religiously confounding nation on Earth.

This was the common denominator between them – and it is the aspect of both encounters most miss. Had either party remained, showing any allegiance to where they were

born and raised, we would know nothing of them because these meetings would not have occurred.

Affirming this, walking away from one's country, the *babel* | confounding integration of government and religion, and from the societal influences of humankind serves as the lone prerequisite of the Covenant. Yahowah is only willing to work and associate with those who want to walk with Him and who trust Him rather than their country, traditions, and faith.

From there, even if it requires some negotiation and pleading, so long as we demonstrate a genuine interest in getting to know Yahowah and show a desire to listen to Him and respond, our personal limitations become an opportunity for Yahowah to demonstrate His ability to deliver the benefits of the Covenant He has promised.

The purpose of the Towrah Yahowah conveyed through Moseh was embodied in the history of the man He chose to reveal it. Those who are estranged from the family of man, from religion and politics, are invited to become part of God's Family. And when the imperfect choose to accept Yahowah's invitation, they are perfected, empowered, enlightened, and enriched so that they can walk, talk, and work effectively with God.

When questioning the rationale behind Moseh's repetitive, "I am not a man of words, neither yesterday, nor the day before, nor from the time You spoke to Your servant," several things stand out as interesting. First, it is evident that Moseh had been inarticulate for a considerable period of time, and his disability was worrisome. Based on his background story, it was likely a result of trauma, the worst of which began when his own people, the Yisra'elites, turned on him after he had risked his life to save them.

It is also interesting that Yahowah did not perform a miracle and correct Moseh's speech impediment, which

would have resolved the problem and foreclosed the negotiation. He preferred him this way because his inadequacy would cause Moseh to trust Him and remain reliant. Moreover, since his stuttering was likely the result of trauma and not an actual physical impairment, as soon as Moseh's confidence in Yahowah grew, he became an eloquent and impassioned orator. His speeches throughout Dabarym are still treasured by the Covenant Family.

Therefore, these realizations were designed to reassure us. If we are willing to do what God wants done, the way we go about conveying His message is negotiable. In fact, the more our own impressions and conclusions, our insights and judgment, filter into Yahowah's message, showing that it is important and personal to us and that it resonates with us, the more God seems to like it. And that is, as intended, one of the reasons Yahowah prefers to work with us and through us. His people can relate to others, especially when we explain how they can benefit from what we have come to know and experience.

Also, by referring to himself as a coworker and servant, Moseh was not saying that he wouldn't work with God, but only that he thought God could find someone better who would be less likely to embarrass Him. I know the feeling.

The realization that Moseh's tongue was slow suggests he may have slurred his words. Therefore, considering all he accomplished, we do not have to be polished linguists or Hebrew scholars to understand, translate, or share Yahowah's message.

Neither our ability to respond quickly when challenged nor our propensity to use harsh language when confronting foes is of concern to God. Further, our diction does not have to be perfect to pronounce Yahowah's name. These realizations utterly destroy the rabbinical argument

that Yahowah's name should not be spoken because it might be mispronounced and thus be disrespectful.

In this brief exchange, Yahowah revealed a treasure trove of information on who He is and what He is like. He conveyed what He is offering and how He would like to achieve His goals, even with whom and how He prefers to engage.

As the progenitor of freewill, God is not in the business of forcing anyone to do anything – nor does He impose His will. In fact, He seldom imposes Himself into the human experience. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him.

For reasons very few people understand, God consistently chooses to relate to us by working with us. In this case, at that place and time, that man was Moseh, a descendant of 'Abraham, who, while now an outcast, had been raised and educated at the highest levels of Egyptian society. This suggests that to confront and expose a foe on behalf of God, one not only has to know His opposition but also has to share a mutual disdain for them.

Moseh knew the current Pharaoh's father and his political, religious, economic, and military schemes but now was overtly opposed to them all. The only thing he did not yet know was Yahowah, His personality, purpose, plan, and power. But so long as he was willing to listen, this lone deficiency would be resolved.

God conveyed His prowess and addressed Moseh's concerns by posing a few relevant questions...

**“Therefore** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **said to him** (*'amar 'el huw'* – answered him by asking him, expressing

in words to him (qal imperfect)), **‘Who (my) made (sym – created and put in its place (qal perfect)) the mouth (peh) of ‘Adam (la ha ‘adam)?**

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

When it comes to communicating His Word, we never have to worry about what to say because Yahowah has a ready supply. And His Towrah was just the beginning.

In the case of the first four books – *Bare’syth*, *Shemowth*, *Qara’*, and *Bamidbar* – Moseh used his hand to write down what he heard Yahowah say to him on Choreb. And with *Dabarym*, Yahowah used Moseh’s mouth to convey His message, just as He would attest in the next statement.

Yahowah is inferring that Moseh’s inability to speak fluidly, and thus our own, was irrelevant because He would be communicating through us. And it is the power of God’s words that matters, not our pronunciation of them. As a result, those of us who are devoted to sharing Yah’s perfect message with the world with imperfect diction can relax, knowing that our passion will trump our pronunciation.

**“So now, this being the case (wa ‘atah – therefore straight away and henceforth, then as a rational and direct consequence, it is only logical that), you should decide to go (halak – you should choose of your own freewill to actually start walking (qal imperative – a literal expression of volition in the second person)). And (wa) I (‘any),**



**Myself, will be** (*hayah* – I will exist and reside) **alongside** (*'im* – near, in association, and in conjunction with) **your mouth** (*peh 'atah* – your capacity to speak).

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

If I had a shekel for every time I initially balked at doing radio, concerned that I'd say something that reflected poorly on Yahowah, I'd be buried in them. But then I recognized that what God offers to one, He offers to all who serve Him. Therefore, this assurance from Yah to Moseh applied to me – just as it does to you. We are all invited to live in 'Eden, not just 'Adam. We are all summoned aboard the Ark, not just Noach. We are all called out of Babel and into the Promised Land, not just 'Abraham. We can all listen to Yahowah and then share His message, not just Moseh. The God who designed the human mouth can cause it to sing so long as those He

created use the eyes and ears He gave them to see and hear what He has to say.

*Yarah*, meaning “the source from which teaching and instruction, guidance and direction flow,” is the verb from which the title “*Towrah*” is derived. And in the hifil stem and perfect conjugation, God is telling His chosen representative that He will guide and direct him, teaching him how to become an extension of Himself. With the hifil stem, the subject, Yahowah, enables the object, Moseh, to become ever more like Him, equipping Moseh to be the living manifestation of Yahowah’s *Towrah* / Teaching.

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

*Tow* also “expresses a desire to exempt someone from judgment,” which is the *Towrah*’s purpose. Along these lines, the related *tuwb* (H8421) speaks of “providing answers which facilitate our restoration and return to” God, “enabling us to respond properly” to His instructions.

Recognizing that the Hebrew characters Theth and Taw were derived from the same letter, we discover that *towb* (H2895) describes something which is “good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right.” And even better, to be *towb* is “to be loved, to become acceptable, and to endure.” Yahowah affirms this connection, telling us that His “*Towrah* is *towb*.” And this

is made possible because both *tahowr* (H2892) and *tohorah* (H2893) speak of that which is “purifying and cleansing.”

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

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

*Towah* (H8429) speaks of that which is “amazing, wondrous, and extraordinary.” *Towah* (H8427), like *tow* (H8420), is used to designate someone’s “mark or sign” as it is presented on a “written document.” We find that *towdah* (H8426) means “to celebrate and be thankful as part of a fellowship. And *towbah* (H2896) conveys the idea of “becoming morally correct” and thus *tuwb* (H2898), which is “desirable, manifesting that which is beneficial and right.”

Another variation of *tuwr*, this one designated by *Strong’s* number (H2905), speaks of “arranging steppingstones to form a straight path” and of “properly positioning them so as to establish a firm foundation.” And as *tuwr* (H2906), it signifies “the mountain which represents God’s power, authority, and kingdom.” That is indeed a lot to pack into four letters – the two consonants and two vowels – which comprise *Towrah*.

Bringing all of these insights together, when we observe the *Towrah* from the perspective provided by the Hebrew lexicon, we discover that we are witnessing Yahowah’s: *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to

explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing us, *towr* – so as to provide an opportunity for us to change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this *Towrah* – תורה. Remembering that Hebrew reads right to left, what we discover is that the first letter was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: † – which became the “T” in the English alphabet. It signified the upright pillar used to support a tent, which was a home in its day, and therefore the Tabernacle where God met with His children. Inclusive of the support beam, the original *Taw* was comprised of the elements of a doorway and thus is symbolic of Passover, the Doorway to Life. The name of the character, *Taw*, is actually a rabbinic corruption of its original designation, *tow*, which conveys its actual meaning, especially in its most revealing term, *toworah*: “signature, sign, and mark of authority.” Even today, when the † is rotated forty-five degrees, it becomes an x which “marks” the location of a “signature” on a document.

Therefore, by taking all of these insights into consideration, we not only have Yahowah’s signature authenticating the veracity of His foundational treatise on our existence, but those who know Him also see Dowd, who was the foremost authority on the *Towrah*, walking out of its pages to open the Doorway to God’s Home.

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

The third letter of *Towrah* was depicted by a profile schematic of an individual’s head ׃. Stripped of the preposition “*ba – in,*” a Rosh has the honor of being the first letter of the first word of the *Towrah*. *Re’shyth* describes “new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its firstborn, of being reborn and renewed.” Even today, the letter’s original name, *Re’sh*, conveys all of these same ideas. But more than this, the ׃ represents an observant individual, someone willing to observe, listen, and then think so as to acquire the proper perspective. The *Towrah*’s third letter, therefore, speaks of the new beginnings that are now possible for observant individuals who use their eyes and ears to assess what Yahowah has to teach us. And for those who prioritize God, those who make the right choice and thereby reach the highest possible place and status, they become firstborn children of the First Family.

Also interesting, the ׃ is looking to the left and thus at the next letter in *Towrah*. In this case, that is a Hey ׃, the only letter repeated in Yahowah’s name ׃Y׃. As a general rule, when a Hebrew character faces or moves toward one of the letters found in Yahowah’s name the connotations are positive. And when one of the ten

directional letters (𐤁 𐤀 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁) faces away from a 𐤁, 𐤀, or 𐤅, the implications are negative. *Ruwach* – 𐤅𐤏𐤅𐤁, ‘*elowah* – 𐤀𐤏𐤏𐤁, and even Yahowah – 𐤏𐤏𐤏𐤁 are perfect examples but actually not *Towrah* – 𐤏𐤏𐤏𐤏 – because, while the 𐤏 is looking toward the 𐤀, it has its back to the 𐤅. I suspect that this is because our perspective on the *Towrah* and how we observe it determines how it influences our lives.

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

The person who is pointing up and reaching up is paying attention to and attempting to benefit from God above. As a living legacy of this connotation, we find that the Hebrew word *hey* still means “behold, look and see, take notice, and consider what is revealed.” For those seeking God, for those reaching up to Him for help, all they need to do is reach for His *Towrah* and grasp what it reveals.

Yahowah’s “*Towrah* – Teaching, Instruction, Guidance, and Direction,” written as 𐤏𐤏𐤏𐤏, conveys all of these linguistic and graphic ideas. These graphic representations of profoundly important ideas are all there to enlighten those who are observant.

Now that we know the purpose of the *Towrah*, recognizing that it is based on the verb *yarah*, and now that we have come to perceive its nature through the letters that comprise this extraordinary title, let’s return to Yahowah’s Teaching. In this next passage, we find Moseh rejecting God’s offer to resolve his inability to speak fluently. Considering that Yahowah had just offered to accompany

and teach Moseh, the reluctant liberator's response had to hurt.

I floundered all over myself trying to translate what followed. The words are not difficult, but the way that they were spoken is awkward. After flailing away at it, I came to realize that it is senseless expressly because, initially, Moseh refused Yah's help. When we are self-reliant, especially in the company of the most extraordinary communicator in the universe, we tend to say stupid stuff.

**“So, then** (*wa* – but) **he said** (*'amar* – he conveyed, rambling on (qal imperfect)), **‘Excuse me** (*by* – politely, recognizing that I'm responding to a superior being, please), **my Lord** (*'edony* / *'adony* – my Upright Pillar), **You should want to send out** (*shalach* – You should choose to dispatch (qal imperative))) **please** (*na* – begging and pleading) **by hand** (*ba yad*) **You reaching out should let go** (*shalach* – You actually stretched out, continuously send out and away, now release (qal imperfect)).” (*Shemowth* / Names / Exodus 4:13) [sic]

This sounds like a man who is stammering. It validates Moseh's assessment of himself, revealing that he may have been a poor communicator. If so, his self-assessment was a real problem and neither an excuse nor an expression of humility. I appreciate this validation for a number of reasons. First, we are all fortunate that Yahowah prefers engaging with flawed individuals. Otherwise, we would have no revelation to scrutinize.

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

Third, the contrast between this man's words here after rejecting Yah's offer, and later throughout *Dabarym* / Words / Deuteronomy, when he is Yahowah's foremost

spokesperson, is amazing. It is this same contrast that we find between the religions of man and the relationship God intended. For example, while *Yada Yahowah* is constantly being improved, even in its infancy, it was infinitely superior to anything found in the New Testament, Talmud, or Quran.

And fourth, by having someone whose diction was less than ideal reveal the proper pronunciation of His name, Yahowah destroyed the religious excuse to avoid it. It's one of my favorite aspects of this story.

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

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

I suspect that Moseh's labored response to Yahowah's offer to walk with him and speak through him sounded to God a lot like almost every religious prayer. Moseh had rejected Yah's offer, failed to use His name, addressed Him using Satan's title, and then senselessly pleaded with Him.



To be fair, there may have been more to this than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, economic, and military schemes that caused them to oppress and subjugate his people. Just as ‘Abraham had gained a new and better perspective by walking away from “*Babel* – Babylon,” so had Moseh by walking away from Egypt. He did not want to go back.

Yahowah’s response is exactly what every religious person ought to expect from Him. They have rejected Yahowah’s company, His support, His Word, His people, and His plan. They have rejected Yahowah’s offer and name, and yet they inarticulately plead with Him nonetheless. I cannot imagine how irritating it must all sound, especially when compared to what He is offering.

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

**So** (*wa*) **He said** (*‘amar* – He stated (qal imperfect – literally with ongoing implications)), **‘What about** (*halo lo*’ – why not) **‘Aharown** (*‘Aharown* – the Alternative who brings enlightened freewill regarding an alternative relationship, clearly desiring the home comprised of love and light which empowers; a compound of *‘ahal* – to be clear about the home shining brightly, *‘ahab* – to love, *‘awah* – to desire the sign and mark, *‘ow* – to choose and to prefer between contrasting ideas which serves as a marker of an alternative and conflicting relationship, *‘own* – vigorous ability through empowerment, and *‘owr* – light

and enlightenment (i.e., informed freewill)), **your brother** (*'ah 'atah*), **the** (*ha*) **Lowy** (*Lowy* – one who helps join and unite; inappropriately transliterated Levite; from *lowah* – attending to the process of associating and joining together)?

**I actually know** (*yada'* – because I am genuinely aware of the fact, I am cognizant that quite literally, and I realize that at least temporarily (qal perfect – for a finite time)) **that** (*ky* – by comparison) **he** (*huw'*) **speaks incessantly** (*dabar dabar* – he talks about talking and makes things happen by articulating a great many powerful words, he habitually conveys the most words so he can communicate the ultimate Word (piel infinitive piel imperfect – the object, which is the Word, becomes actionable on an ongoing basis with unfolding implications over time)).” (*Shemowth* / Names / Exodus 4:14)

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

Please consider the implications. Yahowah introduced Himself by title and by name to Moseh on Mount Choreb. God told him that He wanted his assistance in leading His people away from religious, governmental, and economic servitude. He heard God say that He would teach him,

guide him, and walk every step of the way along with him. Then Yah proved His divinity through symbols and prophecy. But in the face of all of this, Moseh said, “No Lord. Choose someone else.” It made God angry and exasperated.

So I ask: how does this differ from Yahowah introducing Himself to us by title and name in His Towrah, with Him asking us to walk away from oppressive human institutions, from Him promising to teach, guide, and accompany us, from Him proving His divinity via symbols and prophecy? Therefore, when the religious reject His offer and refer to Him as the “Lord,” wouldn’t it be entirely reasonable to expect Yahowah to be annoyed and incensed?

While they would grow to have a productive relationship, Yahowah’s solution to Moseh’s recalcitrance suggests that He was mocking His reluctant liberator – just as He will mock the excuses postured by Christians and Muslims. He went from confirming that as the one who gave humans the capacity to speak, He, Himself, would empower Moseh’s ability to communicate to saying, “Your brother can talk for you.” ‘Aharown may have been the life of the party, but he was a far cry from God. So, after showing His frustration, exasperated yet undeterred, God came up with a temporary accommodation. He would give Moseh time to grow into the relationship. And that is why the perfect conjunction was used in association with *yada*’, revealing that ‘Aharown would be a stopgap measure. As they embarked upon their mission, Moseh would come to know and trust Yah, and therefore, he would speak directly for Yah.

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

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

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

Bringing all of these thoughts together, 'Aharown represents enlightened freewill regarding the alternative of living with God in His Home, shining brightly as part of His loving Family.

This brings us to “*dabar dabar* – speaking incessantly, making words come alive.” When a Hebrew word is repeated, it amplifies its meaning. So, in this case, *dabar dabar* tells us that 'Aharown was capable of speaking the “ultimate word” – God’s Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that 'Aharown is known to speak “many words,” the “most words,” and “big words,” suggesting that he was known to have the gift of gab. But since it is by relying on Yahowah’s provisions that we are empowered, the tendency to fall back upon our strengths tends to short-circuit the process,

making *Aharown* particularly vulnerable. He was not Yahowah's choice, and he would not be effective for these reasons. This should have been a warning shot for those who choose to associate with politicians and preachers whose speeches are inspiring.

The initial *dabar* was spoken in the piel infinitive, which means that it was serving as a verbal noun that would be put into action by the words that would be spoken. The second *dabar* was then modified by the piel imperfect, revealing that as a result of these words being actionable, of them coming to life, there would be ongoing implications that would unfold throughout time. The repetition of the piel stem tells us that the many words Yahowah was going to share with us through these two men would become manifest in human history and play out on the stage He had set before us.

The Exodus from the Crucible of Oppression into the Promised Land by way of the Towrah would serve as a tangible expression of the Word of God. What was said and done then and there would reverberate throughout time, revealing the actions Yahowah has undergone to facilitate our acceptance of the actionable aspects of His Word – of our acceptance of His Covenant's Conditions and His Invitations to Meet. There would be many words, but they would all lead to one place – away from the religion and politics of man and to a relationship with Yahowah.

And I suppose that is why we find yet another instance of *hineh* in this essential context – the very crossroad of choice, of the place where the way of life intersects the way of death. These words are actionable.

**“And besides** (*wa gam* – moreover), **look** (*hineh* – behold, if you look up and pay attention you'll notice that presently, right here and right now, at this very place and moment as a concession and condition), **he** (*huw'*) **is coming forth** (*yatsa'* – is being extended and brought

forth, arriving and appearing to serve (qal participle)) **to** (*la* – approaching and drawing near to) **meet you, to greet you, and to call you out** (*qara'* – to call out to you, to welcome you, to encounter you, to invite and summon you to become better acquainted, to speak, reading and reciting for you, and to announce and proclaim the message for you (qal infinitive)).

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

This comment had little if anything to do with ‘Aharown, his approach, his arrival, his vision, his attitude, emotional response, or thinking. None of that was relevant. Yah wanted Moseh, and everyone else for that matter, to “*hineh* – pay attention” to the “*yatsa'* – impending arrival” of the “*qara'* – invitations to be called out and meet” with God. Yahowah was prepared to “*qara'* – meet with” His wayward children, “welcoming” them back home. And through Moseh, He would provide an eyewitness to document these events so that we would all be able to “*qara'* – read about” what transpired, “*qara'* – reciting” the story of how God liberated His family from the religious and political institutions of man. This is what Yahowah wanted us to “*ra'ah* – see,” to “*hineh* – behold,” to “*ba leb* – take to heart, understand, and embrace,” and thus “*samach* – celebrate.”

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

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

It all began at the doorway of life on *Pesach* – Passover, then crossed the welcoming and forgiving threshold of *Matsah* – UnYeasted Bread, where the guilt accumulated by having been religious and political was left behind. Out of harm's way, and on the next day, the Children of Yisra'el began to camp out with God on *Bikuwrym* as Firstborn Children. They would receive His Towrah Teaching seven sevens thereafter on *Shabuw'ah*, with Yahowah thereby fulfilling His promise to enrich and empower His children.

You'll notice that Yahowah was not bypassing Moseh to turn to 'Aharown. The former would be His associate and the latter would be an implement.

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

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

**And I (wa 'any), Myself, will be present with (hayah 'im – I will be and exist alongside (qal imperfect – genuinely and continually)) your mouth (peh 'atah – your**

physical source of speech), **and in association with** (*wa* 'im) **his mouth** (*peh huw*' – his capacity to communicate).

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

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

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

The purpose of the Towrah has been affirmed a second time. It is Yahowah's “*jarah* – source of direction and guidance,” the place from which “teaching and instruction flow,” especially regarding His “*qara*' – willingness to



welcome us and His desire to meet us,” by *qara*’ – calling us out” of the oppressive world of religion and politics.

Especially important, by using *‘asah*, Yahowah is telling us that His Towrah is “actionable,” that He is Guiding the way we “engage” in this relationship by Directing our “response” to His Instructions. And just as there is one Towrah, there is only one response to it that will deliver the desired result. And to find it, we need to follow along in Moseh’s footsteps.

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



As proof that Yahowah wants us to walk along the same path traveled by Moseh and ‘Aharown and to be guided by the same Towrah, no matter our ethnicity, regardless of where or when we live, we read...

**“And** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – spoke (qal imperfect)) **to** (*‘el* – as God to) **Moseh** (*Mosheh* – One who Draws Out) **and** (*wa*) **‘Aharown** (*Aharown* – one who brings enlightened freewill regarding an alternative relationship, who clearly desires

the home comprised of love and light), ‘**This is** (*zo’th* – such is) **the engraved prescription** (*chuqah* – the clearly communicated, accepted, and inscribed meaning and portrayal which cuts those who thoughtfully engage into a share of the relationship) **of Passover** (*ha Pesach* – of the passing over (and thus not being subjected to death); from *pasach* – to pass over into abundant life and complete fulfillment and *pisah* – to provide more than is necessary and sufficient and doing so in great abundance).

**Every** (*kol*) **son** (*ben* – child) **of a stranger** (*nekar* – of a foreigner) **shall not consume it** (*lo’ ‘akal huw’* – should not eat it nor partake in it).” (*Shemowth* / Names / Exodus 12:43)

When Dowd composed his opus on the Towrah in *Mizmowr* 119, there were four specific things he encouraged us to observe, and “*chuqah* – the engraved prescriptions which are clearly communicated and should be accepted to be cut into the relationship” was one of them. In this case, the *chuqah* is *Pesach* – the door to life which, when opened, provides access to God, His Home and Family. And the fact that a *chuqah* is an “engraved prescription and a clearly communicated and inscribed portrayal which cuts us into the relationship” presented by God, Himself.

But *Pesach* is not for everyone. In fact, for most, it is counterproductive. While men and women have long sought to be saved and to live forever, eternal life can be hellish if experienced in the wrong place. It isn’t that God doesn’t want mankind to benefit from Passover, but instead that He doesn’t want His creation to be burdened by it.

As the Doorway to Life, the souls of those who participate in *Pesach* become immortal. If they are estranged from God, if they aren’t Towrah-observant, if they don’t follow *Pesach* with *Matsah* en route to *Bikuwrym*, and if they do not understand what all of this

represents, then their fate will be to spend an eternity in *She'owl* with *ha Satan*.

This is one of the great tragedies of Christianity. As a result of their New Testament, Christians identify with their dead god on a stick, making an implement of torture the symbol of their religion. And then, without giving any thought to what occurred during Matsah, they believe that the grotesquely mutilated body of their god was reanimated – as if that were a good thing. However, if mortal existence is to be continued as physical beings, why don't we see zombies emerging from their graves? But if “Jesus” was doing a one-off with the whole bodily resurrection thing, then what was the point? How does death, much less torture, perfect? How does a criminal act make someone right with God? And without a resolution for guilt, even if the faithful pretend that there was a spiritual aspect to all of this carnage, how are they redeemed? Worst of all, if they were to capitalize on Pesach, without Matsah, the fate of an eternal being retaining their guilt is to spend an eternity in *She'owl* | Hell.

To counter this, Yahowah does not want anyone to participate in Passover unless they are going to go all the way – and unless they have accepted the conditions of the *Beryth* | Covenant. Otherwise, eternal life becomes hugely counterproductive.

To benefit from the *Miqra'ey* | Invitations to be Called Out and Meet with God, we have to respond intelligently to what God is offering. Being correct is vital, which is why the Hebrew word, *tsadaq*, means “to be right.”

While most children of foreigners will follow in their father's footsteps and remain religious, excluding participation in Pesach and the Beryth. But should a *nekar* become Towrah-observant and accept the Covenant's conditions, they are welcome.

However, God does not care for those who feign their relationship with Him through faith. And He will not tolerate the presence of false gods. For these reasons, the children of those who are mistaken, who do not understand, who are fake in their intentions, and who acknowledge false gods are prohibited from participating in Passover. And should you think that it is unfair to withhold benefits from the children of errant parents, Yahowah knows that the overwhelming preponderance of children adopt their father's religious and political proclivities.

On the positive side, the individuals who, in addition to the Children of Yisra'el, are expressly invited to participate in Passover are "*kasaph miqnah* – those who genuinely want to be ransomed." That is so long as they are engaged and working with Yisra'elites – albeit for something more valuable than money. But even they cannot attend Passover until they are circumcised for reasons which are especially relevant.

There are only two destinations available to immortal souls: *Shamaym* and *She'owl*. And admittance into Heaven is granted exclusively to Covenant members, the sign of which is circumcision. Therefore, an uncircumcised man estranged from the Covenant who becomes immortal remains eternally separated from God – and that means incarceration in *She'owl*.

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

There are essentially two groups of individuals in Yahowah's Covenant Family: the Children of Yisra'el who are naturally born into the household of 'Abraham and Sarah and those who are adopted by choice. And since the conditions and benefits are the same for both, once there and as spiritual beings, the genetic composition will become irrelevant.

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

The Covenant's children must be reliant on Yahowah, not man. All must reply to Yahowah's Invitations to Meet and avail themselves of His provisions. Those who enter Heaven's door are observant, closely examining and carefully considering the conditions of the Covenant. As parents, they have sought to circumcise their sons, and as men, they are themselves circumcised.

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

**“But (*wa*) the temporary resident (*towshab* – the one who is just passing through and does not intend to stay, the foreigner and complete stranger) and (*wa*) the hired worker (*sakyr* – the paid servant or mercenary) may not**

**consume it** (*lo' 'akal ba huw'* – cannot participate in it (qal imperfect)).” (*Shemowth / Names / Exodus 12:45*)

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

The Covenant is a Family. Heaven is a Home. They represent Yahowah’s one and only beyth. Therefore, those who observe *Pesach*, which serves as the Doorway to Yah’s Home, ought to celebrate their entrance and inclusion.

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

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

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

Yahowah is big, and yet He has only one Home. Yahowah is creative, and yet He has only one plan. If you are among the one in a million who is permitted inside by following His example, do not toss the Lamb who made it possible outside. After all, the ultimate lamb would be God's beloved Son, Dowd.

One thousand five hundred years after the Exodus, the Romans developed the practice of breaking their victim's legs so that they would suffocate during their crucifixion. Such would not be the case with the Zarowa', however. And this could be the reason behind the final statement. The Messiah's soul would be crushed on *Matsah*, but His body would not be broken on *Pesach*.

This does, however, present a rather perplexing problem for Christians because they have been led to believe that “Jesus' body being broken for the remission of sin.” But since God says that this is not what occurred when Passover was fulfilled, their Eucharist and Communion are ill-advised.

Moving on to the next statement, we find affirmation that Yahowah's relationship with Yisra'el served to convey His name, nature, Towrah, Covenant, and Invitations to the world. They were not only witnesses to these things, they served as an example of what God will do for those who accept Him as well as the consequence of rejecting Him.

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

**accordingly regarding this** (*‘asah ‘eth huw’* – will of their own freewill engage likewise, doing this (qal imperfect jussive)).” (*Shemowth / Names / Exodus 12:47*)

The Towrah isn’t comprised of laws to be obeyed but, instead, is filled with guidance, which is beneficial when acted upon. To attend Passover, we must answer Yahowah’s Invitation. To engage in the Covenant, we must act upon its terms and conditions.

Dealing yet another fatal blow to the Pauline literature that permeates the New Testament, Yahowah, who just so happens to be the Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, and the One who conceived Passover, said...

**“Indeed if and when** (*wa ky* – so then on the condition and as a marker of emphasis while designating a reliable exception) **a person from a different ethnicity** (*ger* – an individual from a different geographical location) **in association with you** (*‘eth ‘atah*) **as a guest** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal imperfect)) **engages in** (*‘asah* – acts upon and participates in (qal perfect)) **Pesach** (*Pesach* – Passover) **to approach** (*la* – according to) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **to draw near, his every** (*la huw’ kol*) **remembrance** (*zakar* – memory and public proclamations regarding what is true, or men and boys for the sake of remembering) **must be circumcised, bringing prior associations to an end** (*muwl* – must be cut off and removed, taking action with an oath to cease and desist, turning around and going the opposite way (nifal imperative – with the nifal stem the subject carries out and receives the benefit of the verb’s action, which is to cut



something away to achieve separation while the imperative mood expresses a first-person command, intention, or exhortation, or serves as a second-person expression of volition)).

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

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

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

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

No Passover, no eternal life. No eternal life, no participation in the Covenant. No participation in the Covenant, no salvation. No salvation, no entry into heaven. No entry into heaven, no drawing near or approaching God.

This is the first time in a decade of study that we’ve encountered the imperative mood when it must be

interpreted as other than an expression of second-person volition. Whether the subject is all of the guest's "remembrances" or "males," both are third person, as is the guest, himself. Therefore, this is actually stating an imperative rather than a choice. If a person wants to participate in Passover, they must either bring prior associations to an end or circumcise every man and boy. Both are advisable, but only one is possible.

Adult circumcision, like the Covenant, is a choice. If a male individual does not want to participate in the Covenant, he does not need to be circumcised. Even though the fifth and final condition of the Covenant asks parents to circumcise their sons on the eighth day, *zakar*, unlike *ben*, does not mean "son." So, since the primary meaning of *zakar* is "remembrance," the most reasonable translation serves to affirm the initial condition of the Covenant, which is to disassociate from religion and politics, societal customs and familial ties prior to meeting Yahowah or engaging in a relationship with Him. We are engaging in a new life, becoming part of a new family, entering a new place, so it is only right that we leave the hindrances behind. This choice is simple: religion or relationship, man or God.

This brings us to the reason I wanted to explore this conversation. Yahowah unambiguously affirmed:

“**One** (*'echad* – a single, solitary, and explicit) **Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction; from *yarah* – to provide an outpouring of educational instructions and directional guidance) **shall actually and always exist** (*hayah* – was, is and always shall be (qal imperfect)) **on behalf of** (*la* – to enable the approach of and concerning) **the native-born person** (*ha 'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **and** (*wa*) **for** (*la* – concerning the drawing near of) **the individual from a different ethnicity** (*ger* – the person

from a different geographical location) **who as a guest considers the implications while gathering together and dwelling** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal participle – a genuine characterization of the individual as a verbal adjective)) **within your midst** (*ba tawek* ‘*atem* – with and among you).’” (*Shemowth* / Names / Exodus 12:49)

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



The *Mashal* are Word Pictures presented as Proverbs – many, if not all, were composed by Yahowah’s most beloved Son, *Dowd* | David. They contain parental advice from Yahowah as our Heavenly Father and the *Ruwach Qodesh* as our Spiritual Mother. What follows is the best advice ever given...

**“You all should choose to actually listen** (*shama*’ – of your own freewill you all should genuinely elect to literally pay attention and hear this (qal imperative – literal interpretation under the auspices of freewill)) **children** (*ben* – sons) **to the truthful teaching and correct instruction** (*muwsar* – to the principled axiom regarding life, the warning, correction, education, and exhortation; from *yasar* – to provide instruction which corrects) **of the Father** (*‘ab*), **and** (*wa*) **of your own volition pay attention** (*qashab* – you all should choose to listen, process, consider, and accept this information and respond appropriately (hifil imperative – the subject, the Father, empowers and enables the object, His children, to engage

in this process as if they were like Him so long as they choose this course of action)) **so as (*la*) to become familiar with and know (*yada'* – to find, to become aware of, to acknowledge, to care about, to respect, and to embrace, facilitating through knowledge) **what it means to understand (*bynah* – how to deduce the intended meaning from a given revelation and then respond appropriately to life's situations, to recognize how to distinguish between right and wrong, how to become discerning and discriminating by exercising good judgment, how to become perceptive and insightful through observation, consideration, and contemplation, so as to be intelligent, thereby benefiting from the capacity to separate fact and fiction; from *byn* – to make the connections between things which lead to understanding).**" (*Mashal / Word Pictures / Proverb 4:1*)**

This statement and the one which follows introduces our Heavenly Father's Towrah as "truthful teaching and correct instruction" which "facilitates understanding." It is, therefore, not comprised of "laws to be obeyed." As such, we are being "encouraged of our own freewill to listen," "choosing to pay attention so that we can respond appropriately."

God is affirming that He is providing the information we need to know to understand. He is, thereby, making faith irrelevant. Moreover, Yahowah is outlining the means to this highly desirable state, which begins with us choosing to listen to our Heavenly Father's teaching and instruction. The next step is to pay attention, to process the information, to accept what He is conveying, and then accept it so that we can respond appropriately. Knowledge leads to understanding by making the proper connections between things.

Yahowah has provided us with His moral teaching and proper instruction, setting them before us as the most

valuable and beneficial gift ever offered. And that present from God to man has a name: Towrah.

“**For indeed** (*ky* – this is important, trustworthy, and reliable), **good, beneficial, and valuable** (*towb* – moral and proper, favorable and functional, beautiful and pleasing, enjoyable and productive, helpful and healing, useful and appropriate, mutually agreeable and prosperous, suitable to achieve the specified and desired result) **teaching and instruction** (*laqach* – persuasive words which are empowering and evoke change, information which provides insights and leads to comprehension, powerful teaching through instructive discourse that can be received in your hand, grasped hold of, and accepted) **I have given for you to approach** (*nathan la ‘atah* – I have actually produced, provided, and bestowed to you as a gift, placing before you, permitting and allowing you to draw near (qal perfect)).

**My Towrah** (*Towrah ‘any* – My source of teaching, guidance, direction, and instruction; from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow and is poured out to you, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **you should not ever forsake, neglect, nor reject** (*‘al ‘azab* – without it you will be forsaken, neglected, rejected, abandoned, separated, and left behind, remaining unrestored (qal imperfect jussive – literal expression of ongoing and negative consequences)).” (*Mashal / Word Pictures / Proverb 4:2*)

Of monumental importance, God just equated *laqach*, which means to “teach and instruct,” with *Towrah* as His source of Teaching and Instruction. He even referred to His *Towrah* | Guidance as a gift. Therefore, it would be ignorant and irrational, in addition to being disrespectful, to relegate the Torah to a set of laws, as is the case in both Judaism and Christianity. And to believe the rabbis and priests who have done so would be foolish.

Furthermore, Yahowah’s *Towrah* serves as the lone introduction to God. It is the only place where the Beryth and Miqra’ey are explained. As such, it is indispensable. That is why Yahowah said that it would be a bad idea to neglect it or to reject it.

This next statement addresses Dowd as the Son of God. We know that the Set-Apart Spirit descended upon him when he was just eight years of age – and never left. On multiple occasions, in different venues, Yahowah undeniably confirmed that Dowd was His Son and that He was Dowd’s Father. Moreover, when he was engaged in fulfilling the Miqra’ey, he, most assuredly, was about his Father’s business. And, of course, the Messiah was the author of this *Mashal* / Proverb.

**“Because** (*ky* – indeed, this is important, reliable, and true) **I will actually come to exist as** (*hayah* – I will be (qal perfect – for a finite period of time I will actually become)) **a son** (*ben*) **to approach my kind and responsive Father** (*la* ‘*any* ‘*ab rak* – on behalf of my compassionate and tenderhearted Father by way of the Father’s soft-spoken and merciful words) **and thus** (*wa*) **a unique son** (*yachyd* – as the very special and precious child) **by way of** (*la*) **the Mother’s** (‘*em* ‘*any*) **presence** (*paneh*).” (*Mashal* / Word Pictures / Proverb 4:3)

There were two occurrences when this took place. First, as mentioned, the Ruwach, who is our Spiritual Mother, came upon Dowd when he was initially anointed.

Then, during his second of three lives, the Ruwach reunited with Her Son, released him from She'owl where he endured Matsah, and brought Yahowah's Firstborn to his Father during Bikuwrym.

The verb upon which *Towrah* is predicated, “*jarah* – to teach and guide,” appears next. If you were unaware that “*shama*’ – listening to” “*muwsar* – truthful teaching and correct instruction” is what leads to “*yada*’ – knowledge” or that “*qashab* – paying attention” conveys “*banah* – understanding,” or missed the fact that the “*towb* – valuable and beneficial” “*laqach* – teaching and instruction contained in the persuasive and empowering words” of our Heavenly Father’s “*Towrah*” serve as God’s ultimate “*nathan* – gift” to His Children which “should never be annulled or rejected,” expressly “*hayah* – coming to exist as” the “*yachyd* – unique son,” then you have been given another opportunity to “*tamak* – grasp hold of and accept” the realization the *Towrah* is Yahowah’s means to “*jarah* – instruct and guide, teach and direct” His children.

**“And so (*wa*) He will teach and guide me (*jarah* ‘*any* – He will become the source of my instruction and direction (hifil imperfect – the Father will consistently cause the son to teach like the Father with ongoing and unfolding implications)).**

**And He said to me (*wa* ‘*amar la* ‘*any* – He actually and continually told me, expressing this to me in words (qal imperfect)), ‘**Accept, trust, uphold, and retain** (*tamak* – please receive, take and grasp hold of, and embrace (qal imperfect jussive – since “He” is third person, in the jussive this is the express will of Yahowah literally expressed with ongoing implications)) **My Words** (*dabarym* ‘*any* – My statements and message, My answers and promises, My way of speaking, My account of things and matters which pertain to My testimony) **upon your heart to facilitate good judgment** (*leb* – serving as the seat of judgment, of**

rational thinking, of proper motives, and of a correct perspective and attitude).

**Choose to focus upon and literally observe** (*shamar* – elect of Your own freewill to closely examine and carefully consider, look to and thoughtfully contemplate, thoroughly evaluate and genuinely attend to (qal imperative – conveying a statement which is subject to the freewill of the person being spoken to within the context of a genuine relationship concerning a literal interpretation of)) **My instructions regarding the conditions of the relationship** (*mitswah* ‘any – My authorized directions pertaining to the terms of the relationship agreement and covenant contract) **and** (*wa* – thereby in addition also) **you will have chosen to live forever** (*chayah* – be restored to life, embracing the source of continuous and sustained growth, which is healthy, beneficial, and abundant, accepting the promise of renewal and restoration (qal imperative – denoting a literal interpretation of a relationship which is subject to the freewill of the person being addressed)).” (*Mashal* / Word Pictures / Proverb 4:4)

Of this, we can be certain: the Towrah is comprised of God’s words. We know this because Yahowah used prophecy to prove His direct inspiration for this text. Therefore, Dowd, as the Son of God, “*tamak* – accepted, trusted, and upheld” the Towrah. He was Towrah “*shamar* – observant.” It would therefore be impossible to follow His example and not do the same.

While that should be obvious to everyone who hasn’t been deceived by religious jargon, Yahowah is using His Son as an example, showing us through him that eternal life is the result of closely examining and carefully considering His directions regarding the conditions of His relationship agreement. These *mitswah* are found in only one place – the opening chapter of the Towrah. Therefore, *Dowd* | David because He chose of His own volition to be



Towrah-observant. Moreover, he was not only the living embodiment of the Covenant, he accepted its conditions. And, of course, he went a step further by enabling the benefits of the Beryth through the Miqra'ey.

In this light, it is also remarkable to note that both “*shamar* – observe” and “*chayah* – live” were conveyed in the imperative mood, which means that “we choose life by choosing to observe” the “*mitswah* – instructions regarding the conditions of the relationship agreement.”

Speaking of “light,” as the source of Yahowah’s light, the Towrah is the means to eternal life, empowerment, perfection, and thus to being right.

“**The Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **is Light** (*’owr*) **and** (*wa*) **the Way** (*derek* – the Path) **of Life** (*chay* – the source of continuous and sustained existence, abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings).” (*Mashal / Word Pictures / Proverb 6:23*)

This being so, Paul, who conceived the world’s most popular religion by assailing the Towrah, did so by lying to everyone. And while we are on the subject of deceivers, why, since the Towrah is both a source of light and life, did rabbis write their Talmud to compete with it?

Pointing out the obvious, should anyone be interested in becoming enlightened, in transitioning from a mortal being to light, and to living past their present allotment of years, read the Towrah. It comes highly recommended.

In this next installment of Fatherly advice, Yahowah’s children are once again encouraged to be observant, paying

attention to God’s words, His answers and explanations. Our Heavenly Father wants us to treasure His directions regarding the conditions of His family-oriented relationship. He tells us that by closely examining and carefully considering the terms and conditions of the Covenant we will live, that is so long as His Towrah remains the focus of our eyes.

**“My son** (*beny ‘any* – My child), **choose to closely examine and carefully consider** (*shamar* – elect to focus upon, literally observe, diligently and thoughtfully evaluate, agree to pay close attention to and genuinely care about (qal imperative – indicating that an actual relationship will be established between Father and son should the child choose of his own volition to pay attention to this exhortation to revere and regard)) **what I say** (*‘emer* – My answers, explanations, declarations, and promises).

**And** (*wa*) **the conditions of My relationship** (*mitswah* – My authorized directions and binding instructions regarding My covenant contract) **you should habitually treasure and store** (*tsaphan* – you should value and retain (qal imperfect jussive – the intent and purpose of treasuring the terms of the relationship is to genuinely ensure that it leads to everlasting results)) **with you** (*‘eth*).

**Choose to keep focused upon and observe** (*shamar* – elect to actually examine and consider, pay close attention to, and genuinely care about (qal imperative)) **My instructions regarding the terms of the binding contract** (*mitswah* – My directions regarding the relationship agreement) **and** (*wa*) **live** (*chayah* – choosing to be restored and renewed, electing to be nourished and grow, existing forever as a result of God’s promise and favor) (qal imperative – affirming that our decision to observe the Terms and Condition of Yah’s binding Covenant is equivalent to choosing to be restored to life and living forever)).

**My Towrah Teaching** (*Towrah* – My Torah Instruction, Guidance, and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **should be as** (*ka* – should be considered as and akin to) **the focus** (*‘yshown* – the center and pupil) **of your eyes and understanding** (*‘ayn* – your sight and perceptions, your perspective and thoughts).” (*Mashal / Word Pictures / Proverb 7:1-2*)

When we observe the Towrah, we are afforded the opportunity to live as God’s son or daughter, as was the case with Dowd. When we observe Yahowah’s instructions, life continues. When we focus on the Towrah, we come to appreciate such things.

Next, we discover that, according to God, anyone who abandons or rejects the Towrah is not only foolish for doing so, but they are also extolling evil as a result. That’s bad news for Christians, and especially condemning Paul and his epistles, as well as for Orthodox Jews who prefer the Talmud and Mishnah of Akiba and Maimonides.

**“Those who reject or neglect** (*‘azab* – those who forsake or disassociate from, those who abandon or ignore, those who actually consider themselves free of and released from (qal participle – serving as a descriptive verb depicting actual events) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which

provide answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial) **arrogantly boast and make fools of themselves by extolling** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves while eulogizing and praising (*piel* imperfect – the object suffers the effect of the verb on an ongoing basis)) **that which is wrong, unrighteous, and evil** (*rasa'* – wickedness, immorality, and injustice, the guilty and condemned who deserved to be punished, those in violation of the standard)).

**But** (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider (*qal* participle)) **the Towrah** (*Towrah* – Source of Instruction, Teaching, Guidance, and Direction), **they take the initiative to oppose and resist them** (*garah ba hem* – they are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their influence, pressure, or power, continually disputing them (*hitpael* imperfect jussive – they choose of their own freewill to consistently strive against them, doing so independently and without the assistance of others)).” (*Mashal / Word Pictures / Proverb 28:4*)

God just called a few billion Christians “stupid.” It’s little wonder they are so opposed to the God of the “Old Testament. Too bad for them that He’s actually God and there are no others.

The moment we come to understand that Paul tried to annul the Towrah, we recognize that we must openly and aggressively oppose him in an attempt to neutralize the effect of Paul’s poison pen. Second only to sharing

Yahowah’s testimony with those open to it, it is the most beneficial way to invest our time. This is particularly so because Christianity has been overtly anti-Semitic and exists by virtue of robbing God’s Son of his accolades and achievements while robbing God’s People of His promises. Then to add insult to injury, they have blamed Jews for killing their god.

Since this does not mention *Sha’uwl* | Paul by name, as do so many other prophecies condemning him, should you think that I’m unfairly associating the principal author of the Christian New Testament with this statement from God, I’ll give you a year to compose a list of other known and equally arrogant individuals who claimed to be inspired by God while overtly rejecting the Torah. And should you be able to identify someone who has done even one percent as much damage in this regard as has Paul, wouldn’t that still leave Paul as a villain, one we have just been expressly asked to condemn?

This does not mean that Paul held a monopoly on evil. While he is arguably the most “*ra’* – errant and harmful” individual who ever lived, the inability to “*byn* – exercise good judgment” has become epidemic as a result of political correctness. In fact, the reason evil prevails is that most people have been conditioned to accept popular religious and political lies, and very few will risk their lives to awaken the precious few who have retained the ability to think for themselves.

“**Evil** (*ra’* – wicked and violent, mischievous and malignant, errant and immoral, adverse and bad, undesirable and valueless, harmful and violent) **individuals** (*’ysh* – men) **do not** (*lo’*) **comprehend or impart** (*byn* – consider, realize, perceive, understand, instruct, or implement (qal imperfect)) **good judgment** (*mishpat* – the proper means to resolve disputes, the way to be discriminating, to be fair, to obtain justice, or to make sound decisions).

**But** (*wa*) **those who diligently seek** (*baqash* – those who conduct a meticulous search and a responsible investigation procure the information necessary to learn about, desiring to extract the requests and offers of) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **consider and understand** (*byn* – apprehend, perceive, and realize, making the necessary connections to comprehend (qal imperfect)) **everything** (*kol*.)” (*Mashal / Word Pictures / Proverb 28:5*)

God can be known, but only by those who diligently search His Word and then rationally contemplate what they have read. While this requires focus, a receptive mind, and copious amounts of time, the reward goes well beyond knowing our Creator and Benefactor. Once we come to understand God, everything makes sense, and we are positioned to live fulfilling and productive lives.

Religious Jews, Christians, and Muslims alike, even politicians and the secular media, are prone to prayer, most of which are requests directed at God. And yet, according to God, such acts of petition and devotion are repulsive.

In this regard, if you were to ask the Haredi, a Christian, Muslim, or Secular Humanist if they find the Torah reprehensible, most will sidestep the question by suggesting that it is outdated and no longer applies. But cite anything Yahowah had to say in opposition to their political or religious views and see how long it takes them to condemn it.

**“The one who turns away his ear from hearing** (*suwr ‘ozen huw’ min shama’* – the one who avoids listening to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching), **then consequently** (*gam* – also and subsequently) **his repulsive prayers, abhorrent requests, and errant means to resolve conflicts** (*taphilah huw’* – his erroneous manner of

speaking which whitewashes the truth, including his loathsome pleas and petitions for intervention which display a lack of character and are foolish and unseemly; from *taphel* – to stupidly and insipidly smear, whitewashing and covering over and *palal* – the means to mediate and judge, to resolve issues and to achieve justice, to intercede and intervene) **will be considered reprehensible and detestable** (*tow'ebah* – will be seen as a disgusting abomination and will be associated with religious worship and idolatry; from *tow'ah* – an erroneous perversion which confuses and leads astray and *ta'ab* – to be abhorred and detested for having engaged in an abominable religious ritual while intoxicated).

**The one who misleads** (*shagah* – the one who deceives and leads astray through deliberate error or ignorance (with the hifil stem the one doing the misleading causes their victim to embody the same deceptions)) **the upright and straightforward** (*yashar* – those who are not crooked and who are on the level, those who are correct and innocent) **in the way** (*ba derek*) **of error and evil** (*ra'* – in that which is harmful, malignant, afflicting, and adversarial, improperly severing the relationship; identical to *rea'* – loudly conveying a message, shouting it out publicly as a fellow citizen), **into his own pit** (*ba shachuwth huw'* – his place of darkness where he is brought down, prostrating himself in worship before false gods and reduced to despair), **he will fall and be cast down** (*huw' naphal* – he will be diminished, descending from a higher position to a lower one, bowing down himself before being cast down and wasting away).

**But those who are right and thus perfected** (*wa tamym* – those who are correct and have become not guilty, who are genuine and truthful and thus unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that

which is agreeable, moral, joyous, and valuable).” (*Mashal* / Word Pictures / Proverb 28:9-10)

Those who are misled, and are Towrahless as a result, are repulsive to Yahowah. They squandered His offer of life and of perfection, even adoption. But that is the end of it. There is no punishment, just rejection and thus the cessation of life. But for those who mislead the straightforward who would otherwise be correct, there is a price to pay. After bowing down before Yahowah, they will be cast down into the darkness of religious worship that they, themselves, promoted.

And for those who are neither deceived nor deceivers, who know and accept what is right, they will inherit the blessings of the Covenant and everything that goes with it. Since this seems to be such an easy decision, why are there so few who accept Yahowah’s provision?

God has not left us to our own devices. He revealed what we need to know to find the path that leads us Home. Moreover, He is not responsible for leaders who are corrupt and unrestrained. They are who they are because they ignored Yahowah’s revelation.

**“Without prophetic revelation** (*ba ‘ayn chazown* – with no communication from God, without prophecy, without a covenant agreement establishing the relationship; from *chazah* – without seeing and perceiving, without understanding) **wicked people take charge and become unrestrained, leading the unaware to their death because they lack the ability to respond rationally** (*‘am para’* – individuals act as leaders over ignorant people and those in charge take their own initiative, running wild, while the people behave like an uncontrolled mob, unthinking, their responses become inappropriate).

**But** (*wa*) **he who actually observes and genuinely focuses upon** (*shamar* – he who closely examines and carefully considers (qal participle – literal interpretation of



a highly descriptive verb whereby the individual becomes known and is influenced by his willingness to observe)) **the Towrah** (*Towrah* – the Source of Teaching, Instruction, Direction, and Guidance) **walks along the path which gives meaning to life and is blessed** (*‘eshet / ‘asher / ‘ashur* – steps forward and strides upright on the correct path to a fortuitous relationship and experiences great guidance and teaching, living a joyous upright life having advanced and progressed along the restrictive, right, certain, and valid, straight way to be encouraged, become prosperous, be enriched, and become safe and secure).” (*Mashal / Word Pictures / Proverb 29:18*)

Yahowah’s instruction was directed to selected individuals prior to Moseh. ‘Adam and Chawah, Noach and his family, then ‘Abraham, Sarah, and their son Yitschaq received verbal guidance from God and acted upon it. But from the time ‘Adam and Chawah were expelled from ‘Eden to the time the written Towrah was conveyed from Mount Choreb, the vast preponderance of people knew nothing of God. And humanity became so violent and perverse as a result, to keep humankind from self-annihilation, Yahowah had to start all over again, sparing only Noach and his family among those who lived near ‘Eden.

Within centuries of the flood, from Babylon to Mitsraym, “*‘am para*’ – wicked people had taken charge once again and become unrestrained, leading the unaware to their death.” And it wouldn’t be long before mankind the world over became the living embodiment of this prophetic revelation. Even today, especially today, every political and religious leader is unthinking, wicked, and unrestrained. Consider the more recent Presidential elections in America between horribly bad and much worse.

I am particularly pleased to see where these words have led because it’s right back to the place where it all

began, with *'asher*. But this time, rather than *'asher* forming an association with Dowd in conjunction with *Pesach* and *Matsah*, *'asher* is the express reason we should observe the Towrah. And yet, we should not be surprised because these things are “*'asher* – related.”

According to God, and He ought to know, by closely examining and carefully considering His Guidance and Instruction, we find ourselves “*'asher* – walking along the path which gives meaning to life.” This means that by observing the Towrah we are blessed by way of the Covenant relationship.

While it is true that to be included in the Covenant we must come to know, understand, accept, and act upon its terms and conditions, the reason Yahowah was able to transition directly from us observing His Towrah to being blessed by walking according to it is because the path is comprised of the *Miqra'ey*, and it leads to God's Home. But more than this, since Yah's Towrah is the most valuable text in the universe, anyone who closely examines and carefully considers the benefits being presented therein will almost invariably choose to capitalize upon God's magnanimous offer. And in this regard, even the conditions of the Covenant are benefits.

The first word Dowd wrote was a derivation of *'asher*, only to be followed by *'asher*, itself. They were used to present Yahowah's Towrah as the fulcrum upon which humanity pivots toward God or away from Him. Let's consider those lyrics now.

**“Joyful with me and blessed by me** (*'ashery* – fortunate in the relationship with me, stepping along the straightforward and correct path which gives meaning to life with me providing the proper place to stand and live as a benefit; a compound of *'asher* – to benefit relationally with *'any* – me) **is the individual** (*ha 'ysh*) **who, as a result of the relationship** (*'asher* – who is elated and favored

through the association, taking the proper strides to live a productive and prosperous life, blessed by the benefits of striding along the correct path), **does not walk** (*lo' halak* – he does not journey through life (qal perfect)) **in the counsel of those who are religious and incorrect** (*ba 'etsah rasha'* – in the advice of a con man advocating religious schemes through his rhetoric, in the criminal promotion of a revolting authority figure with a plan causing those who believe in it to be unjust, immoral, and condemned as guilty), **does not stand** (*lo 'amad* – he is not present, does not engage, endure, or remain (qal perfect)) **in the way** (*wa ba derek* – in the path) **of those who are misleading** (*chata'* – of those who should be ostracized for leading people astray and causing them to miss the way with their errant platitudes), **neither sits or dwells** (*lo' yashab* – he neither is established or seated, neither inhabits nor settles down, remaining (qal perfect)) **in the company** (*ba mowshab* – in the place, congregation, or dwelling, in the seat or position of power of a ruling socio-religious influence) **of those who babble, confounding by scoffing and ridiculing** (*lets* – of those who presumptuously interpret and arrogantly deride, mock, and scorn, causing derision through contempt and jeering, arrogantly mouthing a rebellious interpretation).” (*Mizmowr / Melodious Lyrics / Psalm 1:1*)

I concur. Having walked away from religion and politics, I've never been happier or more intellectually stimulated. Washing that contrived rubbish out of my system has been a blessing. I no longer stand with those who babble.

Once I was exposed to how dissimilar God's message is from man's rhetoric, I took sides. And now I am opposed to those who arrogantly deride Dowd, Yahowah, and the Towrah.

As we ponder the expansive implications of what we have just read, we find ourselves being called into Dowd's

company. We can walk alongside, appreciative of the role he has played in fulfilling the *Miqra'ey* | Invitations to Meet with God. This is how he is able to bless those who accompany him.

I am '*ashery* | thrilled that Dowd began his literary love affair celebrating his relationship with Yahowah and His Towrah using the same word that brought us together twenty-two years ago as I tried to make sense of a prophecy found within 2 Samuel 7. As we have learned over the intervening time, '*asher* defines the proper path to the Covenant relationship while also expressing its purpose.

Those who are blessed by '*asher* in conjunction with Father and Son “enjoy the benefits of being part of the same Family. They are elated for having been favored through this association, having taken the proper strides to live a productive, prosperous, and joy-filled life.” '*Asher* is “the correct, albeit narrow and restrictive, straightforward path which leads to abundant life.” '*Asher* gives every aspect of our existence meaning. Those of us who, like Dowd | David, become God’s sons and daughters do so by making an '*asher*-like connection between Yahowah and His Towrah, literally walking to One directly through the other!

In his opening statement, our Shepherd, Messiah, and King encouraged us to join him in walking away from religious advice, from being misled politically, and from being confused conspiratorially. In Israel today, this means that the religious must toss out their Talmud and Zohar, their depressing black outfits and ridiculous kippahs, silence their prayers and refrain from their rituals, disavowing all of their mitzvot and halakhah, and come clean if they want to follow Dowd Home. But that is not going to happen because there isn’t a single rabbi or any member of the Haredi cult who knows Yahowah or who is part of the Covenant Family. They are too indoctrinated in

religious rhetoric to recognize or accept the truth, even when offered by God.

Religious Jews embody the attitudes Yahowah finds the most despicable. They claim to represent Him and speak for Him when they are the most clueless about Him.

So, while those who are prepared to be Covenant are few, as long as there are some who are willing to listen, our lives will have been well lived by sharing this message with time. It is for these individuals that we translate and share, shining a light on the path Father and Son have provided to bring them Home.

In light of what Dowd revealed at the outset of his initial Mizmowr, why do 4 billion Christians, Muslims, and religious Jews ignore what he wrote? Dowd opened his prophetic repertoire by undermining Paul, Akiba, and Muhammad / Christianity, Judaism, and Islam. They all wrongly claim that the Psalms were inspired by their god, and yet, the Messiah and Son of God rendered their appeal false by saying that we ought not to walk in the counsel of those who are religious and misleading.

The very Towrah they either sought to annul, augment, or abrogate is advocated as the means to avoid the confounding ridicule of the religious by the man closest to God. Paul established Christianity by going to war against the Towrah. Akiba would misinterpret it at the onset of the Talmud. And Muhammad paid lip service to Dowd and the Psalms while contradicting both. As for which of the three has been more caustic to God's people, we may have to wait until their trials when Yahowah judges and condemns all three men – along with a host of others.

Unwilling to listen to the God who created man in His image, these men created gods in their image and thereby failed those who believed them.

The first sentence in the first Psalm is a punch to the gut of the faithful. It states: 1) Do not walk in the counsel of someone who is religious and, thus, incorrect. 2) Do not stand with a person who is wrong and who leads people astray. 3) Do not sit or dwell in the company of an individual who babbles incoherently with their presumptuous interpretations and derisive ridicule. 4) After disassociating from such an individual or institution, desire and delight in Yahowah's *Towrah* | Teaching, giving His *Towrah* | Guidance serious thought and consideration day and night.

The man at the center of God's plans centered his life on the *Towrah*. He pondered its implications and weighed its benefits so that his decisions were sound. We should do similarly.

These same recommendations serve as the initial conditions of the Covenant. We are asked to walk away from man's influence and then come to trust and rely on Yahowah's guidance. The Beloved's inspired advice is the antithesis of what Akiba, Paul, and Muhammad have promoted.

It should be noted that “*etsah* – the deliberate counsel, advice, and determined purpose” speaks of a single individual, while those befuddled by him would be many, with “*rasha*’ – those who are religious and incorrect” presented in the plural form. Therefore, based on these two words, we are dealing with a con man acting as an authority figure advocating a religious scheme that draws from a pagan past and causes those who believe him to be condemned.

Similarly, “*derek* – the way or path” exposes the methods of one individual while his victims, the “*chata*’ – those who are wrong and who have been led astray and have missed the way,” would be many. Then reinforcing the realization that this is addressing a particularly

misleading and extremely influential individual who is negatively affecting the lives of all of those who allow themselves to be influenced by him, “*mowshab* – the place, company, and assembly that this religious authority” hails from, denotes a unique individual while those he causes to “*lets* – engage in confounding babble and deriding ridicule” are countless. Throughout this statement we are witnessing a single perpetrator with many victims.

Since this would be inclusive of all three religious founders, Paul, Akiba, and Muhammad, since they were all wrong, and because they were all arrogant and derisive, there is no reason to choose the most Towrah-adverse. Avoid them all for the sake of your soul.

Focus on the enjoyable and thoughtful aspects of Yahowah’s Towrah if you’d like to spend your eternity with Yahowah and Dowd. Or you can retain an affinity for Akiba and continue his Diaspora. While it’s not recommended, many have chosen to follow the example of a rapist and pedophile, the mass-murdering and demon-possessed terrorist of Islam into Hell. Billions also prefer the jaundiced rhetoric of the Plague of Death. Following *Sha’awl* | Paul into *She’owl* | Hell, they will become personally acquainted with the thorn in his side. The choice is yours.

Yahowah chose Dowd to lead His people in the past and has chosen him to reestablish his kingdom in the future because Dowd was Towrah-observant. And that made Dowd *tsadaq* | right. His second advent was his choice – something which will become evident in due time.

**“Instead, and by contrast** (*ky ‘im* – however by contrast, genuinely and honestly), **within the Towrah | Teaching and Guidance of Yahowah** (אֱלֹהֵינוּ אֲנִימָא – the Instruction and Direction of Yahowah), **is what is valuable and matters to him** (*chephets huw’* – is his source of

meaning, of being pleasing and accepted, such that it is pleasurable and pleasing to him).

**And in His Towrah | Directions and Instructions** (*wa ba Towrah huw'* – and upon His Guidance and Teaching), **he meditates, giving serious thought and consideration to the information so as to speak decisively** (*hagah* – he reads and ponders, thinking intently, then decides and roars to remove what does not belong (qal imperfect)) **day and night** (*yowm wa laylah*).” (*Mizmowr* / Lyrics to Sing / Psalm 1:2)

I have found that the common denominator among all Covenant members is our genuine love for the Towrah. There is nothing we would rather read. I'd rather study Yahowah's *towrah* | teaching and guidance than anything else – whether it is found in a *Mizmowr* such as this or in the *Naby'*. Doing so brings enjoyment and enlightenment.

In this regard, let's be clear – Yahowah's *Towrah* is not limited to *Bare'syth*, *Shemowth*, *Qara'*, *Bamidbar*, and *Dabarym*. God's Teaching and Guidance are found throughout the *Naby'* | Prophets, *Mizmowr* | Psalms, and *Kathabym* | Writings. And second, as we recall what we have previously read in the 19<sup>th</sup> *Mizmowr*, Yahowah's Instructions and Directions are not only complete, lacking nothing, they serve to restore our soul. And thus, there is no reason for nor presence of new or additional Teaching.

I have spent the last twenty-two years of my life being circumspect, and based on that search, I consider these to be the most important words ever written with respect to God's testimony. Dowd sought to understand and then share the mind, heart, and message of God. When these words permeate your soul, as they did Dowd's, you will have reached the epitome of life.

**“Yahowah's** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence



and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) **is entirely complete, totally right, and perpetually perfecting** (*tamym* – is eternally without defect or error, lacking nothing, totally correct and true, unobjectionable in absolute accord with reality, genuine and moral, helpful and healing, constant and beneficial, enduring as an integrated whole to the end of time), **returning, restoring, and transforming** (*shuwbb* – turning around, bringing back, changing, renewing, and recovering (hifil participle construct – the subject, which is Yahowah’s Towrah, causes the object, our souls, to experience this vivid and self-defining transformation with Him, connecting our souls to Him through the restoring nature of the Towrah)) **the soul** (*nepesh* – our consciousness and inner nature, our personality, proclivities and aptitude, our perspective and character, the ability to observe and respond which is common to all animal life).

**Yahowah’s** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **restoring testimony and enduring witness** (*‘eduwth* – everlasting and renewing stipulations serving as a way to memorialize an agreement between two parties for an unlimited duration of time; from *‘ed* and *‘edah* – an eternal witness to an agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*‘aman* – is instructive, informative, verifiable, and dependable, is confirming, supportive, establishing, and enduring, is readily affirmed and easily accepted, building confidence over time, and serves as a nurturing tutor and mentor to validate the written and binding covenant agreement),

**making learning which results in understanding** (*chakam* – making education and enlightenment to the point of comprehension, facilitating a knowledge of the instructions and a grasp of the teaching leading to wisdom (hifil participle construct)) **easy for those who are receptive** (*pathy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open minded and *pethach* – unfolding events leading to opening and entering the doorway). (*Mizmowr* 19:7)

**Yahowah's** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **principles, oversight, directions, and guidance**, (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and teaching, because when they are observed, attended to, and cared about, they cause the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are right** (*yashar* – are straightforward (and thus neither crooked or circuitous) and upright (and thus do not include bowing down), they are approved, esteemed, correct, proper, honest, and pleasing), **causing the heart to rejoice** (*leb samach* – facilitating an attitude of elation and a joyous disposition as a result of thoughtfully evaluating the directions while happily incorporating them into one's life (piel construct – the heart is satisfied by Yah's oversight when a connection is made between it and God)).

**Yahowah's** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are**

**brilliant and enlightened** (*bar* – provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, creating favoritism among those choosing and chosen to participate in a special relationship as sons and daughters, creating descendants who are bright, radiant, and akin to cleansed and purified grain, paving the way to inheritance, to enlightenment, and to comprehension), **illuminating the proper perspective** (*'owr 'ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light)). (*Mizmowr* 19:8)

**A reverence and respect for** (*yir'ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (יהוה) **is perfecting and restoring** (*tahowr* – cleansing and renewing, enabling the individual to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing** (*'amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la 'ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

**Yahowah's** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *shaphat* – to render rational decisions based on a thoughtful evaluation of accurate and complete information) **are**

**continually trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, consistent, and true forever). **They are wholly right and completely vindicating** (*tsadaq yahdaw* – they are in one accord working in harmony and in unison, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous, acquitted, and declared innocent (qal perfect)).” (*Mizmowr / Melodious Lyrics / Psalm 19:9*)

The Towrah was written to save, not condemn, to guide, not control, and to present a relationship, not a religion. Everything we need to know about Yahowah is presented therein. It gives meaning to life.

Without the Hebrew transliterations, here again is what I consider to be the single most important statement ever written regarding Yahowah’s *Towrah* | Guidance and Instruction...

**“Yahowah’s Towrah, the Source of His Teaching, Instruction, Direction and Guidance, is entirely complete, totally right, and perpetually perfecting, eternally without defect or error, lacking nothing, totally correct and true, unobjectionable and in absolute accord with reality, morally helpful and healing, beneficial as an integrated whole to the end of time, returning, restoring, and transforming the soul, the consciousness and inner nature of the individual, and the essence of a person’s ability to be observant and responsive.**

Yahowah’s restoring testimony and enduring witness, His everlasting and renewing stipulations which serve as a way to memorialize His agreement, is trustworthy and reliable, instructive, verifiable, and dependable, confirming, and supportive, readily affirmed and easily accepted, building confidence while serving as a nurturing tutor and mentor to validate the

written and binding covenant agreement, making learning which results in understanding easy for those who are receptive and open-minded, because it is readily deduced by those with the capacity to change. (*Mizmowr* / Psalm 19:7)

Yahowah's principles, directions, and guidance, His instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, are right, straightforward and approved, proper and pleasing, causing the heart to rejoice, thereby facilitating a positive attitude and a joyous disposition as a result of thoughtfully evaluating the directions while incorporating them into one's life.

Yahowah's instructions regarding the conditions pursuant to His relationship agreement and His authorized stipulations pertaining to the terms of His mutually binding covenant contract create heirs who are brilliant because they provide light for His offspring which leads to understanding, creating children who become enlightened, thereby aware of the proper perspective, shedding a brilliant light on the means to obliterating darkness while making the perceptive person aware and thus able to see the light. (*Mizmowr* / Psalm 19:8)

A reverence, respect, and profound appreciation for Yahowah is cleansing and restoring, perfecting and renewing, enabling the individual to be pronounced flawless, free of all impurities and majestically brilliant, causing one to abide standing upright and present forever.

Yahowah's means to exercise good judgment and to justly resolve disputes, specifically the means used to render rational decisions based on a thoughtful evaluation of accurate and complete information, are continually trustworthy and reliable, dependable and

**consistent, forever. They are wholly right and completely vindicating.”** (*Mizmowr* / Melodious Lyrics / Psalm 19:7-9)

If you are not convinced that, when it comes to knowing God and being saved by His Son, everything that matters is revealed in the Towrah, Naby’, wa Mizmowr of Yahowah, thereby affirming that God did not authorize and will not accept a Talmud, Zohar, New Testament, or Quran, then nothing anyone could ever write or say will resonate with you. Frankly, it would be impossible for a mere mortal to improve upon Dowd’s statement.

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## A Disappointed God

### *Why Upset the Almighty?...*

Throughout the first two chapters of *Yasha'yah* | Isaiah, Yahowah unleashed an unrelenting indictment against His people, especially their propensity to be religious. As we move forward, He is going to further distance Himself from human institutions by lambasting political and military leaders.

This is a wake-up call to those who are patriotic and who have placed their faith in faith. The prophet's witness destroys the concept of an all-loving God. It renders the notion that God wants to be worshiped or that He blesses nations preposterous.

Yahowah cannot be cajoled into responding to religious prayers. He cannot be persuaded to accommodate the needs of believers and has no interest in saving them. He is in opposition to multiculturalism and is not tolerant. These religious and nationalistic concepts are delusional – in absolute and irreconcilable conflict with Yahowah's prophetic testimony.

Those who have chosen to respect man's ways while supporting their religious and national leaders, as well as those who shape the academic and military discourse, will find their affinity for such ill-advised endeavors dashed by Yahowah. Mised and manipulated by immoral and self-serving egomaniacs, the religious and political are being played for fools. But in reality, they have no one to blame but themselves.

Yahowah has clearly and unambiguously rebuked man's most popular approaches and acclaimed solutions. And He has done so within a prophetic text that is ubiquitous and irrefutable. There are billions of copies of *Yasha'yah* | Isaiah, and they are available in almost every language. Not only has the entire text been preserved in the Great Isaiah Scroll dating to 200 BCE, but the prophetic promises also contained within it prove beyond any doubt that the words we have been reading were authored by God.

In the previous two chapters, we came to understand the implications of *hineh*, especially as it arose in *Yasha'yah* 3:1 in concert with the provision to support life, which had been withdrawn. Therefore, as we move forward, the opening statement of the 3<sup>rd</sup> chapter is being reprised simply to provide the proper context for what follows. Yahowah is going to explain why there would be a long intermission, during which time He could no longer save His people.

**“Indeed** (*ky*), **behold** (*hineh* – look up and pay attention), **the Upright Pillar of the Tabernacle** (*‘edown* – the Upright One set into the foundation to hold up the Tent of the Eternal Witness), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence) **of the Spiritual Implements** (*tsaba’* – of the command-and-control regimen of Heavenly Envoys), **is rejecting and removing** (*suwr* – is taking away (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flow) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah): **the support which upholds life** (*mash’en* – the supportive pole which holds someone and something up, the basic provisions needed for life



(masculine); from *sha'ah* – to support by providing something to lean upon), (*wa*) **the provisions extended by the shepherd's staff** (*mashe'nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep), **all (kol) stores** (*mish'an* – provisions for life and assistance) **of bread** (*lechem* – to consume food and to struggle when opposed), (*wa*) **all (kol) supplies** (*mish'an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears),...” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:1)

Yahowah's list of those He will not accommodate extends to 1) “...**the powerful politically** (*gibowr* – the mighty, strong, and militant, the warrior, soldier, and hero, the prominent leader and despot), 2) **the man** (*wa 'iysh* – in addition to the person and individual) **of war** (*milchamah* – who is a soldier engaged in combat in the military who wields weapons of war to fight continuous battles), 3) **the judge** (*shaphat* – the one who adjudicates and litigates), 4) **the prophet** (*wa naby'* – and the one who claims to speak on behalf of a god), 5) **the one who promises a better future** (*wa qasam* – the one who claims to possess hidden knowledge with the aid of the supernatural, one who claims a spiritual ability to predict the future, the one producing or claiming signs and wonders, the one risking their future by engaging in gambling or games of chance, and the one who is a false prophet in association with Balaam), (*wa*) 6) **the community's religious leaders and most esteemed individuals** (*zaqen* – the elders of society, the establishment leadership, the dignitaries associated with human institution, the one who represents the government or the founders of a religion, even the elderly who have status and speak with authority), 7) **the officer in command** (*wa sar* – the prince, ruler, chief, captain, general, commander, or overseer) **of a military battalion of fifty or more** (*chameshym* – of a battle array or armed force), **especially (wa) one who exalts himself** (*mithnase'*

– one who lifts himself up and forgives, carrying others away, one who is self-sustaining and who claims to lift up others; from *nasa'* – to lift up and carry away, to forgive and exalt) **in the presence of others** (*paneh* – in his head or as the face of some institution, turning away), 8) **in addition to** (*wa*) **the counselor who implies that his advice is valuable** (*yowe'ts* – the advisor who urges others to follow his directions and considers his guidance valuable, likely addressing secular lawmakers), 9) **including** (*wa*) **the shrewd** (*chakam* – the skilled and crafty, the clever and experienced, the knowledgeable and yet deceitful) **religious practitioner** (*cheresh* – cleric involved in secret interpretations or pagan religious acts, sorcerer or artificer, promoter of secret societies or conspiracies; from *charash* – to cut others into and engrave evil and secret plots), 10) **and** (*wa*) **the one who claims to receive and then imparts** (*byn* – the one who considers, is attune to, and promotes (nifal construct passive – the subject mesmerizes others while suffering the consequence of promoting such superstitions)) **spellbinding orations comprised of enchanting superstitions** (*lachash* – serpentine spells, incantations in association with serpents which are seductive and mesmerizing in addition to prayers promoting a magical or mythical formula which appeal to the demonic).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 3:2-3)

Yahowah is cleaning house – His House. He is not only withdrawing His support, He is specifically rejecting every political, religious, military, and academic leader, everyone from the exalted to the shrewd, from the spellbinding orator to the political pontificator. He is consistent in this regard. He has been and continues to be in complete opposition to such human institutions, especially those who seek to control others by way of political, religious, and military edicts. The societal constructs man has established will be overturned by God upon His return – which isn't very far away.

Be aware, while Yahowah does not agree with or support any of these people, anywhere, this condemnation is directed at Yisra'el. God is putting His people on notice that He is opposed to the entire hodgepodge of dysfunctional political parties, to the cabals of the money-grubbing rabbis of whatever persuasion from Reformed to Ultra-Orthodox, and to the academics who shape secular thought.

Yah is opposed to those who mislead for personal gain. Foremost on His list of objectionable occupations is politician, followed by preacher and military officer. The spellbinding orators could include everyone from newscasters to talk show hosts and from conspiracy theorists to social advocates, even respected professors whose voices have cajoled Israelis into believing tripe of every unsavory flavor.

An example of this irritating national sonnet has been Israel's inability to form a government over the course of four successive elections – only then to form two Frankensteinian coalitions, the first including the Muslims and the second the Haredi. And while God is no fan of Likud's alliance with the religious factions, nor of Benjamin Netanyahu, not only is the trial against him for accepting cigars and champagne while favoring news outlets prone to positive coverage absurd, so is the left's pretense that judicial reform is undemocratic. Israel is tearing itself apart at the seams while her Progressive and Islamic adversaries scheme to rip the nation to shreds with their Two-State Solution.

. But they are not alone. In the United States, where nearly as many Jews reside, Americans cast their votes for political leaders and express their support for the nation's military by the hundreds of millions. Many of these same Americans reverently sing the National Anthem and God Bless America, unaware that both actually annoy the very God they seek to impress. They are ignorantly asking God

to do what He has expressly said He will never do. Is it any wonder He has no respect for and does not listen to those who disrespect His testimony?

There is something else we should consider regarding the “*lachash* – spellbinding orations comprised of enchanting superstitions which are seductive and mesmerizing and used in prayers to promote a magical and mythical formula which appeals to the demonic.” During their prolonged stay in Babylon, Jewish religious leaders began to incorporate Astrology into the faith. Eventually, the rabbinical fascination with demonic spiritualism would grow to the point that Qabalah became the Talmud’s soulmate. The *Halakhah* of the rabbis is replete with the worst kind of spells, such that it has become Satan’s playground.

Before we move on, please contemplate not only how comprehensive God’s list of rejected occupations has become but also consider how different God’s perspective is from man’s. Those whom society esteems, Yahowah disdains. These unGodly endeavors include: **“the politically powerful and prominent leader, whether hero or despot (*gibowr*), the man of war, including a soldier who wields weapons in battle (*‘iysh milchamah*), the judge who adjudicates or litigates (*shaphat*), the preacher or prophet who claims to speak on behalf of a god (*naby’*), the one who promises a better future, claiming to possess hidden knowledge along with the ability to work wonders (*qasam*), the community and religious leader (*zaqen*), the officer in command of a military battalion of fifty or more (*sar chameshym*), the one who exalts himself and claims to forgive the failures of others (*mithnase’ paneh*), the counselor who implies that his advice is valuable (*yowe’ts*), the shrewd, clever, and crafty (*chakam*), the religious cleric promoting pagan myths (*cheresh*), and the one who perceives and**

**imparts spellbinding orations replete with enchanting superstitions (byn lachash).”**

Hopefully, you are not counted among them. However, unless you are among the few who have renounced such people, who have become Towrah-observant, and who have accepted the conditions of the Covenant, then you remain vulnerable to them.

If it were any other time, these people would not all be going to *She'owl* | Hell. However, at the midpoint of the Time of *Ya'aqob's* | *Yisra'el's* Troubles, there will be a line drawn in the sand. The Towrahless One will make Yahowah's *Miqra'ey* illegal and change the *Shabat*. In response, a *mal'ak* – messenger will lift up the original Tablets of Stone above Yaruwshalaim, making Yahowah's position known. From this point on, all souls will be seen as with God or against Him.

All God is saying here is that He is “rejecting and removing” the individuals engaged in these occupations. However, in six statements hereafter, He will convey their fate – and it is not attractive. This means that, in the here and now, none of them will survive. Most will die, ceasing to exist, while others will be judged and condemned to eternal separation. But a day is coming when all of those engaged in these occupations will be considered to be in opposition to Yahowah, and as a consequence of misleading His people prior to His return, they will be condemned to *She'owl*.

That's the good news. The bad news is that this list is particularly broad and encompassing. It, therefore, serves as a warning. We need to be careful and avoid misleading people regarding God's identity, purpose, plan, and expectations.

Initially, I questioned why Yahowah's list of counterproductive occupations included judges – especially since God established the *shaphat* to answer

questions and resolve disputes on behalf of His children. But it is obvious when we think about it. His Judges based their decisions upon the Towrah. In society's system, judges, all of whom are lawyers, make their rulings based on man's laws. Most make no pretense of being fair or just and acknowledge that it is a legal system, not a place to seek justice.

This is a significant problem in Israel because there is no constitution. The nation operates on a letter of agreement, one that divides the country between the secular and the religious, assigning exclusive and sweeping authority to rabbis such that Judaism operates as a state religion. There are essentially two courts, one secular and the other rabbinical.

Yahowah's negative assessment of judges became especially prophetic in 2023, with the nation tearing itself apart over how to deal with its self-perpetuating power grab and leftist leanings. They operate as if their opinions are more important than any elected official within the Knesset. And while they operate with impunity and without accountability, hundreds of thousands protest on their behalf.

Judicial malfeasance is also a problem in America, where the Department of Justice and its affiliates are often corrupt, sometimes even fabricating evidence to incarcerate innocent men and women. Police are far too aggressive, overly controlling, and prone to dishonesty. And juries all too often seem incapable of rationally evaluating evidence and rendering a justifiable decision. I have witnessed this from closeup and afar, and as a result, I, like Yahowah, have lost respect for the entire system.

In this vein, I suspect that the "counselor who claims his advice is valuable" refers to lawyers, and thus speaks of those who are gaming the same corrupt system. Referring to themselves as "counselors," lawyers can be

parasites. The system sets them up to argue on behalf of their clients, even when they know that they are guilty. Some chase ambulances to make a buck, capitalizing upon the injury and misfortune of others. Further, lawyers often write the restrictive laws from which Yahowah seeks to free His people.

The reference to those who are “shrewd, clever, and crafty” likely speaks of investment bankers and corporate chieftains. Yahowah is a proponent of work, so He isn’t anti-business, but He is opposed to those who manipulate and abuse others for personal gain. And to a significant extent recently, corporations have become social advocates, advancing all manner of abnormal and unhealthy behaviors that are inconsistent with Yahowah’s *Towrah* | Guidance.

This list of professions God has promised to eliminate condemns politicians twice. The first reference depicts any prominent political position held by a national war hero or tyrant who arose to power either through force of arms or is kept in power because of the military. This would include almost every emperor or king claiming dominion over the ancients in Babylon, Assyria, Egypt, Carthage, Greece, and Rome to the Incas, Mayans, and Aztecs in the New World, from the kingdoms throughout Medieval Asia and Europe to the current Islamic fiefdoms in the Middle East.

The second category of political leadership has only become common recently with the advent of democratic republics in the West. Today, politicians win elections by promising a better future and by claiming that they will work wonders in society should they be empowered. It is the bane of democracy, the reason every nation is drowning in debt while destroying the value of the underlying currency.

The register of individuals and positions Yahowah is rejecting includes two military designations. The first is the

common soldier – the enlisted man wielding weapons designed to kill others. The second is a warning to officers, those giving the orders that direct troops into battle.

Therefore, if we are keeping score, God has condemned judges and then lawyers, soldiers and then officers, emperors, kings, and dictators and then presidents and prime ministers, allocating two descriptive terms to each institution. The financial elite earned a single “woe.”

But let’s not forget the religious. Yahowah used five different terms to depict the institution and individuals He will most assuredly remove from the Earth. These include local pastors, rabbis, and imams: “*zaqen* – the community and religious leader.” It also includes “*naby*’ – the preacher or prophet who claims to speak on behalf of a god.” God is, therefore, condemning those who claim personal inspiration and divine authority.

Roman Catholics claiming miraculous abilities to convert wine into blood and bread into flesh while purporting to have the authorization to forgive sin are among the few who would qualify for: “*mithnase’ paneh* – the one who exalts himself while claiming to forgive the failures of others.” They, and every other Christian minister, are among the “*cheresh* – religious clerics promoting pagan myths.” This would then leave us with the superstars of religion, the likes of the television evangelists: “*byn lachash* – the spellbinding orators promoting enchanting superstitions.”

We get the government we deserve, one akin to our nature. Irrespective of age, the childish banter immortalized during America’s most recent primary debates seems to affirm that Yahowah knows us better than we know ourselves.

**“Then (*wa*) I will actually allow and for a time cause (*nathan* – for a limited period I will permit, literally giving them over to (qal stem perfect conjugation))**



**stammering neophytes** (*na'ar* – the loudmouthed and misguided, the impulsive and childish) **as their leaders** (*sar hem* – as those in charge of them) **and (wa) immature and petulant children** (*ta'aluwl* – vexing, wanton, and capricious youth who are impulsive and ill-tempered) **to exercise authority over them because they are just like them** (*mashal ba hem* – to control them because they are so similar, continually ruling over them, assimilating with them and thus coming to represent them, and serving as a proverb and a parable of what they have become (qal imperfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:4)

It is one thing to be Yahowah's child and yet another to be childish. Children are dependent, often on parents who mislead them, some of whom abuse them. God wants us to grow up and to become responsible for our actions and decisions. When we rely upon the guidance of others, and when we accept what they have to offer as if we are entitled, we become pawns to be played by others—the smallest and least valuable pieces on the gameboard.

Starting eight centuries ago, rabbis in France and Spain were anguished over this prophecy. They wanted the young to respect their elders and thus subject themselves to their control. The fact that Yahowah has revealed that rabbinical influence will come to an end has them all lathered up and disquieted, from Radak to Kimchi.

Men speak of liberty, and yet they exploit and tax their subjects, controlling their lives in countless ways. If you think you are free to speak your mind in Israel, cite evidence from the Quran explaining why Muslims are terrorists and see how long it takes for you to be arrested. Or in America, cite the Department of Justice statistics to demonstrate that when it comes to interracial crimes committed between African Americans and Caucasians, Blacks are the perpetrators and Whites are their victims ninety percent of the time, and see how long it takes for

someone to call you a racist and demand that you desist from telling the truth. In either country, run your own experiment and publicly express views in support of individual choice but opposed to the political agenda of 2SLGBTQIA+ pertaining to transgender operations on children and see what happens.

Twisted up in their Replacement Theology, Christians wrongly associate Yahowah with countless laws that they say cannot be obeyed, necessitating their New Testament. They will never accept God as a liberator – freeing them from the tyranny of man. And yet, they find no issue with their own Church’s Canon.

Therefore, this next line reads like today’s newspaper. And according to God, it is a condition we brought upon ourselves.

**“So, the people (*wa ha ‘am*) shall be oppressed and controlled (*nagas* – will be exploited and taxed by tyrants (nifal perfect – for a period of time the people have victimized themselves)), individual by individual (*‘iysh ba ‘iysh* – person to person), mankind by his evil countryman (*‘iysh ba ra’ huw’* – man by his harmful and unprincipled fellow citizen by way of improper oration).**

**The young people (*ha na’ar* – the youth and adolescents) will be contentious, defiant, and enraged against authority (*rahab* – will habitually be arrogant, self-centered, and haughtily boisterous, actually confused, insolent, and pretentious (qal imperfect)), especially toward (*ba* – with and concerning) the establishment in positions of authority (*ha zaqen* – those who are older and established).**

**And (*wa*) he will bring upon himself and experience pain by being despised and degraded (*qalah* – he will be despicable and thus treated contemptuously, considered of no value, of lowly status and little account (nifal passive)) along with (*ba*) those who are wealthy, honored, and**

**distinguished** (*kabed* – the glorified, renown, and abundantly rich who are severely stubborn, harsh and dense (nifal passive)).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 3:5)

Quoting Hagiagah 14a from the Talmud, Rabbi Rashi, a 12<sup>th</sup>-century Jewish commentator in France, said that these “curses build to a climax, with the worst of them being: ‘The child shall behave insolently against the aged.’” (Referencing Isaiah 3:5) The contempt and hostility of the young predicted to arise against the venerated sages (read rabbis) was in the opinion of this scholar, the most dreaded thing that could happen to a society (controlled by rabbis). Influence is power, and power is money.

In this light, there is a growing movement afoot among Jewish youth: the repudiation of rabbinical influence in their lives. Yahowah predicted that it would occur, and as always, He was right.

Nations will no longer have to conquer others to subjugate them. Countries will oppress their own people. Freedom will become an illusion. Just consider the loss of liberty and livelihoods in response to Covid. Ironically, those who attend political protests chanting their opposition to perceived tyrants will become the most receptive to government control and the most dependent on government subsidies. Also, while the young have come to hate the wealthy, they do not realize that the money they covet will not bring a reprieve from their hopelessness and despair. Wealth redistribution is little more than political thievery. And in the end, success is penalized, failure is rewarded, and character is destroyed.

In a bankrupt world, the most pathetic trappings, even the illusion of success, will inspire false hope among those desperate for a way out of the impending doom. And to a large degree, we have reached this place with the world’s

leaders depriving their citizens of freedom by shutting down their means of employment, all to combat a virus that proved only marginally more lethal than the flu.

**“Then, indeed (ky), he will grasp hold of (taphas – he will seize and arrest with the intent to control) a man (‘iysh – an individual or person) among (ba) his brothers (‘ah huw’ – his siblings and relatives), someone of his father’s house (beyth ‘ab huw’ – his parent’s household, home, and family), ‘Because of your clothing (simlah la ‘atah – with your apparel and trappings of success), you shall be (hayah la – you will exist as our (qal imperfect)) our supreme leader (qatsyn ‘anachnuw – our ultimate authority, dictator, and commander, our general who cuts us completely away).’**

**So (wa) let this pile of rubble, which has become a stumbling block (ha makselah ha zo’th – let this overthrown heap of ruins which causes us to trip and stagger into calamity and sorcery), be under (tachath – be the place to take a stand on behalf of the lowly, thereby offering false hope) your control (yad ‘atah – your influence, power, and hand).” (Yasha’yah / Salvation is from Yahowah / Isaiah 3:6)**

Three thousand years ago, Yisra’elites rejected Shamuw’el as a Judge and Yahowah as God when they chose Sha’uwl because he looked the part. In the manner of the Gentiles, the Chosen People elected to go in a different direction. With the exception of the relatively short interlude provided by Dowd and Shalomoh, it is a decision that has haunted them ever since. And now it appears that, before they turn back to Dowd and Yah, they will reenact one of the nation’s gravest mistakes.

Even today, Benjamin Netanyahu looks the part, but his alliance with the rabbis destroys his credibility. Dancing with the Devil ought not to be the path to prominence.

And while he may have been better than the alternative, voters buying into the hype that the elegantly-attired and extravagantly-festooned Trump will “Make America Great Again,” serve as a prophetic fulfillment of this declaration outside of Yisra’el. His inaugural address underscores this foreboding assessment.

Yahowah is in opposition to such phony and pretentious propositions. He is opposed to political boasts and revisionist history. He has never advocated style over substance. While King *Sha’uwl* | Saul was no doubt dashing, the façade was soon shattered.

**“But** (*wa* – so then [in 1QIsa but not the MT]) **in that day of his** (*ba ha yowm ha huw’*), **he will say** (*la ‘amar* – he will therefore protest), **‘I will not be** (*lo’ hayah* – I will not exist as (qal imperfect)) **dressed up as a remedy** (*chabash* – nor a saddled beast of burden to be encouraged, twisted, or ridden, nor a healer who binds wounds, nor even one who restrains or binds through religion (qal active)) **because** (*wa*), **in my house** (*ba beyth* ‘any – within my home and household), **there is neither bread** (*‘ayn lechem* – no nourishment) **nor any clothing** (*‘ayn simlah* – and no garments or apparel).

**So** (*wa*), **you should not make me** (*lo’ sym* ‘any – you should not appoint nor place me (qal imperfect)) **supreme leader** (*qatsyn* – ultimate authority, dictator, or commanding general) **of the people** (*‘am* – of the family).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 3:7)

In the midst of societal collapse, a lone individual is often chosen with the hope that he can restore the nation. Such was the case in post-World War I Germany with Adolf Hitler. This individual’s propensity to shift blame, thereby exonerating his supporters while giving them a common foe, is essential. His trappings of success and projections of power, providing the implication that he can

do for everyone as he has done for himself, is also common among such men. But so is their rhetoric, where coarsely worded statements strike an emotional chord, playing off deep-seated resentments. This is how Trump was elected, well, that and he ran against Hilary Clinton.

This individual is never selected out of obscurity, consistent with the underlying inference in Yasha'yah 3:7. However, unlike Netanyahu or Lapid, Trump or Biden, the leader in this example knows that the nation's problems are too severe to be resolved. These opposites are not going to Make Israel Great Again – only Yahowah and Dowd can do that.

In the case of this prophecy pertaining to Israel, the unnamed leader realizes that in such dire circumstances, he cannot even provide the staples of mortal life: food, water, shelter, and clothing. With death lurking all around them, the surviving Yisra'elites will once again be searching for *ha Mashyach* | the Messiah – not knowing that he will soon be returning as their king. (I'm speaking of Dowd, by the way, not "Jesus.")

This time, there will be neither Rabbi Akiba nor Shim'own bar Kokhba (the name given to Shim'own bar Kosowa' – based on the evidence unearthed in the Cave of Letters – by Akiba to infer that he was the Son of a Star and thus Divine) to blame for misleading them. Such men have never been the answer. Yahowah, alone, can resolve what ails Yisra'el. The so-called "great sages," who beguiled Jews during the long diaspora, will be no more. They and their Talmud will no longer pontificate lies to delude Yah's people. They are so far from the answer, they don't even know the proper question.

Beyond Israel, the Gentile nations, and particularly the United States, are already too far gone to save. Good men know that the US is a lost cause and will not deceive the people with the false hope of MAGA. However, in reality,

the only thing faltering more rapidly than the nation itself is the caliber of individuals running for public office.

One of the reasons Yahowah wants us to know that He is removing all traces of religion, politics, and militarism from the Earth prior to His return is so that we might consider disassociating from such institutions before it is too late. It is a choice we are all being asked to make. Are we going to trust and rely on Yahowah, or will we put our faith in religious, political, and military leaders?

Sadly, even for the Chosen People, there comes a point when a nation's affinity for its own institutions actually prevents people from knowing Yahowah, precluding His ability to lead, heal, adorn, and redeem them.

**“For indeed** (*ky* – because for the express reason), **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching, Guidance, Direction, and Instruction Regarding Reconciliation and Restoration Flows) **has stumbled and for a time has faltered** (*kashal* – has staggered and succumbed, having been brought down and overthrown as a result of wavering (qal perfect)) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – those who Relate to and are Related to the Hand of Yah; a compound of *Yahowah* and *yad* – hand and influence, *yada'* – to know and acknowledge, *yadad* – to love and adore, and *yadah* – to laud and then confess to appreciating) **will have fallen** (*naphal* – will have temporarily gone from a higher to a lower position and status as a result of being out of control, losing one's perspective and place within a relationship and situation, falling prostrated and therefore being neglected (qal perfect) [feminine in 1QIsa and masculine in MT]) **because** (*ky* – as a consequence of and emphasizing this point) **of their slanderous language** (*lashown hem* – of their speech, their tongue, and what they have consumed; from *lashan* – accusatory slander) **and** (*wa*) **their actions** (*ma'alal hem* – the things they do and services they provide, their deeds, endeavors, and practices) **against** (*'im*

– directed in opposition to [corrected from 1QIsa because the MT has “‘el – toward”]) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **especially with regard to (la) rebelling bitterly against and defying** (*marah* – in distressful and anguishing hostility to, contentious and obstinate, rebellious, recalcitrant, and deeply embittered against, even venomously provoking) **the manifestation of His power and presence** (*kabowd ‘ayn huw’* – perceiving the value, overall significance, glorious splendor, or tremendous honor of being associated with abundance, His reward by observing His outward and visual appearance).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:8)

Our words matter, not only the ones we use but also the ones we ignore. When religious clerics replace Yahowah’s testimony with their own terminology because they are more accustomed to their own depictions, at best, they defy God and, at worst, slander and demean Him.

Our actions can be an issue as well, especially those directed toward or against Yahowah. Do we attend His seven annual invitations or reject them? Worse, do we replace them with religious holidays because we prefer the alternatives popularized by Judaism and Christianity? For example, in Judaism, Pesach has been elongated to eliminate Matsah while Taruw’ah has been replaced with Rosh Hashanah to usher in the start of High Holy Days that include an unended variation of Kipurym.

Words are not equal. God’s statements are infinitely superior to anything man has to say. But speaking of man, the expressions written and spoken by those in positions of authority, religious, political, and military leaders in particular, are vastly more influential than those shared among ordinary individuals. And that is why Yahowah’s testimony through *Yasha’yah* has not been presented as a blanket indictment but instead has sought to identify those



whose words and deeds are the most contemptible, deceitful, destructive, deadly, and damning. The speeches and sermons spoken and written by those empowered within political, religious, and military institutions mislead, corrupt, and kill billions.

While it was Romans and then Germans who slaughtered Jews by the millions, had rabbis not misled their own people, Yahowah would have defended His Family and opposed those who hated them.

Along these lines, it should be noted that Yahowah's comments in Yasha'yah 3 are not included in the cycle of *haftarah* (synagogue readings from the prophets). God's words are too incriminating for rabbinical comfort.

And speaking of not included, there is nothing rabbis could have done more egregious than removing Yahowah's name from His Towrah and Prophets. It was a slanderous assault against Yahowah's power and authority. Even to this day, it remains the most debilitating and deadly crime ever committed. Yahowah's name is not "*Ha Shem* – the Name," nor is He "*Adonai* – My Lord."

In Yahowah's words, we are witnessing the greatest of all Jewish foes: their religious leaders. And before you errantly dispatch me with claims of anti-Semitism, be aware that this pejorative means "against the name," something of which I am decidedly innocent. And, by the time you have read Yahowah's next statement, you will find that I am simply echoing God's sentiments.

Yahowah will soon affirm four conclusions I've long considered important. First, politicians and preachers, rabbis included, promote personal and institutional biases. They are seldom, if ever, objective.

Second, they are easy to read if you know what to look for and are attuned to their tales because their facial

expressions give them away. Body language is as telling as spoken words.

Third, the claims pontificated by those in positions of leadership over the most powerful human institutions are typically wrong. Given the choice between truth and lies, they prefer to deceive.

And fourth, not only is almost everything promoted under the guise of Political Correctness incorrect, but God is opposed to it. And since Political Correctness has evolved to become the most universally accepted moral code in human history, when addressing influential societal ills, Yahowah was compelled to expose and condemn mankind's secular humanist agenda.

**“The bias and the prejudicial expressions** (*hakarah* – their lack of judgment, astonishingly ironic statements, and the thoughtless appearance shown [plural in 1QIsa while singular in MT]) **on their faces** (*paneh hem* – regarding their presence) **testify against them** (*'anah ba hem* – serves as their response, is their declaration and answer, bearing witness against them, and will lead to their affliction (qal perfect)), **in addition to** (*wa*) **the fact they are wrong** (*chata'th hem* – they are offensive by nature as a result of missing the way).

**Similar to** (*ka* – comparable with and like) **Sodom** (*Sodom* – the Scorched), (*wa* – and [from 1QIsa]) **they go above and beyond to justify their contrarian position** (*nagad* – they deliberately declare and seek to make adversarial pronouncements, to the extent that opposition to the truth is the core of their message), **and** (*wa* – in addition [from 1QIsa and not in the MT]) **they do not conceal or deny it** (*lo' kahad* – they do not cover it up or hide it).

**Woe** (*howy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation) **to their**

**souls** (*la nepesh hem*) **because, indeed** (*ky* – for truly as a result), **they have brought a distressful and miserable recompense** (*gamal ra'ah* – their actions have completely produced and totally deserve payment in kind, yielding the evil and suffering they have sown along with an anxious and perverse attitude (*qal* perfect)) **upon themselves** (*la hem*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 3:9)

God is now unequivocal. These souls are headed to She'owl, making Hell an exceptionally religious and political place. I can only imagine the prayers and sermons.

The empowered have brought this sorry state of affairs upon the world, damning (separating) themselves and victimizing the masses in the process. The cost can be counted in the millions of souls among Yisra'elites and billions of souls among Gowym. No matter if he is advocating Judaism, Christianity, Islam, or Socialist Secular Humanism, man is wrong. Even in politics and especially in war, there is vastly more wrong than right.

This known, there is every reason to think that this prophecy is directed at Israel today. Jews have come from the Holocaust to an onslaught of terrorism, and all before the worst man can unleash befalls the Chosen People during the Time of Ya'aqob's Troubles. And God is saying that Jews can look in the mirror when seeking to assess blame: “because indeed, they have brought this distressful and miserable recompense upon themselves.”

But there was, is, and always will be a better option, one which is correct, beneficial, and nourishing, even fruitful. So even in the midst of this rebuke, Yahowah asked *Yasha'yah* to remind those listening to Him...

“**Say** (*'amar* – express in words) **to** (*la* – on behalf of and toward the direction and approach of [from 1QIsa]) **those who are right** (*tsadaq* – the righteous and innocent, the upright and vindicated), **‘Indeed truth** (*ky* – verily this)

**is beneficial and appropriate** (*towb* – is valuable, advisable, correct, pleasing, good, enjoyable, and prosperous) **because** (*ky*) **they shall consume and be nourished by** (*'akal* – they will be fed by eating) **the fruit** (*pery* – the product, result, consequence, and productive harvest) **of their actions** (*ma'alal hem* – of their service and prescribed responsibility).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:10)

As we consider these words, recognize that to benefit from being right, from knowing the truth, we have to act upon what we have come to understand. In this statement, truth is beneficial because of the actions it produces. It is one thing to know who Yahowah is and to understand what He is offering, but that is not enough to open Heaven's Door. To become part of the Covenant, we must accept its terms and act upon them.

We should recognize that there are three harvests among Yahowah's seven *Miqra'ey*, one in the Spring, one in the Summer, and one in the Fall. We are being encouraged to answer these invitations and dine with Yah. And foremost among these nourishing events would be *Bikuwrym*, known as FirstFruits or Firstborn Children.

The stakes could not be higher. This is right or wrong, good or bad, life or death. Like a wise and caring Father, Yahowah explains the consequence of accepting and perpetuating that which is harmful.

“**Woe** (*howy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation) **for the consequence** (*la* – because the approach, direction, and result) **of being wrong and being malevolent** (*rasha'* – of being opposed to the truth and in violation of the standard and thus in conflict with the *towrah*, of being unrighteous, wicked, malignant, and evil) **is bad** (*ra'a'* – harmful, unfavorable, and distressful, disagreeable and displeasing,

shattering and injurious) **because, indeed** (*ky* – truthfully and reliably), **this consequence is deserved based on what has been done** (*gemuwl* – it is an appropriate recompense and therefore a fair retribution for having taken unfair or inappropriate advantage of people or a situation; from *gamal* – recompense and thus consequence (note: *Gamuwl* was not only the name of a priest, and thus religious leader, Paul claimed to have been educated at the feet of Rabbi *Gamaliel*, a name which means “God’s Recompense.”)) **through his influence** (*yad huw’* – by his hand and under his authority [singular in 1QIsa and thus used as a contrast to *Yah’s* hand]).

**It is an appropriate recompense for him** (*gemuwl la huw’* – it is repayment and fair retribution for having taken inappropriate advantage, it is what is deserved based on what has been done, a *quid pro quo* (nifal imperfect – those who have consistently and continually acted inappropriately and taken advantage of others, misleading them, will endure the resulting and unending penalty because they have brought it upon themselves) [1QIsa has “repay” while MT had “done”]).” (*Yasha’yah* / Freedom is from *Yahowah* / Isaiah 3:11)

If it were not for the fact that *Yahowah* routinely denounces *Sha’uwl* (known to Christians as “Paul”) as “the plague of death,” I may not have highlighted the association between *gemuwl*, “what is deserved based on what has been done,” and the principal author of the Christian New Testament. But in this context, it bears mentioning that Paul bragged that he studied at the feet of *Gamaliel* – a compound of *gemuwl* and *‘el* – “the one who offered what he deserved from God.”

As misguided as the religious sage may have been, no one in human history was as malevolent, as opposed to the truth, as harmful, or injurious as *Sha’uwl* – a.k.a., the wannabe Apostle Paul. For him, there is an appropriate recompense.

That is not to suggest that Gamaliel was a positive influence – although we don't know much about him, indicating that Paul was likely exaggerating. However, Rabbi Akiba, who came after him, is venerated by religious Jews, and he was wrong about almost everything. As evidence of this, Rabbi Moses ben Nahman, commonly known as Nachmanides, said of the first rabbis: “Their words are to be neither doubted nor criticized. We bow before them, and even when the reason for their words is not quite evident to us, we submit to them.” (Aseifat Zekkenim, commentary on Ketubot). Nachmanides was a prolific writer and remains especially influential in constructing and molding modern Judaism such that it reflects the misguided notions of Akiba and his disciples.

Death, at least in the sense of ceasing to exist as a conscious being, is the consequence of being wrong and therefore of being misled. And yet, there is a far worse outcome: eternal incarceration, especially since that detention will be endured with similarly malevolent, like-minded individuals. The dividing line between the eradication of a soul and its everlasting confinement appears to be how each individual expresses their malignancy.

Those who are wrong forfeit their souls. Those who actively mislead others, causing many to be wrong, come to deserve a far more disagreeable fate as a consequence of their active opposition to the truth. That is the reason this entire discussion has focused on Yahowah's aversion to those who insist upon and promote counterproductive human agendas.

When we study history, we are hard-pressed to find a civilization that did not exploit its own people while oppressing its neighbors. Almost every culture has been tyrannical, with clerics and kings allied to savagely suppress internal dissent while brutally plundering surrounding communities. Babylon and Assyria; Egypt and

the Hittites; the Chinese and Japanese; Sparta and Greece; Carthage and Rome; the Celts, Druids, Goths, and Vandals; the Byzantine Christians and Ottoman Muslims; the Vatican, Spain, Great Britain, and France; the Mayans and Aztecs; the Native Americans and Colonialists; the Germans and Russians; and now the United States and Islamic jihadists serve as examples. The story is pervasive, never-ending, and always harmful.

Yisra'el was different in only one regard. The nation's battles were waged from within. Yisra'elites have seldom, if ever, invaded a neighboring country unless it was in self-defense, and they have not plundered outsiders. Its infrequent attempts to establish a defensive militia were seldom effective. And their foes were formidable: Egypt, Babylon, Assyria, Greece, Rome, the Byzantines, and the Ottomans. But nonetheless, Yisra'elite clerics and kings orchestrated all manner of religious and political stratagem to impose their will on their own people. God mostly ignores what we do to ourselves, but He cannot excuse the wrongs we levy on others.

**“My people** (*'am 'any* – My family) **exploit and oppress** (*nagas* – claim the authority to control others, imposing their will upon them, request, require, and exact payments which cause hardships and are troubling (qal active)).

**They** (*huw'*) **inflict pain and deal harshly as a result of their immaturity** (*'alal* – play dirty, participate in evil schemes, and are childish, capricious, and abusive, causing suffering (poel stem – intensifies the action of the verb and reveals that the object suffers the effect)). **So then** (*wa*) **feminine influences** (*'ishah* – women, female individuals) **exercise authority over them because they are just like them** (*mashal ba huw'* – control them because they are so similar, continually ruling over them, assimilating with them and thus coming to represent them, serving as proverb and parable of what they have become (qal perfect)).

**My people** (*'am* 'any), **your guides** (*'ashar* – those who lead the way and who pronounce blessings) **lead you astray** (*ta'ah* – cause you to wander away, misleading you into error by deceiving you, intoxicate you, causing you to stumble (hifil stem – the subject causes the object to participate and become similar to them)), **and** (*wa*) **the courses** (*derek* – ways, conduct, and journey [plural in 1QIsa while singular in the MT]) **of your paths** (*'orah* 'atah – broad thoroughfare, ways and manners, especially your destiny in life) **have thoroughly confused and hopelessly befuddled you** (*bala'* – misleading you by confounding your understanding to the point you can no longer process information rationally, they have taken you down an improper path by way of their deceitful communications, feeding you that which is bewildering (piel perfect – the object is put into action by the subject for a limited time)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:12)

To what do you suppose Yahowah was referring when He compared the harsh treatment associated with exploitation and oppression as a result of childish immaturity to feminine influences over Yisra'el?

If it were not for the exposé on women beginning with the 16<sup>th</sup> statement and running through the 24<sup>th</sup> verse of *Yasha'yah* 3, one might surmise that the feminine influence which misguided Yisra'el, leading the nation astray and causing the inhabitants to be hopelessly befuddled, was spiritual in nature, especially recognizing that “*ruwach* – spirit” is feminine in Hebrew. Just as Yahowah uses harlots, whores, and prostitutes as symbols of Satan’s adversarial influence, coining the term “Whore of Babylon,” mankind is easy prey when the seductress is beautiful, sexy, and alluring.

Notwithstanding, God’s upcoming condemnation of religious dress-up, was the negative reference to feminine influences designed to reinforce Yahowah’s concern



regarding the negative influence of the Whore of Babel on Yisra'el and on the rest of the world? Since billions of women are willing to adorn themselves in the imagery of the Whore, is this not an affirmation that they are a negative influence?

If you recall, the reason that we began our excursion into Yasha'yah was the expectation that Yahowah would make these same connections for us. Based on what we read in *Mashal* / Proverbs Six and Seven, we witnessed God revealing an axis of evil which was comprised of an association between the whore and religion, between *babel* and Babylon, and between Satan and Sha'uwl.

And in Shamuw'el, we discovered that this Whore had a name: Astarte – the Queen of Heaven and the Mother of God. As the Madonna and Child and the basis for Easter, she was integrated into Christianity. In light of these revelations, the pervasive and negative feminine influence, whether it be 745 BCE or 2033 CE, is likely the Whore of Babylon – Satan as the object and god of religion.

While these are my conclusions, largely drawn because I'm strongly influenced by Yahowah's perspective, in addition to consistency and context, there are some other things we ought to consider regarding the potentially negative aspects of the feminine influence over humanity.

First, due to their differences in size, strength, propensity for violence, as well as societal roles, throughout history, men have been militant oppressors, and women have been subservient. This is especially true in Islam, where the Quran renders women as sex objects to be used and abused by men. And yet, having received tens of thousands of emails from Muslims upon the publication of *Prophet of Doom*, I can attest to the fact that Muslim women are more belligerent than Muslim men.

An argument can be made that while women are generally smaller and weaker than men physically, they can be more cunning. They are not immune to using sex to influence men and women, pitting one against another. And they are somewhat more disposed to play on emotions rather than stand on evidence and reason. So, while this is a generality, and there are many exceptions to this rule, we ought not to ignore Yahowah's propensity to use "whore" and "harlot" to convey the Adversary's allure.

As an example of this *Bamidbar* / Numbers 25:1-2 reads, addressing the worship of the Lord Ba'al of Peowr during the Exodus, "While Yisra'el was staying at Shitym, the people began to have sexual relations with the women of Mow'ab. These invited the people to the sacrifices of their gods, and the people bowed down to their gods."

Second, and closer to home, in America following women's suffrage in 1920, the U.S. military has grown from essentially irrelevant to the most imposing force in the world, more powerful than the rest of the world's militaries combined. During this same period of time, a solvent nation has become bankrupt, evolving from an era of personal responsibility and independence to a welfare state rife with entitlements that foster dependence upon government. And I would add that the irrational, inclusive, peace-promoting, and tolerant nature of Political Correctness, the most pervasive and destructive influence on humankind, is more feminine in nature than masculine.

Third, in the Towrah, *ha Satan* found Chawah easier to beguile than 'Adam, using the fallacies of selective and incomplete evidence, intermixing truth with lies, taking testimony out of context, and misquoting the message. And it was Chawah who misled 'Adam. This then precipitated their expulsion from 'Eden. Could this reference in Yasha'yah be a legacy of that relationship, especially of its failures in reason and communication?

Men and women are wired differently. For example, with women, a LASIK surgeon can contour their eyes such that one is focused on that which is near and the other on things further afield with favorable results. Her brain automatically selects the properly focused eye because women were designed to multitask. With men, the same procedure makes them dizzy. Therefore, based on what we have read, we might want to extrapolate the evidence to infer that without the Towrah, the female brain may be more predisposed to mislead. With Yah's Towrah, the female brain is then more adept than its male counterpart in protecting and nurturing her family.

Fourth, prior to the flood, Yahowah spoke with and guided Noah, and yet He invited his wife and his sons' wives along for the ride because of the role they would play in repopulating the region and rearing its children. Yah's Covenant relationship was initiated and advanced through 'Abraham and Sarah, who played an essential role as the mother of Yitschaq. Ya'aqob, Yitschaq's son, married Leah and Rachel, and in the process of becoming Yisra'el, he fathered twelve sons – the most important of which, Yahuwdah, was delivered by Leah. Dowd was God's most beloved Son, and while we don't know his mother's name, we know that she loved Yah (Mizmowr 86:16). Moreover, many of Dowd's wives play important roles in Yahowah's narrative, and his great-grandmother, Ruth, was a *nakry* | observant foreigner. This is to suggest that men and women both matter, although we sometimes play different roles in God's plans.

And fifth, since faith in the face of evidence to the contrary of one's beliefs is an emotional response, there is an argument here for faith versus reason. Until quite recently, it could be said that women were generally more emotional than men and that men were more likely to reason their way through conflicts. While this distinction is rapidly waning with the attack on traditional gender roles,

as suggested by this prophecy regarding the last days, the religious faith of both men and women will cause both genders to forego reason. The Whore succeeds the same way. Satan feigns concern and yet is a fraud, all to elicit an emotional response that is contrary to the facts. The Whore appears to promote enlightenment and yet relies on confusion. The Adversary promises benefits that are ultimately fleeting and unsatisfying. Evidence and reason chase the Whore away. An emotional response puts her into play.

Let's drive this point home. On any given Sunday in an average church, 61% of the congregation are female, with only 39% male. Fully 25% of married women worship without their husbands. Overall, there are 13 million more women than men in America's churches. The 2014 Pew Research Center study revealed that in the United States, more than 60% of women said that religion was "very important" in their lives, and 64% pray to their god daily, while less than 47% of men concurred or did likewise. This gender divide is worse during the week, when 70 to 80% of the participants in sanctioned church activities are female.

Surveys reveal that 75% of boys who are raised in church will abandon their religion in their teens or early twenties. Most will never return. Only one adult male in six attends church. While most churches have vibrant women's ministries, fewer than one in ten offer men's programs. In Europe, Africa, and Asia, the gender gap is even more extreme, with women comprising nearly 90% of the parishioners on Sunday mornings.

Apart from Christianity, the results of the Pew Research Center study paint a different picture, at least for the 84 countries whose citizens took part in the poll. Globally, and excluding Christianity, in all but one of the remaining religions, women are only slightly more religious than men: 83% of females identify themselves

with a faith compared with 80% of men. The noted exception where there is no distinction is Islam, where women and men are equally devoted to Satan in the guise of Allah.

Therefore, the facts affirm that Christianity is dominated by women. In the context of criticizing religious behavior, especially in light of what Yahowah has said about Sha'awl and Astarte, Christianity may represent the negative feminine influence God is saying will adversely influence humankind in the last days.

But no matter the intent of the feminine reference, the problem that Yahowah is addressing is humankind's propensity to **“exploit others by claiming authority to control them while imposing their will as an act of oppression (*nagas*),”** existing as **“an evil and childish scheme, demonstrating one's immaturity and capriciousness, causing untold abuse and suffering (*'alal*).”**

Moreover, **“our guides, including those who lead the way and who pronounce blessings (*'ashar*), lead us astray, causing us to wander away in error, intoxicated and thus with impaired judgment (*ta'ah*).”**

Therefore **“the course of our paths, our conduct, manners, and destiny in life (*derek 'orah 'atah*) has become thoroughly confused and hopelessly befuddled, confounding our understanding to the point that we can no longer process information rationally (*bala'*).”**

God cannot and will not overlook the consequence of religious deceptions because, by intermingling truth and lies, they have befuddled billions. And for those in academia, the media, or politics, be careful because nothing has been as effective at dumbing down an entire society to the point that as few as one in a million retains the ability to exercise good judgment as Political Correctness – the invalid and irrational moral code of

Socialist Secular Humanism. Universities have become its grand cathedrals, and professors are its high priests. Indoctrination has replaced education.

For this reason, “**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **stands up** (*natsab* – He has, is, and will take His stand, He is properly stationed, rigid, solid, and unwavering, He is prominently positioned, determined, and steadfast, upright, and firm to solidly establish the basis (nifal – God is carrying out and receiving the action of this verb)) **to actually oppose and hostilely contend with them** (*la ryb* – to dispute and quarrel with them, to file a complaint and bring legal charges against them, showing hostility toward them, to ridicule, taunt, mock, and insult them, to argue against and to dispute them in the controversy they have raised (qal imperfect infinitive construct – actually and literally intensifying the action of a verbal noun on an ongoing basis without respect to time)).

**And then** (*wa*) **He will judge** (*dyn* – He will execute judgment and render an appropriate sentence, imposing a just punishment and condemnation based on the opposing arguments of (qal infinitive construct)) **these people** (*‘am* – related individuals).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:13)

You do not want to be judged by God. There are only two outcomes: the annihilation of the soul or eternal damnation. The fact that Yahowah is openly conveying His righteous indignation against the religious and political, incarceration is a more likely outcome in such cases. As a loving Father, He must hate and then oppose those who have sought to harm His children.

In spite of the mindless chants proclaimed by the Politically Correct, hate is a virtue. Without hate, love is shallow, justice is without consequence, and there is no

distinction between our response to good and evil. When we refuse to hate that which is harmful, we cease caring for those we love. The only rational and compassionate response to pedophiles, rapists, slave traders, terrorists, arsonists, drug dealers, warmongers, and mass murderers is to hate and oppose them because of the harm they inflict on others. And while these behaviors are heinous, there is something far more destructive and deadly: the deceptions promoted by the religious and political.

Yahowah is going to do what He asks of us...“**With** (*ba*) **the exercise of good judgment** (*mishpat* – the means to resolve disputes and make justifiable decisions, the rendering of decisions which properly assess a person and situation) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence), **will commence** (*bow*’ – come to pursue, participate and engage, entering (qal imperfect)) **against** (*im* – in association or conjunction with while simultaneously in opposition to) **the religious and societal leaders** (*zaqen* – the dignitaries, elders, and community leadership) **of His people** (*‘am huw*’ [His is from 1QIsa]) **and** (*wa*) **the government officials** (*sar* – high ranking military officers, royalty, commanders, princes, and political rulers) **thereof** (*huw*’) **because** (*wa*) **you** (*‘atem*) **have senselessly removed** (*ba’ar* – have foolishly replaced and then destroyed, taken away so that it no longer exists, and stupidly set ablaze, thereby devouring (piel perfect – the object suffers the effect for a prescribed period of time)) **the vineyard** (*ha kerem* – the cultivated land prepared for growing and harvesting grapes).

**The possessions stolen** (*gezelah* – the looted plunder and stolen property) **from the afflicted and oppressed** (*ha ‘any* – the lowly who have suffered and been harassed and the poor who have been persecuted and impoverished) **are in your homes and temples** (*ba beyth* ‘atem – are in your

households and dwelling places).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 3:14)

Societies’ leaders, whether they are religious, governmental, or military, will be judged and held accountable by the same standard that has served to liberate Yahowah’s Covenant children: the *mishpat*. As is the case with most things Yah, the choices we make determine our fate. The *mishpat* represent “the means to exercise good judgment and to resolve disputes.” If we have taken this approach and acted upon these provisions, then we are adopted into our Heavenly Father’s Covenant Family. But those who openly oppose either aspect of *mishpat* and who impose their errant ways on others will find their souls eternally separated in *She'owl*.

In spite of their impending conflict with Yahowah, secular and sectarian leaders have sought positions of authority because they covet power or money. And one leads to the other no matter which way they are pursued. Further, both serve to accommodate the sexual appetites the enriched and empowered seek to satiate. But their money is seldom earned fairly, their power is never the product of a righteous proposition, and sex is disassociated from love.

Today, the sex act is confused with love. To satiate their cravings, men and women will “make love.” Both sexes proposition one another and each other. A failure to perform is such an unforgivable sin that some of the most popular medications are designed to remedy “erectile dysfunction.” And yet, the players are more likely to acquire a sexually transmitted disease than find a marriage partner. The days of courtship and romance leading to an enduring marriage are dwindling. Sex is now crass and often cruel. And abortion has become a form of birth control.



Yahowah is condemning these religious and political leaders because, throughout time, clerics and kings have confiscated the possessions of those they have claimed to have served. Most have actually afflicted and oppressed their subjects.

Recognizing that the gain is minimal, unsatisfying, and temporal and that the loss is inconceivable and eternal, it begs the question...

“**Why did you move in the direction of** (*mah la ‘atem* – why did you even consider) **crushing and demeaning** (*daka’* – breaking, oppressing, coercing, tyrannizing, repressing, subjugating, humbling, shattering the aspirations of) **My people** (*‘am ‘any* – My family) **and** (*wa*) **habitually pulverizing** (*tachan* – consistently grinding down (qal imperfect)) **the presence** (*paneh* – the identity and face) **of the persecuted and impoverished** (*ha ‘any* – the lowly who have suffered and been harassed and the poor who have been afflicted and oppressed)?” **prophetically declares** (*na ‘um* – emphatically announces) [my Upright One (*‘edown* – my Upright Pillar) was not written by the scribe of 1QIsa but was later added above the line] **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the regimen of spiritual implements** (*tsaba’* – orderly arrangement of heavenly command-and-control envoys).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 3:15)

Why indeed? Their bodies have all perished. Their riches were of no value. And the harm done to so many trying to satisfy one and accumulate the other is enduring.

By way of review, Yahowah stated...

**“Indeed, behold, look up and pay attention, the Upright Pillar of the Tabernacle and Tent of the Eternal Witness, Yahowah of the Spiritual Implements,**

is rejecting and removing from Yaruwshalaim and Yahuwdah: the support which upholds life, the provisions extended by the shepherd's staff, all supplies of bread, and all supplies of water, (*Yasha'yah* / Isaiah 3:1) along with the powerful and prominent politically whether hero or despot, the soldier who wields weapons in battle, the judge who adjudicates or litigates, the preacher and prophet who claims to speak on behalf of a god, the one who promises a better future, claiming to possess the ability to work wonders, the community religious leader, (*Yasha'yah* / Isaiah 3:2) the officer in command of a military battalion of fifty or more, the one who claims the ability to forgive, the counselor who implies that his advice is valuable, the shrewd, clever, and crafty, the religious cleric promoting pagan myths, and the one who imparts spellbinding orations comprised of enchanting superstitions. (*Yasha'yah* / Isaiah 3:3)

Then I will actually allow stammering infants to be their leaders and immature and petulant children who are ill-tempered, vexing, and capricious to exercise authority over them because they are just like them. (*Yasha'yah* / Isaiah 3:4)

So, the people shall be oppressed and controlled, individual by individual, mankind by his evil countryman. The young people will be contentious, defiant, and enraged against authority, especially toward the establishment. And he will bring upon himself and experience pain by being despised and degraded along with those who are wealthy, honored, and distinguished. (*Yasha'yah* / Isaiah 3:5)

Then, indeed, he will grasp hold of a man among his brothers of the house of his father, 'Because of your clothing and trappings of success you shall be our supreme leader.' So let this pile of rubble, which has

**become a stumbling block, be under your control.**  
(*Yasha'yah* / Isaiah 3:6)

**But in that day, he will say, 'I will not be dressed up as a remedy because, in my house, there is neither bread nor any clothing. So, you should not make me supreme leader of the people.'** (*Yasha'yah* / Isaiah 3:7)

**For indeed, *Yaruwshalaim* | the Source from which Teaching, Guidance, Direction, and Instruction Regarding Reconciliation and Restoration Flow has stumbled and for a time faltered, and *Yahuwdah* | those who are Related to Yah and are Beloved of Yah have fallen, temporarily going from a higher to a lower position and status as a result of being out of control, losing their perspective and place within the relationship because of their slanderous language and their actions toward Yahowah, especially with regard to rebelling bitterly against the manifestation of His power and presence.** (*Yasha'yah* / Isaiah 3:8)

**Their bias and prejudicial expressions, their lack of judgment, their astonishingly ironic statements, and the thoughtless appearance shown on their faces testify against them, in addition to them being wrong.**

**Similar to Sodom, they go above and beyond to proclaim this message, and they do not conceal or deny it. Woe to their souls because, indeed, they have brought a distressful and miserable recompense upon themselves.** (*Yasha'yah* / Isaiah 3:9)

**Say to those who are right, 'Indeed truth is beneficial and appropriate, valuable, advisable, pleasing, and prosperous, because they shall consume and be nourished by the fruit of their actions.'**  
(*Yasha'yah* / Isaiah 3:10)

**Woe for the consequence of being wrong is bad, harmful, and distressful because, indeed, it is deserved**

**based on what has been done, making it an appropriate recompense for having taken unfair and inappropriate advantage of people through their influence. (*Yasha'yah* / Isaiah 3:11)**

**My people exploit others by claiming authority to control them while imposing their will to oppress, exacting payments which impose hardships. They inflict pain and deal harshly as a result of their immaturity.**

**So then feminine influences exercise authority over them because they are just like them. My people, your guides, including those who lead the way and who pronounce blessings, lead you astray, and the courses of your paths have thoroughly confused and hopelessly befuddled you, confounding your understanding to the point that you can no longer process information rationally. (*Yasha'yah* / Isaiah 3:12)**

**Yahowah stands up and is properly stationed, unwavering, prominently positioned, determined, and steadfast to establish the basis to actually oppose and hostilely contend with them, to dispute and quarrel with them. And then He will judge people. (*Yasha'yah* / Isaiah 3:13)**

**With the exercise of good judgment and through the means to resolve disputes and make justifiable decisions, Yahowah will commence against the religious and societal leaders of His people and the government officials thereof because they have senselessly removed and foolishly replaced and then destroyed the vineyard. The possessions confiscated from the afflicted and oppressed are in their homes and temples. (*Yasha'yah* / Isaiah 3:14)**

**‘Why did you move in the direction of crushing and demeaning, oppressing, coercing, tyrannizing, and subjugating the aspirations of My people while**

**habitually grinding down and pulverizing the presence of the persecuted and impoverished?’ prophetically declares Yahowah of the regimen of spiritual implements.”** (*Yasha’yah* / Isaiah 3:15)



Yahowah had something to say about the women who had lent their support to the unscrupulous men He had just exposed and condemned. And as is the case with Islam today, it was the women’s attire that immediately identified them with the plague they were perpetuating. It was an outward sign of the disease lurking inside.

Fifteen hundred years before Islam was invented to satiate Muhammad’s lust for sex, power, and money, and women were subjugated as a result, Yisra’elite women revealed an arrogant affinity for religious deception, becoming the Whore’s handmaidens.

**“Then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – stated and proclaimed), **‘Indeed** (*ya’an ky* – surely and truthfully, emphasizing this point, for the express cause and reason), **the daughters** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **are self-exalting, arrogant, and hard to understand** (*gabah* – act as if they are high and mighty and yet are devoted moral failures devoid of reason, overconfident, conceited, and haughty (qal perfect)).

**They walk** (*wa halak* – they conduct their lives and travel about (qal imperfect)) **with their necks** (*garown* – throats and mouths) **stretched out** (*natah* – stuck or spread out, extended, perverted, and inclined, inferring that they

are looking down their noses at those they consider to be inferior) **while** (*wa*) **seductively flirting** (*saqar* – glancing wantonly and deceptively, ogling with the intent to cheat, dealing falsely, and coyly luring others into a feigned relationship with amorous intent (piel active construct)) **with their eyes** (‘*ayn* – with their viewpoints, perspective, and appearance).

**Taking quick little steps** (*wa taphaph* – skipping along in a feminine way, gallivanting while giving the appearance of being stuck up, possibly being *taphash* – fat, gross, and overly ornamented), **they walk** (*halak* – they go about) **with** (*wa ba*) **jingling bangles** (‘*akas* – rattling ornamental anklets designed to attract attention clasped) **on their feet** (*regel hem* [rendered from 1QIsa]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:16)

In my experience, religious women are unduly proud, especially Jews and Muslims. They defend the abuses their religions systematically place upon them. It is an attitude God detests. And it is hard to understand considering their degenerate status when compared to men in both religions.

Feigned love is yet another of Yahowah’s pet peeves. It is why He detests harlots and whores. He does not want His creation seduced, and He does not want us to pretend to love Him through mindless praise. As such, *gabah* conveys not only a self-exalting arrogance, but it is also indicative of a person who is a hypocrite, equal parts irrational and immoral.

Yah wants us to walk to Him like we mean it, in an upright, straightforward, and steadfast manner – like Ya’aqob – with our heels firmly embedded. He is not impressed by the flighty fool, someone who skips about and gallivants as if trying to bring attention to themselves. If you want to make noise, recite Yah’s Word. If you want to go somewhere, follow His path to heaven.

Our necks ought to be positioned so that we can look up and focus on Yahowah, not stretched out in a haughty way nor inclined in worship. And our eyes should be focused upon His testimony, not on luring some dupe to bed.

As for the bangles, *'akas* were used to hobble camels, to fetter criminals, and to lead oxen to the slaughterhouse. It's not something anyone should find attractive. Further, these sparkling and jingling anklets were worn to draw attention to the woman's legs rather than her path through life. So, it begs the question: are those who wear them more fascinated with trinkets than the truth, more inclined to entice rather than inform, to charm rather than love?

God recognizes what I've long suspected: religious attire is a façade that the corrupt seek to hide behind. In God's view, it is not only fake, it is repulsive.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence [corrected from 1QIsa as it incorrectly reads *'adony* – my Lord in the Masoretic Text]), **therefore** (*wa*), **will afflict their balding scalps with lesions** (*saphach* – will cause degrading sores which actively remove hair from their heads, forming scabs, even a malignant cancer or leprosy (and thus unclean) (piel perfect)) **set upon the crowns of the heads** (*qadqod* – on the scalps surrounding their brains) **of the daughters of Tsyown** (*bath Tsyown* – the feminine offspring of the Signs Posted Along the Way).

**Moreover** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence [originally written in 1QIsa then later replaced with *'adony* – my Lord which is now reflected in the Masoretic Text]) **will expose their disgraceful** (*'arah henah* – will lay bare and strip away this dishonorable circumstance regarding) **façade**

(*poth* – the doorway on their foreheads which pivots open revealing what is hidden inside).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 3:17)

The prevalence of balding scalps replete with lesions may be the result of the spread of sexually transmitted diseases, especially syphilis and HIV. Beyond this, necrotizing vasculitis, diabetes, and allergic reactions to certain cosmetics and hairstyling products can precipitate hair loss and scarring.

This may also be the result of more men shaving their heads as a fashion statement. The nicks and cuts may become infected, especially for those donning headdresses and durags, or those who wear caps emblazoned with a message demonstrating their allegiance to a group or cause.

I am not alone in shaking my head in disgust when I see women playing religious dress-up. God is averse to it as well. It is one thing to have made a bad choice, and it's another altogether to announce it to the world. Fortunately, Yahowah sees right through the religious façade and recognizes the filth that is festering behind the veil.

God's denunciation of unacceptable accouterments and contemptible apparel is comprehensive, so it is important that we continue to recognize that the verb "*suwr* – I will reject and remove, abolish and discard" applies to everything in this list. Further, since Yahowah specifically includes "the homes of the souls" in His itemization of things that will be tossed away, those wearing these offensive religious and political symbols will suffer the same fate as their repulsive wardrobes.

**“In that day** (*ba ha yowm ha huw'* – within the time that is His), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence [originally written in 1QIsa then later replaced with '*adony* – my Lord which is now reflected in the Masoretic Text]) **will reject**



**and remove** (*suwr* – will turn away and abolish, discarding and forsaking (hifil imperfect active)) **that which is associated with** (*'eth*) **the elaborate ornamentation** (*tipherath* – the haughty splendor of the glorified adornments which attempt to beautify) **of the bangles clasped upon the ankle as if a fetter** (*ha'ekes* – as a trap to ensnare an animal; scribed similarly to *'akas* – jingling bangles and rattling ornamental anklets designed to attract attention), (*wa*) **the sun-disk medallions worn as headbands** (*shabyis* – sunburst replicas woven into scarves, displayed on necklaces, or presented around the brow of one's head (akin to the sunbursts and halos displayed in Roman Catholicism)) **as well as** (*wa* – in addition to) **necklaces depicting crescent moons** (*saharowym* – religious depictions of moon gods (a.k.a., Allah)),..." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:18)

These are the images associated with the world's dominant religions: Roman Catholicism and Islam collectively claiming the lives of three billion souls. There is nothing new under the sun (or moon). This known, let's give Yahowah credit for describing and condemning the religious imagery that now beguiles half of the world's population and for doing so thousands of years in advance of either epidemic.

Allah was one of many moon gods in the Ka'aba in Petra, which was later moved to Mecca. This is why the religion's principal symbol is a crescent moon. There are odes to the moon throughout the Quran. But Islam was not alone in this regard. The moon was considered divine in most pagan cultures.

Similarly, sun discs are prevalent throughout Christendom, with halos and sunbursts depicted everywhere. The round skullcaps worn by popes, cardinals, bishops, and priests are symbolic of the sun, as are the Jewish kippah and yarmulke. Even the Christian cross is

derived from sun-god mythology, as it is symbolic of the sun crossing the constellation of Taurus the Bull on the Vernal Equinox – representing the day the Mother of God and Queen of Heaven was impregnated by the sun’s rays so that she could give birth to the Son of God on the Winter Solstice, now celebrated as Easter and Christmas by Christians. It is predated by the ankh in Egyptian mythology. And lest we forget, Christians worship their god on Sundays.

I am of the conclusion that Yah is rightly convinced that His design for the female physique is beautiful and that ornamentation is thus akin to gilding a lily. To cover a woman’s body with bobbles is to suggest that man’s ways are superior to God’s. This is why He will also reject and remove:

**“Yahowah will reject and remove...the spherical pendants** (*ha natiphah* – the earrings suspended as spheres (therefore also in the shape of the sun and moon); from *nataph* – to preach and to dribble out prophecy), (*wa*) **the bracelets** (*ha sher* – the ornamental chains worn around the wrist designed to depict an umbilical cord and used to denote one’s leader or overseer (also round and thus sun and moon representations); from *sharar* – to be adversarial by lording over others), **and** (*wa*) **the headscarves** (*ra’alah* – head covering worn around the face, hair, and shoulders; from *ra’al* – to reel in, going backward in fear),...” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:19)

I do not wear any jewelry, and I am not impressed by jewels when I see them worn by others. Wedding rings are pagan in origin, and diamonds are compressed charcoal. While my impressions are meaningless, the wedding ring has been given a ceremonial and religious gloss during most ceremonies, and almost every jeweler selling them also presents a wide selection of crosses.

What I find fascinating, based on the etymology, is that Yahowah seems to be associating necklaces with collars, bracelets with handcuffs, and anklets with fetters. In that Satan is the Lord, it is not hard to ascertain with whom the wearer is deemed to be shackled. And do not miss the fact that all of them are round and thus evocative of the sun and moon.

While Muslim women are the most noted for playing religious dress-up with their humiliating headscarves and burkas, many Christian women, Catholic Nuns, Priests, Bishops, Cardinals, and Popes, as well as Orthodox Jews, wear circular headdresses, as do Amish and Mennonite women. Fooled into believing that they are pleasing their god by doing so, they are actually inciting the opposite reaction. And that is why, upon His return, Yahowah will reject and remove:

**“Yahowah will reject and remove...(wa) the headdress and patterned sashes** (*wa ha pa'er* – the head wraps and the aggrandizing headwear which causes the wearer to fall), **the chains** (*wa ha tsa'dah* – the bangles, bracelets, or ankle chains which are symbolic of marching in unison with the majority, of lying down to engage in sexual intercourse, of being a prisoner, and of stooping down as a captive; from *tsa'ad* – addressing the course and pace of one's life), **the wrap-around coverings worn by women to confine and conceal themselves** (*wa ha qishurym* – treasonous and conspiratorial sashes draped around women to bind them together (a.k.a., the Islamic burka)), **the homes of the souls** (*wa beyth ha nepesh* – the receptacles, residences, containers for the souls), **and** (*wa*) **the enchanting charms** (*ha lachash* – the symbols associated with charming religious prayers and serpentine venom), ...” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:20)

Since it would be reasonable to assume that Yahowah isn't going to strip and undress billions of women upon His

return, it's obvious that these religious women will be discarded along with their wardrobes. Further, to justify such a thing, there is obviously more to a sash, headdress, and wrap than fabric and more to a bracelet than woven metal.

These things have all been styled and are worn to represent something God does not condone. And in the context of this discussion, that means that they all convey religious and political connotations. Moreover, most Western women between fifteen and thirty are tattooed. Their favored symbols are permanently painted on the dermis of their skin. This is particularly odd since our Creator, in *Qara'* / Leviticus 19:28, stated: **“You should not put cuts or incisions on your body for a soul nor put any tattoos (*kethobeth* – impressions, inscriptions, or writings) upon you. I am Yahowah.”**

Therefore, as we consider this exhaustive presentation of irritating jewelry and apparel, we would be well-served to examine the etymology of each term. By doing so, we have a better chance of recognizing that the headdresses are self-aggrandizing and have a depressing effect on the wearer. The chains symbolize marching in unison with the masses and of being a prisoner. The wrap-around covering worn to conceal the wearer is indicative of a burka in style and intent. And the word, itself, suggests that Muhammad and his wannabe god conspired to bind women together in this fashion.

Yahowah's disdain for these symbols of oppression may also reflect His own nature. The Set-Apart Spirit represents the feminine and maternal aspects of His persona, so to bind Her, even symbolically as is the case with these ornaments, is the same as restricting the part of God's nature that provides life and nurtures it. This may be Satan's way of symbolically binding Yahowah Himself, at least in the minds of those the Adversary is seeking to

control. By restricting the source of life, he can frustrate the purpose of life.

Our bodies serve as “*beyth ha nepesh* – homes for our souls.” So, in this context, where Yahowah is delineating the array of things He intends to reject and remove, this is an affirmation that God isn’t limiting what He intends to discard to bangles and apparel but will also reject and remove those wearing the offensive religious symbols.

There is another possible rendering of this statement. Since the word “themselves” is inferred but not actually stated in the text, by removing it, we are left with a different take on the sentence: “**the headdress and patterned sashes, the chains and the wrap-around coverings worn by women to confine and conceal the homes of their souls and enchanting charms.**” This interpretation provides a stronger relationship to Islam, whereby Muhammad specifically stated that the reason women had to wear veils over their heads and tents over their bodies was to cover up their enchanting charms. Now, such things serve as a manmade prison for their souls.

The pope isn’t the only arrogant fool displaying a distinguishing ring, nor the first to have others bow before him and kiss it. Kings have done so through the millennia. They have even sealed their correspondence with a wax impression of their insignia.

**“Yahowah will reject and remove...the identifying rings, especially those which serve as symbols of authority (*ha taba’ath* – the signet rings and jewelry associated with religious slaves and temple prostitutes), in addition to (*wa*) the nose rings (*ha ‘aph nezem* – the nostril ring which is a circular adornment associated with sun gods and which denotes equivocation, resentment, and the enslavement of a soul),...”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:21)

Rings were inserted into the noses of animals, especially bulls, camels, and pigs, to control them. When the Yisra'elites were hauled away into Assyrian captivity, they had rings pressed into their noses and then were leashed together. It is symbolic of being controlled. And in the circular form, the controlling entity was religious in nature.

In the second of the three statements Yahowah etched in stone on the first of His tablets, He revealed that religious imagery in places of worship was universally unacceptable to Him. Now, He is telling us that it is equally unacceptable when worn as apparel. Clerics who dress in fancy robes and hats will find themselves stripped of their offensive garments prior to being judged and condemned by God. Considering the hideous nature of these perverted men, it will not be a pretty picture.

Still identifying the kinds of religious apparel He is going to remove and abolish in the process of estranging those who wear such things, Yahowah continues:

**“Yahowah will reject and remove...the fancy white robes of state** (*machalatsowt* – expensive white festal garments worn by the heads of religious or governmental institutions to represent their authority and purity and symbolic of that which is stripped off a person as plunder [these white garments also serve as a counterfeit for the Garment of Light provided by the Set-Apart Spirit]; from *chalats* – to withdraw, making an offer to rescue those in distress and girded for pain but also tearing them away and removing them), **the capes** (*wa ha ma'ataphet* – heavy wrap-around apparel, mantle, or tunic which due to the physical exhaustion associated with wearing it causes the wearer to become feeble and faint, used to describe an overwhelmed soul and incapacitated judgment, dying cattle, and malnourished children; from *ma'at* – that which belittles and diminishes causing the soul to languish and *'ataph* – enveloping oneself and in the process growing

feeble and weak for having turned aside as a result of covering over and concealing something), **and the veils and shawls worn by women** (*wa ha mitpachath* – that which is stretched to span the breadth of something worn by those who rear children which requires them to walk by taking quick small steps, often equated to the span or breadth of one’s hand when stretched out and as a unit of measure; from *ta’am* – discretion and judgment in response to decrees and commands and taste regarding what is consumed and *tapal / pacha’ / chatath* – to cover over and conceal, smearing or plastering over the directions and dispersment of a contagion), **in addition to the leather handbags used to hold precious metals** (*wa ha charyt* – the strong bags and purses, ornamental accessories, secure vessels designed to carry and convey wealth as well as cakes and bread associated with religious customs; from *cheret* – to pen a message or engrave an object associated with astrology and the occult and *chory* – to become uncontrollably angry and intensely fierce due to a basal reaction),...” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:22)

Just as the most renowned ring is worn by the pope, the “Holy Father” is also adorned in the most recognizable white robes. I wonder if any of them have ever read, much less considered, what God had to say in this regard. Before they claim to speak for Him, they ought to listen to Him.

Yahowah has neither a wallet nor a purse. He has no interest in money. And while He isn’t expressly opposed to men using it, those who make a show of hauling theirs around will find God choosing to see them as reliant on riches rather than Him.

While there is every reason to interpret Yahowah’s renunciation of religious dress-up literally, symbolically, much of this can be seen as the Whore of Babylon’s desire to use a counterfeit of the Set-Apart Spirit to prevent his subjects from availing themselves of their Spiritual

Mother. The Spirit's Garment of Light is, for example, more valuable than gold. Because it makes us appear perfect before Yahowah, it is the only apparel that can be worn in God's presence.

There are three different and seemingly unrelated interpretations of what *gilayown* may mean. If it is a wax-covered wooden tablet inscribed with a stylus, then the purpose was to use Akkadian cuneiform to record monetary transactions. If it spoke of a papyrus scroll, then it might well have been used to convey a political edict or religious text, as was the case with Egyptian decrees and later Christian codices. But in the context of a rebuke of the expression of religious and political vanity through personal adornments, it is likely that Yahowah intended to condemn vanity mirrors.

**“Yahowah will reject and remove...the wooden tablets, papyrus scrolls, and handheld mirrors** (*gilayown* – flat wax-covered pieces of wood used with a stylus in business accounting, papyrus books which reveal religious secrets, and small flat and shiny reflective panels used as adorning implements; from *galah* – to uncover and remove, going into exile, *gilowl* – idol and idolatrous, and *galowm* – a wrap-around garment associated with being a captive or slave), **the linen garments used as underwear** (*wa ha sadin* – the undergarments and sleepwear woven from flax; from *sad* – to be enveloped and to wear shackles and fetters [religious undergarments are particularly popular among Mormons]), **the turbans** (*wa ha tsnyph* – the headdresses comprised of cloth strips which are wrapped around the head worn by high priests, religious clerics, and kings; from *tsanaph* – to wrap or wind around), **and** (*wa*) **the large veils of those who have been subdued** (*ha redyd* – wrapper worn by those who have been beaten down to the point they are no longer aware of their situation, becoming apathetic and comatose; from *radah* / *radad* – to be ruled over, dominated, controlled, and



subdued (a.k.a., the covering required of Islamic women)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:23)

Having composed the best documented, most complete, chronological, and contextual presentation of the Quran, I came to realize that Muhammad and Allah are one and the same, adversarial and Satanic, and that the religion took root largely because it gave men complete mastery over women. The veil is the outward symbol of a woman’s submission.

Considering the fact that Muhammad was a sexual pervert, both a pedophile and a rapist, it is appalling that hundreds of millions of Muslim women cloak themselves in the manner he prescribed. I find it repugnant, as does God. But unlike me, Yahowah can do something about it. He is going to abolish the veil and remove from His presence all of those who were beguiled into wearing it.

There will be a five-day span of time between Yahowah’s return on Yowm Kipurym in 6000 Yah (sunset in Jerusalem on October 2<sup>nd</sup>, 2033) and the beginning of the millennial celebration of the Shabat beginning on Sukah on Friday at sunset, October 7<sup>th</sup>. This transformation and symbolic exposition will transpire during that time. It will commence with the rejection of these things and conclude with the removal of those wearing them.

**“And then (*wa*) it shall come to exist (*hayah* – it will come about, happen, be and occur (qal perfect)) that, instead of (*tachath* – in place of) aromatic spiced perfumes (*bosem* – sweet and fragrant balsamic aromas whose odors are pleasant; perhaps akin to *basar* – to preach and publish tidings), the stench of decay (*maq* – the disgusting stink and offensive smell of decomposition which dehumanizes those who perish; from *maqqaq* – to fester and rot away, to decay and pine away) will be present (*hayah* – will occur and exist (qal imperfect)). In**

**place of** (*wa tachath* – instead of) **a utility belt for weapons, including a scabbard** (*chagowrah* – a leather belt used to carry implements of war, especially swords and daggers or ornamental sash used to secure clothing, a girdle or loin cloth; from *chagar* – to gird or bind oneself), **there will be a tethering rope** (*niqpah* – a braided cord used to control prisoners by encircling them; from *naqaph* – to be stricken and to encompass, also used in conjunction with forbidden cultic and pagan methods of shaving one’s head).

**And** (*wa*) **instead of** (*tachath* – in place of) **exerting one’s energy laboring over** (*ma’aseh* – doing, being occupied with, working on, and producing) **coiffured hairstyles** (*miqseh* – braided locks of well-dressed coils of hair, an artistically prepared hairdo), **there will be baldness** (*qarchah* – being devoid of hair [In this light, a woman’s hair is considered her crowning glory. Without it, she is seen as common.]).

**Then** (*wa*) **in place of** (*tachath* – instead of) **the expensive ornamental robes of ignorance** (*pathygyl* – fine clothing, beautiful suits, and quality garments worn by those who do not understand, showing naiveté and simplemindedness), **there will be a sarong** (*machagoret* – bound in a simple and plain wrap-around dress) **of humiliating sackcloth** (*saq* – of common, uncomfortable, and coarse goat hair worn while mourning which causes discomfort; from *shaqaq* – for those who run, rushing to and fro, back and forth), **servicing as a physical stigma and brand** (*ky* – indeed a sign of ownership).

**Instead of** (*tachath* – in place of) **beauty** (*yophy* – an attractive or desirable appearance), **there will be shame** (*bushath* – disgrace [from 1QIsa not in MT]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:24)

Every individual dressed in religious garb or wearing the trappings of power will suffer this fate. And since

Yahowah is consistent, the fact that He is committed to doing this upon His return, we know He has done so in the past. Thankfully, there won't be any religious costumes in heaven.

Religious and political institutions, and those who have led them, have been murderous. It is the litany of history, the story of civilization. And so, the greatest threat to humanity remains man himself.

**“Males of your species** (*math 'atah* – adult males; from *mathay* – to questionably spread out and extend while being controlled by an authority), **by** (*ba* – with) **the sword** (*ha chereb* – the wasteful and destructive weapons), **they shall fall** (*naphal* – be brought down, falling prostrate, attacked, conquered, and die, thrown back and cast down (qal imperfect)) **along with** (*wa*) **your most capable warriors** (*gebuwrah 'atah* – your mightiest and most powerful soldiers) **in the battlefield** (*ba ha milhamah* – during the fighting in the war).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 3:25)

While men outnumber women in the military, many men go in hopes of impressing women. But this time, they will not return. During the impending Islamic war against Israel, Islamic jihadists will outnumber Yisra'elites one hundred to one. Women will be left to fend for themselves. And besieged by sexually perverted Muslims, it will not go well.

Men and women need one another to survive and thrive. This is why Yahowah created and gave Chawah to 'Adam as a supportive and helpful companion. They relied on one another. On her own, Chawah was no match for Satan and was easily beguiled. Then 'Adam, knowing the consequence, chose to support his wife, knowing full well that eating what she was offering would estrange him from Yah.

In the end, this cycle of life and death will come full circle, with men seduced by Satan going off to war and dying. And the surviving women, rather than show their gratitude for the sacrifice of their spouses, will instead wallow in their new-found poverty. Having studied Muhammad, and having come to realize that he was a sexual predator, I foresee the prevailing jihadists bursting through the doors of Jewish homes to claim their prize...

**“And (wa) her doorways** (*pethach hy’* – her openness to unfolding disclosure of knowledge, her portals to understanding, entrances to larger opportunities, and ability to be free) **alas will groan under the distress** (*‘anah* – will meet with anguish, come into question, and seek a reply), **thereby (wa) responding to the grievous situation** (*‘abal* – will react to the sadness, appearing to mourn and grieve as a result of the calamity).

**And (wa) she will be destitute** (*naqah* – emptied out, cut off, and free from obligations), **dwelling** (*yashab* – camping out) **on the ground** (*la ha ‘erets*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:26)

Muhammad was a rapist. Rape is condoned in the Quran. The scourge of Islam will soon afflict the surviving women of Yisra’el.

But it does not have to be this way. Should these women choose to disassociate from Rabbinic Judaism, should they choose to rely on Yah rather than their IDF, they would be spared this insult. But even with all evidence to the contrary, they will continue to cling to their religious faith and patriotism.

As is the case with almost everyone poisoned by religion and politics, evidence and reason remain irrelevant. These women will have been confronted with a heavy dose of reality. Their faith in humanity, in women and in men, will be exposed and be shown to be unreliable,

even counterproductive. And yet, they will remain oblivious, unfazed, unaware, irrational, and unreachable.

**“Then (wa) in that day (ba ha yowm ha huw’) seven (shaba’) women (‘ishah – females), belligerent and stubborn, hardened and harsh, will be overpowering, aggressive and assertive (chazaq – hard-pressed yet unwilling to learn, seeking fortification and restoration, will demonstrate their resolve to prevail (hifil perfect)) with (ba) one (‘echad) man (‘iysh – individual male), approaching while shouting (la ‘amar – to state), ‘Our bread (lechem ‘anachnuw – our food) we will eat (‘akal – we will consume (qal imperfect)) and (wa) our clothes (simlah ‘anachnuw – apparel and trappings of success, garments and attire, cloaks which can double as blankets) we will wear (labash – we will be dressed, clothed, and covered (qal imperfect))!**

**Nevertheless (raq – but now exclusively, underfed and gaunt, covered in sputum and spittle), let us be called (qara’ – let us be summoned, called out, and designated, be ascribed, met, and mentioned by (nifal imperfect – the subject carries out and receives the action of the verb on an ongoing basis)) by Your name (shem ‘atah – Your proper designation and Your personal reputation), with it upon us (‘al ‘anachnuw – over and on us, concerning us), so as to transfer and withdraw (‘asaph – to bring together, associate, and unify, to collectively pool together and remove (qal imperative – a genuine projection of volition by the speaker upon their audience)) our reproach and contempt (cherpah ‘atahnuw – our taunting insults and blasphemous slurs, our harmful statements and lowly status).” (Yasha’yah / Freedom is from Yahowah / Isaiah 4:1)**

This is telling. Christians continually claim that everything they do is in God’s name. They want to be considered part of God’s Family. And yet, because they do not know Yahowah’s name, do not observe His Towrah,

do not engage in His *Beryth*, and do not answer His Miqra'ey, they are actually estranged.

‘Adam would share in Chawah’s shame by eating from the same tree. And while these women will have no interest in sharing what little food remains, they will attempt to obfuscate their responsibility for what has befallen them. Worse, they will continue to wear the trappings of the religious myths which have failed them.

It’s extremely difficult for most people to admit when they are wrong. This is especially true in the realm of Political Correctness when there is no longer a sense of right or wrong. And today, women are roaring. Most every Hollywood movie, for example, has a woman rather than a man in the role of hero. Pride is now their Achille’s Heel. Blame shifting is the order of the day. These women are blaming the remaining men for their predicament and are seeking to dominate and persecute them as a result. Beyond economic warfare, there is now a war between the sexes.

By way of review, here, once again, is Yahowah’s dissertation on religious apparel and rotten attitudes...

**“Then Yahowah said, ‘Indeed, the daughters of Tsyown | Signs Posted Along the Way are self-exalting, arrogant, and hard to understand. They walk about with their necks stretched out while seductively flirting and deceptively ogling with the intent to cheat with their eyes and appearance.**

**Taking quick little steps, skipping along in a feminine way while gallivanting, they walk with jingling bangles designed to attract attention clasped on their feet.’** (*Yasha’yah* / Isaiah 3:16)

**Yahowah, therefore, will afflict their balding scalps with lesions upon the crowns of the heads of the daughters of Tsyown. Moreover, Yahowah will expose their disgraceful façade.** (*Yasha’yah* / Isaiah 3:17)

**In that day, Yahowah will reject and remove that which is associated with the elaborate ornamentation of the bangles clasped upon their ankles as if fetters and the sun-disk medallions worn as headbands and necklaces depicting crescent moons, (*Yasha'yah* / Isaiah 3:18) the spherical pendants, bracelets, and headscarves (*Yasha'yah* / Isaiah 3:19) as well as the headdress and decorative sashes, the chains and wrap-around coverings worn by the women to confine them, in addition to the receptacles for their souls, also the enchanting charms (*Yasha'yah* / Isaiah 3:20) and identifying rings, particularly those which serve as symbols of authority, in addition to the nose rings, (*Yasha'yah* / Isaiah 3:21) the fancy white robes of state, the veils and shawls worn by women, the leather handbags used to hold precious metals, (*Yasha'yah* / Isaiah 3:22) and the wooden tablets, papyrus scrolls, and handheld mirrors, along with the linen garments used as underwear, the turbans, and the large veils worn by those who have been subdued. (*Yasha'yah* / Isaiah 3:23)**

**Then it shall come to exist that, instead of aromatic spiced perfumes, there will be the stench of decay. In place of a utility belt for weapons with a scabbard, there will be a tethering rope.**

**And instead of laboring over coiffured hairstyles, there will be baldness. Then in place of the expensive ornamental robes of ignorance, they will have a sarong of humiliating sackcloth existing as a physical stigma and brand. Instead of beauty, there will be shame. (*Yasha'yah* / Isaiah 3:24)**

**By the sword, males of your species shall fall along with your most capable warriors in the battlefield fighting in the war. (*Yasha'yah* / Isaiah 3:25)**

**Then her doorways, her openness to unfolding disclosures and portals to understanding, even the**

**ability to be free, alas, will groan under the distress and will give way to the grievous situation. And she will be destitute, living on the ground. (*Yasha'yah* / Isaiah 3:26)**

**In that day, seven belligerent and stubborn, hardened and harsh, women will be overpowering, aggressive and assertive with one man, approaching while shouting, ‘Our own bread we will eat and our clothes we will wear!’**

**Nevertheless, let us be called by Your name, with it upon us, to transfer and withdraw our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements and lowly status.’” (*Yasha'yah* / Isaiah 4:1)**

Methinks Yah isn't fond of religious dress-up. I would not do it if I were you.





Seat of Honor

*He Swore an Oath to Dowd...*

Upon Yahowah's return, the offensive individuals delineated in the previous chapter of *Yasha'yah* | Isaiah, along with their unGodly religious garb, will be rejected and then removed from the earth. With the planet cleansed of all vestiges of religion and politics, the resulting 'Eden will be a treat for the senses.

A few pages ago, at the conclusion of *A Disappointed God*, we surmised that what is now presented as *Yasha'yah* | Isaiah 4:1 was more fitting as a summation of Yahowah's previous condemnation of religious dress-up. It said: **“Nevertheless, let us be called by Your name, with it upon us, to transfer and withdraw our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements and lowly status.”** (*Yasha'yah* / Isaiah 4:1)

Yahowah will, indeed, withdraw their reproach as a result of Yisra'elites and Yahuwdym coming to their senses, ceasing to insult and taunt God with their absurd religious rhetoric. When that occurs, Yahowah will return to camp out with His children on Tsyown.

Immediately after removing and discarding the mess man has made, God will transform the Earth such that it manifests the conditions experienced long ago in the Garden. It is only natural, because it would be inappropriate for the Creator of the universe and Author of life to camp out in man's squalor when He is capable of conceiving such beauty.

**“In this day, which is His day** (*ba ha yowm ha huw’*), **living vegetation will sprout and thrive, branching out and growing** (*tsemach* – while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything required to support abundant life, enabling it to branch out and grow) **for Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence).

**It shall be** (*hayah* – and He will be manifest (qal imperfect)), **accordingly** (*la* – draw near approaching), **beautiful and splendidous** (*tseby* – spread out in an attractive and desirable manner and reach out in a valuable and honorable way), **and** (*wa*) **will therefore approach as a glorious manifestation** (*la kabowd* – drawing near as an abundantly significant, dignified, and rewarding presence attributed extraordinarily high status) **along with the majestic and eminently wonderful** (*wa la ga’own* – impressive and lofty, excellent and exalted; from *ga’ah* – rising up, lifted up, and growing up) **fruitful offspring** (*pery* – productive harvest including plentiful progeny) **of the Land** (*ha ‘erets* – of the realm), **also** (*wa*) **gloriously attractive and shining in appearance** (*la tiph’areth* – the beautiful adornment and ornamentation of the honor and renown) **as** (*la*) **the remnant of survivors** (*pelytah* – those having been delivered and who remain; from *palyth* – refugees who successfully escaped conquest) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and Yahuwdah** (*wa Yahuwdah* – and also those who relate to and are related to Yah [from 1QIsa not in the MT]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:2)

Beautiful women reflect an aspect of Yahowah’s nature. After all, He created woman in His image and likeness. And when beauty is analyzed, the more symmetric the face, it is perceived as beautiful. Symmetry is another way of saying “equivalence.” The right side is

the same as the left side. From God's perspective, nothing changes, our past in 'Eden will be the same as the future during the Shabat celebration of Sukah. Yahowah's Word remains consistent.

In this light, beauty is a manifestation of order. Ugliness is a product of disorder. The former is a product of light's eternal nature while the latter is a reflection of the loss of order through the thermodynamics of aging in the material realm. Ugliness is brought to bear by the corruptive nature of religious perversion. Beauty is the reflection of Yahowah's perfect light.

The most interesting word in this statement is *tsemach*, which is typically used to describe a singular and important "branch" or "vegetation branching out and growing." There are a number of places in prophetic passages like this one where *tsemach* is symbolic of *Dowd* | David. With the trunk of the tree being Yisra'el, and it splitting into twelve divisions, one being Yahuwdah, Dowd was the most important.

Since context determines which translation is most appropriate, the most telling word in this statement becomes *tseby*, which was rendered as "beautiful and splendorous." It describes something which is "spread out in an attractive and desirable manner," thereby reinforcing the appropriateness of translating *tsemach* as "vegetation branching out and growing." However, *tseby*'s tertiary connotation, that of "reaching out in a valuable and honorable way," could be used to support the idea of the "Branch" honoring Yahowah's promises and serving His children in a most valuable way.

And yet, when we turn to Daniel 11:45, just two chapters removed from the prophecy establishing the day the Messiah predicted his arrival to serve in this manner, *tseby* is used to depict the "beauty and desirability" of Yahowah's "Set-Apart Mountain." This reference is

especially important because, here, Yah is using *tseby* to describe Tsyown upon His return. Therefore, when used with *tseby*, there is little doubt that *tsemach* is addressing “the living sprouting and thriving, branching out and growing.”

When we examine *tsemach* more closely, we discover that the primary definition speaks of “plants growing, of living vegetation sprouting, branching out, and thriving, springing forth and increasing greatly, bringing the intended mission of florae to fruition.” At its heart, *tsemach* is used to describe “successfully completing everything required to support abundant life.”

While every aspect of what we have considered is principally horticultural in nature, we should not be surprised, especially based on what we just read, that *tsemach* is one of Yahowah’s favorite metaphors for *Dowd* | the Branch. And he was most productive when fulfilling Pesach, Matsah, and Bikuwrym.

Affirming the appropriateness of this association, *tsemach* is presented as a singular masculine noun in this context, indicating that it could rightly apply to the Zarowa’. But some caution is still advised because there is no disputing the fact that the primary definition of *tsemach* is “sprouting and growing.” The “branch” and “branching out” aspects of the word are secondary, albeit directly related, connotations.

Throughout the *Towrah, Naby’, wa Mizmowr*, *tsemach* is used symbolically to describe “living plants,” especially “grapevines and fruit trees” “budding and bearing fruit.” The verbal form of the word speaks of that which “causes or promotes growth.” To this we can add the ideas of “fulfilling and completing one’s purpose” and thus “to being abundantly fruitful,” thereby returning to the realization that *tsemach* is symbolic of *Dowd*.

This then begs the question: what is a “branch?” Where do we find them? What do they accomplish? What can we learn from this symbol that will help us better understand the words Yahowah used to communicate with us through Dowd and the role he played in demonstrating his merit to us?

A branch is obviously part of a tree or vine. To live, to grow, and to produce fruit, a branch must not only be connected to the main trunk of the vine or to the tree, but the plant, itself, must be firmly rooted in the land, its roots established. For the branch to flourish, every aspect of the plant must work in harmony to support and nourish life. It must receive water and light. And to be healthy, pests must be kept at bay.

From this perspective, the Branch is either part of the vine that is Yisra’el or part of the Tree of Lives. Either way, both branch out from Yahowah. Both are rooted in His Land. Both nourish the recipient through His words. Both grow when exposed to His light. They both thrive on His living waters and bear the fruit of His testimony.

To view the Branch as somehow disconnected from Yahowah, from the Towrah, from Yisra’el, from the Tree of Lives, from Yahuwdah, and from Dowd is to miss the entire purpose of the metaphor. Dowd’s words and actions form the Branch upon which Yahowah will reaffirm the Covenant and restore the conditions found in the Garden. After all, it is in the Garden, a beautiful and desirable place, one devoid of religion, politics, government, and militaries, where the Covenant’s children will grow and thrive, camping out with our Father.

In that these connections are vital to our understanding, in a moment, we’ll examine each of the other nine uses of *tsemach* in the midst of prophecies pertaining to Dowd. But first, let’s complete our analysis

of Yahowah's declaration in Yasha'yah 4 so that we understand this one.

As we now know, there are two distinctly different and yet related ways we can interpret *tsemach* in Yasha'yah 4:2. Yes, it may well be an allusion to Dowd as a Branch. But following Yahowah's scathing indictment of adversarial occupations and His decision to remove and discard those adorned in religious attire, it's hard to miss His commitment to clear away the trash and restore the environs of Tsyown to His liking – which we know from His statements in *Bare'syth* existed in the Garden of 'Eden.

Just as Yahowah does not want scum in His Heavenly Home, He does not want it in Yisra'el either. Just as Yahowah's Home in the spiritual realm is comprised of dazzling displays of light, we should expect life to flourish on earth upon His return.

Yahowah has consistently shown His displeasure with man's propensity to scar His world, and especially His Land, with churches, shrines, temples, and mosques, even military bases and academic institutions promoting the lies associated with Socialist Secular Humanism. So, God is going to remove man's monstrosities and replace these shrines to death and decay with life in all of its glory, turning His Land and world into a wondrous garden, vibrant, alive, and growing. While mankind has demonstrated a propensity to destroy life and pollute the planet, Yahowah created the perfect planet for life to take root and thrive.

I realize that most are prone to see *tsemach* as "Branch" rather than "plants flourishing" in this statement, but I would argue that the latter is actually more important than the former when it comes to understanding what Yahowah has been saying, what He is offering, and what He intends to do to fulfill His promises. In this regard, I have come to see God's entire presentation from the

Garden in *Bare'syth* to the Glorious Return in *Zakaryah* as one story – one which comes full circle and ends where it began – in the Garden of 'Eden.

Yahowah created 'Eden. He said that it was good. He enjoyed His time there with 'Adam. He did not conceive religion or politics. He has declared such things bad. He does not appreciate what man has done to His world.

Based on this perspective, the reason five days transpire between Yahowah's return on *Yowm Kipurym* in year 6000 Yah and the commencement of His *Shabat* celebration on *Sukah* is because our Heavenly Father does not want to Camp Out in a cesspool. Beginning with Tsyown on Mowryah, Yaruwshalaim in Yahuwdah, and the Land of Yisra'el on Earth, Yahowah is going to remove all traces of human corruption, especially those which are religious, political, and militaristic, replacing man's rubbish with a flourishing garden conducive to life.

We will return to the conditions presented in the *Bare'syth* chapter of the *Towrah* pertaining to the Garden of Great Joy. This is Yahowah's promise, His plan, His course of action, His desired result. Dowd, as the Branch, is reaching out to make everything right so that this transpires as planned. Dowd as the Branch is not only the prime beneficiary, but also the one whose words encourage our participation.

Therefore, while Yahowah may be referencing His Branch in this statement, there is no doubt that He is describing His desire to restore the earth. Life is His answer to the plague of death.

Next, after those who chose to promote religion, politics, and militarism, along with those who demonstrated their reliance on them, are rejected and then removed, enabling the conditions experienced in 'Eden to be restored, Yahowah declares...

“**Then** (*wa*) **it will come to pass** (*hayah* – it will come to be (qal perfect)) **that he who remains** (*sha’ar* – he who survives, remains alive having escaped death, and is left behind, addressing the remnants of an elimination process (nifal passive – subject carries out and passively receives the action of the verb)) **in Tsyown** (*Tsyown* – Signs Posted Along the Way) **along with** (*wa*) **the remnant spared** (*hayathar* – the remainder, the rest who remain, those left behind) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow) **will be called** (*amar* – will respond to and be spoken of as (nifal imperfect passive – the subject carries out and receives the action of the verb on an ongoing basis)) **‘Set Apart** (*qodesh* – separated, unique and different from others) **’ for all who approach Him** (*lahuw’kol* – because to come near Him, all) **will be written and ascribed in the Book** (*hakatab* – inscribed and engraved, recorded and permanently marked in a tablet or scroll (qal passive)) **of Lives** (*lahachayym* – to approach the lives) **in** (*ba*) **Yaruwshalaim | the Source from which Guidance and Teaching Regarding Reconciliation Flow** (*Yaruwshalaim* – Jerusalem, the Place where Instruction and Direction Regarding Restoration Comes Forth).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 4:3)

One thing follows another. With the leadership of these bastions of society that Yahowah disdained in Yasha’yah 3 rejected and removed, along with all of those who dressed in support of them, the only people who remain in Yaruwshalaim will be Covenant Members who are Set Apart unto Yah. This is the remnant Yahowah spared because they acknowledged the Signs Posted to Mark the Way.

Having directed their attention to *Tsyown* | Signs Posted Along the Way and having read what Yahowah wrote about life in His Towrah, they find their names written in His Book of Lives. Here, I suspect that the



second mention of Yaruwshalaim is designed to depict Tsyown and the Towrah as “the Source from which Guidance and Teaching Regarding Reconciliation and Restoration Flow.”

**“Whereupon meeting these conditions** (*‘im* – because when decisions are predicated upon this), **the Upright One** (*‘edown* – the Upright Pillar of the Tent of the Witness) **of Mine** (*‘any*) **shall wash away** (*rachats* – shall cleanse, immersing in water which can be trusted so as to remove impurities and scum (qal perfect active – actually and genuinely once and for all)) **the excrement and filth** (*tso’ah* – the feces, human dung, foul organic matter, vaginal discharge, and immoral decrees) **of the daughters** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **and** (*wa*) **by association** (*‘eth* – accompanied with) **purge and rinse away** (*duwach* – be done with, casting away the rotten sickness and festering illness (hifil imperfect active – He will purge on an ongoing basis at the behest of Yah)) **the blood** (*dam* – the bloodstains and bloodguilt, the consequence of killing and the residue of death; from *damah* and *damam* – to be equated to those who grow dumb because they are apathetic and cease trying, are silenced and destroyed) **of Yaruwshalaim** (*Yaruwshalaim* – Source from which Instruction and Direction Regarding Reconciliation Flow) **from her midst** (*min qereb hy’* – out of her womb) **by way of** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Good Judgment regarding the Means to Resolve Disputes** (*Mishpat* – the means to decide, to justly render sound decisions, and issue appropriate sentences; from *shaphat* – to decide, execute judgment, and discriminate, judging between right and wrong) **and by** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Blowing Rage** (*sa’ar* – of blowing wind, of a storm, of being vehemently inflamed, of bristling wrath [from 1QIsa, in the MT we find: Purging by Burning (*ba’ar* – of removing through combustion, of eliminating by way of a blazing fire to the point it no longer

exists)]).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 4:4)

In Hebrew, *'im* is used as a conditional clause and thus to reveal how a decision can lead to a particular consequence. Having made the decisions previously articulated regarding the removal of all traces of religion and politics, Yahowah is now in a position to clean up the mess they made.

We have wrestled with *'edown* many times now, so it is safe to say that we should be of one accord rendering it in a manner consistent with its use throughout the Towrah. Yahowah uses *'edown* to describe the “upright pillar” in the center of the Tent of the Witness. Set into its proper foundation, this “vertical post” serves to raise the roof of the Tabernacle, enlarge the protective enclosure, and make it more secure. It is also worth noting that an *'edown* can be comprised of the trunk of a tall tree or of a large, sturdy, and straight *tsemach* | branch.

From this perspective, Yahowah is our foremost *'Edown*. And then through their connection with Him by way of *tsemach*, so is Dowd – for a host of reasons, including his fulfillment of the Miqra'ey.

*'Edown* and *tsemach* serve as metaphors to help us better understand the nature and purpose of the Tree of Lives and the Tent of the Witness. With *'edown*, we can envision Dowd standing up for us, supporting us, as the *Ra'ah* | Shepherd and as the *Pesach 'Ayil* | Passover Lamb. And just as *tsemach* | branch is used to depict Dowd's contribution to our growth, *'ayl* is also symbolic of the upright pillar upon which this doorway to life opens.

When it comes to removing the filth of religion from His Land, Yahowah is not going to be compassionate, negotiable, compromising, or tolerant – but He will be consistent and fair. He has stated that He will be judgmental and fierce. His standard has not and will not

change. It remains the “*mishpat* – the means to exercise good judgment regarding the means to resolve disputes.” But not all disputes will be resolved favorably. Only those who have availed themselves of the Towrah’s provisions in this regard will be vindicated. This is a topic of which Dowd waxes poetic. And it is likely that he will perform this role on behalf of his people upon his return.

Time and time again we find that God is a proponent of righteous indignation. He sets an example we would be wise to follow. Hate is a virtue when properly directed. God is rightfully angry with the religious because they have caused billions to die unnecessarily. So, should you be interested in learning more about the *Ruwach Sa’ar*, this role is presented in *Howsha’* / Hosea 13:2-3.

Any time there is a mention of Tsyown, we ought to see Dowd’s message on these signs. They are, after all, posted between his home and Yahowah’s Temple, directing us from one to the other.

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of YaHoWaH, our *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will create, initiating something cutting edge** (*bara’* – will conceive, cut, and carve, producing (qal perfect active)) **upon** (*‘al* – over and with regard to) **every** (*kol* – all) **location and dwelling place** (*makowm* – site, area, basis for a foundation, and living place, in addition to spots which were burned as a result of a stigma; from *kuwn* – to be firm, stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) **along the ridgeline** (*har* – the relatively high elevation and prominent formation, land mass that projects above its surroundings, hill country, range, and mount) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **as well as** (*wa*) **over** (*‘al*) **her Miqra’** (*Miqra’ hy’* – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and

Recite, and to be Summoned; from *qara'* – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*'anan* – a visible, partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *'anan* – to make something appear which can be observed) **by day** (*yowm*) **along with smoke** (*wa 'ashan* – as well as airborne particulates formed as a result of combustion), **and with** (*wa*) **a brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*'esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder).

**For indeed** (*ky*), **upon** (*'al* – over) **all** (*kol*) **of this manifestation of power and glory** (*kabowd* – splendor and honor, glorious presence and reward, great value and abundance; from *kabad* – of great significance and of a massive nature) **will be a sheltering canopy** (*chupah* – a protective covering, shield, bridal chamber, pavilion, and tent for the wedding ceremony).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 4:5)

In the Mizmowr, we will discover that, upon his return with Yahowah, Dowd will be as brilliant as the sun. And while his light will continue to be the brightest, he will not be alone. Therefore, there is an aspect of this that I have recently come to appreciate. The circumstances surrounding the one-thousand-year celebration of Sukah, from Year 6000 to 7000 Yah, will be markedly different from any other period of history. Every member of Yahowah’s Covenant Family who was adopted prior to His return will be transformed into light and come to exist as a seven-dimensional being. All the while, those who are part of this remnant, who accepted Yah just prior to His return, will continue to exist in three dimensions here on Earth –

remaining physical and mortal beings, albeit in a perfect world.

Therefore, the area “over the ridgeline of Tsyown” will be habitable for those who have been liberated from physical restraints. They will live in the midst of the living waters and brilliant radiance of Yahowah’s majestic presence. His Family below will enjoy this marvelous spectacle from the vantage point of Mowryah.

A reference to the *Miqra’ey* was included here for two reasons. First, Yahowah is returning with Dowd on the *Miqra’* of *Kipurym* and the scene being described will be manifest on the *Miqra’* of *Sukah* | Camping Out. Second, a person’s willingness to observe the *Miqra’ey* serves as the determining factor regarding which souls will be removed and discarded, which will become part of the surviving remnant, and which will live in the midst of the light.

The souls of those who ignored or rejected Yahowah’s seven annual meetings will be rejected and then be annihilated or incarcerated. The souls of those who accepted Yah’s invitations, met with Him on these days, and who capitalized on what God was offering through them will be among the clouds as light. And those who will finally come to accept Yahowah upon His *Yowm Kipurym* return will be the mortals enjoying God’s presence among them.

‘*Anan*, rendered as “by way of a cloud,” is the word Yahowah chose to deploy eighty times to describe the visible manifestation of His presence which could be observed as an upright pillar during the Exodus to direct the Children of Yisra’el to the Promised Land. It was used to represent His presence over the Tabernacle of the Witness (*Shemowth* 13-16 and *Bamidbar* 9-16).

This same atmospheric sign was visible while Moseh was meeting with Yahowah on Mount Sinai to receive His Towrah (*Shemowth* 19:9-16, 24:15-18, and *Dabarym* 4:11

and 5:22). Water vapor is symbolic of the Spirit, and smoke is the product of combustion. A roaring fire warms and enlightens those near it while purifying and preparing food for consumption. And the rising smoke is symbolic of being lifted up into God's presence in heaven.

As an interesting aside, in Bare'syth, Yahowah expressly told us that there was a canopy of water vapor sheltering and watering the earth during the time of the *Gan 'Eden*. This may be yet another clue, suggesting that Yahowah will be replicating those conditions.

Five days after His return, once He and His Son have removed all traces of religion and the religious, as soon as Yah has transformed the Land back into the beautiful environment enjoyed in the Garden of 'Eden, Yahowah will celebrate *Sukah*, camping out with His Covenant Family for one thousand years. Here's proof...

**“Then (wa) there will exist (hayah – there will be (qal imperfect)) a temporary sheltered dwelling to camp out (sukah – a covered canopy serving as the family home, a tent-like structure for camping, and a tabernacle) serving as a representation of something manifesting greater dimensions (la tsel – to create a shadow and to provide protection, addressing the idea of interposing something between an object and the source of light and serving as a restoring transition) by the light of day (yowm) out of (min – from and because of) Choreb (choreb – the mountain of God where the Towrah was revealed and also evaporation caused by the flame which burned brightly upon its summit).**

**It will be (wa la) a protected place (machesah – an area free from danger) and a safe shelter (mistar – a place to dwell safely and be concealed) from (min) the outpouring of floodwaters (zerem – violent hailstorm, thunder and lightning, or pouring out of water leading to a sweeping flood; from zaram – to pour forth) and from (wa**

*min*) **the rain** (*matar*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:6)

During the ultimate celebration of the seventh and final *Miqra*’, we will Camp Out with our Heavenly Father for one thousand years. And that is why we have been invited to *Sukah* – the word used here to depict this marvelous event. It is the natural progression of things, the final destination along the way to Yah. It is the result of the Towrah which was manifest on Choreb.

There is more to *tselem* than meets the eye. *Tsel* is the root of *tselem*, the word Yahowah used in *Bare’syth* 1:26-27 to reveal that ‘Adam had been made in the “image or likeness, the pattern or model,” of Yahowah. He was “*tselem* – a lesser-dimensional representation of something greater.” Leading us toward this understanding, a shadow is a two-dimensional representation of a three-dimensional object. At the very least, everyone participating in this magnificent celebration of life will exist in the image of God, some still in three, verging on four dimensions, and others now as seven.

Since this is especially revealing, let’s reassess how *tselem* was initially used in *Bare’syth* 1:26-27. In the opening book of the Towrah, we read:

**“And God said** (*amar* – spoke, thought, and promised), **‘Let us produce** (*asah* – make, effect, bring about, fashion, observe, ordain, and celebrate) **the man,** **‘Adam** (*ha’adam*), **in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking).” (1:26)

This was followed by: **“So** (*wa* – and now) **God** (*elohym* – the Almighty) **created** (*bara*’) **for association** (*eth*) **‘Adam** (*ha’adam* – the man) **in His own image** (*tselem* – resemblance, pattern, and model; from an unused

root meaning shade). **In the image (*tselem*) of the Almighty (*'elohym* – God), He created (*bara* ' ) him. Male and female, He created them.” (*Bare'syth* / In the Beginning / Genesis 1:27)**

God, thereby, explained how we were created and has now revealed what we will become. While it may not seem like much to grow from three dimensions to seven, each step along the way represents an infinite increase in capability. Just as three dimensions are infinitely greater than two, the transition from three dimensions to seven is Infinity to the fourth power, or  $I^4$ . If that does not get your attention or sound impressive, the immense power of an atomic bomb is predicated merely upon  $E=mc^2$ , with the speed of light being a finite number.

This said, for the scientists and mathematicians among us, I acknowledge that I am using the word “infinity” too loosely. In reality, infinity is not any number; it is a progression toward an ever-greater one without ceasing. By that definition, putting a power onto something that is growing without end is not something that can be calculated.

Therefore, to infer a calculated outcome, we should instead assign an extraordinarily large number, but still finite, to each dimensional change. From that perspective, we can use  $I^4$  to convey the overall increase. This isn't an unreasonable approach because, when infinity is used colloquially, we generally mean an unimaginably large number.

Now that Yahowah has returned our attention to this topic, to better appreciate our place relative to God and His creation, let's also consider *Mizmowr* / Psalm 8:3-6. There, Yahowah inspired His Son, Dowd, to write:

**“Indeed (*ky* – surely), I have examined and considered (*ra'ah* – I viewed and sought to understand, I observed and thought about, I used the perception of sight**



and make judgments based on what has been revealed regarding) **Your universe and spiritual realm** (*shamaym* 'atah – Your heavens). **It is the work** (*ma'asah* – it represents the labor and product, the undertaking and pursuit) **of Your fingers** (*'etsba* 'atah).

**The moon** (*yarach*) **and the stars** (*wa kowkab* – light of the heavenly powers) **show the way** (*'asher* – beneficially reveal the steps along the correct path to meaningful life) **to what You have fashioned and formed** (*kuwn* – You determined to be appropriate and properly arranged). (*Mizmowr* / Lyrics / Psalm 8:3)

**What is** (*mah* – why and how significant is) **mortal man** (*'enowsh* – humankind; from *'anash* – to be frail, weak, desperate, and incurable) **that** (*ky*) **You are mindful of him** (*zakar huw'* – that You consider, acknowledge, and relate to him), **even** (*wa*) **a son** (*ben* – a child) **of 'Adam** (*'adam* – of man) **that** (*ky* – truthfully) **You actually and continually choose to acknowledge him** (*paqad huw'* – You consider his significance and attend to him)? (*Mizmowr* / Lyrics / Psalm 8:4)

**You have somewhat deprived him of the dimensions** (*wa chaser huw' ma'at* – You have withheld a little from him as it relates to something that is needed, thus pertaining to a relatively lower and diminished position) **compared to** (*min* – based on) **Almighty God** (*'elohym* – the Almighty and spiritual beings), **and yet** (*wa*) **You have honored him** (*'atar huw'* – You have surrounded him, enveloped him, and even crowned him) **with a significant presence** (*kabowd* – an abundant capacity and capability, a tremendous reward associated with a manifestation of power [this is a reference to the *neshamah*, something man was given and Satan covets]) **as well as** (*wa*) **with the best qualities** (*wa hadar* – with an aura of nobility and high status out of respect, even a beautiful appearance). (*Mizmowr* / Lyrics / Psalm 8:5)

**You have spoken proverbs to him** (*mashal huw'* – You have shared relevant examples and insightful stories, creating parables and word pictures which allow him to exercise authority) **regarding the works** (*ba ma'asah* – pertaining to the undertakings and pursuits) **of Your hands** (*yad 'atah* – Your power and influence).

**You have placed** (*shyth* – You have established) **everything** (*kol*) **under** (*tachat* – beneath) **his feet** (*regel huw'* – his stance).” (*Mizmowr* / Lyrics / Psalm 8:6)

Simply stated, we are currently three-dimensional beings with many qualities similar to our Creator. One day, those who follow the Tsyown through the Towrah and come to participate in the Beryth by way of the Miqra'ey will be elevated to seven dimensions. The consequence is mind-boggling.

This infers that Yahowah has given us knowledge and the ability to evaluate it logically. We were given the Word and the ability to understand what He has done and why He has done these things by way of the “*neshamah* – conscience.” Intellectually, we were deliberately afforded similar abilities to our Creator so that we could relate to Him.

Our understanding, however, is currently limited by our access to a complete and perfect copy of Yahowah's Guidance and by the slower processing capability of our human brains – both of which He will rectify. Satan was not given freewill or a *neshamah* – conscience, and he must crave both.

The sixth verse concludes the fourth chapter of Yasha'yah, so let's review it before we pursue the full implications of *tsemach*. Yahowah revealed:

**“In that day, seven belligerent and stubborn, hardened and harsh women will be overpowering, aggressive, and assertive with one man, approaching**

while shouting, 'Our own bread we will eat and our clothes we will wear!

Nevertheless, let us be called by Your name, with it upon us, to remove our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements.' (*Yasha'yah* / Isaiah 4:1)

In this day, which is His day, living vegetation will sprout and thrive, branching out and growing while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything that is required to support abundant life, enabling it to branch out and grow for Yahowah.

He shall be, accordingly, beautiful and splendid, reaching out in a valuable and honorable way, and will, therefore, approach as a glorious manifestation along with the majestic and eminently wonderful fruitful offspring of the Land, also gloriously attractive and shining in appearance as the remnant of survivors of Yisra'el and Yahuwdah. (*Yasha'yah* / Isaiah 4:2)

Then it will come to pass that he who remains in Tsyown, along with the remnant spared in Yaruwshalaim, will be called 'Set Apart,' for all who approach Him will be permanently written and recorded in the Book for Lives in Yaruwshalaim. (*Yasha'yah* / Isaiah 4:3)

Whereupon meeting these conditions, the Upright One of Mine shall wash away the excrement and filth of the daughters of Tsyown and by association purge and rinse away the bloodstains and bloodguilt which is the consequence of killing and the residue of death of Yaruwshalaim from her midst by way of the Spirit of Good Judgment regarding the Means to Resolve

**Disputes and by the Spirit of Blowing Rage.** (*Yasha 'yah* / Isaiah 4:4)

**Then Yahowah will create, initiating something cutting-edge over every location and dwelling place along the ridgeline of Tsyown as well as over its Miqra' – her Invitation to be Called Out and Meet, by way of a cloud by day and smoke, then a brilliant shining radiance and majestic light of a flaming fire by night. For indeed, upon all of this manifestation of power and glory will be a sheltering canopy.** (*Yasha 'yah* / Isaiah 4:5)

**Then there will exist a temporary sheltered dwelling to camp out, a Sukah, serving as a representation of something manifesting greater dimensions by the light of day out of Choreb (the mountain of God where the Towrah was revealed), protection from the outpouring of floodwaters and from the rain.”** (*Yasha 'yah* / Isaiah 4:6)



*Dowd's* | David's last words were inscribed in 2 *Shamuw'el* 23:1-5 for our edification. Since this discussion concludes with the first of ten prophetic statements incorporating *tsemach*, let's turn to it now. It begins:

**“Now (wa) these are** (*'eleh* – here are; a derivative of *'el* and *'elohym* (from *'elowah*) demonstrating a perspective that is especially close to the subject) **the last** (*'acharown* – the final and concluding) **words** (*dabarym* – statements) **of the Prophet** (*na'um* – prophetic declaration of; from *na'am* – to speak under Divine inspiration and influence as a prophet) **Dowd** (*Dowd* – of the Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **the son** (*ben* – child) **of Yshay** (*Yshay* – To Be and

To Exist; from *ysh* – the substance of existence and being among those who stand out).

**So then declared** (*wa na'um* – then prophetically announced, revealing under the influence and inspiration of God) **the one man** (*geber* – the individual who is part of a larger whole (often indicative of a strong person with the ability to fight)) **who stood up, was raised up, and was established** (*quwm* – who took a stand and was lifted up by affirming that which is valid, who sought to confirm that which would be fulfilled to encourage restoration (hofal perfect – a causative verb, whereby the object is strongly influenced and put into action)) **by the Almighty ('al), and anointed as the Messiah** (*mashyach* – the Mashyach, specifically designated, chosen for the specific task, and approved, while set apart from that which is common, and authorized to serve) **of the God ('elohym) of Ya'aqob | Reward or Consequence** (*Ya'aqob* – My Stance, Jacob, the father who became Yisra'el; from *'aqab* – to receive the benefit or suffer the consequence of circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast), **the pleasantly melodious singer and songwriter** (*na'ym* – the acceptable, favorable, and beautiful, sweet-sounding, and musical) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:1)

What a marvelous summation of the life and work of the most beloved of Yah. Dowd's legacy is comprised of his words, the *Mizmowr* | Psalms and *Mashal* | Proverbs he was inspired to write on our behalf. He was the son of a father named “To Exist,” which is profound considering the fact that Yahowah's name is based on “*hayah* – to exist.” More importantly, Dowd became the Son of God.

Dowd was special, literally one of a kind. While it was common for God to afford men with titles affirming their roles in His plans, no one had more. In this list alone, we find prophet and Messiah in addition to singer and

songwriter. And as we are aware, in addition to these, Dowd was called *Ben 'Elohyim, Bakowr, Ra'ah, Bachyr* and *Bachar, 'Ebed 'Any, Zarowa', Qadowsh, 'Elyown Melek, Tsemach, Tsadaq, and Gibowr*. His titles alone are sufficient to produce mankind's greatest resumé.

As the author of the *Mizmowr* and *Mashal*, it could be argued that no one understood Yahowah, Yisra'el, His Towrah, or Beryth better than Dowd. He was brilliant and articulate, an accomplished writer and fighter, a courageous man of character, and he was right about God, which is why he was beloved.

While this is irrefutable and clear, there is an entire religion hell-bent on translating *mashyach* as “anointed” but not as “Messiah,” when associated with Dowd. Many have been hoodwinked into thinking of Dowd as the boy who slung the stone, or as the king who reigned over ancient Israel, but seldom as the Messiah, the Son of God, the Shepherd, the Branch, or as a prophet – much less as our Savior. And yet, his *Mizmowr* | Psalms, particularly the 22<sup>nd</sup> and 88<sup>th</sup>, provide the most accurate, compelling, and complete assessment of what occurred one thousand years later in Yaruwshalaim while he was fulfilling *Pesach, Matsah, and Bikuwrym*.

In this opening statement, Yahowah is presented as the God of Ya'aqob because Ya'aqob is not only the father of the twelve tribes comprising the Chosen People who became Yisra'el, but he is also the second child of the Covenant. And his voice was “*naym* – melodious, both pleasant and acceptable.” You may be like me, and not be able to carry a tune in a bucket, but when reciting Dowd's lyrics, our voices are acceptable to Yah.

Dowd's extraordinary *Mizmowr* | Psalms and *Mashal* / Proverbs are quite literally the Word of God. We know this because...

**“The Spirit (*ruwach*) of Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elawah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **spoke through me** (*dabar ba ‘any* – expresses Himself through Her in words with me, communicates in me (piel perfect – the Spirit actively engages Dowd and enables him to hear and convey the message for a finite period of time)).**

**And His words, His statements, and His reasoning were** (*milah huw’* – His answers conveying His focus and relevant content, His proverbs which characterize the truth, the affairs and matters most vital to Him existed) **upon** (*‘al*) **my tongue** (*lashown ‘any*).” (*Shamuw’el* / Listen to Him / 2 Samuel 23:2)

There are very few people who can make this claim. Moseh was the first followed by Shamuw’el and then Dowd.

But as marvelous as their experience must have been, as was that of the likes of Howsha’, Yasha’yah, Yirma’yah, and Zakaryah, how is their experience materially different than our own when we read what they were told? Is hearing and repeating Yahowah’s testimony superior to reading what He said while analyzing the implications? Aren’t we actually in a better situation, blessed with a history of fulfillments and an appreciation of science, to trust and understand our Creator?

**“The God (*‘elohym*) of Yisra’el (*Yisra’el* – of Those who Engage and Endure with God) **has spoken** (*‘amar* – has communicated and conveyed) **to me** (*la ‘any*), **saying** (*dabar* – stating in words (piel perfect)), **‘The Rock** (*tsuwr* – the solid, permanent, unchanging, reliable, and firm rocky crag) **of Yisra’el** (*Yisra’el* – of Those who Engage and Endure with God) **is a word picture conveying symbolic meaning** (*meshal* – is a proverb and parable, a**

vivid and easy to remember metaphor) **for man** (*ba ha* ‘adam – with regard to and on behalf of the descendants of ‘Adam), **correctly and appropriately** (*tsadyq* – in an upright manner which is in accord with the standard for vindication; from *tsadaq* – to justifiably vindicate those who are right) **conveying a reverence and respect** (*yare’* – an appreciation for the awesomeness) **of God** (*‘elohym*).” (*Shamuw’el* / Listen to Him / 2 Samuel 23:3)

Dowd is the Rock and the Cornerstone upon which Yahowah’s plans are predicated and intentions are revealed. Dowd is the one whose “*mashal* – proverbs and word pictures” help us understand our Maker. But more than anything else, the thing that distinguishes Dowd from the rest of us is that he was consistently “*tsadyq* – right” regarding Yahowah.

We can trust his *Mizmowr* / Psalms and *Mashal* / Proverbs because they are “correct.” And when it comes to God, nothing is more important. When our assessment, perspective, and understanding of Yahowah is accurate, we grow to “*yare’* – respect and revere” Him.

“**So** (*wa*), **similar to** (*ka* – comparable to) **the light** (*‘owr* – illumination) **of morning** (*boqer* – of thought and consideration during the early part of the day, the prudent time to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) **when the sun rises** (*shemesh zarah* – the sun appears and ascends, becoming visible and shining) **during the early part of the day when it is best to observe, consider, and reflect** (*boqer* – of thought and consideration during the morning when it is prudent to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) **without obscuring phenomena** (*lo’ ‘ab* – devoid of visible moisture, fog, or clouds), **out of** (*min* – for the reason) **this brilliant light radiates knowledge** (*nogah* – the majestic appearance of the light enables the enlightened



to know and respond, even shine intensely by reflecting the splendor).

**From** (*min*) **the rain** (*matar*), **green and vibrant growth emerges** (*deshe'* – new and verdant vegetation grows) **out of** (*min* – from and out of) **the Land** (*'erets* – earth).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:4)

Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy; it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God. Life, however, is born of water and light. It is from water infused with light that “*deshe'* – vibrant growth emerges.”

While Dowd was “*tsadaq* – right,” he was not “*towb* – good.” By his own admission, he had more flaws than hairs on his head. For example, he had countless wives and concubines. Therefore, after considering everything the Light had revealed to him, he acknowledged...

“**Indeed** (*ky* – truthfully), **my house** (*beyth* ‘*any* – my family and household) **is not appropriate, neither fitting nor proper** (*lo'ken* – is not correct) **with** (*'im* – associating in a relationship, in company and together with) **God** (*'el* – the Almighty (singular)).

**And yet by contrast** (*ky*), **He has constituted and facilitated** (*sym* – extended and enabled, appointed and established, decreed and assigned (qal perfect)) **an everlasting** (*'owlam* – an eternal and never-ending) **Family Covenant Relationship** (*beryth* – a personal and contractual arrangement between us and household pledge) **for me** (*la* ‘*any* – for me to approach and come near and on my behalf).

**It is properly ordered and suitably structured** (*'arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned

(qal participle absolute)) **in every way** (*ba ha kol* – with everything completely provided and all conceivable aspects totally covered) **and** (*wa*) **readily observable** (*shamar* – to be closely examined and carefully considered (qal participle absolute)), **because** (*ky*) **this is the totality of** (*kol*) **my freedom and salvation** (*yasha* ‘any – my liberation and deliverance, my safety and welfare), **in addition to** (*wa*) **everything** (*kol*) **I desire** (*chephets* – I enjoy and delight in, I long for and take pleasure in).

**Will He not cause him to branch out and grow** (*ky lo’ tsemach* – will He not cause the relationship to stretch out and thrive, greatly increasing my outreach, bringing my life’s mission to fruition, completing everything required to support abundant life by fulfilling the work of the Branch)?” (*Shamuw’el* / Listen to Him / 2 Samuel 23:5)

It is words like these that make Dowd special, a true prophet of Yahowah. Dowd served as the perfect example of how flawed individuals such as you and me can still become part of Yah’s Covenant Family by being observant.

Like Dowd, our homes and families are not perfect. Recognizing this, Dowd explains that this is precisely why God constituted and facilitated the conditions of His Covenant. They were expressly structured and thus suitable to resolve this problem. When we accept and act upon Yahowah’s provisions by observing the *Miqra’ey*, we become immortal, perfect, adopted, enriched, and empowered children of the Covenant.

Dowd’s proclamation boldly states that the Covenant was constituted and structured expressly to allow improper and ill-fitting souls to live eternally in God’s Home as part of His Family. Further, he states that everything we need to know about the plan Yahowah has prepared for us to be part of His Family is readily observable – and he said so at a time when Yahowah’s testimony was limited to the

Towrah scribed by Moseh, the words of Yahowsha' ben Nuwn as the Chosen People entered the Promised Land, and those of his friend, the prophet Shamuw'el.

Dowd's words demonstrate that his salvation, and thus ours, is totally and completely predicated upon accepting the terms and conditions of the Covenant that Yahowah constituted and then Dowd facilitated. This is the sole basis of our salvation.

And as marvelous as it may seem to be saved, especially for those who are still uncertain of their relationship with God, there are far more desirable aspects of the Covenant, such as being adopted into Yahowah's Family, being enriched and empowered by Him, and living with Him. And that is why Dowd announced that Yahowah had indeed provided everything that we could ever desire.

When we are part of His Family, we grow. And that, of course, is why *tsemach* was inserted into this discussion. It is what Dowd desired. It is the purpose of the Covenant.

After stating unequivocally that he had been saved in spite of himself, and expressly as a result of the plan Yahowah had provided and that he had observed, and in recognition that God had provided everything the aging prophet desired, Dowd asks a probing question using *tsemach*: "Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything that is required to support abundant life by fulfilling the work of the Branch?"

In this case, in this context, we cannot incorporate any reference to plants, branches, trees, vines, fruit, verdant, green, or horticulture into our translation of *tsemach*. Dowd is not speaking about plants but instead about his life.

And truthfully, Dowd isn't actually asking a question that he wants answered but is instead trying to get us to realize that Yahowah wouldn't have done any of these

marvelous things with Dowd had He not wanted and intended for him to branch out and grow, greatly increasing his outreach, bringing his life's mission to fruition, while completing everything that was required to support abundant life by fulfilling the work of the Branch.

Yahowah had already answered this question for Dowd. We find that answer in *Shamuw'el* / Listen to Him / 2 Samuel 7:12-16. So, it is being asked for our benefit.

Represented without distraction, here are Dowd's final words...

**“Now these are the last words of the prophet Dowd, the son of Yshay. So then declared the one man who stood up, was raised up, and was established by the Most High, anointed, specifically designated, chosen for this task, and approved, set apart from others and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission, of the God of Ya'aqob, the pleasantly melodious, acceptable, and musical, singer and songwriter of Yisra'el. (*Shamuw'el* / 2 Samuel 23:1)**

**The Spirit of Yahowah spoke through me. And His word, His statements, and His reasoning were upon my tongue. (*Shamuw'el* / 2 Samuel 23:2)**

**The God of Yisra'el has spoken to me, saying, ‘The Rock of Yisra'el is a word picture conveying symbolic meaning for man, correctly and appropriately conveying a reference and respect for God.’ (*Shamuw'el* / 2 Samuel 23:3)**

**So, similar to the light of morning, the time to think and consider, the prudent time to search and the best time to seek, when the sun rises during the early part of the day when it is best to observe, consider, and reflect without obscuring phenomena, out of this brilliant light**

radiates knowledge. From the rain, green and vibrant growth out of the Land. (*Shamuw'el* / 2 Samuel 23:4)

Indeed, my house is not appropriate, neither proper nor fitting, with God. And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me.

It is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned, in every way, with every conceivable aspect totally covered, and readily observable, because this is the totality of my liberation and salvation, in addition to everything I desire.

Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?" (*Shamuw'el* / 2 Samuel 23:5)



With this summation of Dowd's inspiration and conclusions considered, and in recognition that this was the first use of *tsemach* in prophetic testimony, let's go back in time to the 7<sup>th</sup> chapter of 2<sup>nd</sup> Samuel | *Shamuw'el*, because it is there that we find Dowd's connection to it – thereby providing us with an answer to the lingering question concerning *tsemach* in 2<sup>nd</sup> Samuel | *Shamuw'el* 23:5.

This testimony is part of one of the most revealing prophecies in the whole of Yahowah's revelation. Here, Yahowah is speaking to His most beloved Son through the prophet, Nathan...

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

*Dowd*), as a result (*koh*) **Yahowah of the spiritual implements** (*Yahowah tsaba*) says (*'amar*), **“I took you** (*'any laqach 'atah* – I selected and obtained you, grasping hold of you) **from the sheepfolds** (*min ha neweh* – out of the pasture), **from chasing after lambs** (*min 'achar ha tso'n* – from the back side of the flock), **to be the conspicuous and informative leader** (*la hayah nagyd* – the enlightened and conversant one to be guiding and governing; from *nagad* – to announce, declare, report, make known, and expound upon, serving as a messenger (qal infinitive construct – actually and continually, demonstrably ruling as the sovereign)) **among My People** (*'al 'am 'any*), **over Yisra'el** (*'al Yisra'el*). (2 *Shamuw'el* 7:8)

**I have been with you** (*wa hayah 'im 'atah* – I was, am, and will be at your side (qal imperfect)) **throughout it all** (*ba kol* – in everything) **revealing the benefits of the relationship** (*'asher* – showing the way to get the most out of living) **as you journeyed through life** (*halak* – traveled and journeyed by walking).

**I have cut off** (*wa karat* – I have uprooted), **accordingly, all of your enemies** (*'eth kol 'oyeb 'atah* – all who have been acrimonious and aggressive toward you) **from your presence** (*min paneh 'atah*).

**And I have engaged on your behalf to make for you** (*wa 'asah la 'atah* – I have acted such that you have) **an exceptionally important name, the greatest designation, and the most distinguished reputation** (*shem ha gadowl*), **when compared to the most glorified designations** (*ka shem ha gadowl* – to such a degree, it is the most important name, designation, and renown) **pursuant to the relationship** (*'asher* – pertaining to the proper way to get the most out of life) **on the Earth** (*ba ha 'erets* – within the Land). (2 *Shamuw'el* 7:9)

**Furthermore** (*wa*), **I will appoint** (*sym* – I will establish and assign) **a place** (*maqowm* – an upright home and steadfast dwelling) **for My People** (*la ‘am ‘any* – for My family), **Yisra’el** (*la Yisra’el* – for Individuals who Engage and Endure with God).

**I will plant them** (*wa nata’ huw’* – I will firmly embed them, setting them up to dwell and grow) **such that they may abide** (*wa shakan* – so that they can live) **below throughout a less chaotic time than this** (*tachath huw’*) **and no longer be agitated, anguished, or terrorized** (*ragaz ‘owd* – no longer provoked, disturbed, or displeased).

**They will not continue to be** (*wa lo’ yasaph* – they will never again be) **afflicted or degraded** (*‘anah* – abused, disparaged, or denigrated, demonized, oppressed or subjugated) **by unjust and harmful sons, perverted and violent children** (*beny ‘awlah* – the consequence of being wrong, the descendants of evil), **as will have formerly been the case** (*ka ‘asher ba ha ri’shown* – as will have been endured in the beginning and for much of the time). (2 *Shamuw’el* 7:10)

**From the day** (*wa la min ha yowm*) **which, for the benefit of the relationship** (*‘asher*), **I appointed and instructed** (*tsawah* – I designated and assigned, providing direction to (piel perfect)) **Judges** (*shaphat* – those who decide based on evidence and reason, exercising good judgment) **on behalf of My people** (*‘al ‘am ‘any*), **Yisra’el** (*Yisra’el*), **I will provide a respite** (*wa nuwach la ‘atah* – I will allow you to relax in our alliance and these restful circumstances (hifil perfect)) **from all of your enemies** (*min kol ‘oyeb ‘atah* – away from everyone who is adversarial, hostile, or aggressive toward you).

**In addition** (*wa*), **Yahowah** (*Yahowah*) **is boldly and publicly announcing to you** (*nagad la ‘atah* – is conspicuously reporting to you, informing you) **that,**

**indeed** (*ky* – assuredly), **He will act, engaging with you to create the family and home of Yahowah** (*beyth ‘asah la ‘atah Yahowah*).””” (*Shamuw’el* / Listen to Him / 2 Samuel 7:11)

Just as Dowd was taken from obscurity, from chasing after sheep, Yisra’el would be led by the most informative leader and withdrawn, conspicuously herded as a flock from Mitsraym to the Promised Land. From the beginning of the journey to its conclusion, as was the case with His relationship with Dowd, Yahowah remained with His people throughout it all. And every step of the way, as they journeyed together, the benefits of the relationship were revealed.

Also, as had been the case with Dowd, it would be true for Yisra’el. When they valued their relationship with God and listened to and trusted Yahowah, their enemies were kept at bay.

While Dowd’s name is important, and while Dowd’s many designations – from Messiah to Son of God – are glorious, such is also the case with *Yisra’el* | Individuals who Engage and Endure with God and *Yahuwdym* | Beloved of Yah. He is the Chosen One and they are the Chosen People. No one is more important.

Similarly, Yisra’el is both the place given to God’s people and the nation God offered to Dowd. And while both the people and their shepherd were antagonized throughout their lives, almost from the beginning, in the final act, both will live in peace – free of religious, political, and conspiratorial influences. The Sons of Evil will be no more.

Coinciding with Dowd’s return, Yisra’el will enjoy a respite because the practitioners of Judaism, Christianity, and Islam will be uprooted and removed. And it is Yahowah who is making this announcement so conspicuous and informative that we have been keen to



share it throughout *Yada Yahowah*. We want you to be among those present upon His return – so that we can witness God building His Home for His People.

Having spoken to Nathan about Dowd and his people, Yisra’el, Yahowah is about to broaden the conversation and address all of us. And I sense that, after all of this time, we are properly prepared for this transition and can capitalize on the full import of the announcement.

**“Surely, and for this reason** (*ky* – indeed, it is for certain because), **your time** (*yowmym* ‘*atah* – your days) **will be thoroughly proclaimed and completely fulfilled** (*male*’ – will be prolonged and ongoing with a most satisfying and fulfilling conclusion (qal imperfect)).

**When you will have laid down your life** (*wa shakab* – when you are cast down (qal perfect second-person masculine singular)) **in association with your ancestors** (‘*eth*’ ‘*ab*’ ‘*atah* – those who came before you and are related to you), **I will arise and take a stand to bring restoration to fruition** (*quwm* – I will establish and fulfill, affirm and honor, support and encourage (hifil perfect first-person singular – acting with you in this way and at this time to restore)) **through what you have sown** (‘*eth zera*’ ‘*atah* – with the seeds you have planted to produce new life, offspring, and productivity for the family), **something more in the end without hesitation for you** (‘*achar*’ ‘*atah* – something extra and in addition in your next phase, one which will remain for a much longer and more extended period).

**For the benefit of the relationship** (‘*asher*’), **it will be extracted and withdrawn** (*yatsa*’ – it will be removed, coming forth, and delivered (qal imperfect – actually and literally being brought out and remaining liberated)) **out of a small particle of your physiological nature** (*min me’eh* – part of your internal being, that part of you which can be used to bring others into existence).

**And so (wa), I will establish (kuwn – I will fashion and form, producing and developing, making upright and steadfast, stable and enduring (hifil perfect)) that which is associated with his reign over his kingdom (‘eth mamlakah huw’ – his sovereignty and government, his authorized counsel and advice).’” (Shamuw’el / Listen to Him / 2 Samuel 7:12)**

The verb, *male’*, translated as “will be thoroughly proclaimed and completely fulfilled,” was scribed in the imperfect conjugation. Therefore, it cannot be addressing something in the past that is now over, such as Dowd’s previous existence or Solomon’s reign. Instead, in the imperfect, *male’* speaks of an ongoing fulfillment. It is, thereby, addressing Dowd’s eternal reign as King of Kings. His return will be a most satisfying conclusion to the most extraordinary life ever lived.

After Dowd’s *shakab* | restful intermission between the two phases of his life, we discover (with the verb scribed in the perfect conjugation) that the period of relative inactivity will soon be over. Yahowah has promised to intervene once again in the course of human events to *quwm ‘eth zera’ ‘atah* | bring to fruition, establish, support, and honor, even encourage and restore, with Dowd’s offspring what he has sown. The seeds Dowd has planted with his many words will continue to produce offspring who will take root and grow within the Promised Land as part of the Covenant.

Yahowah is not doing this “after” Dowd but is *‘achar* | doing something more in the end with him. God is predicting the next phase of His Son’s life, one extending for a much longer period of time.

We have learned over the years that *‘asher* is among Yahowah’s favorite ways to describe the path to the benefits of the Covenant relationship. Accordingly, it is *‘asher* that brought us to this place, to this prophecy, and

to this understanding. Everything Yahowah would reveal to us over the course of the past twenty-two years began here and with this word. So, as we have discovered, more than anyone else, Dowd embodies *'asher* | the way to receive and enjoy the benefits of this relationship.

And it is on behalf of the Covenant that Dowd is returning. This is why *yatsa'*, the operative verb used to depict the “Exodus,” was used in this context. It means “to withdraw, to extract, and to deliver.” It does not speak of a man’s seed, in the sense of sperm, gushing out of his manhood as is implied in other translations. Moreover, *yatsa'* was conveyed using the imperfect conjugation, telling us that what was being drawn out would endure.

Equally revealing, *ma'al* describes “a small part of our physiological nature which can be used to bring another into existence.” It is, therefore, Dowd’s DNA that was used to advance the Second Coming and fulfill Pesach. The Author of DNA will reconstitute some of his such that this manifestation of the Messiah will not only have Dowd’s acumen and character, along with his soul, but his appearance as well.

In a matter of years, eleven or fewer depending upon when you are reading this, the Messiah and Son of God will return for a third time as Yahowah reestablishes his kingdom. And so that we are not taken by surprise, this is why Yahowah is speaking of him to us, telling us what they will accomplish together...

“**He, himself, shall build** (*huw' banah* – he will restore and rebuild, and as a son will establish on behalf of the family name, he shall structure in the form of a home and pattern in the manner of a household; from *ben* – son (qal imperfect)) **the family home** (*beyth* – a house and household, the shelter, abode, and dwelling for descendants and heirs) **for** (*la* – on behalf of and to approach, with respect to and concerning, corresponding to and

demonstrating the intent of) **My name** (*shem 'any* – My personal and proper designation).

**And** (*wa*) **I will prepare and establish** (*kuwn* – I will fashion and form in an upright manner, and I will appoint, support and sustain (polel perfect – at this moment the seat of honor is being supported in a very special way)), **accordingly** (*'eth*), **the throne** (*kise'* – the most distinguished seat and place of status and authority, the position where those who are empowered are entitled to sit) **of his kingdom** (*mamlakah huw'* – of his reign and realm and of his royal authority and counsel) **forevermore as a continuing witness** (*'ad 'owlam* – as enduring testimony regarding eternal restoration, as evidence of the extent and infinite duration of time, perpetually into perpetuity, continuing forever).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:13)

If not for the closing line, this could have been said of Solomon. But sadly, Dowd’s son was a far cry from his father. His reign became so pagan that the Kingdom of Yisra’el did not survive.

Neither statement can be applied to the misnomer Iesou Christus | Jesus Christ. Yahowah’s Home was destroyed by the same Romans who killed the Passover Lamb. Moreover, Yahuwdah was not established during his time but, instead, obliterated. Further, Yahowah’s name is wholly disassociated from “Jesus Christ” and Christianity just as it is from Judaism.

As has been and continues to be the case throughout this prophecy recorded in 2 *Shamuw'el* 7, every statement applies to Dowd and his people – to the exclusion of all others. Not only does *banah* speak of the *ben* | son and what God’s Beloved would build, but it was also presented in the imperfect conjugation, telling us that this time it would endure. And within it, Yahowah will fashion and form the *kise'* | seat of honor. With Father and Son working together

to restore the Family Home, the result will serve as an eternal witness to this restoring testimony.

Affirming this conclusion, Yahowah emphatically stated...

**“I was, I am, and I always will be** (*‘any hayah* – I, Myself, will continually and literally exist (qal imperfect)) **for him** (*la huw’* – toward him so that he can approach and by way of Him to draw others near) **as a Father** (*la ‘ab* – drawing near as a parent, the originator, progenitor, and caregiver) **and (wa) he was, is, and always will be** (*huw’ hayah* – he, himself, will literally and continually exist (qal imperfect)) **for Me as** (*la ‘any* – to move toward Me and on My behalf as) **a son** (*la ben* – drawing near as a child, a descendant, offspring, and progeny).

**So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated** (*‘asher ba ‘awah huw’* – therefore, to reveal the proper path to walk to give life meaning and to reveal the relationship, to take a stand regarding the restrictive and correct way to live an upright life, to lead and to guide, and to make an important connection which is wrongly presented and distorted in a ruinous and destructive manner, with irritating religious alterations corrupting what he represents (hifil infinitive – when his reputation is dramatically influenced in this condescending manner with ongoing implications)), **(wa) I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation** (*yakah huw’* – I will argue on his behalf and prove that he is correct, presenting the means to dismiss all of the allegations, clearly conveying the evidence while using reason to make things right by convicting those making the false accusations against him (hifil perfect – God will influence the perceptions of him at this time)) **against the rods, weapons, and staves wielded by rulers of nations** (*ba shebet* – concerning the symbols, scepters, goads, and

herding implements of authority figures used to beat, mislead, and enslave the family through misdirection, chastisement, punishment, improper use of authority, and deadly force) **of mankind** (*'ishym* – of human beings as a whole) **and against** (*wa ba* – in association with, with respect to, and for the reason of) **the fungus and plague that has fallen** (*nega'* – the traumatizing pestilence that has infected and wounded through a pandemic disease which destroys, curtailing lives by having a detrimental impact) **upon the children** (*ben* – the sons) **of 'Adam** (*'adam* – of humankind born in the image of God with a *neshamah*).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:14)

Of the things that humans can do to irritate the Almighty, insulting His Son is among the most egregious. God will continue to defend Dowd against anyone bent on misrepresenting him or altering his place in His story. To do so as Christians have done to advance their religion, is to be exposed and condemned by God. Yahowah is overtly against every symbol civilizations and religious institutions have stolen from His Son and His people. God even calls mankind’s propensity to corrupt His testimony a plague, one in which the pathogen is equated to a fungus – and thus yeast.

*'Any* reveals that Yahowah is speaking to us in first person. *'Any* tells us that the speaker was “I Am,” the Architect of the universe, the Creator of life, the Author of the Towrah, and the Father of the Covenant. Written right to left as, אֲנִי, *'any* depicts a father conceiving a child and then reaching out to his son or daughter, leading his child by the hand.

*Hayah* is the verb that lies at the heart of Yahowah’s name. It even reveals how to pronounce His name. And since *hayah* means “to exist” in the language where all verbs are liberated in time and thus are relevant and true for all time, when united with *'any*, *hayah* means: “I was, I am, and I will be.”


When *hayah* is scribed in the qal stem, we know that a genuine relationship is literally being formed between Father and Son. And in the imperfect conjugation, this relationship is never-ending. *Hayah* is written אָ-יָא to reveal two individuals – perhaps a mother and father (I suspect ‘Abraham and Sarah) who represent children in the Covenant – standing with, looking up to, and reaching out for Yahowah’s hand.


By using ‘*ab*, the Hebrew word for “father,” Yahowah is presenting Himself as Dowd’s Father, and by implication, as our Father. He is, therefore, describing His relationship with Dowd and with us in familial terms and thus as part of the Covenant Family. He did not refer to Himself as his Lord or his King. This means that Yahowah is accessible and approachable, uplifting and nurturing, caring and protective, someone we can listen to, be guided by, and follow alongside, walking in our Father’s footsteps.

Especially in this context, never discount the benefit of the beloved Son, Dowd. Without the Psalms and Proverbs Yahowah inspired him to write on our behalf, the process of coming to understand and thus capitalizing upon the work he performed by fulfilling Yahowah’s Towrah promises would be exceedingly difficult.

There are two additional aspects of ‘*ab* to consider. Alphabetically, ‘*ab* is the first word in the first alphabet used by man. It is comprised of the first two letters of the Hebrew alphabet: א – Aleph and ב – Beyth, from which we derive “alphabet.” The א depicts a ram’s head, the leader and protector of the flock. It reveals that God wants to protect and lead us, walk with us, and live with us. As a ram leading His flock, He does not ask anything of us that He is unwilling to do Himself.

The male lamb is also symbolic of Dowd as the Zarowa’ serving as the *Pesach* | Passover Lamb. The ram’s head conveys the realization that as the leading Ram in

God's flock, he is the one leading us to perfect pastures in his Father's Home. And that is why the second letter, the , was drawn to depict a family home. This home has a solid foundation, four protective walls and a roof, revealing but one way inside.

This brings us to  – *ben*, the Hebrew word for “son.” The letters which comprise it were ingeniously drawn to show a sperm, taking root and growing, within the context of a home. You will even notice that the child is headed toward the light, in the direction of the opening in the roof of the home.

There are many reasons that Yahowah chose the symbolism inherent in “son” to reveal His purpose to us. First, it is impossible to be a Father without a child. Second, the purpose of creating the universe and conceiving life in the first place was to conceive a family. Third, since the Covenant is based on a Father / child relationship, this is the ideal way for God to model His intent. And fourth, sons are given and perpetuate their father's name. In this regard, Dowd is the Son of God. And that is important because we can follow Dowd Home, becoming part of Yah's Family in the process.

*'Asher* is the word that brought us together, the term that brought me to Yahowah, and as a consequence, perhaps, you to me. It communicates many wonderful ideas, all of which are germane to this discussion. For example, this association may reveal that Dowd's soul was “*'awah* – burdened by our propensity to pervert” Yahowah's instructions because our “*'awah* – depravity” was “*'asher* – associated with” Him. God did so to “*'asher* – show us the way” to “*yakah* – resolve this issue.”

By modeling this “*'asher* – relationship,” Yahowah “*'asher* – revealed the proper path to walk to give life meaning and to reveal the benefits of the relationship” He is both offering and facilitating. And He is telling us that



He, Himself, “*‘asher* – took a stand to guide us to the correct way to live an upright life, leading us to make this important connection.”

*‘Asher* is written אֲשֶׁר in paleo Hebrew. It reveals that God’s Word א and the words spoken א by the Lamb of God ש provide the proper perspective א to enhance our understanding א.

Dowd wanted us “*‘asher* – to make this revealing connection.” It may even convey the realization that our guilt was “associated with” his *nepesh* during Matsah, which is to say: “*ba ‘awah huw’* – he was burdened with [our] perversity.” And in this way he carried it to She’owl where it was deposited, never to be seen again.

Yahowah defines *yakah* in the word’s first appearance in the Towrah. In *Bare’syth* / Genesis 31:36, Ya’aqob tells Laban to set all of the evidence out before the family so that they “*yakah* – can decide, judging the facts for themselves.” It is about resolving disputes by discriminating between right and wrong.

Therefore, in this context, after burdening the Son’s *nepesh* with his people’s distortions and perversity, and in association with the Father resolving the mistakes of His children, Yahowah is revealing, “*yakah huw’* – I will present all of the evidence regarding what I am doing through him so that you can examine it and discern the means I am using to resolve this dispute, thereby manifesting vindication through this process.”

In *yakah*, we come to see how Father and Son were able to justly resolve wrong and make us right. Further, written in the hifil stem and perfect conjugation, we once again discover that the Father is causing the son to engage in this manner as if the son becomes more similar to the Father for a finite period of time.

Keep in mind that *shaphat* is the Hebrew word for “judge” and “exercising good judgment.” It is distinguished from *yakah* in that the latter addresses the presentation of evidence which allows an informed and rational individual to render an appropriate verdict. With *yakah*, condemnation and vindication are both permissible as long as they are in accord with the facts of the case.

To my mind, the most challenging word to translate in this statement is *shebet*. That is not because it is difficult to understand, but because there are so many connotations, all of which seem to apply. A *shebet* can be a rod used for beating and punishing, a weapon used for controlling and killing, a staff used for herding or directing, or an implement used to force a slave or non-compliant person into submission. It is from an unused root which means “to branch off or away (from Yahowah is the implication),” and it is related to *shaby*, which speaks of “slaves in captivity.” Beyond this, *shebet* is often rendered: “race and ethnicity, tribe and clan, ruler and nation.”

Therefore, rendering *shebet* “rod,” as is the case in virtually every English Bible, isn’t so much wrong as it is wholly inadequate. It ignores the realization that *shebet* is also used to depict: “the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control races and tribes.” *Shebet* denotes “the symbols, scepters, goads, and herding implements deployed by governments, militaries, and religious establishments to beat, mislead, and enslave victims through misdirection, chastisement, punishment, improper use of authority, and deadly force.” Every aspect of this contributes to our understanding, because *shebet* describes the nature of the perversions which needed to be resolved.

Next, Yahowah introduces us to two, entirely different words for man. *Ish*, and in the plural, *ishym*, means “masculine individuals” and thus *ishym* addresses “mankind.” Therefore, it is the *shebet*, “the weapons and

staves wielded by rulers of nations to injure, kill, and control the human race” that Yahowah finds perverse. And He views the “rods used by men to beat and punish men, the weapons wielded by men to control and kill men, even a staff carried by a designated individual to force non-compliant individuals into submission” as wrong, because of their influence on the “*ben ‘adam* – children of ‘Adam.

God calls their effect “*nega’* – a plague that has befallen” them, an “assault which has traumatized” His children, “a deadly pestilence.” *Nega’* denotes the effect of human institutions, particularly political, religious, and military establishments. The result is “*nega’* – an infectious and destructive pandemic that afflicts, creating menacing stumbling blocks” for the unwary. *Nega’* is a “fungus which corrupts” the children of ‘Adam.

“**Therefore** (*wa* – furthermore then and so in addition), **My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor** (*chesed ‘any* – My abiding affection and kindness, My commitment to doing the right thing for the right reason to provide ongoing benefits including compassion and mercy, My desire to reciprocate love for love) **will not be removed from him, be disassociated or diminished regarding him, nor replaced, substituting another for him** (*lo’ suwr min huw’* – will not capriciously come and go from him or be corrupted, will not turn away from him nor no longer exist in relation to him, not denigrated, reconfigured, cut back, or pruned regarding him (qal imperfect)) **as was the case when** (*ka ‘asher* – according to the manner) **I turned away from and completely rejected** (*suwr min* – I cut off and viewed as corrupt, separating from, leaving and eschewing (hifil perfect)) **associating with** (*‘im* – being among or near the company of) **Sha’uwl** (*Sha’uwl* – Question Him, the king and military leader chosen by the people who rejected Yahowah, bearing the same name as Paul, the founder of

the Christian religion) **whom** (*'asher* – to reveal the proper way) **I removed** (*suwr* – I rejected and cast off, completely abolishing and eliminating (hifil perfect)) **from your presence and before your appearance** (*min la paneh 'atah* – from turning you away).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:15)

Our Father appropriately said to His Son, *Dowd* | the Beloved, that His *chesed* | love and devotion, His favor and affection, for His Firstborn would never falter. And all the while, the religious have done the opposite, favoring another at Dowd's expense. Tragically in the case of Christianity, the religion would be predicated on substituting one person's reputation for another, replacing Dowd with “Jesus Christ.” They would deliberately diminish “David's” acclaim, literally burying him, to promote an entirely mythical and undeserving Messiah and Son of God.

Yahowah's overt animosity is directed at Christianity, the religion the rabbis enabled by failing to acknowledge that the basis of the new faith was stolen. And that is why the worst of Jewish political and religious leaders is named in this prophecy. The wannabe King *Sha'uwl* | Saul was preferred by the people but not God. His failure to respect the Towrah would be his undoing. He was demon-possessed, condemned, and ultimately took his own life. With the infamous and failed *Benyamite* | Benjamite serving as a harbinger for the Son of Evil, the wannabe Apostle *Sha'uwl* | Paul, we witness the Plague of Death. The father of the Christian religion is, by God's assessment, the worst of men. And as such, he and the religion he inspired will be removed from the Earth prior to Dowd's return.

Should you be unaware, the Christian propensity to replace Dowd with Jesus and Yisra'el with the Church is a product of Paul's first public address where he did both. That story is regaled by his pal, Luke, in Acts. Regarding

this inception of Replacement Theology, his speech is exposed and condemned, ridiculed and mocked in *Questioning Paul*. While there is no reason to repeat that scathing dismemberment of Christianity's New Testament here, since Yahowah mentioned Sha'uwl's name, it is important that we all appreciate why God rebuked him.

Therefore, this is a comparison between King Dowd and Sha'uwl. Over time we will come to see this conflict shaping our world to such a degree, Dowd will return to resolve it.

There is a pervasive myth in Christianity that the "Old Testament" presents an unforgiving and wrathful God whereas in the "New Testament" the new and improved god is merciful, loving, and gracious. And yet, here in Shamuw'el, we find Yahowah telling His beloved Son, Dowd, that His love is enduring, and His mercy is steadfast. He even says that His devotion to the relationship and affection for this man will never be diminished or denigrated.

Such was not the case, however, with King Sha'uwl, and that should blow the crosses off Christian churches. Their Paul was Sha'uwl, too. Not only was the wannabe king a prototype for the self-proclaimed apostle, but it was also the king's desire to govern God's people in opposition to Yahowah, and the apostle's endorsement of government in opposition to God in Romans that caused Him to reject both of them.

And therein is the ultimate contrast between beloved and damned. Dowd observed and explained the Towrah and Yahowah responded with unrelenting devotion and mercy. Both Sha'uwls rejected and opposed the Towrah and Yahowah rejected them.

The reason that Dowd's family, his position as Shepherd, Messiah, and King, and his enduring witness as a prophet were deemed trustworthy and dependable is

simple: they were all based on the Towrah. Dowd's *Mizmowr* | Psalms and *Mashal* | Proverbs not only sought to describe how to properly observe the Towrah, but they were also written to explain Yahowah's Word in such a way that we might better understand it.

Yahowah's support for His Son, and for his family, Yisra'el, is assured. His kingdom and throne will be reestablished and sustained forevermore. In God's story, there is no room for another like Dowd. There will be no replacements...

“**And so** (*wa* – moreover), **your family** (*beyth 'atah* – your house, home, and household) **and** (*wa*) **your position of authority, your kingdom and reign** (*malakah 'atah* – your realm and sovereignty, your power, authority, and leadership), **are assured, as it is trustworthy and dependable, firmly established, credible, and enduring** (*'aman* – is verifiable and reliable, is true and credible, evoking lasting confidence and, therefore, sustained and permanent (nifal perfect)) **forever as a continuing witness** (*'ad 'owlam* – as an enduring and restoring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing perpetually into perpetuity) **in My presence** (*la paneh 'atah* – before Me and to approach Me).

**Your throne and seat of honor** (*kise' 'atah* – your distinguished place, your status and authority) **will be** (*hayah* – has been, currently exists, and always will be (qal imperfect – genuinely and continuously)) **established and sustained** (*kuwn* – upright and prepared, appointed and steadfast, supported and sustained (nifal – subject contributes to and is influenced by this support)) **forevermore as a restoring testimony** (*'ad 'owlam* – as an eternal witness throughout an infinite duration of time such that its existence continues forever).” (*Shamuw'el* / 2 Samuel 7:16)

As part of Yahowah's *Towrah* | Teaching, Dowd's *Mizmowr* | Psalms and *Mashal* | Proverbs are Yah's greatest gifts to humankind. Everything we need to know about the Towrah, its God and Covenant, are explained, therein. The 19<sup>th</sup> Psalm is declarative, boldly presenting the Towrah's purpose. The 23<sup>rd</sup> famously depicts Yahowah as our Shepherd. The 119<sup>th</sup> Psalm was explicitly compiled to explain the Towrah and tell us how to observe it. The 91<sup>st</sup> Psalm is Yah's promise to those who expound upon it. Psalms 22 and 88 provide the most accurate and complete eyewitness account of the Messiah's fulfillment of Passover, UnYeasted Bread, and Firstborn Children.

And let us not forget how effectively Pauline Christianity was exposed and condemned in Proverbs 6 and 7. Then consider how much we have learned about Yahowah by reading about Dowd in Shamuw'el. There has never been, nor will there ever be, a more effective or enduring witness.

Tens of billions of people have come and gone and only one can claim to be God's most beloved: Dowd. The more we learn about him and the more we learn from him, the more likely it becomes that we will get to sit next to him on his seat of honor.



In *Mizmowr* 132:17, we find yet another instance of “*tsemach* – branching out” being used in association with Dowd. This time it occurs in reference to a luminary Yahowah has appointed on behalf of His anointed. But rather than jump into Dowd's Song at its conclusion, let's not miss any of the insights God provides along the way.

Dowd began with something which, until quite recently, I would not have been prepared to correctly translate...

**“Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **You choose to remember and proclaim** (*zakar* – of Your own volition, You want to assert and announce the truth in a memorable way, electing never to forget (qal imperative)) **all** (*‘eth kol* – the totality) **of Dowd’s** (*la Dowd* – of the Beloved; from *dowd* – boiling and thus fervent and exuberant love), **responses regarding the afflictions endured by him** (*‘anah huw’* – replies to his suffering to provide answers and his declarations regarding his personal sacrifice (pual infinitive construct – a verbal noun whereby the object endures the effect of his response)).” (*Mizmowr* / Lyrics to Songs / Psalm 132:1)

The imperative mood conveys volition in the second person. Therefore, Dowd is revealing that he is aware of God’s will, which in this case is to “remember and proclaim” something he accomplished. Therefore, concerning what Dowd achieved, we should find bold prophetic proclamations inspired by Yahowah and recorded among the prophets.

In this regard, *‘anah* is the operative verb throughout the *Miqra’ey*. We are encouraged to “*‘anah* – answer” Yahowah’s Invitations to be Called Out and Meet. Those who “*‘anah* – respond,” Yahowah “*zakar* – chooses to remember.” And while that is a true statement, this declaration is about Dowd, and the way God has chosen to respond to what he has done.

This brings us to the other side of *‘anah*, which is much more revealing in this context. It speaks of humbling oneself and of being afflicted and oppressed, suffering



great hardships, and even enduring a painful personal sacrifice.

We have long known that the sacrificial victim of Pesach and Matsah was *'anah* | afflicted so that we, by our *'anah* | response, would not endure the same fate. However, it was not until January of 2023 that, as a result of retranslating the first 20 Mizmowr for *Coming Home*, I came to realize that the imperative and cohortative moods were being used to affirm that Father and Son had jointly decided that it was in everyone's interest for Dowd to fulfill the Miqra'ey. And with our eyes opened, we came to understand why the 22<sup>nd</sup> Mizmowr, pertaining to the fulfillment of Chag Matsah, was written in first person.

It was obvious, and yet I was the first person in two millennia to realize and then acknowledge that Yahowah supported Dowd's decision to fulfill Pesach, Matsah, Bikuwrym, and Shabuwa'ah during the 80<sup>th</sup> Yowbel and then return again to honor the promise of Kipurym and Sukah in year 6000 Yah. It was arguably the greatest discovery in the past 2,000 years – one which has the most positive implications for God's people.

The 103<sup>rd</sup> Mizmowr is yet another affirmation of the Messiah's and Son of God's sacrifice and of Yahowah's memorialization of it. Therefore, it is the will of God to acknowledge that Dowd responded as promised and endured the affliction of Pesach and Matsah so that we, by our reply, might enjoy Bikuwrym and Shabuwa'ah.

What's also telling is that, while Dowd knows that his own people will denounce all of this and deny that he fulfilled Chag Matsah as the Messiah and Son of God, he is assured that God will always remember what he accomplished on behalf of the Covenant.

So now in typical Dowd fashion, Yah's prophet explains the purpose and meaning of the word so many are prone to misrepresent. In conjunction with the Miqra'ey,

we are encouraged to ‘*anah* | reply to Yahowah’s Invitations, aware of the ‘*anah* | affliction His Son endured so that we can receive the benefits of the Covenant.

And so, it is in the case of fulfilling Pesach and Matsah that Dowd is delighted that Yahowah has chosen to recall his most painful and degrading experiences. It is the only occasion in which God would find pleasure in doing this, even memorializing the accomplishment.

God has invited us to attend His seven annual Meetings – each of which Dowd contributed to fulfilling. They exist to provide eternal life, vindication from guilt, adoption into God’s Family, and the enrichment and empowerment of His children so that we can herald Dowd’s return to reconcile the relationship, enabling his people to camp out with his Father. This is something worth Yahowah remembering and proclaiming because His Invitations are available to all of us.

In conjunction with our attendance, there are five conditions that must be accepted to participate in the Covenant. Knowing this, Dowd, continuing to speak for himself in third person, said to his Father...

**“To show the right way to receive the benefits of the relationship** (‘*asher* – joyfully taking a stand, being a guide to the correct and upright path to walk to give life meaning to life by making connections), **he swore an oath, making a vow seven times over** (*shaba’* – he affirmed the truth, solemnly swearing, while affirming the promises associated with seven (nifal perfect – at a specific time, he declared this oath and was also affected by it)) **to** (*la* – to approach and draw near to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **making this binding promise** (*nadar* – making a vow (qal perfect)) **to** (*la*) **the Almighty One**

(*'abyr* – the Almighty; from *'abar* – to enable flight) of **Ya'aqob | Israel** (*Ya'aqob* – My Stance, Jacob, the father who became Yisra'el; from *'aqab* – to receive the benefit or suffer the consequence of circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast).” (*Mizmowr* / Lyrics to Songs / Psalm 132:2)

It was Dowd's most compelling and enduring promise. And he made it to Yahowah on behalf of Ya'aqob and thus Yisra'el. He honored the first four of seven installments in year 4000 Yah, fulfilling Pesach and Matsah on behalf of Bikuwrym and Shabuwa'ah. And he will return in year 6000 Yah / 2033 CE to complete his vow on Yowm Kipurym. It is these events that Yahowah is memorializing.

Nothing was more important, so nothing would get in the way of the Son honoring his promise to his Father – no matter whose home was built first or if there would be a long intermission between the vow and its fulfillment...

**“Although** (*'im* – even if) **I enter** (*bow'* – I come (qal imperfect first-person singular)) **into** (*ba*) **the temporary shelter** (*'ohel* – the dwelling place and bright shining light) **of my family home** (*beyth* *'any* – of my house and household), **and if** (*'im*) **upon my bed stretched out** (*'al 'eres yatsuwa'* *'any* – my furniture used as part of the structure of the home), (*Mizmowr* 132:3) **even if** (*'im* – although) **I offer** (*nathan* – I give (qal imperfect first-person singular)) **rest** (*shenah* – an altered state of inactivity) **to** (*la*) **my eyes** (*'ayn* *'any*), **and to my eyelids** (*la 'aph* *'any* – to my ability to observe and gaze) **inactivity** (*tanuwmah* – slumber), (*Mizmowr* 132:4) **as an eternal witness to the restoring testimony** (*'ad* – eternally and forever, continuously until the point in time the goal is reached and the mission is accomplished), **I will learn the location of and experience** (*matsa'* – I will locate and attain, I will discover through an unfolding process (qal imperfect first-person singular)) **the home and place to**

**take a stand** (*maqowm* – a place to take a stand and dwell and a source of direction to the office and abode; from *quwm* – to rise up and take a stand, to stand up, endure, be validated, and established) **for** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence), **a Tabernacle** (*mishkan* – a tent dwelling place; from *shakan* – to settle and abide) **for** (*la*) **the Almighty One** (*'abyr* – the Almighty) **of Ya'aqob | Israel** (*Ya'aqob* – of the One who Embeds his Heels, the one who will not be detoured or denied, the one who cannot be pulled aside; father of and a synonym for Yisra'el and second child of the Covenant).” (*Mizmowr* / Lyrics to Songs / Psalm 132:5)

It was true that Dowd's home was built long before Yahowah's. As we have learned, God has His priorities. One of the reasons these two got along so famously is that Dowd was focused on his Father. Doing the right thing on God's behalf was the driving force in his life.

Dowd, as a prophet, was aware that considerable time would transpire between his promise and its fulfillment. But nonetheless, even though he would enter his home before locating and experiencing his Father's, and that there would be a restful interlude, he affirmed that he would take a stand to ensure that Yahowah and Ya'aqob would have a proper home.

**“Behold** (*hineh* – look up and pay attention) **we heard of it** (*shama' hy'* – we listened to this) **in** (*ba*) **'Ephrathah | the Branch from Bethlehem** (*'Ephrathah* – to Branch Off and Bear Fruit, also known as Bethlehem, the place near Beyth'el (Family Home of God) where Rachel died and issued her warning regarding Benjamin).

**We found it** (*matsa' hy'* – we discovered it) **in** (*ba*) **the open environs** (*sadah* – country conducive to life) **of Ya'ar | the Honeycombed Forest** (*Ya'ar* – of the forests

and where honeycombs are found).” (*Mizmowr* / Lyrics to Songs / Psalm 132:6)

While Yahowah had a Tabernacle at this time, essentially a nice tent, Dowd isn’t encouraging anyone to go off and try to find it. This is more of a warning, to become aware of the threat posed by Benyamin – who became the Plague of Death for having conceived Christianity. Even to this day, it is the open and broad way that is sweetened to appear appealing.

Related to this, Dowd is inviting us to listen to him, respond accordingly, and follow him Home. We can declare the same intent by “*chawah* – choosing to consistently and independently make an informative verbal pronouncement regarding life.” If we want God to accept us, we should “*chawah* – of our own volition communicate using words which convey our intent in an explanatory manner” regarding the conditions of the Covenant.

**“We should choose to go (*bow*’ – of our own volition, we should elect to enter (qal imperfect cohortative)) into (*la*) His Tabernacle (*mishkan huw*’ – His dwelling place; from my – to ponder the implications of *shakan* – the place to dwell, settle down, and abide).**

**On our own initiative, unaffected by societal influences and control, let’s choose to consistently and independently make an informative verbal announcement regarding life (*chawah* – of our own volition we should communicate with words which convey our intent in an explanatory manner (hitpa’el imperfect cohortative jussive – the subject, which is all of those listening, acts upon and with respect to itself without any outside influence, doing so consistently on an ongoing basis and as an expression of individual freewill in the first person)) at His footstool (*hadom regel huw*’ – place to rest His feet).” (*Mizmowr* / Lyrics to Songs / Psalm 132:7)**

With this statement, Dowd is revealing that by honoring his promises to fulfill the Miqra'ey, we are allowed to enter Yahowah's Home and gather around Him. And while this is our choice, the offer is only afforded to those who are unaffected by mankind's primary control mechanisms – religion and politics.

In what follows, the cohortative mood was also used to convey Dowd's desire. He wants God to “*quwm* – come onto the scene, take a stand, fulfill His promises, and accomplish the mission.” The fact that he knows, having read the Towrah, that Yahowah can be relied upon to do these very things is the reason he is expressing his enthusiasm, along with the realization that, when He does so, Dowd will be the greatest contributor and beneficiary. The cohortative, as an expression of first-person volition, isn't a message of hope but instead a product of choice and an affirmation of desire.

Similarly, it is important to recognize that the imperative mood is seldom used to issue a command, in that it would be wholly inappropriate for Dowd to demand that Yahowah obey one of his orders. The imperative mood is typically used as an expression of second-person volition, which is how it is deployed in this next statement. Dowd is acknowledging that Yahowah wants to do as He has promised – that it is in God's interests to do so because it benefits His children.

Of the many wonderful things Yahowah has done for His children, among the most enduring was to support His Son's willingness to endure *Pesach* and *Matsah* on our behalf so that we can celebrate *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, *Kipurym*, and *Sukah* together.

**“You and I concur with Your desire to take a stand and establish** (*quwm* – You and I are in agreement regarding Your choice to fulfill the promise and to restore, confirming my desire (qal imperative paragogic he

cohortative)), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence), **on behalf of** (*la* – concerning) **Your harmonious and reconciling dwelling place** (*la manuwchah 'atah* – Your serene habitat), **for You and the Ark** (*'atah wa 'arown* – the Mercy Seat, Ark of the Covenant, and Chest inside which the Ten Statements are carried and beside which the Towrah is placed) **of Your empowerment** (*'oz 'atah* – of Your might, capability, protection; from *'azaz* – ability to prevail, establish, strengthen, and empower).” (*Mizmowr / Lyrics to Songs / Psalm 132:8*)

Yahowah and Dowd were of one accord in their mutual desire to establish a reconciling and harmonious resting place for the Ark of the Covenant. It is, after all, the Mercy Seat of the Ark that Dowd will be anointing on Kipurym upon his return.

There is a subtle inference here that may provide more information than first meets the eye. Yahowah has emphatically stated that the “*'arown* – Ark” is a tangible symbol of His Covenant. He has explained how in conjunction with the *Miqra'ey* | Invitations to be Called Out and Meet, its Mercy Seat serves to reunite Yisra'el and restore their relationship.

And that is perhaps why this next statement was so important to Dowd. He wanted the *kohen* to reveal what we have just learned.

**“Let Your priests who minister by explaining Your intent** (*kohen 'atah* – Your mediators and counselors devoted to reconciliation and priests who serve during the *Miqra'ey* to provide advice) **choose to be clothed and arrayed** (*labash* – elect to be dressed, covered, and adorned; from *laban* – to become white (qal imperfect jussive)) **in what is right, honest, and proper, thus vindicating** (*tsadaq* – in what is just, fair, and required to

acquit, correctly leading to innocence), **while** (*wa*) **those who are devoted to You** (*chasyd 'atah* – those who are dedicated and loyal to You) **sing joyfully** (*ranan* – choose to convey joyous words melodiously (piel imperfect jussive)).” (*Mizmowr* / Lyrics to Songs / Psalm 132:9)

The purpose of these “*kohen* – ministers” was twofold. They carried out Yahowah’s instructions during the seven *Mow’ed Miqra’ey* on behalf of the community and answered the people’s questions regarding them. The Yisra’elites were not required to know when or how to celebrate the Feasts but instead to acknowledge that they had been invited to attend while seeking to understand what God was offering through them. And that is why Dowd’s request is that these priests be adorned in that which is “*tsadaq* – correct and thus proper, resulting in vindication.” He wanted them to be as he was, “*tsadaq* – right” about God.

Of particular interest in this case is the realization that the prophet Zakaryah presents Dowd dressed as the High Priest on Kipurym to prepare the *Kaporeth* | Mercy Seat of the Ark of the Covenant for the reconciliation of God’s people. So, this is a prophetic tribute to what will soon occur.

No one was more loving or sang more beautifully than Dowd. And yet, by reciting the lyrics to his songs, we are filled with the same passion and joy.

As we proceed, it is relevant to know that Yahowah chose Dowd. He also chose Noach, ‘Abraham, and Moseh. He chose Yirma’yah and Yasha’yah, too – indeed, all of the prophets. I am unaware of anyone who chose to engage in a relationship with God that God did not choose first, introducing Himself to them. So, doesn’t that reveal something interesting about God and developing a relationship with Him? It certainly seems to suggest that there was something about these individuals that Yahowah



found interesting, even endearing, or at the very least, useful.

If we then consider what these individuals had in common, the following characteristics stand out: 1) They were neither religious nor political. 2) They listened to God and did as He asked. 3) They accepted His offer and engaged in the relationship per His instructions. 4) They were willing to disengage from whatever they were doing and focus on what God wanted accomplished. Beyond this, some were brilliant and others not so much. Some had melodious voices and others stuttered. Some were beloved within their community while others were despised. Not one set themselves up as a moral paradigm. And while they were all imperfect, when it came to conveying Yahowah's testimony, there is not a false statement or contradiction among them.

**“On behalf of the benefits provided by (*ba ‘abuwr* – for the purpose of achieving the expected result with) **Dowd** (*Dowd* – Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **Your associate and coworker** (*‘ebed ‘atah* – Your representative, servant, and authorized subordinate), **never** (*‘al*) **turn away Your face** (*shuwb paneh ‘atah* – turn Your focus away (hifil imperfect jussive)) **from Your anointed Messiah** (*mashyach ‘atah* – a masculine singular noun denoting a person who has been designated and prepared to serve in an authorized and approved role through an application of olive oil (symbolizing the Set-Apart Spirit); from the verb *mashach* – to apply oil).” (*Mizmowr* / Lyrics to Songs / Psalm 132:10)**

As we have come to realize, when *Mashyach* is used as a title, none bear it more often or more profoundly than Dowd. He was *mashach* | anointed three times on Yahowah's instructions. And he is the one man Yahowah calls His *Mashyach* | Messiah.

While God would separate Himself from Dowd's *nepesh* | soul for as long as it took to fulfill the final act of Pesach and endure Matsah, He never turned His face away from His beloved Son. He remained focused upon what the Messiah was doing on His behalf, and on behalf of His Covenant Family. And so, while there are several ways to render *shuwb* and *paneH*, only one works in this context.

When it comes to fulfilling important promises, such as honoring the Miqra'ey, there is only one *Mashyach* | Messiah. And his name is as it is stated in this Mizmowr – Dowd. Therefore, the notion of a “Christ” is preposterous. There is and was no such person.

Through the reference in the inspired prophetic text to *Mashyach 'atah* | Your Messiah, God was affirming that His Son was set apart and properly prepared. By using it, Yah was demonstrating that He had authorized and approved him for a specific leadership role and for a particular function. And in this context, that mission was to fulfill Chag Matsah.

When we consider God's sworn oath, we are confronted by one of the most troubling aspects of Christianity, and even Islam if it is to be taken seriously. Both require Replacement Theology and thus necessitate God reneging on His promises, thereby becoming a liar. This presumption begs the questions: Why would God lie? Why would anyone trust a dishonest deity? And why haven't more Christians and Muslims come to their senses and realized that Paul and Muhammad promoted their religion by projecting their dishonest nature on the god they created?

God is not going to change. He will never accept, much less inspire, a New Testament, a Talmud, or a Quran. These are man's attempts to change the nature of God, not God's attempt to change what He has already communicated.

Before these words were conveyed about the Messiah in Dowd's Song, the 89<sup>th</sup> Mizmowr, we read them here, written in the hand of the man to whom they applied.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence), **He swore an oath, making a promise seven times over** (*shaba*’ – He affirmed the truth, solemnly swearing, while confirming the vows associated with seven (nifal perfect)) **to (la) Dowd** (*Dowd* – Beloved) **which is trustworthy and reliable** (*‘emeth* – is honest, certain, and true, dependable and enduring; from *‘aman* – supportive, upholding, steadfast, and confirming). **He will not change it or turn away from it** (*lo’ shuwb min hy*’ – He will not go back on it or create a second variation of it (qal imperfect)).

**‘I will place** (*shyth* – I will appoint, direct, and set (qal imperfect)) **what comes from** (*min* – out of) **the fruit** (*pery* – the valued harvest produced, conceived, and resulting from) **of your internal passion and core desire** (*beten ‘atah* – of your womb) **upon (la) Your seat of honor** (*kise’ la ‘atah* – your throne and place of empowerment).” (*Mizmowr* / Lyrics to Songs / Psalm 132:11)

Please note the change of voice in this pronouncement. From the beginning of the Mizmowr, Dowd is addressing Yahowah, and now we are witnessing God's reply.

If I may be so bold, I am the fruit of Dowd. My introduction to Yahowah came by way of his 91<sup>st</sup> *Mizmowr* / Psalm. I learned to observe and came to understand the Towrah by reading Dowd's Songs – particularly the 119<sup>th</sup>. If it were not for what Yahowah inspired Dowd to write, I would not be part of the Covenant. And I am certain that I am not alone. Many have been invited to sit upon his throne as a direct result of God anointing and inspiring him.

Moreover, not only was this promise irrevocable, it applied to Dowd's passion, which was to fulfill Pesach and

Matsah, thereby delivering the fruit of the Miqra'ey, which is the Children of the Covenant. It was a commitment God made to Dowd alone, one that is trustworthy and reliable and will never change. As a result, there will not be another Messiah or Savior.

Throughout time, parents have worked to create a better life for their children. God is no different in this regard. He is offering us His kingdom, allowing us to rule the universe at His side as a result of what He accomplished through His Son.

While Yahowah's promises to Dowd throughout his life were unconditional and unalterable, the promises He makes to those interested in joining His Covenant Family are conditional. To enjoy the benefits, we must be aware of and accept His conditions. The only way to accomplish this remains "*shamar* – being observant."

**“So if** (*'im* – upon the condition) **your children** (*beny 'atah* – your sons) **continue to actually observe** (*shamar* – closely examine and carefully consider, genuinely focus upon and consistently pay attention to (qal imperfect)) **My Covenant** (*beryth* '*any* – My Family Agreement and Relationship) **and** (*wa*) **My enduring testimony and restoring witness** (*'eduwth* '*any* – the evidence I've repeatedly provided), **by doing this** (*zow* – by regarding this), **I will teach them how to respond appropriately** (*lamad hem* – I will provide them with the information and impart the instruction to facilitate their acceptance (piel imperfect)), **as well as** (*gam* – moreover, also) **their children** (*beny hem*).

**With the Eternal Witness to the Restoring Testimony** (*'ad 'ad*), **they will continue to live and remain** (*yashab* – they will be restored and renewed as they dwell (qal imperfect)) **in proximity to** (*la* – approaching, near, and upon) **your seat of honor** (*kise'*

‘*atah* – your throne and place of empowerment).”  
(*Mizmowr* / Lyrics to Songs / Psalm 132:12)

While it was obvious, it has now been overtly stated. All of this is about Father and Son working together on behalf of the Children of the Covenant. The more closely we observe and thoughtfully consider Yahowah’s enduring testimony and restoring witness, the more we learn about the means to our salvation. And in this case, our Savior is our brother, and he is willing to share his throne with his siblings.

By fulfilling Pesach and Matsah on behalf of Bikuwrym and Shabuw’ah, Dowd made it possible for us to become members of Yahowah’s “*Beryth* – Covenant Family.” And it is His “‘*Eduwth* – Enduring Testimony regarding the Restoring Witness” which has memorialized Father and Son’s promises to Yisra’el. Further, our Heavenly Father “*lamad* – will teach us how to respond appropriately, providing the information and instructions which enable us to accept” the terms and conditions of the Covenant and receive its benefits.

If we learn nothing more from this venture into the lyrics of the 132<sup>nd</sup> *Mizmowr*, Yahowah has already richly rewarded us. If we observe, He will teach.

It’s bewildering that Christians have the audacity to ask God for His will for their lives considering the fact that He has clearly articulated His wishes. And if we want to be useful to Him, His priorities should take precedence over our own.

**“For** (*ky* – it is true and right that indeed) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **has chosen and prefers** (*bachar* – has selected, desiring and entering into a covenant on the basis of, and subsequently testing the merits of (qal perfect)) **Tsyown**

(*ba Tsyown* – in accordance with the Signs Posted Along the Way).

**He desires this** (*'awah hy'* – the boundaries have been measured, laid out, and delineated depicting where He wants this (piel perfect)) **as His dwelling place for His household** (*la mowshab la huw'* – His location to contemplate life, to live, remain, and abide; from *mah* – to ponder the implications of *yashab* – to dwelling, inhabiting, and abiding).” (*Mizmowr* / Lyrics to Songs / Psalm 132:13)

There are millions of signs, big and small, along our roads and highways. We can choose to ignore or follow any of them and go wherever they may lead. Yahowah has chosen His own set of signs, calling them *Tsyown*, and He has placed them on Mount *Mowryah* to show the way to His Home. With *Tsyown*, He has “*awah* – clearly delineated and marked out, establishing the limits on what He desires.” He yearns “*la mowshab* – to establish a dwelling place for the members of His household” there.

This, of course, means that if you are looking for God and you want to live with Him you should follow *Tsyown* | the Signs Posted Along the Way to the place where Yahowah prefers to live with His Family. Should you desire to be part of the Covenant, you’ll want to reside in this place – right next to Dowd’s home, His most beloved Son.

As such, no church is a “house of God.” Yahowah does not live in the Vatican nor in Mecca, nor in Washington or Moscow. Further, He is not asking us to build a home for Him and, most certainly, not a church or mosque. He is instead building a home for us.

And that is as it should be. We could not build a suitable home for God if we tried. He does not need nor want us to do so. But He can build one that is perfect for each of us.

The prophet's recounting of God's desire is particularly concerning today, with the United Nations supporting the absurd Muslim claim that the summit of Mount Moriah and the Temple Mount are Islamic holy sites that are off-limits to Jews. With their two religious scars desecrating Yahowah's Home, while at the same time commemorating the most embarrassing episode in Muhammad's revolting life, the only thing more egregious would be to establish the state of Fakestan and infect it with Fakestinians.

**“This is My place in opposition to oppression** (*zo'th manuwchah* ‘*any* – this is the site I intend to promote reconciliation; from *mah* – to ponder the implication of *nuwach* – where the *ruwach* – spirit abides and remains to provide peace) **as an eternal witness to the restoring testimony forevermore** (‘*ad* ‘*ad* – as far as and up to the extent of My witness in the foreseeable future).

**Here, in this place** (*poh* – in the location near where we are conversing, and with a view to many more dimensions) **I will abide and remain** (*yashab* – I will dwell (qal imperfect)) **because** (*ky* – truthfully) **I desire it** (‘*awah hy*’ – I yearn for it and I want this, I'm enthralled by it and have thus delineated and established the limits on what I'll accept as fitting and desirable).” (*Mizmowr* / Lyrics to Songs / Psalm 132:14)

It is telling that after the unabated onslaught of Muslim slime has sought to devour Israel, that Yahowah will establish a “*manuwchah* – place in opposition to oppression.” Yahowah's Family will settle down and live with Him at the conclusion of our journey, during *Sukah*, where we camp out with our Heavenly Father. It is what God wants and what He will receive.

Just as mankind cannot build a suitable home for Yah, we cannot lift Him up. In fact, the idea is not only ridiculous, it defeats His purpose. This is one of the many

reasons Yahowah is so dismayed by Christians who promote worship services, wherein they get on their knees to lift up their god in praise. Yahowah is far bigger and more capable than we are. And He enjoys helping His children. So...

**“I will kneel down in love to lift up** (*barak barak* – I will embrace and invoke favor, blessing (piel infinitive imperfect)) **her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu** (*tsyd hy’* – what is provided on her behalf for her protection, assuring that she is completely satisfied and properly nourished while also providing sustenance in preparation for a long journey), **completely satisfying** (*tsaba’* – abundantly supplying to the point of complete contentment) **the willing, those among her who are open and receptive** (*‘ebyown hy’* – those with yearnings for a better life, who live sparingly and who may have been subject to abuse, oppression, and subjugation and are seeking deliverance; from *‘abah* – demonstrating their consent by showing a willingness to accept) **to the Feast** (*lachem* – fighting for the provisions and the feasts with bread and nourishing food).” (*Mizmowr* / Lyrics to Songs / Psalm 132:15)

The entire point of creation and the conception of life is that Yahowah wants to enjoy raising a family. And *barak* | to bless drives to the heart of this desire. And since *barak* is repeated here, that is the point God is making.

Earlier, during our review of *Yasha’yah* | Isaiah, we listened as Yahowah explained that, as a result of His people’s religiosity, He would be withholding the provisions for life. And now, upon the cusp of His return, they are being restored.

But with a nation divided between thoughtless and screaming Progressives and Haredim, the *‘ebyown* | willing



will be few and far between – perhaps as few as one in a thousand Jews.

Although Hebrew scholars are aware that ‘*ebyown*’ is defined by its verbal root, ‘*abah*, which speaks of “being willing to offer consent and accept,” they nonetheless render it “poor and needy.” They turn a positive into a negative so that those, whose religions are impoverishing, view their lowly status as the entre to a divine blessing.

There is an interesting historical anomaly associated with ‘*ebyown*’ I would like to share. A group of Yisra’elites in 1<sup>st</sup>-century Yahuwdah, referring to themselves as ‘*Ebyownym* | Ebonites, are credited for providing the Hebrew text of the two most anti-Christian soliloquies in the New Testament – the Sermon on the Mount and Olivet Discourse. While it is hard to know how much of what they witnessed was retained in the universally plagiarized tome of Matthew, and the extent it was edited by the Roman Catholic Church, the implications are interesting because both speeches were wholly averse to Christian doctrine.

The Feast alluded to in the prior pronouncement is likely *Sukah*. Yahowah will be providing the venue and menu. I can only imagine how marvelous this party will be. It’s for certain that everyone will be beautifully attired and that we will all be singing joyfully. We know this because...

“**Also** (*wa* – in addition) **I will clothe and array** (*labash* – I will cover, dress, and adorn; from *laban* – to make white (hifil imperfect – God is adorning His ministers such that they will continue to resemble Him)) **her ministers** (*kohen hy’* – her mediators and counselors devoted to reconciliation and her priests serving during the *Miqra’ey* to provide advice) **with deliverance and salvation** (*yeshah*’ – with freedom and liberty) **and** (*wa*) **those who are devoted in her** (*chasyd hy’* – those who are dedicated and loyal to her) **will rejoice, singing joyfully**

(*ranan ranan* – will convey their exuberance with words melodiously expressing their happiness and jubilation for having overcome every challenge (piel imperfect infinitive – those who are devoted are continually influenced by and sing on behalf of Yahowah)).” (*Mizmowr* / Lyrics to Songs / Psalm 132:16)

This is the result of the Miqra’ey. It is why Father and Son fulfilled them.

While we have discovered a wealth of insights by turning to this *Mizmowr*, our original goal was to better define *tsemach*. And we are about to encounter it again, this time as a verb (*tsamach*). It comes at the conclusion of the song. And while it does not comfortably align with either the idea of the Branch or of plants flourishing, it once again speaks of growth – something Yahowah cares passionately about. Further, it is once again associated with Dowd, even with anointing, leaving us more enlightened, while closing in on a definitive answer.

**“For the name and reputation, see how (*sham* –at this time and place for the renown and personal designation, behold) I will cause to sprout up and enable new life and growth (*tsamach* – I will produce a stem to emerge, bringing to fruition vibrant and abundant life, branching out and growing, increasing the effectiveness (hifil imperfect – God will cause this secondary branch to sprout, continuously producing new life)) from the radiant horn of enlightenment (*qaran* – the brilliant and shining appearance of the ram’s horn and trumpet, the showphar comprised of brilliant rays of illumination) on behalf of (*la* – in accord with and to approach) Dowd (*Dowd* – Beloved).**

**I have prepared and arranged a valuable and informative (*arak* – I have put in place to accomplish this task, having thoughtfully planned everything out according to the proper arrangement of My pattern and purpose,**

setting forth and making ready, prepared and combative, a useful and enlightening (qal perfect)) **luminary** (*ner* – a source of light and enlightenment, an oil lamp with a glowing wick) **for My anointed Messiah** (*la mashyach* ‘any – to approach My specifically designated, on behalf of My chosen for My specific task, and My approved who is set apart from that which is common and authorized to serve as My agent, bequeathing great responsibility regarding the approach of My specific mission).” (*Mizmowr* / Lyrics to Songs / Psalm 132:17)

Today, in the afterglow of Taruw’ah in year 5990 Yah, I am amazed by how much we have learned since I first translated Mizmowr 132 for *Observations for Our Time* – as the three-volume series was called ten years ago. Then, I was unaware of Dowd’s commitment to fulfill the Miqra’ey and of my role serving as the Messiah’s Herald.

And yet, ready or not, that is the message Father and Son are conveying. Yahowah has chosen to memorize Dowd’s contribution to our salvation in this place and in this way. This is the symbolism behind the *Ner* | Luminary who has been positioned and prepared by Yahowah to enlighten His people at this time. Yahowah is announcing that the *Choter* | Secondary Branch and Sucker He introduced through *Yasha’yah* | Isaiah, will *tsamach* | sprout up to enable growth as God equips this stem to bring forth new life. And it will be done in concert with *Taruw’ah* | Trumpets with a *qeren* | radiant horn, symbolic of the showphar used to announce God’s message to all who are willing to listen to the Messiah.

This is Dowd’s story, that of God’s Anointed. This is the story of the Covenant and how it will achieve the desired intent.

This is also Yahowah’s story, presenting His heart’s desire. He wants to raise a Family and has joined forces with His beloved Son to make that possible.

Since Yahowah has chosen *Tsyown* as the place where He will accomplish these things, I'm grateful that we devoted a chapter of *Observations* to assessing its location and purpose. After learning that Yahowah will establish His Home for His Family on the summit of *Tsyown*, we are now discovering the other things He is going to accomplish here, including encouraging the growth of His children. It is here that we will be transformed into light. It is here that we will find the lamp Yahowah has prepared to illuminate the Signs He Posted Along the Way. It is here that we, too, will be *mashyach* | anointed with olive oil, be approved by God, set apart unto Him, and be afforded the authority to sit on His Son's throne.

I suspect that we have found the answer to our question regarding the meaning of *tsemach*. While it addresses Dowd and serves as one of his many titles, it can also be used to identify those who will bring forth new life, a renewed harvest, prior to his return.

*Tsemach* speaks of growth, something essential to life. Growth is required to be infinite – and thus to be God as we know Him. Growth is near and dear to Yahowah's heart, demonstrated by the fact that it is the purpose of *Shabuw'ah*, where the Covenant's children are enriched, empowered, and enlightened – growing exponentially where it matters most.

In our world, growth has its limitations. We grow up and then we grow old. Our days are limited. In our youth, we gain knowledge through new experiences, but as we age our eyesight and hearing deteriorate, as does our cognitive ability. With time, most of us lose mobility. But with Yahowah, and as part of our transformation from physical to spiritual beings, growing as we will from three dimensions to seven, our increased capacity will be infinite. We will *tsemach* in every conceivable way, as will our Father.

As a result of these Lyrics to Dowd’s Song, our growth has already begun. So, to reinforce what we have just learned, and to transfer some of it from short- to long-term memory, let’s consider these marvelous lyrics once again, this time without all of the analysis, which is more like it would have been sung...

**“Yahowah (Yahowah), You choose to remember and proclaim in a most memorable way (zakar) all (‘eth kol) of Dowd’s (la Dowd) responses regarding the afflictions he endured (‘anah huw’). (Mizmowr / Psalm 132:1)**

**To show the right way to receive the benefits of the relationship (‘asher), he swore an oath, making a vow seven times over (shaba’) to (la) Yahowah (YaHoWaH), making this binding promise (nadar) to (la) the Almighty One (‘abyr) of Ya’aqob | Israel (Ya’aqob). (Mizmowr 132:2)**

**Although (‘im) I will enter (bow’) into (ba) the temporary shelter (‘ohel) of my family home (beyth ‘any), and although (‘im) upon my bed stretched out (‘al ‘eres yatsuwa’ ‘any), (Mizmowr 132:3) even if (‘im) I offer (nathan) rest (shenah) to (la) my eyes (‘ayn ‘any), and to my eyelids (la ‘aph ‘any) inactivity (tanuwmah), (Mizmowr 132:4) as an eternal witness to the restoring testimony (‘ad), I will learn the location of and experience (matsa’) the home and place to take a stand (maqowm) for (la) Yahowah (Yahowah), a tabernacle (mishkan) for (la) the Almighty One (‘abyr) of Ya’aqob | Israel (Ya’aqob). (Mizmowr 132:5)**

**Behold (hineh), we heard of it (shama’ hy’) in (ba) ‘Ephrathah | the Branch from Bethlehem (‘Ephrathah). We found it (matsa’ hy’) in (ba) the open environs (sadah) of Ya’ar | the Honeycombed Forest (Ya’ar). (Mizmowr 132:6)**

**We should choose to go (*bow*) into (*la*) His Tabernacle (*mishkan huw*). On our own initiative, unaffected by societal influences and control, let's choose to consistently and independently make an informative verbal announcement regarding life (*chawah*) at His footstool (*hadom regel huw*). (*Mizmowr* 132:7)**

**You and I concur with Your desire to take a stand and establish, both choosing to restore by fulfilling (*quwm*), Yahowah (*YaHoWaH*), on behalf of (*la*) Your harmonious and reconciling dwelling place (*la manuwchah* 'atah), for You and the Ark ('atah wa 'arown) of Your empowerment ('oz 'atah). (*Mizmowr* 132:8)**

**Let Your priests who minister by explaining Your intent (*kohen* 'atah) choose to be clothed and arrayed (*labash*) in what is right, honest, and proper, thus vindicating (*tsadaq*), while (*wa*) those who are devoted to You (*chasyd* 'atah) sing joyfully (*ranan*). (*Mizmowr* 132:9)**

**On behalf of advancing and achieving the expected result with (*ba* 'abuwr) Dowd (*Dowd*), Your associate and coworker ('ebed 'atah), never ('al) turn away Your face (*shuwb paneh* 'atah) from Your anointed Messiah (*mashyach* 'atah). (*Mizmowr* 132:10)**

**Yahowah (*Yahowah*), He swore an oath, making a promise seven times over (*shaba* ' ) to (*la*) Dowd (*Dowd*) which is trustworthy and reliable, certain and enduring ('emeth). He will not change it or turn away from it (*lo* 'shuwb min hy').**

**'I will place (*shyth*) what comes from (*min*) the fruit conceived through the harvest (*pery*) of your internal passion and core desire (*beten* 'atah) upon (*la*) Your seat of honor (*kise* ' la 'atah). (*Mizmowr* 132:11)**

**So, if and upon the condition ('im), your children (beny 'atah) continue to actually observe, closely examining and carefully considering (shamar) My Covenant (beryth 'any) and (wa) My Enduring Testimony and Restoring Witness ('eduwth 'any), then by doing this (zow), I will teach them how to respond appropriately (lamad hem), in addition to (gam) their children (beny hem).**

**With the Eternal Witness to the Restoring Testimony ('ad 'ad), they will continue to live and remain (yashab) in proximity to (la) your seat of honor and empowerment (kise' 'atah).' (Mizmowr 132:12)**

**For it is true that (ky) Yahowah (YaHoWaH) has chosen and prefers (bachar) Tsyown (ba Tsyown). He desires this ('awah hy') as His dwelling place for His household (la mowshab la huw'). (Mizmowr 132:13)**

**'This is My place in opposition to oppression where I will promote spiritual reconciliation (zo'th manuwchah 'any) as an Eternal Witness to the Restoring Testimony forevermore ('ad 'ad). Here, in this place (poh) I will abide and remain (yashab) because (ky) I desire it ('awah hy'). (Mizmowr 132:14)**

**I will kneel down in love to lift up, blessing (barak barak) her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu (tsyd hy'), completely satisfying (tsaba') the willing, those among her who are open and receptive ('ebyown hy') to this bread (lachim). (Mizmowr 132:15)**

**Also (wa) I will clothe and array (labash) her ministers (kohen hy') with deliverance and salvation (yesha') such that (wa) those who are devoted in her (chasyd hy') will rejoice, singing joyfully (ranan ranan). (Mizmowr 132:16)**

**For the name and reputation, see how (*sham*) I will cause to sprout up and enable growth, producing a stem to bring forth new life (*tsamach*) from the radiant horn of enlightenment (*qaran*) on behalf of (*la*) Dowd (*Dowd*).**

**I have prepared and arranged a useful and informative (*arak*) luminary (*ner*) for My anointed Messiah (*la mashyach any*).” (*Mizmowr* / Lyrics to Songs / Psalm 132:17)**





Branch Out and Grow

*The Essence of Life...*

We began this phase of our journey of discovery in the first volume of *Observations* in *Mashal* / Proverb 6, pondering how what Yahowah revealed was applicable to our time. We were introduced to the Covenant, and to our Heavenly Father, but also to the Adversary, who we learned used Paul to plague humankind.

This led us to the prophetic declaration of *Yasha'yah* | Isaiah, where we have striven to discern how *ha Satan*, in the guise of the Whore of Babylon, has become the Lord of Christianity, beguiling billions of souls. We have made some notable sojourns along the way, stopping to fully examine *Babel*, *Tsyown*, *hineh*, *beryth*, and now *tsemach*.

The reason behind our most recent investigation was to discern if *tsemach* was a reference to “plants flourishing” when the Land is restored to the conditions experienced in ‘Eden upon Yahowah’s return in 2033, or if it was used to explain that the Covenant’s children would “branch out, growing exponentially while flourishing and living an abundantly enriched life” beginning at this same time. We also recognized that *tsemach* could be “the Branch,” and thus be evocative of Dowd as it is in *Yasha'yah* 4:2.

Since the “*tsemach* – branch” metaphor is most often used in conjunction with Dowd, we have sought to understand what is it about this man and his relationship to Yahowah, the Towrah, and Covenant that make the various implications of *tsemach* so vital when associated with him.

Knowing that there was reason to suspect that all three connotations might be applicable, we began our search by pondering a series of questions: What is a branch? Where do we find them? What is their function? How does one achieve its purpose? Then we sought to appreciate how the answers to those questions were related to Yahowah, Yisra'el and Yahuwdah, Ya'aqob and Dowd, the Covenant and Tsyown? Why did God choose this metaphor? And why does He use it more often than “*mashyach* – anointed Messiah?”

As previously noted, *tsemach* speaks of “plants growing, of living vegetation sprouting, of life branching out and thus thriving, springing forth and increasing greatly, accomplishing the intended purpose of floras, successfully completing everything required to support abundant life.” Further, the purpose of a “*tsemach* – branch” is to extend life.

But a branch only functions, doing what it was designed to accomplish, when attached to the proper tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life that promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree blows over in a storm or as a result of poor soil or just because the roots were rotten, what is left on the branch will be choked out by the weeds and never receive sufficient light.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are firmly attached to Him, we flourish and grow. His *Miqra'ey* provide the means to life, the place where living waters and

the nourishing aspects of His testimony enable us to reach out and embrace the Light that is Yahowah.

When we are rooted in Tsyown and Yisra'el by way of the Towrah, we can withstand even the most formidable foe. But when roots decay, when the soil is nutrient-poor or contaminated with pathogens, when roots are cut, hemmed in and restricted, unable to spread out, or insufficient for any reason, the tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra'el is the Land Yahowah selected for our roots to spread. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this Tree of Lives. Its most prominent Branch is Dowd. We are its fruit. And collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Garden of 'Eden.

Before we continue, let's review the passage which brought us to this place. Yahowah revealed...

**“In that day, seven belligerent and stubborn, hardened and harsh, women will be overpowering, aggressive, and assertive with one man, approaching while shouting, ‘Our own bread we will eat and our clothes we will wear!’**

**Nevertheless, let us be called by Your name, with it upon us, to remove our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements.’** (*Yasha'yah* / Isaiah 4:1)

**In that day, which is His day, living vegetation will sprout and thrive, branching out and growing while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything that is required to**

support abundant life, enabling it to branch out and grow (*tsemach*) for Yahowah.

He shall be beautiful and splendidous, reaching out in a valuable and honorable way, and will, therefore, approach as a glorious manifestation along with the majestic and eminently wonderful fruitful offspring of the Land, also gloriously attractive and shining in appearance as the remnant of survivors of Yisra'el and Yahuwdah. (*Yasha 'yah* / Isaiah 4:2)

Then it will come to pass that he who remains in Tsyown, along with the remnant spared in Yaruwshalaim, will be called 'Set Apart' for all who approach Him will be permanently written and recorded in the Book for Lives in Yaruwshalaim. (*Yasha 'yah* / Isaiah 4:3)

Whereupon meeting these conditions, the Upright One of Mine shall wash away the excrement and filth of the daughters of Tsyown and by association purge and rinse away the bloodstains and bloodguilt which is the consequence of killing and the residue of death of Yaruwshalaim from her midst by way of the Spirit of Good Judgment regarding the Means to Resolve Disputes and by the Spirit of Blowing Rage. (*Yasha 'yah* / Isaiah 4:4)

Then Yahowah will create, initiating something cutting edge over every location and dwelling place along the ridgeline of Tsyown as well as over its Miqra' – her Invitation to be Called Out and Meet, by way of a cloud by day and smoke, then a brilliant shining radiance and majestic light of a flaming fire by night. For indeed, upon all of this manifestation of power and glory will be a sheltering canopy. (*Yasha 'yah* / Isaiah 4:5)

Then there will exist a temporary sheltered dwelling to camp out, a Sukah, serving as a representation of something manifesting greater

**dimensions by the light of day out of Choreb (the mountain of God where the Towrah was revealed) from the outpouring of floodwaters and from the rain.”**  
(*Yasha'yah* / Isaiah 4:6)

As we are abundantly aware, there are several distinctly different ways we can interpret *tsemach* in *Yasha'yah* 4:2. While most provide an allusion to Dowd as the Branch, the primary impetus here is more likely replanting the gardens found in 'Eden throughout *Yisra'el* once the Earth has been cleansed of mankind's filth.

Abundant life is *Yahowah's* answer to the plague of death. There is the additional inference that *Yahowah's* Covenant children will experience tremendous growth and abundant life at this time.

Our search for answers led us to Dowd's final words...

**“Now these are the last words of the prophet Dowd, the son of Yshay. So then declared the one man who stood up, was raised up, and was established by the Most High, the anointed Messiah, specifically designated, chosen for this task, and approved, set apart from others and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission, of the God of *Ya'aqob*, the pleasantly melodious, acceptable, and musical, singer and songwriter of *Yisra'el*. (*Shamuw'el* / 2 Samuel 23:1)**

**‘The Spirit of *Yahowah* spoke through me. And His word, His statements, and His reasoning were upon my tongue. (*Shamuw'el* / 2 Samuel 23:2)**

**The God of *Yisra'el* has spoken to me, saying, “The Rock of *Yisra'el* (of Those who Engage and Endure with God) is a word picture conveying symbolic meaning for man, correctly and appropriately conveying a reverence and respect for God.”**  
(*Shamuw'el* / 2 Samuel 23:3)

**So similar to the light of morning, the time to think and consider, the prudent time to search and the best time to seek, when the sun rises during the early part of the day when it is best to observe, consider, and reflect without obscuring phenomena, out of this brilliant light radiates knowledge. From the rain, green and vibrant growth out of the Land. (*Shamuw'el* / 2 Samuel 23:4)**

**Indeed, my house is not appropriate, neither proper nor fitting, with God. And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me.**

**It is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned, in every way, with every conceivable aspect totally covered, and readily observable, because this is the totality of my liberation and salvation, in addition to everything I desire.**

**Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch (*tsemach*)?" (*Shamuw'el* / 2 Samuel 23:5)**

It is especially telling that *tsemach* was Dowd's final word. Indeed, Dowd's legacy is encapsulated by *tsemach*. His life serves as a branch reaching out to us from Yahowah so that we might learn what God values and expects. Dowd's lyrics reveal what is required to live an abundant life. His *Mizmowr* expound on the *Towrah*, teaching us how to observe it.

Dowd's words are nothing less than the fruit found on the Tree of Lives. They exist so that we might be nurtured by them and live. As Yahowah's favorite songwriter, most beloved Son, and preferred shepherd, Dowd is the "*tsemach* – branch which leads to abundant life."

Everything Dowd did, everything he said, and everything he wrote is encapsulated in *tsemach*. And as such, every moment we spend pondering its implications as they are presented by God, Himself, the more like Dowd, His beloved Son, we become. Yahowah called this branch “*tsadaq* – right,” as He will us if we continue to learn from him.

So, let’s celebrate all of the reasons why *tsemach* was “the last word of the prophet Dowd” in the midst of a revelation where he was singled out and “declared the one man who stood up, who was raised up, and who was established by the Most High.” There is a reason that God told us that Dowd was “anointed, specifically designated and chosen for this task.”

Yahowah wants us to know that Dowd was “approved and set apart from others, uniquely authorized to serve as an agent regarding this specific function and particular mission.” As the “singer and songwriter of Yisra’el,” Dowd’s voice and lyrics were considered “pleasant, melodious, and acceptable” to the God who inspired him to sing them to us.

Dowd was the fourth man in human history, following Moseh, Yahowsha’ ben Nuwn, and Shamuw’el, who could say: “The Spirit of Yahowah spoke through me.” That alone should have been enough to garner everyone’s attention. And yet, although speaking for God, he said, “His word, His statements, and His reasoning were upon my tongue,” very few take the lyrics to his *Mizmowr* / Psalms or the lines of his *Mashal* / Proverbs seriously. And this is in spite of the fact that “the God of Yisra’el has spoken” through Dowd. “The rock” of “Yisra’el” serves as “a word picture conveying a reverence and respect for God.”

In his final declaration, we find Dowd recognized that “similar to the light of morning, the ideal time to think and

consider, the prudent time to search and the best time to observe and reflect without obscuring phenomena” is “during the early part of the day.” He knew that “out of this brilliant light radiates knowledge.” And that is what he shared with us. His words, like “the rain” promote “vibrant growth.” It is also the time that he fulfilled Bikuwrym following Pesach and Matsah.

Demonstrating that the Towrah exists to perfect the imperfect, Dowd acknowledged, “Indeed, my house is not appropriate, neither proper nor fitting, with God.” “And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me.” This realization is one of many reasons that Dowd serves as the living embodiment of the Covenant – the favored Son of the ultimate Father.

Dowd’s concluding statement affirms what we have come to learn, that the Covenant “is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned in every way, with every conceivable aspect totally covered and readily observable.”

He knew this to be true, because he observed the Covenant’s conditions in the same place we have, in *Bare’syth / In the Beginning*. Yahowah’s plan is laid out for us, properly ordered and befittingly positioned, with every conceivable aspect covered and readily observable.

It was not easy. It took time. We had to know where to look, and what not to consider. But by being observant and thoughtful we figured it out, and so had he. All we had to do was closely examine and carefully consider everything Yahowah had to say about His Covenant in His *Towrah* | Source of Guidance and Direction. It was all laid out for us, everything God expected and offered in return.

In Dowd’s own words, the Covenant provides “the totality of my liberation and salvation, in addition to



everything I desire.” It is true for all of us, for every member of Yahowah’s Family.

And let us never forget, it was *tsemach* that brought us to this place, reminding us once again that we are never shortchanged when we seek to understand Yahowah’s words. As a result, “Will He not cause us to branch out and grow, greatly increasing our outreach, bringing our purpose to fruition, while completing everything that is required to support abundant life by fulfilling the work of the Branch?” It is a fitting conclusion to the most important life ever lived.

While we have just considered Dowd’s final statement, *tsemach* reappears in the last song he sang en route to his Father. In the 132<sup>nd</sup> *Mizmowr*, as we just discovered, the verbal form of *tsemach* is used to announce that a Choter will come forth, appointed and prepared by God, as part of Taruw’ah to enlighten Yisra’el that the Mashyach Dowd is calling them home. He wrote...

**“Yahowah (*Yahowah*), You choose to remember and proclaim in a most memorable way (*zakar*) all (*’eth kol*) of Dowd’s (*la Dowd*) responses regarding the afflictions he endured (*’anah huw’*)). (*Mizmowr* / Psalm 132:1)**

**To show the right way to receive the benefits of the relationship (*’asher*), he swore an oath, making a vow seven times over (*shaba’*) to (*la*) Yahowah (*YaHoWaH*), making this binding promise (*nadar*) to (*la*) the Almighty One (*’abyr*) of *Ya’aqob* | Israel (*Ya’aqob*). (*Mizmowr* 132:2)**

**Although (*’im*) I will enter (*bow’*) into (*ba*) the temporary shelter (*’ohel*) of my family home (*beyth ’any*), and although (*’im*) upon my bed stretched out (*’al ’eres yatsuwa’ ’any*), (*Mizmowr* 132:3) even if (*’im*) I offer (*nathan*) rest (*shenah*) to (*la*) my eyes (*’ayn ’any*), and to my eyelids (*la ’aph ’any*) inactivity (*tanuwmah*),**

(*Mizmowr* 132:4) as an eternal witness to the restoring testimony ('*ad*), I will learn the location of and experience (*matsa'*) the home and place to take a stand (*maqowm*) for (*la*) **Yahowah** (*Yahowah*), a tabernacle (*mishkan*) for (*la*) **the Almighty One** ('*abyr*) of *Ya'aqob* | **Israel** (*Ya'aqob*). (*Mizmowr* 132:5)

**Behold** (*hineh*), we heard of it (*shama' hy'*) in (*ba*) '*Ephrathah* | **the Branch from Bethlehem** ('*Ephrathah*). We found it (*matsa' hy'*) in (*ba*) the open environs (*sadah*) of *Ya'ar* | **the Honeycombed Forest** (*Ya'ar*). (*Mizmowr* 132:6)

We should choose to go (*bow'*) into (*la*) **His Tabernacle** (*mishkan huw'*). On our own initiative, unaffected by societal influences and control, let's choose to consistently and independently make an informative verbal announcement regarding life (*chawah*) at **His footstool** (*hadom regel huw'*). (*Mizmowr* 132:7)

**You and I concur with Your desire to take a stand and establish, both choosing to restore by fulfilling** (*quwm*), **Yahowah** (*YaHoWaH*), on behalf of (*la*) **Your harmonious and reconciling dwelling place** (*la manuwchah 'atah*), for **You and the Ark** ('*atah wa 'arown*) of **Your empowerment** ('*oz 'atah*). (*Mizmowr* 132:8)

**Let Your priests who minister by explaining Your intent** (*kohen 'atah*) choose to be clothed and arrayed (*labash*) in what is right, honest, and proper, thus vindicating (*tsadaq*), while (*wa*) those who are devoted to **You** (*chasyd 'atah*) sing joyfully (*ranan*). (*Mizmowr* 132:9)

**On behalf of advancing and achieving the expected result with** (*ba 'abuwr*) **Dowd** (*Dowd*), **Your associate and coworker** ('*ebed 'atah*), never ('*al*) turn away **Your**

**face** (*shuwb paneh 'atah*) **from Your anointed Messiah** (*mashyach 'atah*). (*Mizmowr 132:10*)

**Yahowah** (*Yahowah*), **He swore an oath, making a promise seven times over** (*shaba'*) **to** (*la*) **Dowd** (*Dowd*) **which is trustworthy and reliable, certain and enduring** (*'emeth*). **He will not change it or turn away from it** (*lo' shuwb min hy'*).

**'I will place** (*shyth*) **what comes from** (*min*) **the fruit conceived through the harvest** (*pery*) **of your internal passion and core desire** (*beten 'atah*) **upon** (*la*) **Your seat of honor** (*kise' la 'atah*). (*Mizmowr 132:11*)

**So, if and upon the condition** (*'im*), **your children** (*beny 'atah*) **continue to actually observe, closely examining and carefully considering** (*shamar*) **My Covenant** (*beryth 'any*) **and** (*wa*) **My Enduring Testimony and Restoring Witness** (*'eduwth 'any*), **then by doing this** (*zow*), **I will teach them how to respond appropriately** (*lamad hem*), **in addition to** (*gam*) **their children** (*beny hem*).

**With the Eternal Witness to the Restoring Testimony** (*'ad 'ad*), **they will continue to live and remain** (*yashab*) **in proximity to** (*la*) **your seat of honor and empowerment** (*kise' 'atah*).' (*Mizmowr 132:12*)

**For it is true that** (*ky*) **Yahowah** (*YaHoWaH*) **has chosen and prefers** (*bachar*) **Tsyown** (*ba Tsyown*). **He desires this** (*'awah hy'*) **as His dwelling place for His household** (*la mowshab la huw'*). (*Mizmowr 132:13*)

**'This is My place in opposition to oppression where I will promote spiritual reconciliation** (*zo'th manuwchah 'any*) **as an Eternal Witness to the Restoring Testimony forevermore** (*'ad 'ad*). **Here, in this place** (*poh*) **I will abide and remain** (*yashab*) **because** (*ky*) **I desire it** (*'awah hy'*). (*Mizmowr 132:14*)

**I will kneel down in love to lift up, blessing (*barak barak*) her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu (*tsyd hy*'), completely satisfying (*tsaba*') the willing, those among her who are open and receptive (*'ebyown hy*') to this bread (*lachim*). (*Mizmowr* 132:15)**

**Also (*wa*) I will clothe and array (*labash*) her ministers (*kohen hy*') with deliverance and salvation (*yeshah*') such that (*wa*) those who are devoted in her (*chasyd hy*') will rejoice, singing joyfully (*ranan ranan*). (*Mizmowr* 132:16)**

**For the name and reputation, see how (*sham*) I will cause to sprout up and enable growth, producing a stem to bring forth new life (*tsamach*) from the radiant horn of enlightenment (*qaran*) on behalf of (*la*) Dowd (*Dowd*). I have prepared and arranged a useful and informative (*'arak*) luminary (*ner*) for My anointed Messiah (*la masyach 'any*).'” (*Mizmowr* / Lyrics to Songs / Psalm 132:17)**

Dowd is the Branch from which the Choter sprouts to enlighten Yahuwdym. He is our Mashyach and Zarowa', Yahowah's Bachar and Bakowr, our Ra'ah and Yasha'.

The Branch was Towrah-observant, and as a result, he understood and accepted the conditions of the Covenant. He realized that this was the right way to approach Yahowah – indeed the only way. He swore an oath to his Father demonstrating his commitment to enable the Covenant's benefits during the *Mowed Miqra'ey*.

And then we find the essence of Yahowah's message: If your children continue to actually observe My Covenant and My Enduring testimony and Restoring Witness, by doing so I will teach them how to respond appropriately, with them always and forever living and remaining in proximity to Dowd's seat of honor.



Wrath of God

*Why Is He Angry?...*

As I look back now upon this journey through the *Towrah, Naby', wa Mizmowr*, I find that the insights, and the words that led to them, are inseparable – a tapestry of translation and commentary. One without the other is akin to viewing a scene from the wrong perspective, squinting with the light in our eyes. It's akin to entering a dark room with someone pointing a flashlight at us or looking down and hoping to understand the stars in the sky.

Sometimes the perspective is intuitive. All stories have an opening and concluding act, so we have to begin with the Towrah, with Creation and the Covenant, and continue through the Prophets if we want to understand God's story. But at other times, to appreciate what is going to unfold in our future, our best option is to carefully consider the past. In other words, what Yahowah has said and done is indicative of what He will say and do.

In every situation, knowledge is good, but understanding is vastly superior. We may know, for example, that God is angry, but not understand why. There is no disputing that '*aph* conveys anger – so it has been readily discernable by anyone who has bothered to read this prophecy that God is extraordinarily displeased by what He has witnessed.

Yet the tendency of individuals to believe that religions are good, that they are Godly, and that they save souls precludes the preponderance of people from being able to ascertain the reason for His wrath. They fail to make

the connection between shepherd and pastor. They don't associate these adversarial prophets with the likes of Paul or Muhammad. They read "priests" and don't equate them with Roman Catholicism. And yet, there is no other viable option. There are no Jewish priests today, and there haven't been any for nearly two thousand years. Rabbinic Judaism is the only form of the religion to survive. So, while Yahowah has been explicit, no one dared accept the point He was making.

Now to be fair, I did not come to this understanding in a vacuum. I discovered it by closely examining and carefully considering what Yahowah inspired His prophets to write. It is something almost anyone could have done. But they did not. And that is the point of Yahowah's prophetic announcement.

And while there are many thousands of people who know much more than I do, few if any understand the nature and purpose of God better. And just as existing in four dimensions is infinitely superior to being stuck in the ordinary flow of time, understanding is infinitely more enriching and empowering than knowledge.

Eager to return to *Yasha 'yah* so that we might more fully appreciate Yahowah's disdain for religion and politics, I was somewhat hesitant to continue chasing *tsemach* further into the prophets. That was especially true because I had already translated the 23<sup>rd</sup> chapter of *Yirma 'yah* / Jeremiah, which is the next place *tsemach* appears. That rendering is provided in the first volumes of *An Introduction to God and Coming Home*.

Then after reading Yahowah's declaration with fresh eyes, it became instantly obvious that the entire chapter served to reinforce the purpose of this book, which is to use Yahowah's testimony to expose and condemn religion and politics so that more people might choose to walk away

from them and accept the Covenant. It is the most important message we can convey at this time.

With that introduction, with eyes open to considering what God is going to set before us and with ears attuned to what He has said thus far, here is the next prophetic presentation of *tsemach*. Rest assured, there is much more to learn.

It is the greatest irony in human history. Man promotes religion as the means to please God, and yet God hates religion. While Yahowah is unrelenting in this regard, He is never as direct or blunt as He is in *Yirma'yah*. His warning begins with “*howy* – woe,” a word we do not want to be directed at us. And we can avoid that easily enough just by forsaking religion.

“**Woe** (*howy* – alas, consider this a warning, garnering your undivided attention) **to the shepherds** (*ra'ah* – to those who tend to, care for, feed, and shear the flock) **who have led astray and destroyed, causing irreparable damage** (*'abad* – who have ruined by misleading others, causing them to die, perishing, such that they cease to exist, and whose actions have caused things of value to be squandered and wasted (piel participle – a verbal adjective whereby the object suffers the effect of being misled)), **because** (*wa*) **they have scattered** (*puwts* – they have chaotically displaced, attacking, dashing, and dispersing (hifil participle – a verbal adjective whereby the subject, the bad shepherds, have caused the object, the misled sheep, to go astray, becoming like their evil leaders in the process)) **the flock** (*'ets ts'on* – the sheep) **from My shepherding and nurturing** (*mari'yth 'any* – of My guidance, leadership, protection, and company; from *my* – to consider the purpose of *ra'ah* – pasturing, grazing, guiding, feeding, associating with, befriending, teaching, tending to, and shepherding a flock of sheep),’ **prophetically declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts)



**Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:1)

Since the role of a shepherd is to lead and protect the sheep, when projected onto human beings, we find that the role has been misappropriated by religious and political leaders. And here, as it is throughout the *Towrah* and *Prophets*, God is warning His people that their rabbis and politicians have led them astray, causing irreparable harm.

The English word “pastor” is from the Latin *pastor*, which means “shepherd.” It in turn was derived from *pascere*, which is a “herdsman who feeds sheep.” Therefore, the religious term, pastor, is an especially accurate translation of *ra’ah* in this context. And that’s really bad news for those who are religious, particularly clerics.

In this case, Yahowah is stating unequivocally that He is going to hold them accountable for misleading His sheep. Pastors and priests will be judged for having done irreparable harm to God’s flock. Clerics the world over will be punished for having scattered God’s people, inciting them to believe all manner of religious myths.

By using *na’um* | to declare in advance of it occurring, we know that God’s pronouncement against Israel’s shepherds is addressing future generations. By using *‘abad* | to mislead and *mari’yth ‘any* | My shepherding, the crime the political and religious Jews have committed is to lead their brethren away from Yahowah’s company and care. Rabbis in particular have deprived Jews of God’s leadership and protection – a crime for which She’owl is prescribed.

In this opening statement, we find the ultimate referendum, that of being shepherded by God or by man. Yahowah presents Himself and His Son as our Shepherds

and us as their flock. He likes this metaphor because it projects them living with their people, guiding the sheep, leading us to verdant pastures, and protecting those willing to trust Him. It is why the Hebrew word for “God” is written ׀ב, combining a ram’s head and a shepherd’s staff. And you will even note that the staff is upside down because it isn’t being used as a walking stick or defensive weapon but instead is being deployed to rescue and guide the sheep.

“**So consequently** (*la ken* – therefore accordingly, in return, rightfully and assuredly as a result), **this is what** (*koh* – focusing our attention on what will follow) **Yahowah** (יהוה – the pronunciation of *YaHoWaH*), **the God** (*’elohym* – Mighty One) **of Yisra’el** (*Yisra’el* – a compound of *’ysh* – individuals, who *sarah* – strive and contend with, or engage and endure with, *’el* – God), **has to say** (*’amar* – promises (qal perfect)) **in opposition to** (*’al* – over, above, and against) **those acting as shepherds** (*ha ra’ah* – those tending to, feeding, and shear the flock),

**‘Those leading, feeding, and shearing** (*ha ra’ah* – the shepherds tending to and guiding, ruling over and herding) **My people** (*’eth ’am ’any* – My family), **you** (*’atem* – the many of you), **yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically displaced, attacking, dashing, and dispersing, even besieging and separating (hifil perfect – the subject, in this case the rabbis, have caused the object, the misled sheep, to go astray for a period of time, causing them to be like their evil shepherds in the process)) **My flock** (*’eth ts’on ’any* – My sheep), **and** (*wa*) **you have consistently driven them away by continually seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast

down (hifil imperfect – the religious leaders have continually seduced and harassed God’s sheep and thereby caused them to become outcasts for a prolonged period of time, just like themselves)).

**Therefore** (*wa* – in addition), **you have not been concerned about them** (*lo’ paqad ‘eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect)).

**So behold** (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized), **I** (*‘any*), **Myself, will hold you accountable and will reckon this against you** (*paqad ‘al ‘atem* – I will consider what you have done and take it into account, I will take inventory of this opposition, retaining a record regarding your accountability, even summon and punish you (qal participle – a descriptive verb which presents an actual time of reckoning against the rabbis)) **because of** (*‘eth*) **the willful misconduct and unethical nature** (*roa’* – the harmful effect, the displeasing and injurious result, the corrupting and perverting aspects, and the evil and improper intent; from *ra’a’* – the evil and bad, willfully wrong, corrupting, perverting, injurious, and shattering consequences) **of your foolish deeds and wanton abuses** (*ma’alal ‘atem* – defiling actions and abusive practices; from *‘alal* – ruthless behaviors, malevolent dealings, deceptive practices, foolish acts, and childish tendencies), **prophetically declares** (*na’um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 23:2)

The way this concluding statement is worded in Hebrew affirms that Yahowah is going to hold religious and political leaders accountable, particularly in Israel, by

associating that which they have perpetrated on their flock against them. Therefore, the rabbis will be seen as “unethical, corrupt, foolish, abusive, ruthless, deceptive, malevolent, misleading, and seductive outcasts.” Yahowah will “push them away.” So much for the myth that the rabbis are serving God. Actually, they are only serving themselves – and not doing that very well.

While God’s interests outside of Yisra’el are negligible, suffice it to say that the amalgamation of church and state has also “*nadach* – exerted enormous societal, cultural, economic, militaristic, political, and religious pressure to forcibly impel and seductively seduce” those these institutions have sought to control, effectively “exiling and banishing” billions from God, “thrusting them aside and casting them down.” The Pope even carries a staff as a symbol of his presumptuous authority.

This is *Babel* | the confounding nature of Babylon, personified, exemplifying the oppressive nature of human institutions. It is indicative of the very things Yahowah wants us to walk away from before we walk to Him.

The simple and indeed obvious truth is that Yahowah chose these people and this place to make Himself known to everyone. Most of what He says to and of Yisra’el is true for all of the rest of us. Yahuwdaym and Yisra’el are God’s chosen paradigms. There is one Towrah and one Covenant.

So now that we know that Almighty God is addressing Jewish political and religious leaders and that He is angry with them for having separated His flock from Him, let’s see if we can ascertain any additional insights regarding the timing of this prediction. The discussion continues by telling us that God will gather up and restore the sheep who have been dispersed and misled. Therefore, after every religious and political leader has been removed, Yahowah and Dowd will engage as Shepherds to serve the remnant of their flock; the antithesis of either acting as a Lord.

“**Then** (*wa* – and so) **I** (*any*), **Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, then assemble (piel imperfect – the flock will be put into action by Yahowah with ongoing consequences)) **the remnant** (*eth sha’eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts’on any* – My sheep) **from** (*min* – out of) **all** (*kol*) **of the lands** (*ha’erets* – the realms, places, and nations) **where** (*asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadach eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is of renown and they have developed a reputation).

**But** (*wa*) **My desire is to return and restore them at this time** (*shuwb henah eth henah* – with a contingency which must be met, I have decided to gather them up, bring them back, turn them around, and completely renew them (hifil waw perfect (waqatal consecutive) – should they be ready, I will choose to engage at this time in a manner which transforms them, causing them to be more like Me)) **upon their pasture, abode, and home** (*al naweh henah* – over their beautiful dwelling place and campground, upon their residence and settlement).

**And** (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit)). **And** (*wa*) **they will increase and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered, their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially (qal perfect consecutive – during this time it is My desire that they become numerous, are actually empowered, and thrive)).” (*Yirma’yah* / Yah Raises and Lifts Up / Jeremiah 23:3)

The return of Yisra'elites to Yisra'el just prior to Yahowah's homecoming is affirmed throughout the Prophets. And what once seemed impossible, then improbable, is now inevitable. Not only has Yisra'el been reconstituted as a nation, but half of the world's Jewish population has already returned home.

The remainder will soon be headed that way. Anti-Semitism has grown to intolerable levels in France, England, Germany, Poland, Ukraine, Russia, Greece, Spain, Italy, Egypt, Saudi Arabia, Kuwait, Iran, Iraq, and indeed in every majority Islamic nation and most orthodox Christian countries, to the point that returning to Yisra'el is the only option. This reality was exasperated by the tsunami of Muslims making landfall in Europe as a result of America's invasions into the Islamic Middle East. This is the war Yasha'yah predicted (in chapters 17-18) the United States would instigate.

He also revealed that it would conclude with the destruction of Damascus, Syria followed by the capitulation to the Islamic jihadists who made it happen, along with thinning Yisra'el at the waist by forfeiting Samaria, errantly called the "West Bank." This reversal of the diaspora occurs just in time for a unified Islamic invasion into Yisra'el with the intent of obliterating every last trace of the Chosen People.

Also relevant, on this day, which is *Yowm Kipurym* (the Day of Reconciliations) in year 6000 Yah (sunset on October 2<sup>nd</sup>, 2033) Yahowah is going to affirm one of the Towrah's and Covenant's greatest promises: causing His people to be fruitful and flourish, becoming great, increasing in every imaginable way, so as to live a long and abundant life.

**“Then (wa) I will raise up and establish (quwm – I will take a stand on their behalf, and I will confirm and fulfill My promise to confirm and honor (hifil perfect))**

**over them** (*'al hem*) **those who serve as shepherds** (*ra'ah* – those who tend to, nurture, guide, and protect) **so that** (*wa*) **they will do what is required to nurture, guide, and protect them** (*ra'ah hem* – it is My desire for them to lead, direct, and feed them at this time (*qal waqatal* perfect)).

**And** (*wa*) **they shall not be afraid** (*lo' yare'* – they shall not be intimidated or terrorized, dread or venerate anyone) **ever again** (*'owd* – any longer).

**And they will not be dismayed or discouraged** (*wa lo' chathath* – they shall not be confused or abused, shattered or falter), **nor will they be discounted or disregarded** (*wa lo' paqad* – and they will not be inventoried as merchandise as a result of not being properly considered or appropriately evaluated), **prophetically declares** (*na'um* – promises) **Yahowah** (𐤏𐤃𐤐𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 23:4*)

Beginning on *Sukah*, just five days after His return, Yahowah will reestablish the Kingdom of Dowd, whereby His beloved Son will serve as Shepherd, with the *Shaphat / Judges* once again working with him to guide the flock. Relying on God, the Covenant's children will be led to green pastures for His name's sake. Confusion and fear will be notions of a bygone religious and now forgotten era. God's people will never be discounted again.

*Ra'ah* | to shepherd is always a verb in Hebrew and not a noun as it is typically rendered in English. Therefore, the act of *ra'ah* | shepherding necessitates actively engaging with the sheep to guide, protect, and nurture them.

Doing this job well is something Yahowah values to such a degree that He afforded this distinction to His Son, Dowd. He is the *Ra'ah* of Yisra'el in addition to being the *Melek, Mashyach, and Yatsa'*.

Also interesting, while Dowd will be the lead Shepherd, he will encourage others to assist. In this way, he will be like his Father who prefers to act with us rather than alone.

Our Heavenly Father provides many contrasts for us to consider. In this one, man scatters and defrauds and Yahowah gathers and enriches. Man misleads while God guides.

What little question there may have been as to whether Yahowah was judging the political and religious leadership of Yisra'el 2,700 years ago or in the days prior to His return, is resolved by the concluding line. Between Muslims and Progressives, Catholics and Communists, especially Conspiratorialists, Jews remain the most discounted and abused people on Earth. And as is typically the case with deceivers such as these, they are guilty of the crimes they falsely ascribe to others.

In the way of *Moseh* | Moses, the worst thing I have ever done prepared me for the best. While a Christian, I was conditioned to read every prophetic reference to *Dowd* | David as if it applied to “Jesus Christ.” When I stopped doing so, my religion lost its credibility – something faith cannot afford.

Sadly, I fell victim to the absurd notion that God wasn't bright enough to keep His names straight and that He spoke of “David” when He actually meant to say “Jesus.” But since there were no prophecies that addressed the arrival or role of “Jesus,” how was one to believe he was the most important person in God's story – even if he existed?

The Christian answer is Replacement Theology. When the “nameless and antiquated old god” anointed “David,” we were told that He was actually christening Jesus. When “the Lord” revealed that “David” was returning with Him, well...what He meant to say was that there would be a



“Second Coming of Jesus Christ,” which took some faith considering there was no “first coming.” When the “God of the Old Testament” announced that “David” was His Son and He was his Father, and when He proclaimed that a child would be born and a son would be given, we were taught to ignore the name He provided. After all, our new and improved man-god had come to save us from the senile and archaic creator. But then, why were we so entertained by the stories and prophecies of the “Old Testament,” and why were we so desperate to tie them to our guy if the “Old God” couldn’t be trusted?

Since there isn’t a single statement pertaining to Yahowah replacing Yahuwdym with Gowym, or Dowd with Jesus, and thousands which say otherwise, Christians contrived a religion out of making \$#!+ up. If it required that God suffer from Alzheimer’s and Dementia, it no longer mattered because they replaced Yahowah with the Lord Jesus Christ. The world’s most popular religion would be nothing more than a shell game of hidden truths and obvious replacements.

Although I had become an agnostic prior to engaging with Yahowah, as there were too many conflicts and conundrums in Christianity to persist as a believer, I remained imprinted by many of the religion’s myths, including the way I misinterpreted prophecies pertaining to *Dowd* | David such as the one which follows. I initially wrote my introduction to Yahowah’s next statement as if the Shepherd was symbolic of “*the Ma’aseyah Yahowsha’* | the Work of Yah is Yahowah Saves.” As a mission statement, it was a bit wordy but nonetheless served as an accurate assessment. But as a name and title, not so much.

Correcting this error in judgment while striving to remain consistent with what Yahowah actually promised is the reason I began rewriting every volume of the *Yada Yahowah* series some four years ago, when improving the translations and correcting the commentary consumed my

every waking moment for several years. And now I'm back at it again, since we have learned that Dowd was not only the Messiah and Son of God but also the *Zarowa'* | Sacrificial Lamb who fulfilled Pesach and Matsah leading to Bikuwrym and Shabuw'ah.

Simply stated: Dowd is the central character in Yahowah's story and Jesus Christ by any name did not exist. This problem could not be resolved through a clever application of titles – such as *Ma'aseyah* | Work of Yahowah *Yahowsha'* | Yahowah Saves.

While it was my mistake to clean up, in typical fashion, Yahowah transformed these days into the most enjoyable, enlightening, and productive of my life. So, since it took me the better part of two decades to fully appreciate the role of Father and Son in our redemption, finally accepting Yahowah's and Dowd's testimony at face value, I am empathetic, knowing that what you are now reading may be a jolt to your soul. What took me decades to ascertain, you are now confronting within the first hours of your journey.

Since you are entitled to know, I gradually came to the realization that Yahowah really was speaking about *Dowd* | David as I translated and retranslated, contemplated and came to more fully appreciate, the first prophecy I encountered twenty-two years ago: *Shamuw'el* / 2 Samuel 7. Each time through its words, I moved closer to the truth, to Yahowah's and Dowd's perspective and intent. And then, while composing *Observations*, it was as if a ton of religious rubble was finally being tossed aside as I came to realize that *Yasha'yah* / Isaiah 9 was addressing Dowd, not my stand-in, the *Ma'aseyah Yahowsha'*. In that this was my former religion's most important prophecy, it was cathartic to recognize that Dowd's name was inscribed in the midst of it for a simple reason – it was all about him.

From there, I began rewriting the first two volumes of *Coming Home*, motivated to present the Son of God and the Messiah correctly. For *Yahuwdym* | Jews, this was a watershed moment, because it means that they were correct when they realized that the misnomer “Jesus” could not have been the Messiah. It also meant that the rabbis were wrong because the returning Mashyach is not only known, he is Yahowah’s *Ben* | Son, the *Melek* | King and *Ra’ah* | Shepherd who is the *Tsemach* | Branch. All of this and more became irrefutable when translating the first 25 *Mizmowr* / Psalms which serve as the basis for the initial two volumes of *Coming Home*.

It was a cause for celebration because I was now closer to the truth than anyone had been in two thousand years. And yet, even then, I missed the most important revelation in human history when it was right before my eyes. Just as there was no Jesus Christ, there was no Ma’aseyah Yahowsha’ either. The reason the Christian New Testament avoids attributing the fulfillment of Pesach, Matsah, Bikuwrym, and Shabu’ah to Jesus is because their misnomer had nothing to do with them. By contrast, the reason Dowd speaks of fulfilling them in first person is because he did. The reason Dowd’s name and his titles are mentioned in every prophecy regarding the fulfillment of the Mow’edym, is because Father and Son would support one another throughout this process.

My awakening to what is now obvious, indeed irrefutable, came when translating *Mizmowr* 26 through 30 for the 3<sup>rd</sup> volume of *Coming Home* appropriately entitled: *Dowd* / Beloved. When the prophet explained that this was his decision, one Yahowah supported, I found myself asking why Father and Son decided to fulfill the seven *Miqra’ey* together. Why, for the love of God, would anyone volunteer to suffer as the Pesach ‘Ayil and then endure a trip to *She’owl* | Hell during Matsah – especially

knowing that Yahuwdym would deny and denigrate him while Gowym would rob him of his sacrifice and acclaim?

The answer is that he was the foremost expert on the Towrah – the very book the religious scholars deny existed at the time. Dowd knew that Moseh had been the perfect paradigm, a man of exemplary intelligence and character, and that he had performed the most magnanimous and selfless acts in the process of liberating his people. Nonetheless, the Children of Yisra’el treated Moseh as if he had leprosy, as if he had dragged them into slavery as opposed to freedom. The Yisra’elites were reprehensible ingrates – and nothing had changed over the ensuing centuries.

Therefore, Dowd, knowing that he, unlike Moseh, had made his share of lamentable mistakes, realized that for him to prevail as the eternal King of Yisra’el something would have to change. And the most effective way for him to transform his reputation and his people’s attitudes would be to save them from themselves. He wouldn’t just volunteer to fulfill Pesach and Matsah, he would insist upon it – making a case for doing so that his Father would appreciate and accept. It would be two days of hell, one on Earth being tortured by the Romans and one in She’owl to deposit our guilt. But as a result, at least for those saved by his sacrifice, he would enjoy an eternity of gratitude and respect.

That is not only the truth, it is the whole truth so help me God. Dowd would live three lives. While the outcomes and events would differ, in each he would continue to be the Son of God, His Firstborn, the Messiah and King – the Savior of his people in all three lives.

This being the truth, the thirty volumes I had just finished editing to present Dowd as the Messiah and Son of God, who was returning on Kipurym in year 6000 Yah, would need to be rewritten to accurately reflect his service

on behalf of his people during the 80<sup>th</sup> Yowbel when he fulfilled Pesach, Matsah, Bikuwrym, and Shabuw'ah. But what an honor, to not only have found the greatest treasure in human history but, also, to be afforded the privilege of sharing it for the enlightenment of God's people – doing so with Yahowah's overt acknowledgment and support.

My reprieve between this edit and that one had been as short as it had been tumultuous. It began trying to make sense of Daniel. It was immediately obvious that the first six chapters were neither relevant nor right and were likely added centuries later by a religious and political zealot. And while I became the first to identify Gabry'el and Myka'el, and then make sense of their prophetic portrayals, the introductions attributed to Dany'el remained problematic because they were clearly erroneous.

Then after composing a thorough analysis of chapters 7 through 12 of Daniel in the *Beast* volume of *Babel*, I jumped out of the frying pan and into the fire. I discovered that Ezekiel was inspired by the Whore of Babylon and served as Satan's playbook and autobiography. From beginning to end, it was repulsive, fixated on tormenting and eradicating Jews. My condemnation of Ezekiel would comprise the next two volumes of *Babel – Abominable and Venomous*.

Needing a break from what had been my third foray into Hell in defense of God's people, including writing *Prophet of Doom* and *Questioning Paul*, I decided to write a 3<sup>rd</sup> volume of *Coming Home*. And I was just six chapters into the labor of love when I discovered that Dowd had convinced Yahowah that he should be allowed to fulfill the Miqra'ey – and God agreed.

This meant that not only was there no Jesus Christ, but there was also no room for a Ma'aseyah Yahowsha' in God's story either. The reason neither was mentioned by the prophets is that neither existed.

The entire New Testament was nothing but a fairytale, fables that were no more credible than those found in the Odyssey or the mythology attributed to Dionysus. The reason that there was nothing spoken, written, and retained in Hebrew, like what is found in the books Yahowah inspired, is because God had nothing to do with any of its authors. There were no three wise men or twelve disciples, and John the Baptist was a literary device.

The reason that God had nothing to say at the time the Mow'edym were fulfilled during the 80<sup>th</sup> Yowbel is because there were no longer any prophets to speak through and those who had been available centuries earlier had already presented the entire story – writing all we needed to know regarding Dowd's fulfillment of Pesach and Matsah leading to Bikuwrym and Shabuw'ah. Having said it all, Dowd was as Yasha'yah foretold – silent.

But I could not remain silent. This needed to be known – and now! So, in January of 2023, I began all over again, retranslating and rewriting Dowd more completely and accurately into God's unfolding story of the redemption of Yisra'el. With 30 volumes already on the shelf at YadaYah.com, more became less important than being right.

And somewhere along the line, between this and the previous edits of *Yada Yahowah*, it became apparent that while Moseh and Dowd play the starring roles among Yahowah's cast of amazing characters, there would be another – one everyone heretofore had missed arriving during the last days. Solomon would call him the *Nakry* | Observant Foreigner, while Yasha'yah would recognize him as the *Choter* | Secondary Branch and Sucker from the Original Rootstock. The great prophet would also refer to him as the *Qowl* | Voice calling out, as an *'Edah* | Witness, and as a *Basar* | Herald. He would even be billed as the third *Zarowa'* | One Sowing the Seeds which would take root and grow, producing a robust harvest. Yahowah would

address him by his nom de plume – *Yada'* | Knows. He was called during Taruw'ah and would always be associated with the mission of the first of the three yet unfulfilled Miqra'ey.

And while he is a luminary on the path home, he serves Yahowah and Yahuwdym by serving Dowd. And in that regard, the Messiah and Son of God will soon return. His arrival on Yowm Kipurym in the 120<sup>th</sup> Yowbel year will be to provide reconciliation ...

“**Now pay attention** (*hineh* – behold, look now right here and see) **to the days** (*yowmym* – the time) **which will have come for inclusion** (*bow'* – which will have arrived in a moment in time to pursue a return and a harvest (qal participle – a genuine verbal adjective)),’ **prophetically declares** (*na'um* – reveals long before it occurs) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence), ‘**when** (*wa* – in addition) **I will have enabled restoration through Dowd by raising up and establishing with Dowd** (*quwm la Dowd* – I will have made it possible for Dowd to fulfill the promise to restore (hifil perfect first-person singular – Yah will enable Dowd to fulfill and restore by taking a stand)) **the correct and proper** (*tsadyq* – the rightful and righteous, the just and vindicating, the justified, right, and acquitting) **means to life and growth through a branch which will sprout, blossom, and grow** (*tsemach* – stem from which bears new life and a productive harvest).

**And so** (*wa*), **he has offered counsel about the reign of the king after having pondered the implications** (*malak melek* – he will have provided authorized advice to consider pursuant to his sovereignty (qal perfect)) **because** (*wa*) **he obtained the insights needed to understand, the skill to succeed, and the capacity to instruct** (*shakal* – he developed the proper focus and the knowledge from sound instruction and teaching, the intellectual capacity, and cerebral acumen to prudently prosper by offering that

which is proper (hifil waqatal perfect – enabling ongoing insights subject to volition)).

**Then (*wa*) he will be motivated to act and engage in (*wa* *'asah* – he will perform, work at, and profit from (qal waqatal perfect)) **the way to exercise good judgment regarding the means to fairly resolve disputes (*mishpat* – the basis upon which sound decisions are made and judgment is executed to achieve justice; from *my* – to ponder the implications of *shaphat* – making thoughtful decisions regarding what is just, appropriate, logical, and fair) and correctly providing vindication (*wa tsadaqah* – by being upright, righteous, just, proper, moral, and acquitting) in the Land (*ba ha 'erets* – within the material realm and on Earth).’” (*Yirma 'yah* / Respect and Revere Yah / Jeremiah 23:5)****

It is hard to overstate the relevance of this prophecy – especially within the context of Dowd’s three lives and what he and Yahowah have accomplished together. The “days which would arrive for inclusion, this time of restoration and return” of which “Yahowah prophetically spoke” would play out over Pesach, Matsah, Bikuwrym, and Shabuw’ah in year 4000 Yah, 700 years after this was announced. God would enable His Son, “Dowd,” to “take a stand which would restore” his people.

And while Dowd is clearly the subject of this prophecy, there is a role to be played by the *Choter* | Secondary Branch to explain it to God’s people. He is the one pleading with Yahuwdym to *hineh* | pay attention. He knows that *yowmym* | the days are *bow’* | upon us for inclusion. It is now or never.

He is the first to correctly convey that Yahowah has *quwm* | taken a stand to enable restoration through *Dowd* | His Beloved. For the first time in a long time, God’s people are able to *hineh* | behold the *tsadyq* | correct and proper path to vindication. A *tsemach* | stem has sprouted, a



*Choter* has arrived, showing the way to *tsemach* | blossom and grow as part of the harvest of new life – all of which is available because of what the *Tsemach* | Branch Dowd has achieved.

And it is this *tsemach* | secondary branch, this new shoot, who is *malak* | offering considered counsel about the *melek* | reign of the King. In fact, he serves as his Herald.

This is because, with the Seven Spirits of Yahowah aiding him, he *shakal* | he has obtained the insights needed to understand, the skill to succeed, and the capacity to instruct. By being Towrah-observant and a student of the prophets, *shakal* | he has developed the proper focus while accumulating considerable knowledge from sound instruction. With Yahowah’s constant inspiration, he has the *shakal* | intellectual capacity and cerebral acumen to prudently discern the truth about who Yahowah is, what He is offering, and what He expects from us in return.

Having been led to the greatest discovery in human history, he is now *’asah* | motivated to engage on behalf of God’s people, showing them the *mishpat* | means to exercise good judgment regarding the means to resolve the disputes which have long separated Yahowah from Yisra’el. The result is that upon Dowd’s return there will be *tsadaqah* | righteousness and vindication *ba ha ’erets* | in the Land.

More than anyone who has ever lived, Dowd, through his Mizmowr and Mashal, revealed that “he had pondered the implications and then provided counsel pursuant to his future reign as king.” And it is by closely examining and carefully considering what he wrote 3,000 years ago that we have deduced a more complete and accurate assessment of his contributions to our redemption and reconciliation.

Dowd “obtained the insights he needed to understand” by listening to Yahowah and reading the Towrah. As a result, he came to rely upon his Father and was “afforded

the ability to succeed and the capacity to instruct.” Simply said, he told us what he was going to do and then he did it. And all the while, he explained his rationale and resulting benefits.

The Messiah was “motivated and eager to act” because he was committed “to do what was required to justifiably resolve the disputes” separating Yahuwdym from Yahowah. For those “exercising good judgment regarding this resolution” there would “be vindication.”

With Yahowah’s support, Dowd would become our Savior.

Yahowah never works alone. It isn’t in His nature and would be contrary to His purpose. He created us because He wanted to enjoy a working relationship with humankind.

The universe – comprising six dimensions – is enormous. There is a lot to experience, oversee, and share. Then beyond the Material Realm is the Spiritual Realm – extending into eternity in the 7<sup>th</sup> dimension. So, there is a lot for us to see and enjoy, all with Dowd leading the parade as God’s favorite Son.

Therefore, Yahowah is sharing His Son’s crowning achievement – the most joyous moment since creation. As we approach eternity with the same mindset and resolve, pursuing what is right by doing what is correct, we will benefit from what they accomplished by fulfilling the Mow’edym.

In this prophecy, and all others like it, including *Yasha’yah* | Isaiah 9 and *Shamuw’el* | 2 Samuel 7, there are only two names presented – Yahowah’s and Dowd’s. This is about them, their relationship, and what they have achieved.

*Dowd* | David is *tsadyq* | correct and thus acquitted and vindicating. He is *tsadyq* | right with God because he is

*tsadyq* | right about God. The man who, by his own admission, had more faults than hairs on his head, was seen as *tsadyq* | innocent as a result of the *Towrah*, *Miqra'ey*, and *Beryth*.

One of Yahowah's favorite metaphors for Dowd is *Tsemach* | Branch. It, and therefore, he, embodies a means to grow out of the rootstock of Yisra'el, making a connection between us and the Tree of Lives.

As God's Firstborn Son, Dowd has "*melek* – royal lineage and supreme sovereignty." And as a result of being immersed in Yahowah's Set-Apart Spirit as a prophet, Dowd is "*malak* – thoughtful, considerate, and responsive." He was and remains Yisra'el's ideal shepherd and king.

One of the many reasons the Messiah is perfect for the job is because he is the most "*shakal* – insightful" of men. His "*shakal* – desire for understanding" is unsurpassed. When we combine his "*shakal* – intellectual capacity and cerebral acumen" with the "*shakal* – instruction and teaching" he derived from the *Towrah*, he remains perfectly positioned to "*shakal* – guide" Yahowah's sheep.

The *Towrah* provides the "*mishpat* – ability to exercise good judgment and the means to justly resolve disputes." The path to this ideal result is laid out in the *Miqra'ey* | Invitations to be Called Out and Meet with God. They are for our benefit. And when we engage and act upon them, we are deemed "*tsadaqah* – upright and righteous, correct and justified, approved and vindicated" in the eyes of God.

The day which Yahowah seeks to celebrate above all is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah. It will begin at sunset in *Yaruwshalaim* | Jerusalem, 6:22 PM, October 2<sup>nd</sup>, 2033. Five chapters of the *Mow'ed* | Appointments volume of *Yada Yahowah* are devoted to exploring the magnificent nature of this day...

“**In his day** (*ba yowm huw’*), **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, Jews) **will be liberated and saved** (*yasha’* – will be rescued and delivered (nifal imperfect)) **and** (*wa*) **Yisra’el** (*Yisra’el* – a compound of *’ysh* – individuals, who *sarah* – engage and endure with *’el* – God, Israelites) **will live and dwell** (*shakan* – will camp out and reside (qal imperfect)) **in confidence, expressing their trust and reliance** (*la betach* – totally assured and worry-free, safe and secure).

**And thus, this is** (*wa zeh*) **his name** (*shem huw’* – his personal and proper designation and renown) **which, as a benefit of the relationship** (*’asher* – which to show the way to get the most out of life), **he will be called** (*qara’ huw’* – He will be summoned, invited, met with, and encountered, He will be proclaimed, read about, and recited (qal imperfect – literally and eternally)): **“Yahowah Is Right about Our Vindication** (*Yahowah Tsadeq ‘Anachnuw* – Yahowah is the Means to be Right, Yahowah is our Acquittal, Yahowah is our Righteousness).”” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:6)

It is as it should be. Yahowah is acknowledging Dowd while the Son is acknowledging his Father. They are great individually, but perfect together. Dowd volunteered to serve in this way and Yahowah delivered the desired result.

Dowd is our *Yatsa’* | Savior because Yahowah is *Tsadeq* | Right. Yahuwdah will be rescued and liberated and Yisra’el will thrive and remain by trusting in and relying upon what Dowd has done – albeit not alone. This is possible because *Yahowah Tsadeq ‘Anachnuw!*

With these words, Yahowah has destroyed the credibility of Christianity and Judaism. Peter, Paul and their stooges, Luke, Mark, and Matthew, claimed that, for allegedly having conspired to kill Jesus, Jews had forfeited

the opportunity to be saved. Not so. They also claimed that “David” was dead and buried. Not accurate either.

The Chosen People will be liberated from the oppressive nature of religion and saved by Father and Son. A remnant will live forevermore. And just so there is no mistaking the object of God’s devotion, His flock bears the names Yahuwdah and Yisra’el.

God’s people are never called Hasidic or Haredim, never called Christians or Muslims, are never referred to as Babylonians, Assyrians, Philistines, Egyptians, Greeks, Romans, Druids, Mayans, Incas, Aztecs, Animists, Africans, Asians, Indians, Europeans, Russians, or Americans, much less Hindus, Roman Catholics, Orthodox Christians, Protestants, Mormons, or Secular Humanists. God is not returning for a “church,” because He has no interest or association with any such institution. He is not returning for “believers” or the “faithful,” because it is only those who know, trust, and rely upon Him who will endure.

Therefore, Dowd is not bringing salvation to any religious or political organization. To be saved, and to live with Yah, we must become: “*Yahuwdah* – Beloved of Yah” or “*Yisra’el* – Individuals who Engage and Endure with God.” Or both. And we must recognize that Dowd is our Savior and King, Yahowah is our God and Father, the Towrah is our source of Guidance and the Beryth is our Family.

There is no room for Replacement Theology here, the unsupported notion that the promises made by God to Yahuwdah and Yisra’el were somehow transferred to the “Christian Church.” There is no accommodation here for the absurd notion of a “Jesus Christ.” Just as *Dowd* | David is the antidote for Christianity and Replacement Theology, he is what is prescribed to remedy the localized pandemic of Judaism.

In His Second of Three Statements, Yahowah overtly condemns religion, telling us that it is the way fathers corrupt their children. The religious pandemic would be so pervasive and deadly that, at the conclusion of this, the middle statement on the first of two tablets, God revealed that thousands, and not millions, would be saved. Thousands among billions are just one in a million. Should you choose to be one of them, Yahowah wants you to know that, while He was once known for having rescued His people from Mitsraym, upon His return, He will be celebrated for having rescued His Family from a different locale...

**“Therefore (*la ken*), behold (*hineh*), a time is coming (*yowmym bow*),’ prophetically declares Yahowah (*na’um YaHoWaH*), ‘when they will no longer say (*wa lo’ amar owd*), “Yahowah lives who raised (*chay Yahowah asher alah*) the Children of Yisra’el (*’eth ben Yisra’el*) out of the realm of religious and political oppression (*min ’erets mitsraym*),” (*Yirma’yah* 23:7) but instead as (*ky im*), “Yahowah lives who raised (*chay Yahowah asher alah*) and who, for the benefit of the relationship, returned (*wa asher bow*) for the descendants (*’eth zera*) of the Family of Yisra’el (*Beyth Yisra’el*) from the land to the north (*min ’erets tsaphown* – out of the realm of the hidden treasures those who are observant; from *tsaphan* – to be valued, *tsaphah* – to closely examine and carefully consider and *own* – all things pertaining to) and away from (*wa min*) all of the places (*kol ha ’erets*) where I had scattered and banished them there by name (*’asher nadach hem shem*).”**

**Then they shall live and remain (*wa yashab*) upon their own soil (*’al ’adamah hem*).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 23:8)**

There will be another *Yatsa’* | Exodus, this one occurring during the Time of Ya’aqob’s Troubles. As was the case 3,468 years ago, Yahowah is coming to liberate

the Children of Yisra'el from the places they are being oppressed by religion, politics, and conspiracy.

The overwhelming preponderance of Diaspora Jews currently reside north of Yisra'el (over 95%), particularly in the United States, Canada, Europe, and Russia. Moreover, there are hundreds of thousands of ethnic Yisra'elites around the Caspian Sea which is where the ten lost tribes were taken by the Assyrians long ago. However, beyond geography, by using *tsaphown*, God may also be saying that those who return will be “highly valued hidden treasures who are observant.”

That is the good news, but it comes with a strong dose of reality. The reason Yahowah revealed that there would only be as few as one in a million souls sufficiently liberated from religion, politics, and conspiracy to be saved is that Mal'aky was the last of the prophets. Without a Yahuwd to work with and through, there has been no communication with Yisra'el in 2,450 years. We are doing our best to make up for lost time and are hopeful that Yahuwdym will start paying attention.

If Jews were living safely and free to travel, there would be no need for Yah to intervene and rescue them. Therefore, while it is depressing in the Middle East and disgraceful in Europe, the treatment of Jews is rapidly deteriorating worldwide. Since Muslims are preeminent in their commitment to kill every Jew while claiming Yisra'el as their own, this prophecy foreshadows the mass northward migration of Muslim migrants out of the nations they have destroyed in the Middle East and into Europe – where they are making it nearly impossible for Jews to coexist.

For a people subject to such appalling treatment over the millennia, it is surprising that so many Jews fail to see the writing on the wall. As it was in the decades leading up to Rome's first and second conquest of Yahuwdah and then

the Third Reich's assault against Yahuwdym, far too many Yisra'elites are hesitant to move to the only place they can maintain a modicum of safety – Yisra'el. Armed guards around synagogues and schools are not going to stop comatose Muslims from carrying out Satan's agenda to kill as many of the Chosen People as possible. While they tread water in a sea of hate-filled anti-Semites, they will never be safe. Their only hope is to return home.

The only place that Yahowah will protect Yisra'elites is in Yisra'el. Individually, He does not know them because they are collectively estranged from Him. Many are ashamed of their nation and God, abandoning their heritage and birthright. I suspect that most have never read the Towrah and Prophets.

The way the statement, “When they shall no longer say ‘Yahowah lives who beneficially withdrew the Children of Yisra'el out of the land of Egypt’ but instead ‘Yahowah lives who beneficially came to lead the descendants of the House of Yisra'el out of the land of the north,’” is written suggests that the few Jews who make a pretense of acknowledging their past are still living in the past. Their God is no longer part of their lives. And that is why so many have suffered and died. They do not trust Him or rely on anything He has written for them in the Towrah. But now He is telling us and them that their attitude will change in the near future.

Only forty people in human history were inspired by Yahowah as prophets. And yet, the title is coveted by all manner of religious zealots. And it is of these presumptuous and misguided individuals that Yirma'yah is speaking. In contrast to Yahowah's brilliant, rational, and accurate testimony, Yirma'yah announces that he finds the words spoken by religious leaders to be intoxicating, negatively affecting the judgment of those who listen to them. And sometimes, as was the case with the false prophets who founded the world's most popular religions,



Paul and then Muhammad, their testimony is so onerous that those who know Yahowah are shaken by its implications. This actual prophet was sickened by the pretenders.

This is now *Yirma'yah* | Jeremiah reacting to what he has seen while witnessing the future...

**“Concerning the prophets who claim to speak for God** (*la ha naby'ym* – regarding those who attempt to predict the future based on the pretense of divine inspiration), **my thoughts are grieved, and my sense of justice is shattered** (*shabar leb 'any* – my attitude as a result of exercising good judgment is crushed (nifal perfect)) **in my midst** (*ba qereb 'any* – within my inner being). **My essential essence** (*kol 'etsem 'any* – the structure of my existence including all of my bones) **is shaken** (*rachaph* – is affected). **I am** (*hayah* – I exist) **similar to** (*ka* – akin to and resembling) **an intoxicated** (*shikowr* – an inebriated) **individual** (*'ysh* – man), (*wa*) **like** (*ka* – similar to) **a man** (*geber* – a person who is overwhelmed and inundated) **overcome** (*'abar* – indulged) **by wine** (*yayn huw'*), **because of the appearance** (*min paneh* – from the presence) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **and because of the presence** (*wa min paneh*) **of His set-apart words** (*dabar qodesh huw'* – the special and unique, separating, statements and message).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:9)

Until the reference to Yahowah's appearance in a world filled with false prophets, this might have been indicative of another period in human history, but when taken as a whole, God is speaking of the here and now. At the time of this writing in 2023 / year 5990 Yah, only ten years remain before His return. Therefore, recognizing that this is our time, we should be asking ourselves, who among us is making the direst predictions? Is it conspiracy theorists predicting doomsday events with reckless

abandon? Is it the similarly shrill, ignorant and irrational voices of Progressives forecasting the end of the world as a result of anthropogenic global warming? Or is the din of doom coming from religious zealots?

There is no shortage of religious prognosticators today, from Christian eschatologists to Jewish and Mormon prophets, but for the first time in human history their tales of impending doom are drowned out by secular voices – that is, with the notable exception of Islamic terrorists. In the name of their deadly and hellish god, Allah, they are not just predicting the destruction of Israel and the West, they are actively engaged in fulfilling their own prophecies.

From Yah's perspective, these false prophets are inspired by the Whore of Babylon. And while Christianity evolved from the Babylonian religion, Islam remains rooted there with the first written copies of the Quran and Hadith scribed in Babylon. Even Judaism is not immune. Their most revered text is the Babylonian Talmud. And so, while there are many contenders for the worst adaptation of religion in the here and now, in Yisra'el circa 2017 to 2033 CE, Islam will continue to be mankind's greatest menace.

This is an emotional read. One of the last prophets was grieved that there would be no more truthful prophets. The realization that the entire community would turn away from Yahowah to pursue personal interests, politics and religion, was so disorienting, so difficult to process, he equated the effect it was having on him as inebriating and intoxicating.

We can appreciate his bewilderment. God revealed Himself to Yisra'el and Yahuwdah in their language, miraculously intervening on their behalf, and in response, they chose to act like Gentiles. Yahowah proved His existence and the reliability of His Towrah and Prophets by

detailing every important aspect of Yisra'el's remote past and distant future, only to have His people compose their own Talmudic Torah and forget His name.

From Mal'aky to the present day, there would not be a single Yahuwd willing to engage with God on behalf of the people to the extent that he or she could serve as a *naby'*. It got so bad that Yahowah decided to communicate through a Gowy, recognizing that this would be the last opportunity to convey and clarify the message the Hebrew prophets had shared long ago. Working together, they would make the words of the prophets pertinent to God's people today.

Nonetheless, no matter how well intended and spiritually supported, the success of *Yada Yahowah* will be measured in the quality, not the quantity, of qualified individuals who respond. I say this based on the prophet's portrait of what he saw in Yahowah's presence upon His return. The Set-Apart Words of the prophets, even when amplified and explained, will not have awakened enough Yahuwdym to elicit a positive response from Yirma'yah – although I suspect the opposite is true with Yahowah. From the beginning, He has consistently chosen the few, and sometimes one or two over many.

Moving past false prophets to infidelity, with rare exceptions, when God speaks of *na'aph* | adultery, He is bemoaning His people's propensity to cheat on their relationship with Him by being religious and chasing after gods of man's making. He is not criticizing marriage, monogamy, or sexuality. The marriage vows we are most familiar with, “forsaking all others and till death do us part,” are unsupported in the Towrah, where there are no vows, polygamy is common, and divorce is as simple as writing a letter.

**“Indeed** (*ky*), **the Earth** (*ha 'erets* – the Land and material realm) **is filled with** (*male'* – is replete, satisfied,

and content with (qal perfect)) **religious infidelity** (*na'aph* – with those who are unfaithful to the Covenant, engaging in illicit relationships with false deities (piel participle – the object of the religious adultery is being demonstrably cheated upon)).

**Therefore, because of** (*ky min*) **the presence of this curse** (*paneh 'alah* – the appearance of the harmful nature of these binding oaths and lamentable sworn testimony), **the Earth** (*ha 'erets* – the Land and material realm) **is despondent** (*'abel* – is drying up, dejected and languid).

**The dwelling places** (*naweh* – the pastures, settlements, and abodes) **where the word is questioned** (*midbar* – the desolate wilderness of the questionable message; a compound of *my* – to question and *dabar* – word) **are paralyzed and withering away** (*yabesh* – are shriveling up and desolate (qal perfect)).

**And** (*wa*) **their course of action, whereby they use oppression and extortion to facilitate their wayward lifestyle while running away** (*maruwtsah hem* – their illicit financial dealings where money is stolen by those in power [read: religious and political authorities] to fund misguided and impulsive ways of living), **was, is, and continues to be completely** (*hayah* – exists as (scribed in the qal stem which tells us that the subject, which is the oppressive extortion, has and will actually occur, and imperfect waw consecutive which affirms that this choice of behavior will eventually cease even though its consequences will endure)) **wrong** (*ra'ah* – evil, wicked, distressful, disastrous, troubling, misfortunate, and harmful), **while their use of power, influence, and authority** (*wa gebuwrah hem* – their religious supremacy, political, economic, and military might) **is not right, honest, or trustworthy** (*lo'ken* – is not valid, correct, just, or justified).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:10)

Yahowah criticizes religious leaders as well as the institutions that empower them. He is upset that they are promoting false gods and says that, as a consequence, the world has become a wasteland in which most people shrink away from His Word. Among these sources of consternation, God is particularly displeased with the propensity of religious leaders to fund their often-lavish lifestyles by extorting money from the masses and by oppressing those they claim to serve.

The Almighty has put us on notice. The illicit financial dealings and lifestyles of religious leaders are not right, honest, or trustworthy. And this problem is not partial or limited but, instead, pervasive and complete. Pay them, listen to them, and follow them at your peril.

One of the reasons the masses buy into religion is that most promise that they will see their loved ones again in heaven. So, it is in the “mourning for the dead” that the living are beguiled.

In that *na'aph* | adultery is a common metaphor, it is instructive to see that it is wielded against religion, not sexuality. The “*'alah* – curse” that has filled the Earth is “*'alah* – illicit relationships with false gods,” especially Allah and Jesus Christ. The oaths of allegiance, so common among the religious and political, the patriotic and militaristic, are lamentable according to God.

By way of example, Islam was born as a criminal enterprise. The first act of the Islamic Era was the armed robbery of a civilian caravan. It is depicted in the 8<sup>th</sup> Surah of the Quran, demonstrating that Islam was conceived “*maruwtsah* – as a means to plunder and oppress.” Its wannabe prophet, Muhammad, wannabe god, Allah, and the religion they conceived was, is, and always will be “*ra'ah* – depraved and perverse,” and its “*gebuwrah* – influence” remains “*lo' ken* – invalid and improper.”

It is instructive to know that there are two Hebrew words transliterated *'alah*, one which begins with the Ayin and the other with an Aleph – with the latter serving to convey the name of the Islamic god, Allah. And that is how it was written in this prophecy, thereby demonstrating that everything associated with the “*na'ap* – illicit religious worship” of Allah is an “*'alah* – curse perpetrated by an invalid and incompetent god.” This proclamation reveals that “*Allahu Akbar*” is a “harmful, vengeful, and improper oath of allegiance.”

Also pertinent, while Muhammad is universally referred to as a “prophet” by Muslims, and even by non-Muslims, his predictions have all failed to materialize. In fact, the only things he actually said that could be considered credible were plagiarized bastardizations of the Babylonian Talmud – making much of the Quran (from the Hebrew *Qara'* – Recital) a collaborative effort between religions.

Therefore, according to God, a time would come when the entire world would “*'abel* – grieve as a result of adversarial religious rites.” That time is now. The source is Islamic terrorism. It is a plague on humankind, one which flows out of the “*midbar* – deserts” of the Middle East. Islamic jihadists have done as Yahowah foresaw, paralyzing the world through their oppressive course of conduct, a byproduct of their wayward lifestyle.

Just as God foresaw, Muslims extort the means to their madness through kidnapping for ransom and sexual slavery. Muslims, like their wannabe prophet Muhammad are as “*ra'ah* – depraved and perverse” as any religious devotees in human history. Their every attempt to project their power, beginning with their murderous assault on the civilized world following Muhammad’s death, has been “*lo'ken* – improper.” While Christianity has led more souls astray, Islam has claimed the most mortal lives.

As we have discussed previously, *midbar* is routinely translated as “wilderness,” but there is more to this desolate environment. The realization that *midbar* is a compound of *my* – to question and *dabar* – word, explains why such places are lifeless. According to God, such religious curses are “*yabesh* – paralyzing, causing the faithful’s soul to shrivel up and wither away.”

Reinforcing the realization that Yahowah is continuing to bemoan religion, He speaks of it as being “*maruwtsah* – oppressive and extortionary” – which is something only the empowered can accomplish. And in this regard, Jews have been extorted and persecuted by Judaism, Christianity, and Islam for centuries.

While surprising to many, it is nonetheless true, that when it comes to illicit financial dealings, nobody holds a candle to the rabbis. They are especially good at being “*ra’ah* – bad.” Their abuse of power and authority has always been wrong. There is no justifying anything they have done.

As we proceed, there is no missing the fact that the adverse influence Yahowah is lambasting is religion. Nothing is more hypocritical or Godless, as deceitful or duplicitous. But should you suspect that singling out religious leaders in particular but also political potentates was unjustified, consider this...

“**Indeed** (*ky* – surely and truly), **the prophet** (*naby*’ – the person who claims to speak on behalf of a deity) **in addition to** (*gam*) **the priest** (*kohen* – the religious official and ruler, the cleric and minister, the royal advisor and priesthood) **are defiled and Godless** (*chaneph* – are filthy, morally corrupt, internally polluted, crooked, spineless, wavering, and unGodly).

**And even** (*gam*) **in** (*ba*) **My house** (*beyth* ‘any – My home [speaking of the Promised Land]), **I have found** (*masa*’ – I have discovered sufficient evidence to

determine that) **they are evil** (*ra'ah hem* – they are wrong, wicked, and disastrous, troubling, miserable, and harmful),’ **prophetically declares** (*na'um* – affirms in advance of it occurring) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:11)

We could summarize Yahowah’s warning in three words: God damn religion. Claiming to speak for God, pretending to represent Him and to be appointed by Him, prophets and priests are evil, Godless hypocrites.

Among the informed and rational, there is no denying that these false “prophets” and irresponsible “priests” are religious leaders. Therefore, God’s indictment is focused upon the sectarian establishment. That, however, does not exonerate politicians because for most of human history religious and political power has been inseparable. Even today in nations that feign separation of church and state, most candidates draw their support from religious constituents. In America, the Republican Party and Christianity are wed, just as Socialist Secular Humanism has become ingrained within the Democratic Party, with Progressives becoming neo-Marxists.

We must, therefore, conclude, at least according to God, that those most intent upon appearing Godly are unGodly. Those who pretend to be moral are among the most immoral. Religion, rather than being a source of good that leads believers to God, is a bastion of evil, where the foolish and faithful are led astray.

It is time to throttle the voices singing and chanting the Piyut, Zemirot, Nigun, Pizmonim, and Baqashot because Yahowah explicitly targeted Judaism in this prophecy pertaining to the last days. Speaking of the *kohen* and *naby*’ who He calls *chaneph* | defiled and Godless, filthy,



immoral, and corrupt, crooked and spineless, even *ra'ah* | evil, wickedly wrong, and harmful, they are in God's house.

And there is no wiggle room here because had Yahowah wanted to impugn the modicum of Christian priests, he would have used *'erets* | land rather than *beyth* | family and home. Moreover, there are no prophets in Islam, thereby excluding imams.

While it is true that all religions lead away from Yahowah, the one misleading God's people is Judaism. But that is not to say that it doesn't lead somewhere, because it does – to the death and destruction of one's soul. That is with the exception of rabbis, who through their babel have paved a path to the darkness of *She'owl*.

According to Yahowah, religion is wrong. And in particular, since He is protesting the religiosity of His Household, God views Judaism as detestable and miserable...

**“As a result, likewise** (*la ken* – so much more so then), **their way** (*derek hem* – their path) **will be for them** (*hayah la hem* – will continuously come to exist for them (qal imperfect)) **like** (*ka*) **the promise of empty and unfulfilled words, nothing but false hope** (*chalaqlaq* – a slippery slope and a treacherous walk into the realm of falsehood and flattery; from a repetition of *chalaq* – dividing a spoil while reallocating something stolen, redistributing wealth by plundering others).

**Away from the light and into the darkness** (*ba ha 'aphelah* – concealed and disappearing, ceasing to exist while coming to a calamitous and misfortunate end), **they will be thrust down as a punishment** (*dachach* – they will be cast down (nifal imperfect)) **while being diminished** (*wa naphal* – going from a higher position to a much lower one, losing control and falling prostrate) **by it** (*ba hy'*).

**Yes** (*ky* – rest assured), **I will bring** (*bow'* – I will return and pursue (hifil imperfect)) **misfortune upon them** (*ra'ah 'al hem* – distress, misery, and suffering over them and their evil companions, errant associates, misleading shepherds, and depraved citizens) **the year** (*shannah* – the time of change and transformation) **of their appointed judgment and punishment** (*paqudah hem* – of reckoning, of exercising authority and assigning responsibility which results in imposing a penalty whereby they are placed into custody), **prophetically declares** (*na'um* – affirms in advance of it occurring) **Yahowah** (𐤃𐤏𐤅𐤏𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 23:12*)

God is fair. Those whose empty words and slimy ways have caused so many to fall will stumble into the pit of darkness filled with their ilk. Those who have lorded over God's people will find themselves prostrate before God in judgment. Those who sought to elevate themselves by demeaning others will be cast down. The miserable misfortune of Divine punishment awaits the advocates of Judaism and related politics in Israel – their just recompense for having misled so many for so long.

God is light, so “*ha 'apelah* – the darkness” represents total separation from Yahowah. She'owl is, therefore, exceedingly similar to a black hole.

And because being separated from God is the greatest plague of all, *ha 'apelah* was used to describe the final judgment before Passover: “There will be a darkness (*'apelah*) over the land of religious and political oppression, a darkness (*'apelah*) which will be felt...in the realm of Mitsraym for three days.”

The fact that this statement began with *la ken* makes the punishment fit the crime – a *quid pro quo*. This is

simply the consequence of religion in general and Judaism in particular.

Through *Chalaqlaq*, God is affirming that religion is nothing more than false hope – and thus the squandering of one’s life. Judaism, like Christianity, is predicated upon a litany of “*chalaqlaq* – empty and unfulfilling words.” Faith is the “slippery slope” into the darkness.

The realization that *chalaqlaq* is based on a repetition of *chalaq* demonstrates Yahowah’s adversity to “redistributing wealth,” as opposed to creating it, as well as to “plundering the productive.” Advancing these notions is what fuels liberal politics.

The time of Judgment is quickly approaching. Mankind’s reckoning with God will occur between October 2<sup>nd</sup> and the eight days following October 7<sup>th</sup>, 2033. You do not want to be among those judged. At this point, there will be only two options, the cessation of one’s soul or its eternal incarceration. Should you be interested in the third option, that of life within the Covenant, you will need to act before it’s too late.

You and I have been afforded three options. We can follow the religious and political to our mutual demise. Men and women have done so through compulsion or choice for the past 6,000 years, all without benefit. We can step aside and listen to Yahowah, then accept what He is offering and asking in return. Or we can promote the abhorrent foolishness Yahowah detests and earn His condemnation for having misled His flock...

**“Among the prophets** (*wa ba naby’* – with those who claim to speak for God) **of Shomarown** (*Shomarown* – those who are observers, capital city of the Northern Kingdom, transliterated Samaria; from *shamar* – to observe and *own* – all things pertaining to it), **I have seen** (*ra’ah* – I am witnessing) **something repulsive, foolish, and abhorrent** (*tiphlah* – an unseemly and stupid prayer,

an attempt to whitewash something offensive and criminal in nature, an unsavory smear campaign, a fool's folly and impious proposition).

**They claim to be divinely inspired** (*naba'* – they convey messages on behalf of their gods) **by the Lord** (*ba ha Ba'al* – by the Master, Controller, Owner, and One who Possesses, the god of Babylon).

**They have led My people, Yisra'el, astray, deceiving the nation** (*wa ta'ah 'eth 'am 'any 'eth Yisra'el* – they have misled My family, those I'm seeking to liberate and empower, causing them to vacillate, err, and wander away (hifil imperfect)).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:13)

*Tiphlah* was rendered correctly, revealing that God views the religious as “repulsive and abhorrent,” indeed, “stupid and foolish, offensive and unsavory.” Should you count yourself among them, and should you be offended by Yahowah's assessment, you may want to think this through.

The title, *naby'* | prophet, is similar to *'elohym* | gods in that the same word addresses both fraudulent and authentic. Religious and political leaders have claimed Divine inspiration and authorization for as long as there have been communities of people to deceive and control. They have promoted a continuum of manipulative and demanding, intrusive Lords by a plethora of names: Ba'al and Bel, Amen Ra and Osiris, Adonis and Dionysus, Mithras and Christus, Zeus and Jesus, HaShem, G-d, and Adoni. Common among these myths has been the need to obey and worship these gods, to submit to them and bow before them, to pray to them and pay them. A lot has been given, indeed taken, and nothing ever returned.

Accurately predicting future events has never been the strong suit of Lords and their stooges. Even the most infamous of them, Paul and Muhammad, never got so

much as one prediction right. The same can be said for the long legacy of rabbis, including Akiba, Shammai, Judah ha-Nasi, Saadia Gaon, Shimon bar Yochai, Hillel, Nappaha, Rav Ashi, Maimonides, Nahmanides, or the infamous Baal Shem Tov who is Rabbi Israel ben Eliezer.

Fact is, apart from the forty men and women who spoke for Yahowah, beginning with ‘Abraham, whom Yahowah called a *naby*’, there are no other actual prophets. There is not another credible example of a religious deity inspiring any cleric to accurately present something that occurred in the distant past or remote future. Not one. The landscape is instead littered with laughable fables and foolish myths.

When I attest that there were forty men and women referred to as prophets within the Tanakh, there are some lesser-known characters and some surprises. The first reference is found in *Bare'syth* / Genesis 20:7, where Yahowah warned Abimelech that he should release Sarah because ‘Abraham was a *naby*’. This is interesting because it makes the discussion pertaining to the Covenant’s conditions and benefits prophetic – which is how I have interpreted them.

There are a number of prophets without books credited to them. These include Aaron, Miriam, Deborah, Hannah, Abigail, Huldah, Agur, Ahijah, Azariah, Balaam, Eliezer, Gad, Iddo, Elijah, Elisha, Nathan, and Ethan. The minor prophets would then include Ruth, Amos, Micah, Joel, Obadiah, Nahum, Habakkuk, Zephaniah, and Haggai, while some would add Hosea, Zechariah, and Malachi, as well as Solomon, to this list. The stars of prophetic revelation are well known and include Moses, Joshua, Samuel, David, Ezra, Nehemiah, Isaiah, and Jeremiah. Omitted from this list were Daniel, Ezekiel, Job, Jonah, and Enoch. And in the name of full disclosure, while there are a handful of named prophets whose roles were so insignificant I did not include them, there are a couple of

potential clunkers in the list, such as Nehemiah and Haggai, men who were more historians than prophets.

Therefore, while the number of *naby'ym* are limited, some were so prolific with Yahowah, there are thousands of prophetic statements, all precisely detailed, all committed to writing, all of which have either materialized as predicted, or they are on the cusp of occurring before our very eyes. There have been thousands of credible affirmations without a single miscue.

This comparison is so stark it requires a level of stupidity beyond credulity to favor the myths of the Talmud, Zohar, New Testament, Quran, Book of Mormon over reality. And yet, as a testament to mankind's propensity to mislead, even in the best of times, those who knew and trusted the One telling the truth were outnumbered a million to one by those who acquiesced to the lies.

As bad as this indictment is against the predominant rite of religion, it's the fact that their prayers, Christian, Jewish, and Islamic, are offered to "*ha ba'al* – the Lord" or "*adonai* – my Lord" that sits at the heart of this indictment. By doing so, the faithful are "*ta'ah* – deceived and misled" into communing with the Adversary and worshiping Satan as if he were God.

*Ha Ba'al* is "the Lord." According to God, it serves as both a title and the name of the Adversary. As the antithesis of Yahowah, Satan wants to lord over mankind, controlling, owning, and possessing human souls. And the easiest and most effective way to accomplish this sorry state of affairs is for Satan to convince pastors, prophets, and priests to refer to their god as "*ha Ba'al* – the Lord." By doing so, Christians, Jews, and Muslims are beguiled into offering prayers to Satan, and worshiping the Adversary, as if he were God.

This is what Satan craves. It is all he actually desires. He does not want to be known or seen as “*ha Satan* – the Adversary” but instead as above the Almighty. He accomplishes this by becoming the god of Christianity and Islam. Allah is Satan. The Lord is Satan. Only Yahowah is God.

Before we move to Yahowah’s next statement, there are four additional things we should consider. First, one of the reasons that the Third Statement Yahowah etched in stone states that the “negation and belittlement of My name, Yahowah, causing it to be for naught, is unforgivable” is highlighted in this passage. Had Christians and Jews not removed Yahowah’s name from His Word, it would have been essentially impossible for rabbis, imams, and priests to mislead anyone into believing that the Lord is God or that Allah is God’s name. The removal of Yahowah’s name from His testimony is the greatest crime ever committed by man or beast. Jesus Christ is the byproduct of this egregious act.

Second, “bible” and “*babel*” are written identically in Hebrew. And *babel* not only means “to confuse by commingling,” it is the Hebrew name for Babylon – the birthplace of the beast and of religion – the place most associated with Satan. Further, *babel* is a compound of *ba* and *bel*. *Ba* means “with,” and *Bel* is the name and title of the supreme deity of the Babylonians, meaning “Lord.” Therefore, bible means “With Bel” and “With the Lord,” and thus with Satan. That is a sobering thought.

Third, while Yahowah is disappointed that the Babylonians were misled by Satan and that the *babel* of their religious, political, patriotic, and militaristic aspirations poisoned the Egyptians, Romans, and Greeks, He is not complaining about what happened to them. His primary concern was, is, and always will be for Yisra’el. Similarly, while He is angry at clerics, politicians, and generals for collectively squandering the lives of five

billion Gentiles through their Church, their victims were never part of God's Family. Our Father grieves for His own.

That does not mean that Yahowah does not care about Gentiles. He loves those who, through the Covenant, are grafted into Yisra'el, becoming Yahuwdym in the purest sense of the word.

Fourth, there is no reason for anyone to pray. And that is why Yahowah never asks us to do so. You may have noticed that there is no mention of either prayer or worship among the Ten Statements on the Two Tablets.

We are best served when listening to God by reciting His Word. We gain nothing babbling back at Him. He not only knows what we need, He has stated it repeatedly. He has made it as clear as words allow that He is not only ready, but is committed, to providing all of the benefits of the Covenant: eternal life, perfection, adoption, enrichment, and empowerment. It shows a complete lack of respect for what Yahowah has presented in His Towrah to ask God to provide that which He has already offered or to give what He has already promised to bestow.

Every time a Jew bobs his head in ritualistic prayer, Christians say "Grace" before meals, a Catholic performs the "Rosary," or someone gets on their knees and bow their heads in prayer, they are aggravating God by disrespecting His Word. And if that were not bad enough, consider what Yahowah must think of Muslims as they prostrate themselves each day, bowing down in homage to Satan's Black Stone in the Ka'aba.

Moreover, what is it about people who believe that a God whose name they do not know, whose testimony they do not read, whose plan they reject, is somehow going to listen to them, wants to heal them, enrich them, or save them? All such prayers are indeed "*tiphlah* – requests for something repulsive, pleas which are foolish, and prayers



which are abhorrent, speeches which whitewash, smearing over the original intent, offensive and criminal, in addition to unsavory and unseemly, stupid and silly, worthless and unappealing, utterly without merit.”

While Christianity is the most pervasive plague to sweep the globe, and Islam is by far the deadliest religion, Yahowah despises Judaism more than any other. Although it may only affect one-tenth of one percent (recognizing that less than half of Jews are religious) of the world’s population, rabbis have earned Yah’s wrath for not only claiming to speak for the God of Yisra’el, but also for misleading His Chosen People.

“**Also, among** (*wa ba*) **Yaruwshalaim’s** (*Yaruwshalaim* – Source of Teaching and Guidance on Restoration and Reconciliation (transliterated Jerusalem)) **prophets** (*naby’* – those who claim divine authorization and inspiration), **I have seen** (*ra’ah* – I witness) **an abomination which is horrible and shocking** (*sha’aruwrah* – something terribly defiling akin to a ravaging and tempestuous storm).

**They are unfaithful and commit religious adultery** (*na’aph* – they engage in illicit relationships with false deities (qal infinitive – they are defined by having actually and demonstrably cheated on the Covenant)), **and they walk** (*wa halak*) **in the lie** (*ba ha sheqer* – in fraudulent and misleading deception, by vainly and egotistically uttering false and useless delusions without merit or reason).

**So they become powerful by empowering** (*wa chazaq* – they use extremely harsh and severe tactics to gain control by strengthening) **the hands** (*yad* – the influence and control) **of miserable and errant conspirators** (*ra’a* – of evil associates and harmful countrymen, of the vexing and injurious, displeasing and hurtful who are good for nothing) **such that not a single**

(*la bilthy* – so that without exception, through disassociation, there isn't one) **individual** (*'iysh* – person) **turns away** (*shuwb* – is willing or able to change (qal perfect)) **from his perverse countrymen and errant associations** (*min ra'ah huw'* – from his ruinous and corrupt companions).

**To Me** (*la* – according to Me), **all of them** (*kol hem*) **have become** (*hayah* – they were, are, and continue to be) **like** (*ka* – the same as) **Sodom** (*Sodom* – Scorched) **and they live** (*wa yashab hy'* – they dwell and remain) **like** (*ka* – similar to) **Gomorraah** (*'Amorah* – where tyrants manipulate the people, treating them as merchandise and slaves).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:14)

When we as members of the Covenant Family affirm that we are Towrah-observant, when we attend *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, *Kipurym*, and *Sukah*, when we refer to Yahowah by name and show a preference for His Shabat, when we explain the meaning of the Hebrew words God used to communicate with us, Christians opposed to these things dismiss Yahowah's message by calling us “Judaizers,” wrongly inferring that we are trying to convert them to the Jewish religion.

But nothing could be further from the truth. God hates Judaism, as do we. And religious Jews do none of these things. They are Talmud-keepers, not Towrah-observers. They ignore most of the Feasts and make a mockery of the others. They never refer to Yahowah by name. And they seldom, if ever, consider the actual meaning of the words God used to introduce Himself to us because they have been brainwashed by rabbis into believing that only trained clerics are qualified to explain “HaShem's” message.

Ponder for a moment just how critical Yahowah is of those claiming to speak for Him in Jerusalem today – which would include, by the way, a host of Islamic Imams

and Christian Priests in addition to Jewish Rabbis. He says that He has been shown them promoting “*sa’ruwr* – a shockingly vile, horribly defiling abominations, demonstrating behavior which is astonishingly disgusting and despicable.” According to God, these religious leaders “*na’ap* – promote illicit religious worship and are therefore spiritually idolatrous adulterers.”

Their preaching is comprised of “*sheqer* – disappointing lies and misleading and irrational deceptions, of mistaken beliefs and falsehoods, of empty promises and false covenants, a false witness laden with groundless accusations.” I dare say, we would be foolish not to recognize that God hates religion.

But if that were not enough to awaken the comatose from their religious slumber, there was more to this prophecy. Yahowah undermined the very foundation of human civilization – of the sectarian upholding the secular. There was no separation of religion and politics in Babylon, Egypt, Rome, or Greece. There has been none in the Roman Catholic Church. There has been none in Islam. From 400 CE under Theodosius to the fall of the French monarchy in 1792, Europe was plagued by the wicked alliance between clerics and kings. The Islamic Middle East continues to be debilitated for this very reason. Moreover, in America, Christian pastors and Roman Catholic clergy are becoming increasingly political.

Throughout time, prophets and priests have obtained positions of power and influence by strengthening the hand of kings, by claiming that the king was ordained to rule by God. In return, the king declares that the only acceptable religion is the one promoted by the priests who have endorsed him. God finds this alliance where the priesthood “*chazaq* – becomes powerful by solidifying” the authority of those who are “*ra’a* – displeasing and wrong, evil and harmful” to be “*ra’ah* – wickedly debilitating and adversarial.”

There are those who say in jest that if God does not punish today's leaders and the society they have fostered for what they are doing, then He owes Sodom and Gomorrah an apology. Well, don't worry, God views the world today just as He saw Sodom and 'Amorah. Since He does not change, since He is consistent, what do you think He is going to do to this planet prior to His return?

Since Yahowah has openly condemned the false religious claims that affect Jerusalem, we are compelled to consider the strangest of them. As a result of the Satanic Verses, where Muhammad accepted sex, power, and money to recognize the leading goddesses of the rock pile of rock gods known as the Ka'aba, Allah's Messenger excused his sojourn into paganism by announcing in the Quran that all of Allah's prophets speak on behalf of Satan. While that was true, it was a little sketchy, so Allah's Messenger, needing to bolster his fledgling credibility, came up with the following story – one which inspires Satan's dimwits to this day.

According to Muhammad, no doubt sober, while sleeping with a child (he was 53 and the girl was 6), this bastion of morality was flown atop a wild ass from his bedroom in Mecca (actually Petra, but that's another story) to the Temple in Jerusalem. Mind you, asses don't fly, there was no Temple in Jerusalem at the time, and there hadn't been one since it was destroyed by the Romans 540 years earlier. But let's not let the facts get in the way of a bad story.

Once in Jerusalem following the Night's Journey, the Mighty Mo scheduled appointments with all of the Hebrew bigwigs, including Adam, Noah, Abraham, Moses, David, and Issa, whom he claimed was Jesus – unaware that he never existed. After the powwows, the Prophet saddled the Winged Ass and leaped up to the Heavens, leaving a hoofie-print to mark the spot that the Dome of the Rock would commemorate as a trophy to Muslim gullibility.

No doubt telling the truth, Allah's preferred pedophile and terrorist passed through Hell on the way to Heaven. When he asked why it was filled with women hanging from meat hooks placed lovingly through their breasts (methinks he may have had mommy issues), he was told that they were insufficiently grateful to the Muslim men who had abused them.

Then leaping aboard *'el Baraq* | the Winged Ass, Islam's most acclaimed asshole made his way through the heavens, allegedly from the first to the seventh, with inflammatory stories told all along the way. Once there, Allah's messenger boy was granted an audience with his god, Satan, known to Muslims as Allah. Doing his best to impersonate *ha Ba'al*, the Islamic Lord demanded that every Muslim must bow to him fifty times a day, nose in the dirt and asses in the air. To which, Allah's Messenger argued that this was too big a burden for Muslims – tasked as they would be terrorizing the world and murdering Jews. So, he asked for a reduction in prostrations.

That is the story. It is the reason Muslims claim Jerusalem as their third-holiest site today and are eager to masquerade as Fakestinian terrorists in Fakestine – ever ready to murder anyone who denies their claim to Jerusalem based on their prophet's totally rad adventure.

Then there is that other guy. With an ego as big as the Devil himself, Sha'awl, whom Christians know as Paul, wouldn't need the flying ass. But nonetheless, he too would claim to have visited the seventh heaven. His remarkable story is told at the conclusion of his second letter to the Corinthians. It is actually worth the read because the wannabe Apostle, like Allah's Messenger, admitted to being demon-possessed – affirming that they knew that their Lord was, indeed, Satan.

Methinks both of these tall tales serve as worthy candidates for "*sha'aruwrah* – a shocking and senseless

abomination.” And yet, between Islam and Christianity, 4 billion people prefer the stalwart testimony of these charlatans to anything Yahowah has to say.

Perhaps that is why “*na’aph* – committing religious adultery” is akin to “*halak ba ha sheqer* – walking in a lie following egotistical delusions without reason or benefit.” The realization that billions have been willing to die and kill for such utter nonsense is bewildering, especially since they won’t invest a moment to consider what Yahowah, who just so happens to be God, had to say.

As a result, a “*ra’a* – evil association” was formulated between “*chazaq yad* – those empowering one another.” The result was so vexing and injurious, so debilitating, that “*la bilthy iysh* – no one, not a single solitary soul,” was “*shuwb* – willing or able to turn away” from the “*ra’ah* – perverse and corrupting notions of their fellow countrymen.” The *ra’ah* | conniving coconspirators, the Lord’s legions, prevailed over the Almighty, corrupting the Earth such that it would come to resemble Sodom and Gomorrah. And that is why it will all be incinerated upon Yahowah’s return – leaving nothing, including their stigma and stench.

Since it did not turn out well for Sodom or Gomorrah, let’s be clear – there is only one paradigm capable of corrupting everyone the world over: religion. While I am saddened for Yahowah, as He deserves better, I am grateful for the opportunity to reverse the damage. Even if we only make a small dent in the overbearing façades of Judaism, Christianity, Islam, and Socialist Secular Humanism, it will have been worth the effort.

The very people who have the faithful believe that they have earned a special place with God will be judged and condemned by Him...

**“As a result, therefore (*la ken*), this is what (*koh*) Yahowah (*Yahowah* – God’s name transliterated as guided**

by His *towrah* – instructions on His *hayah* – existence) of **the vast array of spiritual envoys** (*tsaba'* – of the command-and-control regime of implements who serve by following orders) **says** (*'amar*) **in opposition to** (*'al* – against and over) **those who claim to speak for God** (*ha naby'* – the prophets),

**'Behold, I** (*hineh 'any* – be aware, I) **will cause them to consume** (*'akal 'eth hem* – will feed and destroy them with (hifil participle)) **this unpleasant and bitter curse** (*la'anah* – the degrading nature of their response and the affliction associated with their answers).

**Then I will cause them to drink** (*wa shaqah hem* – I will furnish a portion of (hifil perfect)) **poisonous** (*ro'sh* – venomous and deadly, depicting that which comes from the head of the snake) **water** (*maym*).

**This is because** (*ky*) **from** (*min* – and out of) **these prophets** (*'eth naby'*) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **comes forth** (*yatsa'* – is brought out and emerges) **profanity, corruption, hypocrisy, and Godlessness** (*chanuphah* – that which is unclean, defiled, polluted, unreliable, and hypocritical) **to all** (*la kol*) **the Earth** (*ha 'erets* – the material world).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:15)

Yahowah intends to hold the religious accountable. And to do so, He will feed them what they have asked others to consume – drinking down their own toxins.

Most religious deceivers will have earned an eternity in *She'owl*. It will be an “*la'anah* – unpleasantly bitter and nauseous experience.” Since there will be no material existence and no light, there will be no fires or bodies to suffer and burn in *She'owl*. But that is not to say that it won't be unpleasant. Just imagine spending an eternity with religious hypocrites.

They spewed out poison, so it is only fair that they drink what they dispensed. According to God, the false prophets, and thus pastors, priests, rabbis, and imams promote “*chanuphah* – wicked profanity, insincere hypocrisy, and Godless corruptions.” Knowing Yah’s perception of religion, shouldn’t we follow His advice and ignore what they have to say?

**“This is what** (*koh* – so now, therefore, as a result) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of envoys** (*tsaba*’ – the spiritual command-and-control regime of messengers who serve by following orders) **says** (‘*amar* – declares and affirms),

**‘You should never listen** (‘*al shama*’ – you should absolutely and certainly not hear or pay attention to the audible message (qal imperfect jussive – speaking of the actual and unfolding consequences of this advice offered under the auspices of freewill)) **concerning** (‘*al* – upon or to) **the words, speeches, statements, and messages** (*dabary* – the communications, accounts, treatises, and promises) **of those prophets** (*ha naby*’ – of those claiming divine inspiration) **who claim to speak for God** (*ha naby*’ – who insist they are authorized and inspired by God, who claim to have received a prophecy through divine revelation, or who claim to be the messenger of God (the nifal stem reveals that these false prophets promote and are inflicted by their false pronouncements)) **to you** (*la ‘atem* – when they approach you).

**They are filling you with worthless and delusional lies which provide an unwarranted sense of false hope** (*habal hem ‘eth ‘atem* – they are promoting that which is useless, untrue, and unreliable to you by taking things out of context, making them of no value to you, as their promises to you are utterly meaningless, empty, and futile,



even idolatrous, ultimately misleading you with errant opinions which are futile (the hifil stem causes the listener to act like the speaker and thus embrace the same delusional lies and be consumed with the same false hope)).

**Revealing** (*chazown* – intelligently seeing and accurately perceiving) **their own heart, disposition, and judgment** (*leb hem* – their inner nature, character, and attitude, their own desires, motivations, ambitions, and thoughts), **they speak** (*dabar* – they communicate and converse, providing a message (piel imperfect)) **which is not from** (*lo' min* – not out of) **the mouth of** (*peh* – the source of communication of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:16)

There is no more apt depiction of a religious cleric than this. Too bad Martin Luther didn't nail God's declaration to the church door. And while that is a valid assessment, Yahowah was actually describing rabbis and denouncing their Talmud. It is just that one-shoe-fits-all of those who trip up the unsuspecting. In truth, Martin Luther was too busy being an anti-Semitic pig to be bothered citing something Yahowah revealed about him and his ilk.

Religious faith has always been, and will forever be, nothing more than false hope. God does not want His people to listen to anything a religious person has to say – ever!

And then, after telling us that we should never listen to a religious cleric, God tells us why: they speak for themselves, revealing their hearts and minds, and not for Yahowah. If you want to know what God thinks, consider

what Yirma'yah or Yasha'yah have to say, or Moseh or Dowd if you prefer.

Those who insist that they speak for God, don't. Examples include Rabbi Akiba, the founder of Judaism, Paul, the founder of Christianity, and Muhammad, the founder of Islam. Today's popes, who claim to be infallible as God's authorized agents, are delusional liars. God speaks for Himself and quite articulately I might add. He revealed the Towrah in His own voice, and His prophets scribed the words that came from His mouth.

And since it is germane to what you are reading, I do not speak for God but, instead, of God. His prophets spoke for Him, and I strive to convey their message such that it resonates today.

And yet, in doing so, I am often criticized, suggesting that I am being mean because I have undermined the hope people seek from their religion. The faithful have been beguiled into believing that they will be saved, that they are going to heaven, and that they will be reunited with their loved ones when they arrive. But none of that is true. So who is being unkind, those who promote these false expectations, or those who advise the open-minded not to believe them?

I am with God on this one. The most reasonable, responsible, and compassionate thing to do is to expose and condemn the "*habal* – the empty promises and worthless lies which foster false hope." Neither pastors nor priests, neither prophets nor preachers, neither rabbis nor imams speak for God. You should not listen to them. They speak for themselves and on behalf of their religion.

Beyond the fact God has just affirmed that religious leaders do not speak for Him, it is not hard to figure this out on our own. All we have to do is compare Paul's and Muhammad's testimony, for example, to Yahowah's. And

when we find that their words are in irresolvable conflict with God's, it is obvious who is lying.

So why do 2.4 billion Christians and 1.8 billion Muslims believe men whose testimony is so readily demonstrated to be invalid? In seeking God, why don't they listen to His advice?

**“They continuously say** (*'amar 'amar* – they preach and they promise, they declare and they pontificate, and they boast without ceasing (qal participle qal infinitive)) **to those who spurn and slander Me, who disregard and despise Me** (*la na'ats 'any* – to those who treat Me with contempt, who demean My status, who treat Me disrespectfully and who discard what I have to say, who blaspheme Me and act as if I no longer matter (piel participle)) – **regarding the very word and the message of** (*dabar* – the instructions, accounts, and promises of) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **“Shalown hayah la 'atem | Peace be unto you** (*shalown hayah la 'atem*)!”

**But they all walk** (*wa kol halak*) **in the stubbornness of their heart** (*ba sharruwth leb huw'* – devoted to their ambitions, resolutely adhering to their own ideas, and in the firmness of their convictions, refusing to change).

**They claim** (*'amar* – they say), **“Miserable suffering from such associations** (*ra'ah* – the consequence of evil shepherding) **will not come upon you** (*lo' bow' 'al 'atem* – you will not be included in or return to).”” (*Yirma'yah / Yah Lifts Up / Jeremiah 23:17*)

We would have to look long and hard to find a verb more condemning than *na'ats* – especially when directed toward the Creator of the universe. Rather than honoring God or revering the Almighty, pastors, prophets, priests, and in this context, preachers, including rabbis and imams,

“*na’ats* – reject and slander, disregard and demean” Yahowah with their testimony. It’s more than not knowing God; religious clerics are actually opposed to Him. Which is exactly what I have witnessed. When a Christian or Muslim is confronted by Yahowah’s name or His Word, they “*na’ats* – hold it in contempt while discarding and disparaging” everything God has to say.

As I have conveyed throughout this book: the religious do not speak for God; they speak against Him. Religions do not lead to God; they lead away from Him. Pastors, prophets, preachers, and priests do not serve God; they serve the Adversary. You will not find the Word of God in the Christian New Testament, the Babylonian Talmud, or Muhammad’s Quran. Nor will you find it in the ongoing declarations of those who do not love Yahowah’s name and who do not cherish His Towrah. And this isn’t my opinion, something you are free to discount, but instead Yahowah’s position on the matter of religion.

Yahowah is right, once again. The most popular greeting in the world has become “Peace be unto you.” It is cited by Jews, Muslims, Christians, and even Socialist Secular Humanists. And yet, those who “*sharruwth leb* – remain stubborn and refuse to change their twisted thinking and remain steadfast in their adversarial convictions” will never know the meaning of “*shalowm* – reconciliation and restoration.”

As it was with the pharaoh, it is with every overtly religious, political, and patriotic individual. Nothing phases them. No amount of unassailable evidence or irrefutable logic, not even the Word of God, will dissuade them from their beliefs. Their hearts are hard, impervious to the truth, and resistant to reason. Talking to them, proving that they are wrong, and revealing what is right is an utter waste of time and breath. Even God, Himself, cannot save a religious person.

Having not seen *sharruwth* before, I enjoyed considering the words which comprise its meaning. Turns out, stubborn twisted thinking is a product of superfluous and disquieting thoughts advanced by the adversarial lord, none other than the fiery serpent.

I am certain that Islamic Imams tell young impressionable boys and girls considering serving Allah as suicide bombers that they will not suffer any affliction. Christian evangelists promise a release from suffering as well, telling the proselyte that by accepting their salvation mantra they will avoid the misery of hell. The new-age preacher even asserts that those who join their church and accept their way of thinking will be spared from anxiety. Salvation is cheap and easy. But it is all hogwash. Complete and utter bullshit – literally.

By excluding Yahowah from their lives, by listening to rabbis instead of God, religious Jews remain isolated and estranged...

**“By contrast** (*ky* – rather instead), **which** (*my* – who) **of them was present** (*amad* – of them was appointed, assigned, or could even endure standing) **in the counsel of** (*ba sowl* – in the company and council so as to be confided in, intimately trusted by, consulted with and relied upon, developing an intimate fellowship with through a close personal relationship as a confidant of) **Yahowah** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **and has seen** (*wa ra’ah* – has been shown, witnessed, perceives, has considered, finds delight in (qal imperfect – actually and consistently viewing)) **or heard** (*shama’* – and listened to (qal imperfect)) **His Word** (*eth dabar huw’* – His message)?

**Who** (*my*) **among them has paid attention and responded to** (*qahsab* – of them was sufficiently alert and attentive to perceive) **His word** (*dabar huw’* – His

message, communication, and testimony) **and** (*wa*) **has genuinely and consistently listened** (*shama'* – has actually and consistently paid attention (qal imperfect))?” (*Yirma'yah* / Respect Yahowah / Jeremiah 23:18)

Those whom Yahowah calls into His confidence, those He confides in and trusts, all share something in common: they “*ra'ah* – look at” and “*shama'* – listen to” the “*dabar* – word” of God before they “*amar* – speak.” And because the goal is to “*qashab* – be alert, attentive, and perceptive,” they are motivated to “*shama'* – listen all the more.”

“None” is the obvious answer. If they had observed Yahowah’s Word, if they paid attention to God’s testimony, if they understood what the Almighty revealed, they would not be religious and would not say such stupid things.

Ultimately, it all comes down to a single idea: are we willing to look at and listen to Yahowah’s Word? In this regard, *qasab* is telling, because rather than just communicating the idea of “listening,” which is what we glean from *shama'*, it speaks of “paying attention, accepting the message as true, and then responding appropriately to it.” It is these very things which form the basis of our salvation.

To an infinite degree, God is smarter and more experienced than the best of us. So, between now and the time He empowers, enlightens, and enriches us exponentially as a result of the Covenant, ultimately placing His *towrah* | guidance within us, the relationship works best when He teaches and we learn.

And yet, this disparity between the qualifications of God and man has not been sufficient to dissuade religious men from pretending to speak on behalf of God. But be

aware, God is aware. And He is not pleased with the arrogance and insolence of the rabbis.

אֲנִי אֵלֹהִים

Climate Change

*It's Getting Stormy...*

God is not pleased with His people. In fact, He is furious at the religious.

**“Behold** (*hineh* – pay attention), **the storm** (*sa'arah*) **of Yahowah's** (*Yahowah*) **displeasure and fury** (*chemah* – hostility and antagonism, anger, wrath, and rage) **shall go forth** (*yatsa'* – will be brought out).

**A swirling** (*wa chuwl* – a rotating whirlwind of) **storm of destructive force** (*sa'ar*) **will be brought to bear** (*chuwl* – will whirl around) **against the leaders who are the source** (*'al ro'sh* – upon the heads, inception, and sum total) **of that which is wrong** (*rasa'* – of the unrighteous and unGodly, evil, the errant and condemned). (*Yirma'yah* 23:19)

**Yahowah's** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **anger** (*'aph* – frustration and resentment) **will not return** (*lo' shuwb* – will not materialize or come back) **until** (*'ad*) **He is actually done working** (*'asah huw'* – He has acted and engaged and has reliably completed doing everything which needs to be done (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are demonstrable and inseparable)), **and until** (*wa 'ad*) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* – honors and fulfills (hifil infinitive)) **the decisions and plans** (*mazimah* – the purposes, discretion, and thoughts, in addition to the



careful, prudent, and judicious choices) **of His heart** (*leb huw'* – of His inner nature and character, of His thinking and judgment).

**In (ba) the last ('acharyth) days (ha yowm), free of all competing influences, you will come to this realization and comprehend** (*byn* – on your own initiative, you will have the capacity to grasp this instruction, processing this information independently and intelligently, thinking freely and prudently (hitpa'el stem and imperfect conjugation – speaking of how this realization will have unfolding consequences for those who think independently)) **this by (ba hy')** **making the proper associations and connections to grow from knowing to understanding by being discerning and discriminating** (*bynah* – by thoughtfully and rationally evaluating these revelations and insights).” (*Yirma 'yah* / Yah Teaches and Guides / Jeremiah 23:20)

God is going to allow man, through his religious schemes, to corrupt His Word and fool the unwary right up until the last day, and then, and only then, will He respond. This destroys the notions that God is engaged in protecting the reliability of Bible translations, and that God is actively judging, even punishing, those He does not respect. While He will do both things, He's not doing either now. Both realizations are devastating blows to religion and those who advocate them.

But more than debunking these pervasive religious myths, Yahowah has told all who would listen that He, working alongside His Son, is going to do all of the work required to validate and fulfill His plans and promises. Moreover, these acts and this result will be wholly consistent with His character and nature and will unfold on His schedule, on a timeline that includes a period of time known as “the last days.” We are on the cusp of it now.

With these words we discover that, during the Last Days, God's people will finally come to realize and understand His plan, His timeline, and the stand He took to achieve His purpose. Moreover, we achieve this result by carefully observing the information He has provided and then processing it logically. We not only can know; we will know.

When we consider this in context, making the kinds of connections *byn* encourages, we realize that God is saying that we will eventually appreciate the reasons He is opposed to religion and the religious. After all, Judaism's advocates have been the subject of His ire for quite some time. Rest assured, Yahowah is going to come down hard against the rabbis and those who have supported them.

*Byn* and *bynah* are spectacular Hebrew concepts, revealing that the process we should use to grow from knowing to understanding is to make the proper associations and connections. This includes being discerning and discriminating such that we recognize common characteristics and ascertain common denominators. To be rational, we must learn how to filter truth from fiction, good from bad, and right from wrong and then apply those lessons to the bigger picture of life itself.

An example would be to see how the Covenant's benefits are fulfilled by the first four Invitations. Then we can associate the fulfillment of the Miqra'ey to Yahowah's timeline and know when Father and Son will return. Another would be to perceive how the conditions of the Beryth are underscored by the three statements Yahowah wrote on the first of two tablets. Making the connection between *beyth* | family and *beryth* | Covenant is also telling as is developing an appreciation of how *my* and *qara* ' work together to explain Miqra'ey.

As I read God's words, I wonder how it is possible for Christians and Jews to carry this chapter of "Jeremiah" around in their "Bibles," unable to process its implications. Upon His return, Yahowah is going to destroy all vestiges of religion – starting with the source. Even in their inaccurate English translations, God's "*chemah* – displeasure, antagonism, and indeed rage" against religious leaders is palpable.

In context, there is no denying that Yahowah's "*aph* – intense hatred and anger" is directed at religious institutions and leaders preaching prior to His return – which using either of His most prevalent measures of time would be from the early 1980s or 1990s through 2033. As an example, TBN (Trinity Broadcasting Network), the world's most prolific religious broadcaster, began via satellite in 1982. Also affirming this conclusion, there is yet another reference to "*ba 'acharyth yowm* – in the last days" at the conclusion of this next prophetic announcement.

Also telling, Daystar, an American evangelical religious television company owned by the "Word of God Fellowship" was founded on this misnomer in 1993. They sought and received the first foreign Christian network broadcast license in Israel in 2006. A year later, HOT, their Israeli cable provider, dropped them because of the network's preoccupation with converting Israeli Jews to Christianity through its numerous Messianic programs. They appealed to the Israeli Supreme Court, and two years later resumed their outreach, corrupting Jews with the myth that "Jesus" was the "Messiah" rather than Dowd. Misappropriating the promises God made to His Son engenders Yahowah's "*chemah* – displeasure, antagonism, and rage."

Also revealing, God wants us to know that He is not about to change. His animosity toward religious leaders and their institutions will not abate until He has

accomplished His agenda. He is going to wipe them out, removing all traces from the Earth so that He can properly shepherd His people in the Promised Land. And He, Himself, is going to engage in this way, enraged by what they have done.

If you go to a synagogue, church, mosque, or classroom expecting to be told the truth, beware...

**“I did not send** (*lo' shalach* – I did not authorize or dispatch) **these prophets** (*'eth ha naby'* – these individuals who claim that they were inspired to speak for God), **and so they** (*wa hem*) **will be quickly dispatched and driven away** (*ruws* – they will be pursued and chased away).

**I did not speak to them** (*lo' dabar 'el hem* – I did not communicate My Word to them). **And yet, they** (*wa hem*) **spoke as if they were inspired** (*naby'* – acted as if they were prophets, claiming to reveal God's message). (*Yirma'yah* 23:21)

**But** (*wa*) **if** (*'im*) **they had been present** (*'amad*) **in My council** (*ba sowl 'any* – engaged in an intimate fellowship with Me, coming to trust and rely upon Me and My counsel), **then they would have heard** (*wa shama'*) **My words** (*dabar 'any* – My message) **to** (*'eth* – for and alongside) **My family** (*'am 'any* – My people).

**They would have returned, having turned them away from** (*wa shuwb hem min*) **their wicked ways and evil compatriots** (*ha ra' derek hem* – their harmful associates and troubling paths), **as well as from** (*wa min*) **their immoral and improper deeds** (*roa' ma'alal hem* – their corrupting and perverting endeavors).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:22)

I have made no secret of the fact that I am impressed by Dowd, because he integrates his personal experiences, perspectives, and conclusions, even feelings, throughout his lyrics. We could do far worse, and may not be able to

do any better, than following Dowd's example when it comes to expressing the insights derived from our analysis of Yahowah's Word.

I share this with you now because Yahowah has just conveyed a sentiment that Dowd often echoes – one that I've come to embrace and promote. It is good to hate so long as we know what to hate and why some things deserve our righteous indignation. One of the greatest disconnects between God and society, especially today, is that God encourages hatred and man is opposed to it.

But God is right, and man is wrong. For example, we show no regard for past victims and fail to protect those who will be assailed in the future when we tolerate and accept, even express love for, religious and political mantras which inspire slavery, rape, pedophilia, sexual discrimination and abuse, kidnapping for ransom, mass murder, war mongering, or terrorism. Muhammad committed each of these crimes, and his Quran orders Muslims to follow his example – and they do.

But that is just one illustration. The United States Military is the most powerful in the history of the world, larger than every other nation combined. It is the most often deployed, almost always making a bad situation worse and leaving death and destruction in its wake. Rather than showing patriotic devotion to this killing machine, shouldn't we oppose it?

So, what about Christianity? Yahowah calls it the plague of death. Isn't the destruction of billions of souls worthy of our indignation?

As part of Yahowah's Family, it is in our interest and His to reflect His values. And He understands that to love, we must hate that which is averse to those we care about as well as that which is abusive to those who cannot stand up for themselves.

But let your hate be factually derived, be directed appropriately, and be expressed intelligently using words. May words be the only weapons you deploy to expose and condemn that which is wrong, harmful, and misleading. Never resort to violence when exposing and condemning such things. Never fight fire with fire. And never use anything I've written or God has shared to assault or batter any individual.

For thousands of years, men have been preaching and the world has been led to believe that souls are saved by being religious. And now for the first time, over that enormous chasm of time, one man, who was soon joined by others, acting on his own initiative, using nothing more than evidence and reason, came to realize, by thoughtfully considering His teaching on the subject, that God hates religion and has never saved the religious.

If ever anyone was guilty of what Yahowah has condemned, that man was Paul. He spoke and wrote as though he had been authorized by God to contradict God. But most rabbis are only marginally better with their deference to the Talmud.

It is hard to imagine how different the lives of Jews would have been if those who claimed God's authority actually knew Him and had listened to Him. There would have been no Assyrian or Babylonian, Greek or Roman invasions. Neither Christians nor Muslims would have persecuted Jews because the religions would never have taken root or grown. There would have been no Diaspora, no Inquisition, or Holocaust. The people endured the worst man could deliver because they were unwilling to listen to Yahowah.

If you have not done so, please read *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* and then *Questioning Paul – Apostle or False Prophet*, followed by *Babel – Beast, Abominable, and Venomous*.

As few as one in a million people realize that what God just said is true. Millions of souls will be incarcerated in *She'owl* and billions of souls will be squandered, ceasing to exist, simply because humankind has been oblivious to the obvious.

Any one page of evidence garnered from their testimony in either of these two one-thousand-page books is more than sufficient to prove beyond any reasonable doubt that Paul, Akiba, and Muhammad lied when they claimed that they were sent and inspired by God. Their claims are fraudulent and laughable. They are deceitful and despicable.

It is interesting that Paul and Akiba, and later, Muhammad, endured horrific spiritual encounters that left one crippled and blind, the next plagued, and the third so afraid that he attempted suicide. And it is telling that all three pursued their agenda while dispatching their competition.

If you haven't conducted the same research, or at the very least read both books, and you don't believe that Yahowah is referring to Paul, the self-proclaimed Apostle of God, to Akiba, the Father of Judaism, and to Muhammad, the wannabe Messenger of God, perhaps you'd like to offer other alternatives – an Apostle and a Messenger who have claimed to be sent out by God and inspired with the word of God who are more relevant today, whose claims affect as many lives.

When it comes to identifying those God hates, there is a long list of pastors, preachers, inauthentic prophets, priests, presidents, emperors, kings, and generals, including the likes of Rabbi Akiba, Emperor Hadrian, and der Führer Hitler. However, in the competition for the worst of the worst, Paul or Muhammad are running a dead heat. I continue to covet the opportunity to serve as a witness during both trials.

The good news is that God is approachable. That is the purpose of His Covenant and His Invitations to Meet. If you want to know Him, He has facilitated and published the way. So, if you are estranged from Him, you can blame the errant nature of religious rhetoric.

“**Am** (*ha* – as an interrogative) **I** (*‘any*) **a God** (*‘elohym*) **who is near and approachable, forming close, personal relationships** (*min qarowb* – who provides the means to intimate associations)?” **prophetically asks** (*na’um*) **Yahowah** (𐤆𐤏𐤃𐤇𐤁 – the pronunciation of *YaHoWaH*), **‘as opposed to** (*wa lo’*) **a God** (*‘elohy*) **who is distant, alienated, and disassociated** (*min rachowq* – from long ago and far away)?” (*Yirma’yah* / *Yah Lifts Up* / *Jeremiah 23:23*)

This is profound. And it begins with the recognition that the root of *qarowb* is *qarab*, the verb which lies at the heart of the *Miqra’ey*. During the Festival Feasts, Yahowah invites us to “*qarab* – approach and enter into the presence” of the Maternal manifestation of His light. And it is by approaching the Set-Apart Spirit that we are perfected.

Also revealing, there are no other gods in the long history of humans creating deities whose principal goal is to facilitate close personal relationships. Manmade gods have always been unapproachable, often fearsome and malignant.

Yahowah wants to be our Father, to serve as a parent on behalf of His children, and to be a close friend and companion. He, therefore, is not a god to be feared nor a lord to be worshiped. And while that sets Yahowah apart from all of the imposters, this simple idea is actually extremely difficult to accomplish because God is infinitely greater than His creation. Envision for a moment how difficult it would be to cozy up and relate to a father a billion times larger than his children, and then extrapolate that to God who is infinitely greater.



It is fantasy that fosters the illusion that mythological gods and goddesses can somehow interact with men and women. But it is nothing more than tall tales and elaborate stories, none of which are credible or actually occurred. Beyond the fact that none of the gods man has conceived over the millennia actually exist, by scientific necessity it is impossible for a being to create a universe in a lower dimension that He can enter. He can only do so by using implements or as a set-apart and diminished manifestation of His nature.

A being capable of creating a six-dimensional universe must exist within the seventh dimension. So, He would have to either diminish an aspect of Himself or infinitely increase the capability of those He created, for there to be a relationship, much less one that is close and personal. Even if you are of the conclusion that the universe is four dimensions and that there is a simple explanation for dark matter and dark energy that can be resolved within that construct, the physics dictate that the creator of that universe must exist beyond it, in yet another dimension.

Just as an artist living in three dimensions cannot engage with the characters he or she creates on a two-dimensional canvas, a five to seven-dimensional being will not under any circumstances fit within three dimensions. Beyond this reality, it can be proven scientifically and mathematically that the four-dimensional construct of spacetime is the minimum for matter to exist.

The engineering required to bring us together is considerable. We have to be transformed from material beings to energy, or spirits, akin to light. While this is along the lines of Einstein's  $E=mc^2$ , this formula which requires our mass to be multiplied by the speed of light squared to be converted to energy, deals solely with the transformation from matter to spirit and doesn't factor in the infinite increase in capacity commensurate with each subsequent increase in dimensions.

The subtlety here is also fascinating. Christians distance themselves from Yahowah, relegating Him to their “Old Testament” while declaring that He and His testimony are no longer relevant. They go so far as to replace Him with their new and improved baby god who grows up to become the dead god on a stick.

Men have long schemed in secret and have sought to commit their crimes under the cover of darkness, but those tactics are of no avail with God. When men mislead and abuse others, Yah will hold them accountable.

The question God asked above is rhetorical. Yahowah is accessible. He is personable. He desires above all else close, intimate relationships. Those who reject the moronic drivel of their religious leaders, and honestly search for Him, find Him waiting for them with open arms.

*Rachowq* is a slap in the face to both Christianity and Judaism – where both religions are wont to keep the “God of the ‘Old Testament’” tucked away in the past. Long ago, He was replaced by either Jesus or the rabbis depending upon a person’s preferred poison.

**“Can a man (*im ‘iysh* – an individual) conceal himself (*sathar* – hide himself by operating clandestinely) in a covert location (*ba ha mishthar* – to promote conspiracies) such that I am not able to see him (*wa ‘any lo’ ra’ah huw’* – so am I not able to examine and expose him)?” prophetically asks (*na’um*) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence).**

**“Was I not the One (*ha lo’ ‘eth*) who filled up and completed (*ha male’* – who provided all of the necessary matter to completely satisfy the requirements of, thereby endowing) the spiritual and material realms (*ha shamaym wa ‘eth ha ‘erets*)?” authoritatively asks (*na’um*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *elowah* – God as directed in His**

*ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Yirma ’yah* / Yah Lifts Up / Jeremiah 23:24)

Can you imagine being God, looking down on pathetic individuals scurrying around in the Vatican and in Mecca, as they plot their revolting religious schemes, and not being totally disgusted? Religious and political men think that they are so clever, so enlightened, so entitled, and yet they are nothing in comparison to Yahowah or even to that which God has created.

The message remains: Yahowah has a long memory and does not intend to forgive those who have hurt His children. They cannot hide – not in a synagogue or of the comatose or even in death.

Paying close attention, you’ll notice that Yah did not ask us if He created the universe. That would have been too obvious a question. Instead, He asked with regard to the spiritual and material realms if He had “*male*’ – provided everything necessary to completely satisfy the requirements of their existence so that He could totally fulfill their purpose.” While this definition of *male*’ is fully amplified and thus comprehensive, by conveying it in this way, it accurately presents an especially profound insight.

In the 7<sup>th</sup> dimension, Yahowah calculated the precise amount of energy He would have to deploy and the specific formula He would engage to end up with His desired result. He wanted a six-dimensional universe that from creation to destruction would exist 7 days from His perspective, which is 14 billion years using an Earth-based clock. He wanted the human experience from ‘Eden through Sukah to play out over 7 thousand years from our perspective. Beyond this, the universe is perfectly tuned for the existence of matter and the Earth is perfectly designed for the existence of life, both while allowing the unpredictable to facilitate

freewill. And this statement affirms that this result was the residue of His design.

While God pays no attention to those who pay no attention to Him, He is fully aware of those who scheme against Him. After all, to be a just Judge, He must base His convictions on the evidence.

**“For the benefit of the relationship, I have heard that which (*shama* ‘*eth* ‘*asher*) those who claim to speak for God (*ha naby*’) have and will say (‘*amar* – will claim, promise, and declare), especially those who claim to have been inspired to speak (*ha nab’ym*) lies, promoting mistaken beliefs (*sheqer* – that which is misleading and invalid, that which betrays, deceives, and disappoints) in My name (*ba shem* ‘*any* – in association with My designation, reputation, and renown), claiming (*la ‘amar* – so as to infer and declare), “I have received a divine revelation (*chalam chalam* – I have received a communication from God).”” (Yirma’yah / Yah Teaches and Guides / Jeremiah 23:25)**

The worst of these men is Paul, the founder of the Christian religion. The man who claimed to have been trained as a rabbi is the wolf in sheep’s clothing. Having professed to have been an apostle sent by the command of God, he consistently contradicted God with his, “But I say...” Likewise, Muhammad, the founder of the Islamic religion, was also a “*sheqer* – liar.”

Take note: Yahowah did not say that “*some* of those who have claimed to have received a divine revelation were liars,” but that those who have made the claim were liars. That would be all of them.

This tells us a number of things, all of which are important. First, neither Paul nor Muhammad ever met with God, contrary to their own claims. Second, to speak for God we must first be willing to listen to Him. Third, God communicates to His Family, to the Children of the

Covenant and Yisra'el. He does not communicate with those who do not know Him unless it is to introduce Himself to them. And fourth, Yahowah's words, as they are presented to His Family in His *Towrah*, *Naby'*, wa *Mizmowr* are transforming. By listening to His counsel, our lives are turned around and we withdraw from whatever improper paths and counterproductive deeds that have consumed our lives up to that point.

Both Paul and Muhammad conjured up elaborate tales of fanciful travel, one to Arabia and the other from Arabia, to meet with their god. And yet, all anyone has to do to meet with Him, to listen to what He has to say about forming a close, personal relationship with Him, is to open His *Towrah*. So Yahowah posed the following rhetorical question...

So that we are clear; while Yahowah asked me to do this for you, while we enjoy a close and productive relationship, and while I am routinely inspired by His words and Spirit, this *Introduction to God*, and indeed all of *Yada Yahowah*, is based on the revelation God has made available to all of us in His *Towrah*, *Prophets*, and *Psalms*. I translate and comment. I do not dream and rant.

But the same cannot be said for 'Akiba, Paul, or Muhammad, the founders of Judaism, Christianity, and Islam. They have no endorsement and failed every test, not getting so much as one prediction correct, much less all of them. In fact, these men were so bad that they all failed to quote Yahowah correctly. Truth be known, even their depictions of historical events were erroneous.

It is a small thing among big ones, but in this case Bible translators, who are prone to continually misrepresent the meaning of *shama'* (to hear and listen) as "obey," were compelled to be inconsistent and render it accurately in this statement because otherwise they would

have published God saying, “I have obeyed that which they have said.”

God’s next question is one He is asking of us because He knows the answer. And while the question is straightforward, it encourages us to ponder something far more concerning that is not being asked but should be answered. Men will claim to speak for their god until Yahowah obliterates all traces of religion upon His return. The more interesting question is why are the faithful so easily fooled?

When given the choice between trusting God or believing liars, why do most people side with the deceivers who are “*sheqer* – deceptively breaching their faith in ways that are sure to disappoint?” If people deployed reason rather than faith and examined their “Scriptures” with an open mind, they would find them so replete with irresolvable conflicts that they would reject them, thereby rendering the false prophets, who provided them, moot.

Therefore, considering the consequence of religious malfeasance, it must pain Yah to ask this question...

**“How long (*matay* – until when), meanwhile (*‘ad*), will this exist (*ha yesh*) in the hearts (*ba leb* – in the character and ambitions) of the prophets (*ha naby*) who profess (*naba*) vain lies (*sheqer* – misleading deceptions and falsehoods, including mistaken beliefs and false hopes), and who promote (*wa naby*’ – claiming God’s authority) the delusions and deceit (*tarmyth* – the fraudulent and treacherous deceptions) of their thinking and judgment (*leb hem* – of their desires, motivations, and ambitions)?” (*Yirma’yah* / Revere and Respect Yah / Jeremiah 23:26)**

He has already given us the answer. Religious leaders will continue to deceive until Yahowah personally intervenes to stop them during the last days. This is because God cannot intervene and micromanage the world without

destroying the viability of freewill, and with it the validity of His Covenant Relationship.

I came to this conclusion while writing *Tea with Terrorists*, *Prophet of Doom*, *Questioning Paul*, and then *Babel*. The evidence against Muhammad, Paul, and Akiba is ubiquitous and irrefutable. The only question that lingers regarding these false prophets is why so few individuals have drawn this conclusion after thoughtfully evaluating their testimony. It's so obvious.

Every revelation in the Quran, including the first which occurred during a demonic dream-like experience in a cave late at night, is consistent with this depiction. Muhammad would shake as if enduring an epileptic fit and claimed to hear gongs ringing in his head. His most notorious and relevant revelation, however, is a perfect fit. In the middle of the night following the Satanic Verses (his admission that Satan inspired his revelations), while asleep with his ten-year-old “wife,” Muhammad claimed that he was transported from Mecca to Jerusalem on a winged ass so that he could meet with Issa (the Islamic “Jesus” via a transliteration of Esau) in the Temple (which he was unaware did not exist at the time) en route to the seventh heaven, which he entered by passing through hell.

His depictions were similar to Paul's where, in 2 Corinthians 12, the false prophet responsible for half of the Christian New Testament couldn't decide if he was dreaming or if his trip to the seventh heaven even occurred. But he was certain that he was demon-possessed – something he admitted in the 7<sup>th</sup> verse of this accounting of his feigned revelation.

Yahowah told us what everyone should have been able to figure out for themselves. The men, who misled the most people by falsely claiming to speak for God, lied. Their testimony, whether found in the New Testament, Talmud, or Quran, is simply “*sheqer* – misleading and vain, a

pretender's false, fraudulent, and mistaken claims as useless deceivers devoid of reason or value creating a deceptive breach of faith certain to disappoint."

This next statement is among the most riveting revelations ever uttered regarding the underlying scheme which makes religious deception possible...

**“Their plan is** (*ha chasab* – they have cunningly devised and fabricated a scheme, having calculated and decided that by weaving together a plot they are determined (qal participle)) **for My people** (*‘eth ‘am ‘any* – for My family) **to overlook, forget, and to cease to properly value** (*la shakach* – to ignore, to be unmindful of, to lose sight of the significance of, and to no longer respond to (hifil infinitive)) **My personal and proper name** (*shem ‘any* – My designation, reputation, and renown) **by way of their revelations** (*ba ha chalowm hem* – with their dreams, thoughts, and feelings, their altered state of awareness, and their claims to having received inspired insights) **which** (*‘asher*) **they recount and record, proclaiming to** (*saphar* – they write, making a written record after telling (piel imperfect)) **one another** (*la ‘iysh*) **and to their revolting countrymen and evil associates** (*la rea’ huw’* – to others in their race and company who are similarly corrupt).

**In the same manner, and while in a relationship** (*ka ‘asher*) **with the Lord** (*ba ha Ba’al* – with the one seeking to lord over, possess, and control), **their forefathers** (*‘ab hem* – their ancestors) **overlooked, ignored, and forgot** (*shakach* – were not mindful of and ceased to appreciate the significance of (qal perfect)) **My name** (*‘eth shem ‘any* – My personal and proper designation).” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:27*)

As we now know, the title “*ha Ba’al* – the Lord” describes “*ha Satan* – the Adversary.” Satan’s ambition is to lord over everyone, including God. He wants to



influence the souls of all humankind – and thereby keep them from knowing Yah. He accomplishes his goal by twisting, corrupting, misinterpreting, and counterfeiting Yahowah’s Word. So, as you might expect, religious clerics are the Adversary’s favorite tools. Through them, he controls every religious institution on Earth.

Since God has been unequivocal, consider this: had it not been for the religious ploy of replacing Yahowah’s name with “*ha Ba’al* – the Lord,” the religions of Judaism, Christianity, and Islam would not exist. Those who conceived Judaism recognized this which is why they made it a crime punishable by death to speak or write Yahowah.

The Roman Catholic Church recognized this as well, which is why they saw to it that their god was called “the Lord” throughout the text of the New Testament. And, of course, “the Lord Jesus Christ” bears no resemblance to Yahowah. All the while, Muhammad remained so ignorant of Yahowah’s name that, had it been used by the rabbis in Yathrib, he would not have been able to fool anyone with his preferences for “the Lord, Ar Rahman, Ar Rahim, and Allah” especially since the Quran draws its credibility from the Towrah and Prophets – bastardizing them for Muhammad’s benefit.

This statement demonstrates that Yahowah considers the plan to replace His name to be premeditated, a cunningly devised scheme. It was “*chasab* – calculated.” And the express purpose of depriving billions of this vital information was because religious Jews wanted *Yahuwdym* | Jews to “*shakach* – to overlook and then forget, ultimately ceasing to care about or value” Yahowah’s name. Without it, there would be no relationship, no revelation, no protection, and no salvation. It was the most heinous crime ever perpetrated in the name of religion.

As for the motive: religious Jews preferred their “*chalowm* – revelations, thoughts, and feelings” to God’s testimony. It is as simple and sinister as that.

Recognizing that they would do so, Yahowah disclosed the nature of their plan 1,200 years prior to rabbis working against Him when they compiled the Babylonian Talmud. He said that they would “*saphar* – recount and record” their diabolical scheme, “creating a written record” in conjunction with their revolting associates. It is an apt depiction of the text the Haredim revere over the Word of God.

But their malfeasance would not stop there because this plot lies at the very heart of every religious deception on Earth. It is the first of many steps away from God.

The crowning achievement of *Yada Yahowah*, including this *Introduction to God*, is to restore what has been forgotten. While there are thousands of wrongs to be righted, foremost among them is to correct anything which precludes *yada’ Yahowah*.

Since freewill is an essential component of a loving relationship, Yahowah will not intervene to stop religious clerics from changing and corrupting His Word, even from lying in His name – at least prior to His return. Therefore...

**“Let the prophet (*ha naby’*) who associates himself with these revelations, thoughts, and feelings (*‘asher ‘eth huw’ chalowm* – who derives similarly altered realizations) continue to recount and record, choosing to write, publish, and communicate (*saphar* – proclaim (piel imperfect jussive – by continuing, the prophet is choosing to influence others)) these thoughts, dreams, and altered revelations (*chalowm*).**

**And, to reveal the way to receive the benefits of the relationship (*wa ‘asher*), My Word (*dabar ‘any* – My message) will be effectively communicated by him**

(*dabar dabar 'eth huw'*), **truthfully and reliably** (*'emeth* – dependably and accurately, honestly and verifiably, with certainty and integrity, unwaveringly and boldly, unvaryingly and consistently).

**What does (*mah*) the straw (*la ha teben* – the chaff, the light, dry, brittle stubble which is easily blown by the wind) **have in common with that which is purifying and enlightening** (*'eth ha bar* – as brilliant as the chosen and favorite son)?” **prophetically asks** (*na'um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:28)**

The audacity of such a thing is breathtaking. Imagine removing God’s name 7,000 times and then replacing it with the title He ascribes to the Adversary. Imagine getting billions of people to worship Satan as the Lord of their religion while believing that they are serving God. Imagine telling people that the letters Yowd, Hey, and Wah were unpronounceable in God’s name while still accurately vocalized in thousands of other words – and having them believe you. Imagine creating a religion where the Lord Jesus Christ is god while still touting the “Old Testament” as “Scripture,” even though it steadfastly proclaims that Yahowah is God’s one and only name. Imagine promoting a religion where Allah is the God of the Towrah. Now can you imagine why Yahowah is so angry and understand why He hates religion?

Satan has always had his advocates. And that will not change between now and Yahowah’s return. Choice remains paramount. And therefore, the religious will babel on until there is nothing left to say.

There are often multiple layers present throughout Yahowah’s statements. These can include prophecies with immediate and distant future fulfillments, such as the dual timelines embedded in the Creation account. Sometimes conversations, while rooted in an actual historical situation,

address a much bigger issue that will arise at a different time. Yahowah's criticism of government at the cusp of Sha'uwl's rise to power serves as an example.

The deadly and destructive influence of King Sha'uwl is a harbinger of the wannabe Apostle Sha'uwl, a.k.a., Paul. Often, the light and dark sides of many Hebrew words are used to demonstrate the consequence of our response to them, good or bad.

'*Anah* is an excellent example, where its use in the depiction of reconciliation during *Yowm Kipurym* encourages souls to "respond and answer" Yah's invitation to have their relationship with God reconciled. By contrast, the souls of those who do not attend the *Miqra'* will be "afflicted."

In this case, "*naby'* – prophet" as a noun and "prophecy" as a verb can convey positive or extremely negative connotations. There is no greater calling than to serve as Yahowah's prophet, being counted among the individuals inspired by God to convey His Word. Yirma'yah was one of these men, as were the likes of Moseh, Dowd, and Yasha'yah. But there is nothing more contemptible than falsely claiming divine inspiration, as is the case with all of those who start and promote religions. As we have been discussing, the two most horrid individuals in this regard are *Sha'uwl* / Paul and, later, Akiba and Muhammad.

This known, the previous statement does not allow us to render *naby'* as "prophet" or "prophecy," whether true or false, in the sense of "claiming God's inspiration to predict the future." For example, there are people who study the testimony of the prophets Yahowah inspired, closely examining and carefully considering what they revealed, making them "*naby'* in the sense of "men who have received (in the sense of having read) and considered (in the sense of translating and analyzing) Divine

inspiration regarding future events (by thoughtfully evaluating the testimony of the actual prophets Yahowah inspired) and who then engage to communicate God’s Word” as accurately, completely, and consistently as possible.

And while this is a commendable thing, even here we must be careful. Regarding our analysis and presentation of the prophet’s “*chalom* – revelations and inspired messages” we are being asked to “*saphar* – elect to publish and communicate in writing and in books, consistently showing documented proof, providing an analytical accounting of the authorized message to proclaim” the “*chalom* – authorized and restoring Godly insights and communication” in such a way that the presentation of God’s “*dabar* – Word” is “‘*emeth* – accurate and truthful.”

In that there is nothing more valuable than Yahowah’s testimony, we are asked to be careful to “‘*aman* – faithfully, dependably, and consistently convey its supportive, confirming, nourishing, upholding, and establishing, trustworthy, verifiable, and enduring” nature. And when written in the piel imperfect jussive, we know that the messenger who is put into this position by God should choose of his own volition to continually and consistently convey God’s Word as accurately, completely, and consistently as possible.

While I’m admittedly correcting my mistakes, I’m obviously capable of making them. So righting wrongs is a serious responsibility. I have never and will never willfully misrepresent anything Yahowah revealed through His prophets. And I will consistently acknowledge that the insights I have derived by closely examining and carefully considering their testimony are available to everyone.

I am not a prophet in the sense of being personally and individually inspired by God, and I am certain that there has been any such individual since *Mal’aky* | Malachi. In

fact, there is no reason for one. We already have more information available to us in the *Towrah, Naby', wa Mizmowr* than we have time to process. God has answered every meaningful question. There is nothing more we need to know.

One of the many reasons Paul, Akiba, and Muhammad were so deceitful, destructive, deadly, and damning is because they misrepresented God's Word. They not only misquoted Him, but they also attributed things to Him that He did not say, things which were wholly inconsistent with His testimony. And while this makes it easy for those who are rational to discredit the writings and recitals of these religious prophets, because they claimed divine inspiration, countless more have been fooled by them.

Before we move on to the prophet's next statement, there are a couple of additional points to consider. First, '*aman*, which means "accurately, truthfully, and reliably in a manner which is affirming, nourishing, upholding, verifiable, and enduring," is the word errantly transliterated out of Hebrew into Greek and then into English as "Amen." Christians typically conclude their prayers by saying, "In god's name, we pray, Amen." The problem with this is that Amen isn't Yahowah's name but is actually the name of the Egyptian sun god – Amen Ra.

This problem was caused in large part by the failure of religious translators to follow a cardinal rule: transliterate names (replicating their sound) and translate words (replicating their meaning). '*Aman* is a word and thus should have been translated as we have defined it so that those who are listening and reading know its meaning. It is important that we know that Yahowah's testimony is truthful and accurate, which means we can rely on it. It is also important that we recognize that God's Word is verifiable and enduring, and thus dependable, supportive, and nourishing.

Second, throughout Yah's testimony He uses the "chaff" and "grain" to compare the fate of the souls who have rejected or accepted His offer to be part of His Covenant. Chaff is worthless. It dries up and dies and then is blown away by the wind. Incorporated back into the soil, it ceases to exist. Grain, however, is the highly valued, nourishing, and sustaining part of the plant. It is used to make bread, a metaphor for that which nurtures life.

In this regard, "*taben* – chaff" is depicted as "dry stubble which is easily blown by the wind," with the blowing wind being symbolic of Satan's influence. The "*bar* – grain" conveys the positive attributes of representing "the pure fruit of understanding, the radiant son, as well as the favorite and chosen one for a special relationship."

So, by contrasting chaff with grain, Yahowah is comparing the worthless nature of the false prophet's claims to the life-sustaining nature of His Word. He is saying that one has nothing to do with the other. Paul and Muhammad, therefore, have nothing whatsoever to do with God.

Lastly, while it is a small point, we see European bias in most religious translations. Their Bibles typically render *bar* as "wheat" even though the principal grain grown in Yisra'el was barley. That's important because barley grain being "*abyb* – green and growing" not only determined the beginning of Yahowah's calendar each year, thus determining the day each *Miqra'ey* is to be celebrated, barley is the grain that was used to make "*Matsah* – UnYeasted Bread," which is essential to our salvation.

As a seven-dimensional being, Yahowah must use implements to interact with us, somewhat similar to how an artist uses brushes and pigments to paint a picture on canvas. There are a number of such tools at God's disposal. The most prevalent and readily available is His Word.

When wielded correctly it is a powerful tool that will perform as intended. His “*mal’ak* – messengers” serve as living, spiritual implements ready, willing, and able to do as Yah directs.

**“Is not (*ha lo’*) this (*koh*), My Word (*dabar* ‘any), similar to (*ka*) fire (*’esh* – that which enlightens and consumes, is brilliant and radiant)?” **authoritatively questions** (*na’um*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), ‘and similar to (*wa ka*) **an implement which** (*patysh* – a tool which) **breaks apart** (*patsas* – divides, separates, and disperses the pieces of) **earthen material** (*sela’* – of the hardest matter and strongest defense)?” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:29)**

*’Esh* | fire has been a useful metaphor throughout the ages. Fire provides light, which is not only symbolic of Yahowah’s Spiritual nature but can also lead to enlightenment. Fire provides the energy to empower. It is nourishing in that we can use it to remove the pathogens that would otherwise contaminate our food and water. It provides warmth, like a loving relationship. It has always served as the heart of a home. Most relevant, fire is transformative in that it can do as Yahowah promises – convert physical organic matter into radiant energy and light.

Likewise, fire can also consume that which is not properly prepared and protected – incinerating the rubbish. It is fire, after all, which provides the energy upon which a crucible functions as it separates that which is valuable from the dross.

It is little wonder that Yahowah presented Himself to His people in what they would describe as *’esh* | fire. Yah’s Word has the power to enlighten, empower, and enrich



those who value it appropriately. Further, it serves as the basis of judgment for those who corrupt it.

Since I have long seen God's Word as the most important implement that we can wield, it makes sense that Yahowah considers His testimony as something which breaks apart the strongest defenses man can muster. He is using it, after all, to crush Judaism in advance of His return.

From this perspective, we should all be grateful that our Heavenly Father has provided and then directed our attention to this prophecy. The words conveyed through Yirma'yah are exquisitely tailored to God's target audience at this moment in time.

**“So likewise (*la ken* – all of this considered), look up and pay attention (*hineh* – please note here and now): I am against those who claim to speak for Me (*'al ha naby*' – I am over and opposed to those who reveal religious notions), prophetically declares (*na'um* – announces in advance of it occurring) Yahowah (𐤏𐤃𐤏𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).**

**‘These individuals (*'iysh* – the people) steal, taking without permission (*ganab* – who clandestinely conspire to rob, deceiving by sweeping away), My Words (*dabarym* *'any* – My message, testimony, witness, and discourse) away from (*min*) their fellow countrymen (*'eth rea' huw'* – their companions, race, and neighbors).’”**  
(*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:30)

There were men and women through whom Yahowah spoke. He did so by name, and often in first person. And He demonstrated His inspiration of the words He spoke to them through prophecy. Their message is as consistent as their Maker's – never varying over the millennia.

Those who claim to speak for God, but who are not among those the Almighty selected, typically forego using

Yahowah's name and they are inept prophetically. Their words, like Paul's, Akiba's, Maimonides, and Muhammad's, are in constant conflict with God's testimony. An exception would be Ezekiel who states Yahowah's name frequently because his Lord craves it. It is a desperate ploy for credibility in a book otherwise devoid of it.

This distinction is so clear, exposing and condemning Muhammad in *Prophet of Doom*, Paul in *Questioning Paul*, and the rabbis throughout the *Mow'ed | Appointments* volume of *Yada Yahowah* and in *Babel*, was so simple a gowoy could do it.

Yahowah is also condemning the translators and publishers of Bibles who have clandestinely conspired to rob His people of His message without His permission by removing the value of the words which comprise His testimony, while leaving valueless ones in their place. Corruption is a very serious crime with egregious consequences.

If you want lies, look to men, especially religious clerics. If you want truth, look to God.

And speaking of God, according to Yahowah, He is opposed to any and all religious pontifications and practices that take His Word away from His people. Those who would conspire to rob souls of Yahowah's testimony by removing anything from it or replacing it with something else are in serious trouble. And make no mistake: this is precisely what the religions of Christianity, Judaism, Islam, and even Socialist Secular Humanism have done.

There was a profound insight associated with Yahowah's last statement I do not want you to miss. God is coming down hard against Jewish religious leaders because they have deprived His people of His name and testimony. They not only replaced both, but they also stole

the title, Torah, ascribing it to their Talmud. The Towrah was then put under wraps, dressed up like a whore in their synagogues – replete with a tightly wrapped binder and gilded shield.

Also interesting, there is no way to distinguish the benign “*rea*’ – fellow countryman and neighbor” from the expressly religious “*rea*’ – to shout, loudly communicating a message” after seeing a “flash of lightning,” “*roa*’ – presenting that which is evil, wicked, and improper,” or the sinister root of each of these, “*ra*’ – bad, harmful, corrupt, not good, of no value, miserable, distressing, troubling, undesirable, hindering the relationship, evil, and immoral.”

The most complete and accurate translation should include every connotation appropriate in this context. After all, who are we to edit God, to shortchange His message, to decide which of these concepts He intended to convey? He invented this language to express Himself, so He is fully aware of the meaning of each word He selected. This is one of many reasons I prefer amplified translations.

It is likely that Yah is implying that, by taking His words away from their fellow countrymen, the religious institutions that published their corrupt and confusing Bibles were part of an evil, counterproductive, and harmful institution that made the people miserable and undesirable. Preaching from errant, corrupt, and improper Bible translations has done more harm to humankind than any other criminal act. It is why God is opposed to these religious individuals and institutions.

I am only aware of this occurring twice, once by Imperial Rome and then by the Roman Catholic Church. Hadrian confiscated every Hebrew scroll his legions could find, wrapping the Word of God around those in whose possession it was found, burning both. Not to be outdone, the Roman Catholic Church made it a crime punishable by death for anyone other than themselves to possess a copy

of God's testimony. Then they restricted citations of His Word to Latin, a language the people no longer understood. This, therefore, is an indictment against both beastly manifestations of Rome, one political and the other religious.

As a result, and because this is vital, Yahowah is reemphasizing His animosity toward the misleading and deceptive pontifications of religious leaders. And yet, in spite of God revealing that He is opposed to those who claim to speak for Him, and especially those who claim to be prophets, over five billion people today believe these liars.

As I was translating God's follow-on statement, I found myself searching to find the most accurate way to render *naby'* | prophet. When used in reference to Moseh, Shamuw'el, Dowd, Yasha'yah, or Yirma'yah, it is an exceptionally high and noble calling. But here, *naby'* has been exceedingly and consistently derogatory. So, when I questioned why Yahowah didn't define these religious leaders as "false prophets," I realized that there was actually no reason to do so. Since *Mal'aky* | Malachi and *Zakaryah* | Zechariah over 2,400 years ago, there has been a cavalcade of imposters, but not one whom God engaged. Saying "false prophet" is like saying "false religion." They are inseparable and deceptive.

**“Pay attention (*hineh* – behold), I am against (*'any 'al* – I am opposed to) **the inspired pontifications of those who prophesy on behalf of the gods (*ha naby'* – the founders of religions and those who promote them; from *naba'* – to prophesy),’ prophetically declares (*na'um*) Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence), ‘who select their tongues and speeches (*ha laqach lashown hem* – who are carried away with their language) and who persistently and emphatically speak as if under divine influence (*wa na'um na'um* – whose****

declarations are considered inspired and Godly (qal imperfect)). (*Yirma'yah* 23:31)

**Right here and right now** (*hineh* – behold), **I am against** ('*any 'al* – I am opposed to) **the continuous prophetic pronouncements of those who speak on behalf of the gods** (*ha naba'* – the founders of religions and those who promote them (nifal imperfect – by continually promoting religious misconceptions the false prophet is stained with the consequence)) **along with the mistaken beliefs, false hope, deceptive notions, and fraudulent nature** (*sheqer* – the dishonest and errant lies, breach of faith, and false dealings, trickery, and disappointing delusions) **of the revelations, impressions, and feelings** (*chalowm* – of the disparate messages, altered reality, suppressed awareness, interpretations and dreams), **declares** (*na'um* – prophetically reveals) **Yahowah** (*YaHoWaH*), **'in addition to** (*wa*) **those who recount, write, and profess them** (*saphar hem* – who proclaim them, record them, celebrate them, number them, or take them into account) **and thereby** (*wa 'eth*), **wander away, misleading** (*ta'ah* – because they are wrong, deceive and misdirect) **My people** ('*am 'any* – My family) **through their lies and falsehoods** (*ba seqer hem* – with their deceptive, misleading, and fraudulent statements, and their vain and disappointing accounts), **and through their rude and impertinent, arrogant and reckless, self-willed and stubborn speech** (*wa ba pachazuwth hem* – their self-serving and self-motivated, wanton and conceited extravagance and boasts).

**I** (*wa 'any*) **did not send them** (*lo' shalach hem* – I did not dispatch or authorize them) **and I did not instruct, appoint, ordain, direct, or authorize them** (*wa lo' tsawah hem* – I did not constitute them or provide them with any guidance or authority (piel perfect)).

**And so they are of absolutely no value or benefit whatsoever** (*wa ya'al lo' ya'al* – their contribution is

worthless and they accomplish nothing which is useful, positive, profitable, or good because these goats are to no avail (hifil infinitive hifil imperfect) **to the family** (*la ha 'am ha zeh* – on behalf of the people),’ **declares** (*na 'um*) **Yahowah** (יהוה – the pronunciation of *YaHoWaH*).” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:32)

God has stated the obvious, and yet it’s seldom considered or appreciated. Yahowah is opposed to religion because the religious mislead His people and cause them to go astray – wandering away from Him. And since there is no religious institution on Earth that conveys Yahowah’s Word accurately, completely, or truthfully, every faith falls under this condemnation. According to God, religion is valueless, completely and totally worthless. Such institutions speak for man, not for God.

Yahowah is universally opposed to those who claim His authority. He is against those who prefer their words over His – affirming that God is not in favor of the Talmud, New Testament, Quran, Zohar, or Book of Mormon. God is averse to all of those who persistently and emphatically speak as if under divine influence, putting Him at odds with rabbis, priests, popes, pastors, and imams.

The beliefs professed by Paul, Akiba, Muhammad, and Maimonides are “*sheqer* – mistaken, deceptive, and fraudulent.” The New Testament is rife with disappointing delusions while the Talmud is a reservoir of false accusations.

However, be careful because this sweeping condemnation was not limited to the instigators. It also includes the “*saphar hem* – those who recount, write, and profess such things, who proclaim, record, celebrate, or take” religious deceptions “into account.”

The reason is simple: they cause God’s people to be “*ta 'ah* – misled and misdirected.” His truth is replaced with their “*seqer* – lies.”

Yahowah finds the religious “*pachazuwth* – rude and offensive, impertinent and reckless. He did not instruct them, appoint them, authorize them, or ordain them. God has nothing to do with the religious other than He will judge and condemn them.

God’s perception of religion and the religious is, therefore, the opposite of mankind’s viewpoint where faith is valued and religions are esteemed. Yahowah says: “*wa ya’al lo’ ya’al* – and so they are of absolutely no value or benefit whatsoever.” Rather than being a force for good, “their contribution is worthless.” Rather than a positive influence, religion “accomplishes nothing useful, positive, profitable, or good.” It is to no avail to His people or anyone else.

That is God’s view of religion – of Judaism, Christianity, Islam, Secular Humanism, and conspiracism. What’s yours?



There was, is, and always will be a way to determine whether or not a prophet was inspired by Yahowah and know if he speaks for Him. This test is presented in the Towrah. It states that their depictions of history and predictions of the future must be accurate one hundred percent of the time.

They must speak exclusively in Yahowah’s name, and not in the name of any other deity. And their proclamations must always be consistent with Yahowah’s prior testimony, never misquoting nor misrepresenting Him. Paul and Muhammad failed every aspect of the Towrah’s test, affirming that they were not only false prophets, but that their message was deadly.

Since Yahowah provided His test in *Dabarym*, those who are misled are without excuse. And that is why this next statement is so unforgiving. God has given us the answer. It is our responsibility to know it.

In this next passage, apart from the context of this discussion, we would have two otherwise equally viable options when it comes to translating *masa'*. It can be a “burden which is carried” or it can be an “inspired revelation, authorized promise, and prophetic declaration.” And yet, in this discussion, since God has been focused on contrasting His Word with man’s religious messages and has said nothing whatsoever about His burdens – should they even exist – the choice becomes rather obvious.

**“And so should one of these people (*wa ky ha 'am*) ask you (*sha'al* – question you, inquiring) about this (*hazeh*), or alternatively (*'ow*) the prophet (*naby'* – the one who claims inspiration) or even (*'ow*) the priest or minister (*kohen* – government advisor, policy maker, and teacher), so as to say (*la 'amar*), “What is (*mah*) Yahowah’s (*Yahowah*) prophetic pronouncement about lifting up and carrying away (*masa'* – inspired revelation and authorized promises regarding assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away)?” and you respond to them (*wa 'amar 'el hem*), “What (*'eth mah*) prophetic revelation about lifting up and carrying away (*masa'* – authorized promises and inspired declaration regarding assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away)?” then (*wa*) I will reject, forsake, and abandon you (*natash 'eth 'atem* – I will reject and withdraw from you, separating Myself from you, disassociating with you),’ prophetically declares (*na'um* – reveals in advance by way of inspiration in an authorized message) Yahowah (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Yirma'yah* / Respect Yah / Jeremiah 23:33)**



*Masa'* can be translated in two entirely different ways, but only one of these fits within this discussion. God has been addressing false prophets and religious clerics, therefore, the context directs us to render *masa'* as Yahowah's "most desirable pronouncement and prophetic declaration, inspired revelation and authorized promise," in addition to "the content of His prophecy and overriding desire."

Under these circumstances, it would be inappropriate to define *masa'* using its other connotation because it would imply that Yahowah has a "burden, a load, or a hardship." This rendering would only have been possible from the perspective of God having endured a great hardship by accepting our burdens. However, since it was His Son, Dowd, who suffered as the *Pesach* Lamb and then during *Matsah*, *masa'* cannot be applied directly to Yahowah. Moreover, this particular subject has not been broached in this discussion and it has nothing to do with Yah's condemnation of religious prophets and priests – which has been the topic from the beginning.

It is telling, however, that Christians proclaim their religion under a replica of the device used by Rome to perpetrate its most arduous hardship – showing their god nailed to a cross – effectively presenting a dead god on a stick. In so doing, the magnificent promises associated with the fulfillment of Passover and UnYeasted Bread are replaced by a ghoulish scene, whereby Imperial Rome is shown controlling and oppressing a person they believe to be God. Those who accept this appalling premise will be held accountable for having made a mockery of Dowd's sacrifice.

Trying to understand how the religious publishers could make such a mess of Yahowah's statement, I suspect that the reason *masa'* was errantly rendered as "burden" was an artifact of its root, *nasa'*, which means "to lift up and carry away." But it isn't God's "burden" that is being

removed but, instead, ours should we avail ourselves of the process the Messiah enabled. However, those who remain ignorant of the way the Zarowa' fulfilled the Miqra'ey to provide the benefits of the Covenant, are dead men walking. The Mow'ed Miqra'ey provide the lone, authorized, and credible path to Yahowah. Every other route and promise lead in the opposite direction and, thus, to *natash*.

Therefore, if someone doesn't care enough about what God has to say to read His testimony and consider His prophetic declarations, especially on how to cultivate a relationship, then they should not be surprised that Yahowah wants nothing to do with them. And while that is stated unequivocally, as it is what "*natash* – reject and forsake" means, what's implied in this context is that, if a person has put their faith in the message promoted by a religious institution, there is no hope for them associating with Yahowah.

Demonstrating their inability to properly convey Yahowah's Word, Christian publishers have made a mockery of this statement. In Roman Catholicism's Vulgate, we find that the only reasonable translation of *masa'* in this context was forsaken. Yahowah's "*masa'* – inspired revelation, authorized promise, and prophetic declaration regarding being lifted up and carried away" became a "burden" in Jerome's mind. By doing so, he precluded Roman Catholics from understanding that those who deny the relevance of Yahowah's *masa'* will be rejected by God.

And while that is tragic, this malfeasance does not end with the Vulgate. The *King James Version* replicated the same mistake. Uninspired by Yahowah's *masa'*, they published: "And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD."

The *New American Standard* wrote “oracle” in place of “burden,” which is closer, but the concept of an oracle comes to us from Greek paganism. And the context here in this discussion is competing prophetic revelations.

Turning to the *New Living Translation*, they transformed prophecy into a burden with this bizarre twist: “Suppose one of the people or one of the prophets, or priests asks you, ‘What prophecy has the Lord burdened you with now?’ You must reply, ‘You are the burden! The Lord says he will abandon you!’” They were, thereby, perpetrating the very crime Yahowah has been condemning. And they did so because they wanted the “Old Testament” to be considered “a burden,” for if it isn’t, then Paul, their patron saint, lied when he claimed that it was.

In the Jewish Publication Society’s 1917 rendition of “THE HOLY SCRIPTURES ACCORDING TO THE MASORETIC TEXT” of Jeremiah 23:33 we read: “And when this people, or the prophet, or a priest, shall ask thee, saying: ‘What is the burden of the LORD?’ then shalt thou say unto them: ‘What burden! I will cast you off, saith the LORD.’”

In a case of garbage in, garbage out, I suppose, Bible translators want us to believe that *paqad*, which means “to value something to the extent that one takes inventory and stock of it, caring enough to examine it and trust it to the point he or she is mobilized and summoned by it,” really means “to punish.”

“**But the prophet** (*wa ha naby’* – and yet, the one who makes claims of inspiration and authorization), **as well as the priest** (*wa ha kohen* – the advisor and teacher), **and the people** (*wa ha ‘am* – the family) **who, for the benefit of the relationship** (*‘asher* – who to show the proper path to walk to get the most out of life), **consistently and actually speak about** (*‘amar* – genuinely respond to,

inquire about, share, focus upon, literally and continually declare, and proclaim (qal imperfect)) **the prophetic pronouncement regarding lifting up and carrying away** (*nasa'* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **I will pay attention to and attend to, will value and accept, taking stock of and looking after** (*paqad*) **that closely aligned and unique individual** ('*al ha 'iysh ha huw'*) **as well as his Godly family and home** (*wa 'al beyth huw'* – and also for his household).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:34)

The difference between a person who is rejected by God and one who is accepted by Him is their response to His prophetic pronouncements regarding the means to be lifted up and carried away – known as the *Miqra'ey* | Invitations to be Called Out and Meet. Therefore, it is in our interest, and for our family's benefit, that we “‘*amar* – speak about” Yah's prophetic promises as they are presented in the *Towrah* regarding the *Mow'edym* | Restoring Witnesses to the Eternal Testimony.

When the time comes, and should you be interested in them, there are three volumes of *Yada Yahowah* devoted to this process: *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments. They present *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, *Shabuw'ah* | Seven Sevens, *Taruw'ah* | Trumpets, *Kipurym* | Reconciliations, and *Sukah* | Shelters such that you can appreciate how Yahowah worked through Dowd to go about lifting us up and carrying us away from man's foibles.

It is particularly reassuring to hear Yahowah promise to “*paqad* – look after and care about” the “*beyth* – family

and home” of those who value and share His Word. There is nothing better in this life than “*paqad* – to be attended to, valued, and accepted” by Yah, for God “*paqad* – to look after us, be concerned about us, and trust us sufficiently to summon and mobilize us.”

This pronouncement only makes sense when *masa*’ is synonymous with the Word of God. However, when it is rendered as a “burden,” as it is in the Vulgate, KJV, and JPS, the corrupted message is actually misleading and counterproductive. This Roman Catholic rendition is not only inaccurate, it’s senseless: “And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.” But so is the *King James Version*: “And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.” In fact, it is considerably worse.

Faltering again, the *New American Standard* repeated their “**oracle**” reference before following the lead of the *King James* and mistakenly translated *paqad* as “**punishment**” as opposed to “attending to and accepting.”

Taking a novel approach, the *New Living Translation*, showing a lack of consistency, dropped the “burden” rendering of *masa*’ and then conceived a supposed translation that makes no sense whatsoever when juxtaposed against the previous verse. How do you get from: “Suppose one of the people or one of the prophets, or priests asks you, ‘What prophecy has the Lord burdened you with now?’ You must reply, ‘You are the burden! The Lord says he will abandon you!’” to: “If any prophet, priest, or anyone else says, ‘I have a prophecy from the Lord,’ I will punish that person along with his entire family?”

For those who may be checking my amplified translations against popular religious alternatives, you may

be wondering why I was opposed to the notion that *paqad* should be translated as “impose a penalty or inflict a punishment.” First, *paqad*’s connotations are overwhelmingly positive: “seeking out and being present with, highly valuing, and taking good care of, tending to, entrusting, and appointing.” And second, it would be unfair of God to penalize those who are unaware of His message. It would also be absurd to afflict those who are correctly conveying His prophetic pronouncements.

Even when we consider the more neutral aspects of *paqad*, why would God “carefully inspect and summon” the homes of such individuals? Therefore, I see this as the desirable alternative to the religious option, as the means to being accepted rather than rejected by God. With Yahowah there is always the right way and the wrong way, God’s way or man’s way.

Moving from man’s corruptions to Yahowah’s revelation, we find...

**“Therefore, this is what** (*koh* – thus now, likewise) **you should actually say** (*amar* – you should continually respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, and answer, communicating in words (qal imperfect)) **individually** (*iysh* – personally) **on behalf of** (*al* – to) **his fellow countrymen** (*rea’ huw’* – his companions, associates, members of his race, and his neighbors, sharing his thinking and reasoning; from *ra’* – regarding that which hinders the relationship, is evil and wicked, harmful and troubling) **and** (*wa*) **each individual** (*iysh* – every person) **on behalf of** (*al* – to, toward, and for the consideration of) **his brethren** (*ach huw’* – his relatives, associates, kinsmen, and brothers),

**“What has** (*mah* – why has and how has) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* –

restoration) **replied and answered, responded and declared** (*'anah* – provided information as a witness and asked, testified and spoken about (qal perfect)), **and** (*wa*) **what** (*mah* – why) **has Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared His message)?””” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:35)

What did God say and why did He say it? Who is responding and where has the Almighty provided this information?

These are not rhetorical questions. Fewer than one in a million people know that Yahowah is the answer, not Jesus, not Muhammad, not Vishnu nor Buddha, and most especially neither man, religion, the military, nor government. Those reading this are among the few who realize that His response to the ills of religion are found in the Towrah was Naby'.

The primary meaning of *'anah* is as it was translated in the first of these two questions: “respond and reply, answer and declare.” In the most important places it appears in the Towrah, in the midst of Yah’s instructions regarding the Miqra’ey, and in particular, the Day of Reconciliations, it is inexplicably rendered as “afflict” in religious translations of the Bible. These publishers would have you believe that the means God has devised for us to reconcile our relationship with Him is for us to “bruise, humiliate, distress, trouble, demean, and degrade” ourselves. It is so preposterous, it’s a wonder so many Jews in particular have been misled by this malicious notion.

On *Yowm Kipurym* Yahowah wants Yisra’el and Yahuwdah to respond to His Invitation to Meet, replying on their own initiative to His request to reconcile their relationship. Even if He were not God, even if He were not

offering to bring His Family into His Home, even if their attendance didn't take them through Heaven's Door, when someone invites you to a party you should provide them with an answer. On the Day of Reconciliations, it is either: yes, I would love to attend, or no, I have no interest in spending time with God.

I share this insight from previous observations with you because it is hard to know the answer when God's response is errantly rendered. It's a challenge to appreciate who is providing the answer when the names are changed. And that is why Yahowah is exposing and condemning pastors, prophets, priests, and rabbis. They have made it extraordinarily difficult for the vast preponderance of people to know God and understand what He is offering and expects in return.

As a direct result of the ill effects of religion, due to the babel of the Bible, the truth has been hidden beneath an insidious web of lies. The Bible is filled with the words of men, with relatively few accurately conveying the Word of God. While the facts render this conclusion irrefutable, in His next statement, God, Himself, revealed that this would occur.

Yahowah's overriding desire is for us to closely examine and carefully consider His Word so that we come to know Him and come to understand His approach to life. This is His preference, His bias and longing. Yet most men and women have come to prefer corruptions of His testimony, so perverse, so twisted, that His revelation to humankind is upended, inverted, and backward – with just enough unfiltered strokes to make man's deadly alterations appear plausible – or in religious parlance: believable.

This next prophetic statement reveals how the founding fathers of religion and their disciples migrated from bad to worse – leading devotees away from God in the process. It is bad to forget God's testimony. It is worse



to replace it with one's own personal inspiration. It is devastating and deplorable to change it and pervert it – effectively replacing Yahowah's testimony with religious doctrine. This is the path that clerics have pursued to disseminate their plague of death.

However, while many have pursued this path away from God, the troubadour of estrangement was Sha'uwl, known to Christians as Paul. He is the individual most responsible for replacing Yahowah's Word with his own message. And this is important because Judaism was born in response to his corruptions and Islam is the result of Judaism. It is a wicked web that they have woven...

**“However (*wa*), the prophetic pronouncement regarding lifting up and carrying away (*masa'* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away) of Yahowah (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), you no longer mention, memorialize, or even remember (*lo' zakar 'owd* – you do not recall, discuss, invoke, or proclaim any more).**

**By contrast (*ky*), for each individual (*la 'iysh* – according to each man), there exists his own (*hayah*) revelation regarding forgiveness and assistance (*masa'* – proclamations about being lifted up and receiving support), his own word (*dabar huw'* – his message and account).**

**You change and twist, perverting and convoluting (*chaphak* – you invert and overturn, you distort and upend), the words (*dabar* – the message and testimony) of the living, existing, and renewing (*chayym* – the animated, lively, robust, reviving, and growing) God ('*elohym*), Yahowah (𐤆𐤏𐤅𐤄𐤁𐤇𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* –**

existence), **of the spiritual implements** (*tsaba* – of the heavenly messengers), **our God** (*'elohym 'anachnuw*).” (*Yirma 'yah* / Respect and Revere / Jeremiah 23:36)

The primary reason Yahowah's prophetic pronouncements regarding His desire to remove our burdens have been forgotten and are no longer proclaimed is because they have been replaced with religious alternatives – each of which ironically strives to demonstrate it is credible by misappropriating God's testimony. While this proposition is irrational, that does not stop believers from being beguiled by these unGodly schemes.

In this way, Jews misled by the likes of Rabbis Akiba and Maimonides replaced Yahowah's Towrah with their Talmud, arguing that the Towrah should not be read and could not be understood unless interpreted by them. This act empowered clerics over God for most religious Jews. Moreover, this arrogant perspective is based on the ridiculous notion that men are more effective communicators than their Creator.

Christians, misled by the likes of Peter, Paul, Luke, Eusebius, Marcion, and Theodosius, and a legion of popes, priests, and bishops thereafter, replaced Yahowah's Towrah with their New Testament, claiming that God's word and plan were no longer valid because they condemned rather than saved believers. No one has bothered to think that if God's original plan cannot be trusted, there would be no reason to believe the replacement is any better.

Muslims, duped by the most pathetic and perverted person who would claim to speak for God, after falsely claiming that their Quran confirmed the Towrah, replaced Yahowah and His testimony with Allah as the subject of the worst book ever written. The lives and words of the people presented throughout the Towrah were so

convoluted by Muhammad, they bear no resemblance to the cast of characters Yahowah assembled to convey His Word.

Each of these three religions is guilty of either ignoring, invalidating, or perverting the prophetic revelation of God. All three are culpable of replacing Yahowah's testimony with their own religious texts. They have each done exactly what God foretold. It is why God hates religion.

Ironically, of course, having either rejected or altered almost everything God actually conveyed, their god is hopelessly fallible. Almost as troubling, when today's Protestant Christians are confronted by the fact that the text of their New Testament isn't even remotely credible and that their Bible translations are grossly inaccurate, they say that it doesn't matter because they are individually inspired by the "Holy Spirit." Many will go so far as to suggest that this was the purpose of "Pentecost" and of speaking in tongues.

The whole notion of individual revelation is preposterous for many reasons. First, Yahowah states that His Word will remain viable and unchanged forever. It is also complete, lacking nothing. Therefore, nothing needs to be added.

Second, Yahowah proves the validity of His written testimony through prophecy. When we connect His words to historical events, this process leaves no doubt whatsoever that His revelations in the *Towrah*, *Naby'*, *wa Mizmowr* were inspired by God.

Third, while the text of the Christian New Testament has been carelessly maintained and isn't trustworthy (as has been demonstrated through the pre-Constantine manuscripts), the Hebrew text of the *Towrah*, *Naby'*, *wa Mizmowr* has been confirmed by the Dead Sea Scrolls. Unlike the Greek text where there are more discrepancies

than words comparing the 69 pre-Constantine codices with the Textus Receptus or Nestle-Aland, as few as one in fourteen words differ between the Qumran Scrolls and the *Codex Leningradensis* of the Masoretic Text.

Fourth, God's test to determine whether or not He has revealed the words to someone who claims to speak for Him is absolute perfection. Everything the person predicts must come true and nothing they say can contradict any aspect of God's actual, written, testimony. The claim to revelation, to be speaking on Yahowah's behalf, and especially at Yah's behest, comes with this burden of proof.

This responsibility and accountability should not be avoided nor overlooked. Everything such an individual reveals must be congruent with what Yahowah has already proven that He has inspired. And should such an individual err, as is human, they must be open and swift about admitting their mistake, while at the same time correcting the record.

In the Towrah, the consequence of falsely claiming to have received a personal revelation from God is death. This is a serious problem for Christians because almost everything they call "Scripture" and claim was inspired is inconsistent with Yahowah's message, and often the antithesis of it. This begs the question: why would anyone believe a spirit who contradicts himself? Isn't that irrational?

And fifth, if personal revelation were the answer, there would have been no reason for the prophets. We could all fashion our own god in our image.

It is also interesting to note that never once do any of Yahowah's prophets claim to have received insights or answers by way of the Set-Apart Spirit. Yahowah's testimony is always presented as coming directly from Him. And while Yahowah's Spirit has access to all

knowledge, and can impart it as needed, Her preference is to help those who are engaged as witnesses to better understand the existing prophetic text.

When Yahowah focuses on a word, as He is doing here with *masa'*, our interests are served by focusing upon it as well. Earlier I shared that *masa'* could be rendered in one of two different ways, both of which appear unrelated until they are applied to God.

The connotation best suited for this discussion remains God's "most desirable pronouncement and prophetic declaration, His inspired revelation and authorized promise to convey His overriding desire." As we know, God does not have a "burden," but we do.

Looking more closely, we find that *masa'* is based on the verb, *nasa'*, meaning "to lift up, to bear and carry away." This reveals the connection between these otherwise diverse meanings. Yahowah has prophetically proclaimed His desire to lift us up by having His Son bear and carry away our burdens. The Messiah endured the great hardships associated with *Pesach* and *Matsah* because it was His overriding desire to serve his people in this remarkable way. And yet, in spite of the adversity endured by Dowd to lift us up, religious men the world over have twisted his testimony in this regard, rendering the Son's great sacrifices for naught for those who put their faith in religious proclamations.

So now we know: there is something far worse than ignoring God's Word or forgetting it. *Haphak* depicts the most deplorable thing religious men could have done. Those who claimed to represent God, those who pretended to serve Him, in reality "*haphak* – decided to invert and convolute, pervert and upend, overturn and ruin, essentially reversing and overthrowing" God's Word, "twisting and changing" it to suit their perverse and deadly agenda.

The antidote to the problem of religion is a familiarity with Yahowah's Word. One is inoculated with it by being observant, closely examining and carefully considering the *Towrah, Naby', wa Mizmowr*.

**“So, this is what (*koh*) you should actually say** (‘*amar* – you should respond to, inquire about, share, speak about, focus upon, and ask) **to the prophet** (‘*el ha naby*’ – the person who claims to speak on behalf of God),

**“What was (*mah*) Yahowah's (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **response to you, and answers for you** (‘*anah 'atah* – reply to you as a witness), **and (*wa*) what has (*mah*) Yahowah (𐤏𐤍𐤏𐤍𐤃𐤁 – the pronunciation of *YaHoWaH*) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared)?”**” (*Yirma 'yah / Yah Teaches and Guides / Jeremiah 23:37*)**

It is by comparing what is recorded in the *Towrah, Naby', wa Mizmowr* to what someone is alleging God revealed privately to them that we can expose and condemn a false witness. Yahowah can be trusted. He is always right. He never changes. Therefore, if the testimony of the individual claiming personal inspiration differs in any way from what Yahowah has stated in His Torah, Prophets, and Psalms, the self-proclaimed prophet is not only wrong, but they are also deranged, deceitful, and destructive. Further, based on the way this was written, if they do not clearly state that Yahowah is the source of their revelation, or if they speak in any other name, they are false prophets.

Ostensibly because they disagree with what Yahowah has said, many have claimed that since the last of the prophets lived two thousand years ago in a very different time and place, God must revise and update His plan so that it is suitable for those living in a modern society. However, God says just the opposite, that His words endure forever, dependable and unaltered. Further, while technologies

have advanced, the character and conduct of man remains the same, as do the deceitful and destructive natures of governments and religious institutions.

There is nothing more God needs to say for us to know Him or understand His purpose and plan. There is no reason for individual revelation. It would not only be contrary to the pattern Yahowah has established, His credibility is destroyed when successive revelations contradict anything He has previously conveyed.

I deployed the strategy Yahowah has just articulated in writing *Questioning Paul, Prophet of Doom*, and *Babel*, systematically comparing the false testimony of the most influential religious individuals to Yahowah's Word. To this day, no one has found fault with these books and countless lives have been transformed by the evidence presented within them.

Beyond this test, one which encourages us to validate a person's claims by comparing his or her testimony to God's proven revelation, we learn that when man's endeavors are contrary to Yah's guidance, such individuals will be excluded from consideration by God. It is not only fair, it's wholly appropriate. Why would God want to spend eternity with someone whose interests are completely out of sync with His own?

As we would expect of a loving parent, Yahowah encourages us to do the right thing. He not only explains the benefits of doing so, at the same time He reveals the consequence of failing to consider His advice. With God's testimony so unambiguous in this regard, it is a wonder so few are listening.

In the next statement, after communicating the benefits of “*amar* – affirming and proclaiming” His “*masa*” – prophetic pronouncements regarding being lifted up and carried away,” Yah informs His people that He will dispatch His Word to them by way of a Witness who

affirms His *masa'* because His people will have forgotten all about Him.

God says in essence: if we acknowledge and accept His prophetic declarations regarding being lifted up and carried away, we ought to seriously consider why He was announcing that He would be sending someone to explain the importance of *masa'*. We should also contemplate the consequence of so many people rejecting this affirmation of His Word. After all, He is putting us on notice, He will have no remembrance of those who discount or pervert His testimony.

It should be evident by now that God is opposed to *babel* | confounding by commingling the relationship He is offering with religion. There will be no partial credit. Man's religious corruptions are counterproductive in His eyes. There is no compromise here as God will turn a deaf ear to prayers and pleading.

What follows is complicated. So, let's give this prophetic pronouncement the credit it deserves...

**“But with** (*wa 'im* – so if and upon the condition of) **you proclaiming** (*'amar* – declaring and answering (qal imperfect)) **the prophetic pronouncement of Yahowah lifting up and carrying away** (*masa' Yahowah* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah; from *nasa'* – to lift up and carry away), **then as a result** (*la ken koh* – likewise so then here and now) **Yahowah says** (*YaHoWaH 'amar*), **‘Because** (*ya'an* – as a result of) **you have acknowledged this, saying these words** (*'amar 'atem 'eth ha dabarym ha zeh*), **“this is the prophetic pronouncement of Yahowah lifting up and carrying away** (*masa' Yahowah* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah; from *nasa'* – to lift up and carry away),” **then when I reached out to you and**



**dispatched you** (*wa shalach 'el 'atem*) **to explain it** (*la 'amar*), **you did not renounce or question** (*lo' 'amar*) **the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah** (*masa' Yahowah* – the prophetic pronouncement of Yahowah lifting up and carrying away). (*Yirma 'yah 23:38*)

**By not responding, and by your failure to communicate** (*lo' 'amar* – by you not accepting this or by you not speaking on behalf of (qal stem and imperfect conjugation – telling us that this decision regarding Yahowah's Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) **Yahowah's** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **prophetic pronouncement and witness regarding His desire to remove burdens** (*masa' – His yearning to lift up, longing to carry away, and His desire to support*), (38) **likewise in return** (*la ken* – so accordingly as a consequence and for this reason, assuredly therefore), **behold, I am** (*hineh 'any* – pay close attention to Me, I am, so look up now at Me at the present time and listen to Me, cognizant of the context and details regarding Me, as well as the emphasis on that which is especially pertinent because I am) **also** (*wa* – then) **going to genuinely forget about you** (*nashah 'eth 'atem* – I will not recall anything about you, negating any memory of you so that you are totally forgotten (qal perfect consecutive – telling us that God will actually choose to completely forget about them with no ongoing remembrance of them)).

**Giving you no credit whatsoever for your deceitful delusions** (*nasha'* – providing nothing of value to you, no payment, recompense, nor ransom for you as a result of your clever and beguiling deceptions (infinitive)), (*wa*) **I will reject and disassociate from you all** (*natash 'eth*

*'atem* – I will separate Myself from you, abandoning you, disengaging from any relationship with you, ultimately dispersing you so that you are not associated with Me (qal perfect consecutive – affirming that this rejection and disassociation is God’s decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) **as well as from** (*wa 'eth*) **the city** (*ha 'yr*) **which, to show the way** (*'asher* – which beneficially as a result of the relationship), **I gave** (*nathan* – I offered as a gift, bestowing) **to you** (*la 'atem*) **and to your fathers** (*wa la 'ab 'atem*) **on account of and by way of** (*min 'al* – out of and because of) **My presence** (*paneh 'any*).” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:39)

Since neither Vespasian, Titus, Hadrian, nor Muhammad were descendants of ‘Abraham, Yitschaq, and Ya’aqob, the fathers of the Yisra’elites, this could not pertain to them. That leaves us with two infamous Jews, the founders of Christianity and Rabbinic Judaism, Paul and Akiba, who will be discredited and rejected, ultimately forgotten, along with their deceitful delusions.

Yahowah will not live in the presence of religious rubbish, which is why He is abandoning Yaruwshalaim while it is subject to the delusions of Paul, Akiba, and Muhammad. And this is why He will cleanse it, removing all traces of religion, upon His return.

When we acknowledge and share Yahowah’s prophetic statements, especially those pertaining to the *Miqra’ey*, whereby He has promised to remove our burdens, we find Him reaching out to communicate to us and through us. Such is the nature and purpose of this book, *Observations*, and of those which have preceded it, *Yada Yahowah* and *An Introduction to God*. Many have come to know Yahowah as a result.

In that Yahowah is constantly encouraging us to read and recite His testimony, most of which is prophetic and much of which reveals His desire to remove our burdens, it would be absurd for Him to discount and reject those who do as He has asked. Therefore, it is by not sharing His Word, indeed by preferring man's prophetic pronouncements to God's, that leads to being disassociated and sent away.

It is thus puzzling that each of the following four English translations missed this point entirely. The political diatribe ensconced in the *King James Bible*, reads: "But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD. (38) Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:" (39)

The *English Standard Bible* published: "But if you say, 'The burden of the LORD,' thus says the LORD, 'Because you have said these words, "The burden of the LORD," when I sent to you, saying, "You shall not say, 'The burden of the LORD,'" (38) therefore, behold, I will surely lift you up and cast you away from my presence, you and the city that I gave to you and your fathers." (39)

Preferring oracle over burden, the *New American Standard Bible* postured: "For if you say, 'The oracle of the LORD!' surely thus says the LORD, 'Because you have said this word, "The oracle of the LORD!" I have also sent to you, saying, "You shall not say, 'The oracle of the LORD.'" (38) Therefore behold, I will surely forget you and cast you away from My presence, along with the city which I gave you and your fathers." (39) According to *Merriam-Webster*, an oracle is: "a priestess of ancient Greece through whom a deity is believed to speak, such as the prophecies of the Delphic oracle, or: a shrine in which a

deity reveals hidden knowledge or the divine purpose through such a person.” Therefore, God does not have an oracle, and as we have learned previously, He does not have a burden.

Alas, the NLT, or *New Living Translation*, proposed a rendering that was accurate and inaccurate all at the same time: “But suppose they respond, ‘This is a prophecy from the LORD!’ Then you should say, ‘This is what the LORD says: Because you have used this phrase, “prophecy from the LORD,” even though I warned you not to use it, (38) I will forget you completely. I will expel you from my presence, along with this city that I gave to you and your ancestors.” (39)

If any of this was inspired by the Christian god, he is either illiterate or capricious. Translating *masa*’ was not difficult – especially when we consider that its root, *nasa*’, is among the Towrah’s most prevalent verbs. Recognizing how Yahowah lifts us up and carries us away is also readily apparent because the Beryth and Miqra’ey serve as the heart and soul of the Towrah.

We were designed with the capacity to be observant and thoughtful, and with the mental acuity to make these kinds of connections because they lead to understanding. This God-given capability is Yahowah’s gift to us, as is His willingness to lift us up and carry us away from the mess men have made.

The conclusion of the 23<sup>rd</sup> chapter of Yirma’yah continues to speak to those who have promoted man’s message over God’s Word. Chief among them are the infamous men I sought to expose and condemn: Paul, Akiba, and Muhammad – but they are hardly alone. Each will endure the indignity of an eternity in She’owal separated from God. But more than this, they will be publicly criticized and reprimanded, accused and blamed,

so that they are held accountable for the enduring harm they have caused.

“**And** (*wa*) **I will bestow** (*nathan* – allow, place, and set (qal perfect consecutive)) **upon you** (*‘al ‘atem*) **enduring** (*‘owlam* – long lasting, perpetual, and eternal) **criticisms, censures, and reprimands** (*cherpah* – reproach and rebuke, accusations and blame, shame and disgrace, dishonor and scorn, the indignity, insulting taunts and contemptible abuse; from *charaph* – to defy, jeopardize, blaspheme, reproach, and taunt) **and also** (*wa*) **eternal** (*‘owlam* – perpetual and enduring) **humiliation resulting in a diminished and lowly status** (*kalimuwth* – ignominy in disgrace, insignificance for being unworthy as a result of publicly promoting insulting rhetoric which leads to confusion, wounding the soul; from *kalimah* and *kalam* – to be confused and to confound, to be publicly humiliated and put to shame in defeat and captivity as a result of maligning slander) **which** (*‘asher*) **shall not be forgotten** (*lo’ shakach* – will not be ignored, never overlooking the sight of the significance of the improper response (nifal imperfect – the subject carries out and then receives the action of the verb on an ongoing basis)).”  
(*Yirma’yah* / Yah Lifts Up / Jeremiah 23:40)

This is as it must be because it is inconsiderate and rude for men and women to ignore Dowd’s *masa’* | uplifting sacrifice on our behalf during Pesach and Matsah – deserving of censure and reprimand. But to remove Yahowah’s and Dowd’s names from their explanations of what they have done for us, and then to misrepresent their words, diverting our attention to the minutiae of men with the likes of the Talmud, transcends disrespectful and becomes dishonorable and ignominious – a crime which cannot be overlooked.

While God has no interest in those who do not value His advice, He will not forget or forgive what others have done in the name of religion to deprive His people of His

*masa'*. For those who promote their own testimony as if it were authorized and inspired by God, there will be an eternal consequence. The advocates of religion will find their souls diminished to a very low status, humiliated and censured forever for their crimes. Rabbis and those who have supported them will receive a well-deserved share of their just desserts for denying what God was willing to provide.

The ploy Paul used to establish Christianity was to disassociate Dowd from his accolades and accomplishments, depriving the gullible of the *masa'* resulting from Pesach, Matsah, and Bikuwrym. As a result, Paul, and all who promote the false apostle's faith, will endure the consequences delineated in this closing statement. Don't allow yourself to be victimized by them, as have several billion souls.

Similarly, decades thereafter, another rabbi, one named Akiba, disassociated God's people from His Towrah by insisting upon a religious substitution: a false Messiah and beguiling Talmud comprised of rabbinical arguments and apologetics. The Diaspora was the result. It is time to reject him and come back home.

And so it would be that in the seventh century, Muhammad, having bought Talmud stories from rabbis in Yathrib, twisted them to his liking to create his Quran – conceiving a religion from *babel* that would turn Jews into prey. Even today, over a billion Muslims, given the opportunity, would sacrifice their lives to kill Jews, believing that this pathetic plagiarizer was a prophet.

Considering the popularity of man's words, especially as they are pontificated in Christianity, Judaism, and Islam, as opposed to Yahowah's words that are conveyed in the Towrah, Prophets, and Psalms, there are few more compelling or confirming prophetic declarations than those found in this chapter of Yirma'yah. It has served as the

perfect introduction. And to think it was inspired by Yahowah, the very God so many have erroneously come to associate with religion. And yet, in these words, we find God damning the institution. That is sobering.

I will readily admit the obvious: translating Yirma'yah 23:38-39 was not easy. And while I think that I have rendered the words transparently, correctly, and consistently, I may have fallen short of relaying Yah's full intent. However, what I know for certain is that our appreciation of Yahowah's *masa'* is vital to our survival – and, therefore, it cannot be a “burden.” It is, instead, the means Father and Son deployed to remove burdens from us.

While I have no idea what the following rendering of the 38<sup>th</sup> and 39<sup>th</sup> verses means, I still thought sharing this would be beneficial. The statement we found meaningful became so convoluted in the *King James Version*, it lost all meaning: “But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence.”

While no better, by reading the Roman Catholic Vulgate, we discover that the KJV is little more than a revision of it: “But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord: Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be

forgotten.” It’s little wonder Christians protest that they can’t even understand the “Old Testament” of their Bibles.



As we pursue a deeper understanding of the words Yahowah has used to guide us, as we have here with “*tsemach* – to branch out and grow exponentially,” we are often exposed to Godly insights which can shape the contours of our lives. For example, Dowd’s commitment to share the benefits of his relationship with Yahowah was exemplified by his use of *tsemach* at the culmination of the 137<sup>th</sup> *Mizmowr* was enlightening.

Then in *Yirma’yah* 23, one of God’s most overt condemnations of religion, commenced with a warning against shepherds who scatter His sheep. He called them wicked for seducing them, enticing them, and luring them away. Yahowah told these clerics that He would personally hold them accountable for their abusive practices and deceptive tendencies. But out of this same religious world, God affirmed that He would gather up the remnant of His flock, bringing them home and restoring them so that they would be able to “*tsemach* – to branch out and grow exponentially,” living a long and abundant life.

The reason behind these investigations was to discern if *tsemach* was a reference to “plants flourishing” when the Land is restored to the conditions experienced in ‘Eden upon Yahowah’s return in 2033, or if it was used to explain that the Covenant’s children will “branch out, growing exponentially while flourishing and living abundantly enriched lives.” We also sought to learn if *tsemach* could be “the Branch,” and thus be a title evocative of Dowd, as it appeared to be in *Yasha’yah* 4:2. Further, we wanted to understand the reasons this “*tsemach* – branch” metaphor was used so often in conjunction with Dowd.



Since there was ample reason to acknowledge that both connotations and both associations were valid, we sought to appreciate why God chose this metaphor. And we wondered: why does He use it more often than “*mashyach* – anointed?”

As previously noted, a branch only functions, doing what it was designed to accomplish, when grafted onto a beneficial tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life, one which promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis. Just as our souls were designed to flourish and grow in the presence of Yahowah’s light, branches make it possible for plants to thrive when they absorb the light of the sun.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree blows over in a storm or falls as a result of poor soil, or just because the roots were rotten, the leaves on the branch will be choked out by the weeds and never receive sufficient light. Its fruit will rot.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are grafted into His Family and absorb His light, we flourish and grow. His *Miqra’ey* provide the means to life, the place where living waters and the nourishing aspects of His testimony enable us to reach out to and embrace Yahowah. When we are rooted in Tsyown and Yisra’el by way of the Towrah, we can withstand even the most formidable foe.

When roots decay (when our knowledge and understanding of the Towrah is lost and when we no longer trust Yah), when the soil is poor, lacking appropriate nutrients, when roots are inadequate or unreceptive, the

tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra'el is the Land Yahowah selected for our roots to be established. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this tree of many lives. Its most prominent Branch is Dowd. We are his fruit. Collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Gan 'Eden.

A “*tsemach* – branch” visually depicts a means to reach out and grow up – something Dowd was particularly adept at doing – which is why the branch functions as one of Yahowah’s favorite metaphors. *Tsemach* serves to make an indelible connection between Dowd and the fruit of his harvest.

Whether it is by observing the Towrah through Dowd’s eyes or capitalizing upon Dowd’s fulfillment of it on *Pesach*, *Matsah*, and *Bikuwrym*, we grow with Yahowah when we come to appreciate this association. Dowd’s life and lyrics facilitate our understanding of what he accomplished, helping us realize that the Towrah was written to guide flawed individuals to “*tsadaq* – vindication, to being right” with God.

However, the benefits provided through these *Miqra'ey* are moot until God’s people come to understand what they represent and how to capitalize upon them. And that is why the most complete presentation of what occurred during Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah is found in the 22<sup>nd</sup> and 88<sup>th</sup> *Mizmowr* / Psalms, both written by Dowd, and in the hand of the great prophet, Yasha'yah (Isaiah 9 and 53).

Exactly twenty Yowbel, which is one thousand years, after Dowd became the Cornerstone for Yahowah’s Home and Family on Mount Mowryah, and after the 89<sup>th</sup>

Mizmowr was written to celebrate his lives, Dowd honored his promises and fulfilled the first four Mow'edym. Ten years from now, 40 Yowbel after the conclusion of his second life, the Messiah will return to complete what he started.

As *tsemach*, Dowd conveyed and produced what is required to become “*tsadyq* – correct and right, upright and vindicated” in the eyes of God. The beloved Branch conveyed the Towrah’s ability to make us right with Yahowah so that He can help us grow and enjoy abundant life. This is the ultimate expression of Yahowah’s “*dowd* – love.”

אֱלֹהֵינוּ

## Rejecting the Towrah

### *My People Are Ignorant...*

I am excited to return to *Yasha 'yah*, picking up where we left off after completing the 4<sup>th</sup> chapter of Isaiah in the *Seat of Honor* chapter of this volume of *Observations*.

The 5<sup>th</sup> chapter of this sweeping prophetic portrayal opens with a parable. It is of a vineyard planted on a fertile hill which is ultimately laid waste. It is the story of man uprooting what God intended.

When the parable is explained, Yahowah blames the religious, namely *Sha 'uwl* | Paul, for corrupting what He has prepared. Then after revealing that the world at large has rejected His Towrah, Yahowah lifts up a standard in a distant place for everyone to see.

There is a popular misconception that the stories presented in the “Old Testament” are myths, when they are, in fact, historical presentations of what actually occurred, replete with dialog – something missing from almost all other ancient portrayals. Dowd’s Psalms and Proverbs are filled with wondrous and poetic portrayals of life.

There is also the misperception that parables are the purview of “Jesus.” And yet, the Christian misnomer seldom said anything that wasn’t previously stated in Yahowah’s *Towrah* and *Naby*. As it turns out, he is alleged to have cited *Dowd’s* | David’s *Mizmowr* / Psalms more than any other prophet. This strongly suggests that the myth of “Jesus Christ” was loosely adapted from Dowd’s second of three lives.

It is also telling that second to citing the lyrics of Dowd's Songs, the Christian god quoted *Yasha'yah* | Isaiah. In so doing, his creators were usurping the accolades and achievements attributed to the actual Messiah and Son of God.

As we have come to appreciate, the *Mashal* | Proverbs are comprised of parables, but so are many of the *Mizmowr* | Psalms. And few are as vivid as Dowd's ode to his Shepherd, Yahowah, in the 23<sup>rd</sup> Song. Even some of the personal histories presented in *Bare'syth* / Genesis, while true, are conveyed as an author would vividly convey a profound truth through a narrative, depicting an interesting slice of life. Examples include episodes involving 'Adam, Noah, 'Abraham, Yitschaq, Ya'aqob, and Yowseph.

The Exodus, itself, culminating with the presentation of the Tablets and the Towrah, is conveyed in the manner of a good story, with the narrator setting the scene, introducing the characters, and presenting the action as they take center stage, all while using stimulating dialog to advance the plot. Words are used to paint pictures that depict life with and without God. It is one thing to be historically accurate, which it is, and another to be interesting so that it captures our attention and imagination.

We can relate to these individuals because, like us, they are all flawed. In the midst of often ordinary lives, God intervenes, and these characters either do or die, typically in spectacular fashion. These stories are fun to share; the lessons are straightforward and easy to remember.

Many of these stories share a common element, because, for all but the last one hundred years, to survive, most of humanity worked the land either as farmers or shepherds. Not surprisingly, therefore, Yahowah's parables typically include allusions to crops and sheep. One of the most vivid of these follows.

This may be the only place where we find God singing. It is a song for His beloved, for Dowd, but also for Yahuwadah and Yisra'el. And while it begins on a high note, this is a sad song about unrequited love. It is what happens when we stop listening to God and start believing man.

It begins with Yahowah interrupting the ordinary flow of human events by making an announcement. God knows that He is about to enter the longest quiet period in the human experience – a time when almost no one would listen to Him. Sure, He would seek out and find the rare individual willing to serve as a prophet over the next two centuries, but even this would be a horrible time for His children as they would be enslaved by Assyria and then Babylon, and thereafter by Greece and Rome.

In the troubling days ahead, it would be difficult to remember the good times, the best of times, the reason the entire story is being told. God loves us – at least some of us.

More than anyone in the long history of men, Dowd was Yahowah's most beloved. There has never been and will never be anyone whose company God enjoys more than Dowd's. He was the ultimate conversationalist, articulate and intellectually stimulating. He was the ultimate loveable rogue and beyond compare. After him, while a few others would listen, there would be no one willing to engage on Dowd's level for nearly 3,000 years.

That is the reason Yahowah says “*na'* – please” before announcing His desire to sing. It has been a long, long time, even for God, since He had an audience. And now He wants us to know, even as we approach a time far worse than the Assyrian and Babylonian invasions, worse than being enslaved in Egypt or tormented by Greeks and Romans, that this is a love story. It is the only reason we exist.

One last rejoinder before we begin. Yasha'yah's sweeping prophetic portrayal is focused upon Yahowah, but there are two other characters woven throughout. The first is Dowd, and he is the subject of this prophecy. The second is the Choter because he serves as Dowd's Herald. His role is to prepare Yisra'el and Yahuwdym for the Messiah's return on Yowm Kipurym by giving Voice to the words Yasha'yah was inspired to write about the Zarowa'. And while these three individuals are not equals, in that Dowd outshines all of us, and Yasha'yah, second only to Moseh, was the most enlightening of Yahowah's *naby'ym*, we are Family committed to a common cause.

Our Father said...

**“Please** (*na'* – it is My desire out of a heightened sense of urgency, so I plead with you, desiring your attention because), **I want to sing** (*syr* – let Me sing as an expression of My will, using My voice as an instrument to convey the words and musical tones of this song (qal cohortative imperfect – I genuinely and continually choose to sing)), **on behalf of** (*la* – for and to approach) **My Beloved** (*yadyd* ‘*any* – the one I dearly love; from the basis of *dowd* – the beloved), **a song** (*syrh* – lyrics set to a melody, the music of voice accompanied by instruments; from the verb *shyr* – to sing) **to the one I dearly love, to Dowd** (*Dowd* – My beloved), **concerning** (*la* – regarding) **his vineyard** (*kerem huw'* – his plot of land devoted to cultivating grapevines).

**The grapes were planted, cultivated, and tended** (*kerem* – the vineyard), **all existing for him** (*hayah* – it was genuinely and totally for him, existing (qal perfect)), **for My beloved Son, to approach and draw near** (*la yadyd* ‘*any* – for the benefit of the one I dearly love), **by way of** (*ba* – with) **a Son** (*ben*) **of gleaming light from a supernatural source on the Mount** (*qeren* – with the blast of a trumpet on the summit of a mountain radiating light from the Showphar of Taruw'ah; from the verbal root *qaran* – to shine brightly radiating rays of light) **of Olives**

(*shemen* – of olive oil (a metaphor for the Spirit, for light, healing, longevity, nourishment, and being chosen)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:1)

This begins with “*na’* – please,” a word few of us would put on God’s lips. Who are we that He would say “please” to us? And yet, few words more accurately reveal Yahowah’s character or explain the reason we exist. God not only wants to establish a relationship with us, He is willing to figuratively get down on His knees to lift us up. He wants to raise us as His children.

He has offered His hand hoping that we would grasp hold and travel through life together with Him. He wants to empower and enrich us so that we become ever more like Him – able to walk side by side and talk face-to-face. A relationship, that began as the Creator enjoying His creation, was conceived as a father and son relationship. It is God’s highest calling and our greatest opportunity. Please is the most empowering word in every family.

Yahowah calls Dowd, Yisra’el’s greatest singer and songwriter. His *Mizmowr* / Songs are his legacy to all humankind. But he isn’t the only singer and songwriter in this story. The Covenant is a love story, one whose lyrics were composed by God. It is the great ballad of the Towrah.

All too often we hear people say that they are searching for the will of God. I find this surprising, indeed frustrating, because Yahowah has made His will known. He wants to sing us a love song. All He wants from us is to listen and respond.

This is Dowd’s vineyard. It was conceived for him and tended by him. The same was true with Noach’s Ark. God provided the instructions and Noach did the work.

The Towrah is replete with captivating stories, profound teaching, marvelous invitations, and sound guidance. It was written by Moseh, and yet it is Dowd who



reveals how to apply it to our lives. The Towrah is the message. Dowd is the messenger. The Towrah presents the way. Dowd is the one to follow. The Towrah is the invitation. Dowd is the fiduciary. His songs exist to share what he has learned about his Heavenly Father so that we too might come to understand who God is and what He is offering, all so we can follow Dowd home.

Just as we can jump aboard Noah's Ark and ride out the storms of life, we can pick up our hoes and shears and join Dowd in his vineyard. We can pull the weeds, prune the wild tendrils, and help harvest the fruit, even enjoy the wine. Dowd worked with God, as can we.

Why a vineyard you may wonder? What is it about grapes and wine that would have Yahowah use them, as He does grain and bread and olives and oil, to advance His story? I suspect that the answer lies among their common denominators. Each was conceived to bear fruit, and yet must be cultivated by man. With each, there is both the desirable fruit that is harvested and that which is discarded, whether that be stems, chaff, or pits.

Each must be ground or pressed before it is used, just as life's challenges develop character. Or perhaps more telling still, we must shed the limitations associated with the debilitating aspects of our physical nature before we are transformed into what God intended.

When made correctly and consumed responsibly, wine is safer than drinking untreated water. But when abused and overused, it is a debilitating poison. Yes, we can overindulge, even when it comes to our relationship with God. The pattern of the Seventh Day was established for a reason. To remain interesting, especially to those we love, we must have time apart, time to achieve and explore and then to come back and share, thereby enriching everyone.

Wine is the preferred beverage during feasts and celebrations – something Yahowah encourages us to enjoy

with Him. After being crushed and left remaining on the skins for a short while, then being fermented with yeast (the fungus which represents corruption), the wine's deep red color is symbolic of the blood of the Passover Lamb, serving as a reminder of what the Zarowa' has done on our behalf. Similarly, grain in the form of unyeasted bread is central to *Matsah*, just as olive oil serves as the most enlightening metaphor underlying the purpose of FirstFruits and the Promise of the Shabat.

*Qeren* was first used when Yahowah told 'Abraham and his son, Yitschaq, on Mount Mowryah during the confirmation of the Covenant that He would provide the Lamb. Based on its verbal root, *qeren*'s primary connotation is "to radiate light, shining brightly" something Yahowah routinely associates with His most brilliant Son.

Secondarily, *qeren* speaks of the "summit of a mountain," in this case, the Mount of Olives. It is where Yahowah will return with Dowd on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (at sunset on October 2<sup>nd</sup>, 2033). They will do so exactly 4,000 years after Yahowah's discussion regarding Passover with 'Abraham, 3,000 years after Dowd was commemorated as the Cornerstone for the Family Home on *Mowryah*, and 2,000 years (forty *Yowbel* (a *Yowbel* year denotes the time slaves are freed, debt is forgiven, and the land is returned)) following Dowd's departure after He had fulfilled Passover, UnYeasted Bread, and Firstborn Children in 4000 Yah / 33 CE.

Are you listening to Yahowah's love song? Do you appreciate the connection between the vineyard and the Passover wine? Do you recognize the connection between pressing grapes into wine and separating the desired result from the stems, skins, and seeds with what occurred on UnYeasted Bread? Do you see in these words that no greater love can be manifested by God than offering the

*basar* | corporeal body of His Son to *basar* | serve as an announcement that he was fulfilling Passover to save his beloved – Yisra’el?

I do not know how or why English Bibles changed “*ben* – son” to “fertile.” *Ben* is “a male child, the offspring of a parent, a descendant.” Likewise, *shemen* means “olive” and “olive oil.” While it can mean “grow,” it does not mean “very fertile” either. And yet, the KJV published: “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:” The NIV concurred, somewhat: “I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.” The NASB was so similar it does not bear repeating. The NLT tried: “Now I will sing for the one I love a song about his vineyard: My beloved had a vineyard on a rich and fertile hill.”

By misrepresenting the words God chose to sing, the profound and prophetic lyrics to the song and His extraordinary message became meaningless. It is little wonder that religion is fabricated on faith.

As was the case with Noah and ‘Abraham, Dowd, Yahowah’s beloved, engaged, doing what God wanted to be done. It was a relationship they were establishing and enjoying after all. And no one did it better.

**“He loosened the dirt, tilled its soil, and removed the weeds** (*‘azaq hy’* – he cleared away the sod from it with the proper implement and prepared its ground for cultivation (piel imperfect)), **cleared it of stones** (*wa saqal hy’* – removed the stones of death used for capital punishment (piel imperfect)), **and planted it** (*wa nata’ hy’* – placed the seeds and embedded root-stock) **with the best vines** (*soreq* – with the choicest and most highly valued grapevines).

**He built** (*banah* – he constructed on behalf of the family and son) **a watchtower** (*migdal* – a tower for the

observant, a chest or ark for storing important things safely, and a podium on an elevated stage for conveying a message; from *gadal* – regarding empowering and magnifying growth) **in the middle of it** (*ba tawek hy'* – in its midst).

**In addition** (*wa gam* – also), **he carved out** (*chatseb* – he cut out and engraved) **a wine press and vat** (*yeqeb* – a container to mash the grapes and then store the wine) **in it** (*ba hy'*).

**Then** (*wa*) **he confidently anticipated** (*qawah* – he expected the good and beneficial result (piel imperfect)) **that it would produce** (*la' 'asah* – that it would respond and do the work required to yield (qal active infinitive)) **clusters of grapes** (*'enab* – bearing fruit that could be picked to produce wine).

**But** (*wa*) **after all this effort, it yielded** (*'asah* – it made and produced) **sour and rotten grapes** (*ba'ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent fruit).” (*Yasha'yah / Freedom is from Yahowah / Isaiah 5:2*)

For a vineyard to grow and be productive, the ground must be made receptive, opened up to allow water and nutrients to reach the roots. This serves as a metaphor for open and receptive minds. And for the new vines to receive the light required to produce good fruit, the weeds must be removed as well. This is symbolic of eliminating religious and political mandates.

There are a variety of Hebrew words denoting “rocks” and “stones,” but this one tells a story. The stones Dowd removed according to the lyrics of God’s song were those used to end the lives of those found in violation of the Towrah. These would have been the stones hurled at the guilty, ending their lives. But, thanks to Dowd, they were tossed aside, at least for those who follow his lead and listen to him. They will live as a result. The removal of

these stones, therefore, foreshadows the purpose of Passover.

Just as relationships languish without effort, vineyards must be tended if productive results are expected. This is also true of the Covenant.

*Banah* is the feminine of “*ben* – son.” It conveys the idea of building a family home. In this regard, it is important to recognize that “family and home” are from *beyth*, which is also feminine, as is “*beryth* – covenant.” Underscoring this thought, Yahowah will eventually reveal that this vineyard is the home of Yisra’el.

There are a number of ways to accurately convey the meaning of *migdal*. As a “watchtower,” it is a place for the observant to examine and consider what they see. As a “chest or ark,” it is symbolic of the Ark of the Covenant and the Mercy Seat – comprising our access to the Almighty and our seat by His side. And as a “podium set upon an elevated stage,” it serves as the means for us to stand up and inform those who would listen to God’s song.

I know this place, and so should you. This raised platform upon which the Ark was placed, serving as a podium from which God’s message to man would be shared, and the observant would come to know Him, is the Temple Mount. Dowd purchased it from ‘Arawnah the Yabuwsy. It was just up the hill from his home.

When we listen to Yahowah’s instructions and act upon them, as Dowd had done, we can confidently anticipate beneficial results. Those who accept the conditions of the Covenant and act upon them will live eternally with God, just as He has promised.

Unfortunately, rather than listen to Yahowah’s song, rather than capitalize upon what He has done, some men neglected and others uprooted Dowd’s vineyard, planting the wild and worthless vines of religion in its place. Such

is the Roman Temple to Venus, the Dome of the Rock, the Church of the Holy Sepulchre, and the Al-Aqsa Mosque, to name a few. They, and those that would worship within them, are “*ba’ash* – loathsome and abhorrent.” Man’s most elaborate edifices to his religious gods are “unpalatable and odious” to Yahowah.

As I shared a moment ago, there is an interesting connection between the three types of food Yahowah uses to convey His purpose and plan. Grapes, olives, and grain must all be crushed to produce the desired result: wine, olive oil, and bread. Just as Yahowah allowed His Son’s body and soul to experience the impact of Roman whips and She’owl’s enormous pressure to redeem us, we gain character when we endure life’s challenges. In the crucible of life, that which is valuable emerges and is cherished while the stems, pits, and chaff are discarded. The good result is gathered in by God while the rest dries up and is blown away. Moreover, as we have just read, there is good and bad fruit.

Speaking of rotten, think for a moment about the current inhabitants of Jerusalem. The city, which is about the same size it was when originally sacked by the Romans in 70 CE, is home to ten percent of Israel’s total population. The most contentious place on Earth is claimed by Jews, Muslims, Christians, and Secular Humanists. Of the 850,000 inhabitants living within the Jewish, Muslim, Christian, and Armenian quarters, 500,000 are Jewish (200,000 of whom are secular and 300,000 Ultra-Orthodox), 350,000 are Muslim, and a tiny fraction are Christians. It’s interesting to note that the birthrate among Jewish women, of three children each, is the highest in the developed world. And of course, it is by far the most religious place in Israel.

Over the past 4,000 years, Jerusalem has been under the control of the Canaanites, Egyptians, Jebusites, Dowd and Solomon as the capital of Yahuwdah, the Assyrians,

Babylonians, Persians, Macedonians, Romans, Byzantines, and Sassanids, followed by the Islamic Caliphates of the Umayyads, Abbasids, and Fatimids, the Seljuq and Ayyubid Empires, the Mamluk Sultanate, the Ottomans, the British under their Mandate, Jordan briefly, and now as part of Israel following the Six-Day War in 1967.

Today, perhaps even for the past 2,700 years of days, Yahowah is asking us to think about what He has said and Dowd has done, where they have done it and why they have said it. This is a referendum between the religions of man and a relationship with God.

**“So (wa) now** (*‘atah* – at this point in the story), **inhabitants** (*yashab* – those who dwell and live, the settlers) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance Regarding Reconciliation (commonly transliterated Jerusalem)) **and people** (*wa ‘ysh* – individuals) **of Yahuwdah** (*Yahuwdah* – Related to Yah (commonly transliterated Judah)), **please, I implore** (*na’* – I would like and therefore plead with, emphatically requesting and encouraging) **you to judge, electing to distinguish** (*shaphat* – you to choose to adjudicate the matter, deciding, exercising good judgment using reason (qal imperative active)) **by making the appropriate connections between** (*bayn* – through consideration, understanding, and discernment so as to evaluate these insights regarding) **Me** (*‘any*) **and (wa) My vineyard** (*kerem ‘any*), **responding thoughtfully and appropriately** (*bayn* – after closely examining the evidence, making the proper connections, and careful consideration).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:3)

Yahowah referred to this vineyard as Dowd’s. Now He is calling it His own, which is to say that Dowd’s home is Yahowah’s home. It is the same Covenant Family. This vineyard is planted on Mowryah under signs which read: Tsyown. Moreover, Dowd is living with Yahowah now.

Said another way, when we translate Yahowah's testimony as we are doing here, the words are both ours and His. When we do it right, there is no distinction between them.

It is indeed telling that the Jews who now live in Jerusalem are called "*yashab* – settlers." It is indeed telling that man is wont to call the land that surrounds them "Palestine," when Yahowah, who just happens to be God, knows it as "Yahuwdah."

That is why Yahowah is encouraging us to think about His story at this time. He's only indirectly asking us to differentiate between God and man, having chosen to make the initial referendum between Him and His vineyard. So, shouldn't we be thinking about how they differ and how they are alike?

God began by revealing that the vineyard was an expression of His love and that He established it for His beloved, Dowd. He told us that out of this vineyard, the Son of Light would emerge (one branch to another) in connection with the Mount of Olives – symbolic of the Set-Apart Spirit. He then explained how He worked with Dowd to till the land and make it receptive, to remove the weeds that would have competed with the vines, and to cast aside the deadly stones, all before planting the finest grapes. He and Dowd did so on Mowryah as part of Tsyown in anticipation of achieving the desired result. But man got in the way and the grapes soured.

So how does that differ from God you may wonder? The answer is that it does not differ at all in the beginning, only in the end. It is a lovely story when Yahowah and Dowd are engaged, working together to prepare and produce the perfect environment, a garden if you will, to live and grow together. It is a garden without the weeds of deceit or the stones of death – akin to 'Eden.



But alas, man has freewill. He can choose to listen to God's love song and sing along or comprise an entirely different tune and compete with Him. Most men have done the latter, and the proof is in the harvest.

You'll note that we came to this realization by listening to what Yahowah said and then making the most appropriate connections after careful deliberation. We sought to transition from unaware to knowing, and then from knowing to understanding – all using the method prescribed by God.

Revealing that we were right, Yahowah asks a question. With freewill serving as the underpinning of all loving relationships, could God have done more without making a mockery of the entire experience? Said another way, it isn't God's love, His instructions, or His personal involvement that have been inadequate. Man's failures to care, to listen, and to engage are at fault. Otherwise, why would He ask...

**“What** (*mah*) **more** (*'owd* – additionally and subsequently, even now) **could I have done** (*la 'asah* – should I have accomplished, acted upon, or engaged in (qal infinitive construct active)) **in** (*ba* – with [from 1QIsa vs. *la* – concerning in the MT]) **My vineyard** (*kerem 'any* – My land where grapes were planted, cultivated, tended) **that I have not done with it** (*wa lo' 'asah ba hy'* – that I have not accomplished with it, engaged in, or acted upon with regard to it)?

**What is the reason** (*maduwa'* – why is it) **I looked forward with the anticipation** (*qawah* – I expected and was confident of the beneficial result) **that it would produce** (*la 'asah* – that it would respond and do the work required to yield (qal active infinitive)) **good grapes** (*'enab* – bear fruit that could be picked to produce wine), **but** (*wa*) **there are** (*yesh* – there is the existence of [from 1QIsa vs. *'asah* – it made and produced in MT]) **sour and rotten**

**grapes** (*ba'ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent grapes)?” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:4)

Is God at fault, or is man? This is the ultimate life-and-death question.

Let's ponder for a moment what Yahowah has done on our behalf. He has created the ultimate landscape for our amusement, a six-dimensional universe for us to explore replete with hundreds of billions of galaxies each averaging hundreds of billions of stars, even the perfect planet of the ideal size and composition orbiting the perfect distance from one of them. He created life for us to enjoy, with eyes to see, ears to hear, mouths to eat and talk, hands to use, legs to stand upright, feet to walk, and brains to process all we experience along the way.

He provided us with a *neshamah*, or conscience, so that we could exercise good judgment and reason between good and bad. Then He put us in a Garden perfectly suited to our needs, so that we could enjoy one another's company.

Yahowah gave us freewill, so that we would be neither robots nor toys, neither subjects nor slaves. When we ignored His instructions regarding how to live with Him in the Garden, He provided a way back home, not only laying out every step along the way in His Towrah, but working with His Son, He did what was required for us to become immortal and perfect children of God, enriched and empowered. Had He done anything more, there would be no purpose in freewill. And all He expected of us in return was to listen to what He was offering and capitalize upon it by engaging in a relationship with Him.

But that was too much to ask, at least of most men.

“**So now** (*wa ‘atah* – henceforth as a result), **please** (*na’* – I implore you, pleading with and beseeching you), **choose to let Me explain and make known to you** (*yada’ ‘eth ‘atem* – let Me reveal and acknowledge to you (hifil cohortative imperfect)) **what** (*‘asher* – what as a result of the relationship and by association) **I will do** (*‘asah* – how I will respond) **regarding** (*la*) **My vineyard** (*kerem ‘any*).

**I will remove** (*suwr* – I will take away) **its hedge** (*masuwkah hy’* – its natural fence to keep others out) **and it will be** (*wa hayah*) **purged, grazed, and set ablaze** (*ba’ar* – burned, destroyed, consumed, killed, removed, and serve as food for animals to eat (piel infinitive)), **its protective stone wall** (*gader hy’* – its rock fencing that was constructed to keep it safe) **will be broken down and breached** (*parats* – will be shattered, its stones toppled and scattered by hostile invaders), **and it shall be** (*wa hayah*) **trampled down and tread upon** (*la mirmas* – as a result destroyed under foot, violently stepped on).” (*Yasha ‘yah / Salvation is from Yahowah / Isaiah 5:5*)

If you are making the proper connections in accord with Yahowah’s instructions, you now realize that He is predicting what Imperial Rome and the Roman Catholic Church would do, and now have done, in Yaruwshalaim. Imperial Rome broke through the walls of Jerusalem twice, in 70 CE and then again in 133 CE. On the first occasion, they tore down the Family Home, known as the Temple of Yahowah, stone by stone, leaving nothing but a pile of rubble. Then in Daniel we read that out of the viciousness of Rome will emerge a Beast that will tread upon the entire world, trampling it under foot – the Roman Catholic Church. What Yahowah has planted, man tramples down.

Mankind is free to work with God, as Dowd chose to do, or against Him, as was Sha’uwl’s decision. One choice leads to life, the other to death, and one to a productive harvest, the other to thorny briars and twisted brambles.

**“I shall lay it open** (*shyth hy*’ – I will place it such that it is susceptible) **to becoming a desolate wasteland** (*bathah* – being wasted and destroyed). **It will not be pruned** (*lo’ zamar* – its superfluous tendrils will not be cut away) **nor will it be weeded** (*wa lo’ ‘adar* – nor will it be cultivated, plowed, or hoed).

**And it shall raise up** (*wa ‘alah* – it will exalt Allah and offer up) **briers, brambles, and thorns** (*shamyr* – uncultivated thorn bushes). **And concerning** (*wa ‘al*) **the clouds** (*‘ab*), **I will direct** (*tsawah* – I will guide) **rain** (*matar* – downpours) **away from it** (*min ‘al hy*’).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:6)

Weeds, representing man’s way, choke the life out of God’s way. An unpruned garden is an unproductive garden. As for whether Yahowah intended to say that “Allah would be exalted” in this place as is the case, or that “briers, brambles, and thorns would be raised” instead of grapes, or both, is subject to conjecture. But there is no question that Yaruwshalaim was once far more lush than the desert we find today. Also thought-provoking, Sha’uwl, the villain of this story, once bragged that his ego was so out of control that the thorn in his side was none other than one of Satan’s demons.

In 1867, Mark Twain wrote the following in connection with his tour of Yisra’el: “It is a desolate country whose soil is rich enough but is given over to weeds.... It is a silent mournful expanse...a desolation.... We never saw a human being on the whole route...hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country.”

Should anyone have wondered what the vineyard represented, Yahowah wants us to rest assured that He isn’t talking about grapes...

**“The vineyard (*kerem*) of Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) of the vast array of spiritual implements (*tsaba*’ – of the command-and-control regime of heavenly messengers and envoys) is the Home (*beyth* – is the Family and Household) of Yisra’el (*Yisra’el* – Individuals who Engage and Endure with God), and (*wa*) the individuals (*ysh* – the people) comprising Yahuwdah (*Yahuwdah* – who are Related to Yah) are His most delightful and satisfying (*sha’shuwa’ym huw’* – His most pleasing, pleasurable, and enjoyable) aspect of His garden (*nata*’ – vine of His).**

**He expected and looked forward to (*qawah* – He beneficially anticipated) the exercise of good judgment (*mishpat* – rational thought and reasonable decisions, even a just means to resolve disputes) but (*wa*), behold (*hineh* – now, see), there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats (*misphach* – there is a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations along with an outpouring of blood; from *saphach* – to join together to smite and strike, leaving an ugly erupting lesion, scab, and malignant tumor).**

**Rather than vindication, justice, and prosperity (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard, producing an abundance of wealth among innocent individuals), behold (*wa hineh* – now at this time), there is a crying out for help (*tsa’aqah* – a cry of distress).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:7)**

God’s Covenant Family was to be rooted in the Promised Land. They were to be productive and flourish, serving as an example for the world to follow. Yisra’el and

Yahuwdah were to grow together with God in the most satisfying and enjoyable relationship imaginable. This was to be 'Eden.

Based on what He was offering, predicated upon what He had done, there was every reason to expect favorable results. After all, who in their right mind would turn down an offer from God, one in which we sacrifice nothing and gain everything in return? Yahowah naturally expected that His creation would be capable of exercising good judgment.

He had personally designed our brains and given us His *neshamah* – the means to be rational, to discriminate between good and bad, right and wrong. But He obviously thought more of us than we thought of ourselves, valued us more highly than we valued ourselves. He trusted us more than we should have been trusted. But such is the nature of every loving relationship. We see the best in those we love.

In *misphach* we see the opposite of *mishpat* – which is why they are being contrasted. To *mishpat* is to do the right things for the right reasons, it is to exercise good judgment to resolve disputes. To *misphach* is to do the worst things for the worst possible reasons. Rather than vindicate, the *misphach* condemn. Rather than encourage rational thought, the *misphach* indoctrinate. Rather than save lives, the *misphach* destroy them. Rather than reconcile relationships, the *misphach* shatter them. These are the things of man God detests.

This concludes with a prediction that has not yet materialized – although there have been constant foreshadows. Yisra'elites cried out for help when enslaved by the Egyptians and when besieged by the Assyrians. Yahuwdym cried out when attacked by the Babylonians and when assaulted by the Romans. All Yisra'el cried out again when persecuted under the Catholic Church, when brutalized during the Holocaust, and now under the

constant barrage of Islamic terrorism. But this is now a collective cry for help, one coming directly out of Yaruwshalaim, Yahuwdah in the heart of Yisra'el. Something terrible is about to happen.

I suspect now after reading over one thousand pages of *Observations* that you are aware that the process I have deployed from the very beginning continues to be: translate Yahowah's words as accurately and completely as possible by closely examining and carefully considering each of them. Contemporaneously, I have striven to delineate why these words were chosen, how they were used elsewhere, and what they convey beyond that which is reasonably included in the translations. Then I will reread and recite the translations to myself, reflecting on what God has revealed, so that I might come to appreciate what Yahowah is saying, why He is saying it, and how it applies to our lives. After sharing these insights, I like to return to His words, bringing them together in summary fashion, hoping that the repetition helps etch Yahowah's message into our memory.

**“Please, it is My desire out of a heightened sense of urgency, and so I plead with you, desiring your attention because I want to sing as an expression of My heartfelt desire, using My voice as an instrument to convey the words and musical tones of this song on behalf of My beloved, a song to the one I dearly love, to Dowd, concerning his vineyard.**

**The grapes were planted, cultivated, and tended, all existing for him, for My beloved, to approach and draw near, by way of a Son radiating light from a supernatural source on the Mount of Olives. (*Yasha'yah* / Isaiah 5:1)**

**He loosened the dirt, tilled its soil, and removed the weeds, cleared it of stones, and planted it with the best vines.**

**He built on behalf of the family and son, a watchtower for the observant, a chest for storing important things safely, and a podium on an elevated stage for conveying a message regarding empowering and magnifying growth in the middle of it. In addition, he carved out and engraved a wine press and vat in it.**

**Then he confidently anticipated the good and beneficial result, that it would produce clusters of grapes.**

**But after all this effort, it yielded sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit. (*Yasha'yah* / Isaiah 5:2)**

**So now at this point in the story, inhabitants who have settled in Yaruwshalaim and people of Yahuwdah, please, I implore you to judge, electing to distinguish that which is productive and unproductive by making the appropriate connections between Me and My vineyard, responding thoughtfully and appropriately after closely examining the evidence and making the proper connections through careful consideration. (*Yasha'yah* / Isaiah 5:3)**

**What more, additionally or subsequently, even now could I have done in My vineyard that I have not accomplished with it?**

**What is the reason I looked forward with the anticipation that it would produce good grapes, but there are sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit? (*Yasha'yah* / Isaiah 5:4)**

**So now, henceforth as a result, please I am beseeching you, allow Me to explain and make known to you what as a result of the relationship and by association, I will do regarding My vineyard.**



**I will remove and take away its hedge to keep others out, and it will be purged, grazed, and set ablaze, its protective stone wall will be broken down and breached, its stones toppled and scattered by hostile invaders, and it shall be trampled down and tread upon. (*Yasha'yah* / Isaiah 5:5)**

**I shall lay it open and susceptible to becoming a desolate wasteland. It will not be pruned nor will it be weeded.**

**And it shall raise up those who exalt Allah in addition to offering up briars, brambles, and thorns. And concerning the clouds, I will direct rain away from it. (*Yasha'yah* / Isaiah 5:6)**

**The vineyard of Yahowah of the vast array of spiritual implements is the Home of Yisra'el, and the individuals of Yahuwdah are His most delightful and satisfying part of His garden.**

**He expected and looked forward to the exercise of good judgment, rational thought and reasonable decisions, but behold, now there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats along with a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations. Rather than vindication, justice, and prosperity, now at this time there is a crying out for help.” (*Yasha'yah* / Isaiah 5:7)**

It was indeed a song of unrequited love.



What follows depicts today's Israel, especially in the area in and around Jerusalem. Tiny plots of desolate land are being purchased from Arabs and cobbled together to

build condominium complexes and apartment buildings. These “housing units,” which are being constructed by the thousands, all share walls, floors, and ceilings in common as more and more Jews immigrate to Israel.

Yesterday, while searching for the proper spelling of the name of the Catholic monstrosity in Jerusalem that serves as a shrine to death, I was struck by the pictures that accompanied the article. There are almost no single-family homes being constructed in and around Jerusalem – everything is being built just as God described it.

Then this morning, a friend forwarded an article following the most recent Islamic terrorist attacks in Barcelona, Spain. The nation’s leading rabbi announced that it was time for every Jew to leave, not only Spain, but the whole of Europe. Last year’s migration of nearly two million Muslims from Syria, Afghanistan, Iraq, and Libya sealed their fate, and has made it unsafe.

It is also interesting that while the world is unwilling to hold Islam accountable for perpetrating 99% of the world’s terrorist attacks or for abusing over half a billion women, Israelis are denounced and condemned for building homes. Sectarians and secularists alike would have you believe that Jews constructing homes are a bigger obstacle to peace than knife- and bomb-wielding Islamic terrorists. As a result, and in complete accord with the following prophecy, Israelis must stand alone – isolated from the rest of the world.

At the time this was written, it was all inconceivable. Now it is inevitable.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those connecting** (*naga’* – joining and touching) **house to house** (*beyth ba beyth* – home with home), **field to field** (*sadah ba sadah* – plot of land with plot of land, territory to territory), **who approach** (*qarab* –

who arrive and present themselves, joining together) **until** (*'ad* – the point in time) **there are no more places** (*'ephes maqowm* – there are no more sites to build housing units, offices, or even stand) **and they are made to dwell alone** (*wa yashab la bad* – and so then those who settle there will live isolated and separated (hofal perfect consecutive – demonstrates that this condition was forced upon them during a specific period of time based on the will of others)), **for you** (*'atem*) **in the midst** (*ba qereb* – in the middle or center) **of the Land** (*ha 'erets* – of the nation).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 5:8)

In the 17<sup>th</sup> chapter of *Yasha 'yah's* prophetic announcement, we are told that Israel will be “thinned at the waist,” and thus at its *qereb*, indicating that the nation will be forced to surrender much of Judea and Samaria, oddly called the “West Bank” to the jihadists. Realizing that Jews are now vulnerable, an unstoppable tsunami of Islamic terrorists will flood into Jerusalem, raping, robbing, and murdering their way to Allah. Forewarned is forearmed.

There are over seven million Israelites, mostly *Yahuw'dym*, living in *Yisra'el* today – half a million of which call *Yaruwshalaim* home. As fast as housing units are erected, they cannot keep pace with the accelerated birth rate or unparalleled immigration. We are rapidly approaching a time when there will be too many people and too few homes. But that isn't the worst of this news. The world in general, and Islamic jihadists in particular, are going to be so egregious, shedding so much blood, that even amidst a housing shortage, the best and biggest will be abandoned.

While the previous statement is today's news, the next is tomorrow's. The first phase of what follows is an Islamic assault on Israel near the beginning of the Time of *Ya'aqob's* Troubles, sometime between 2026 and 2027.

And it will be horrific. It will be as if hell itself has been unleashed. Satan and his Islamic emissaries will all but annihilate Yahowah's Chosen People.

**“I am hearing** (*ba ‘ozen* – in My ability to hear what’s in My ears), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba’* – of the command-and-control regime of heavenly messengers and envoys), **declares, that doubtless** (*‘im* – in the context of something I’ve promised which is much larger, although it may seem improbable, nonetheless), **there will be no houses for many** (*lo’ beyth rab* – there will not be sufficient homes as many homes will cease to exist), **because as an object of appalling scorn and derision there shall be horrible terrorism and devastating desolation** (*la shamah hayah* – because as an object of astonishing ridicule, they will be laid waste and become lifeless; from *shamem* – to be appalled, stunned, stupefied, awestruck, astounded, desolate, and lifeless).

**Even the largest** (*gadowl* – greatest) **and (wa) most beautiful** (*towbym* – most desirable) **will be without an inhabitant** (*min ‘ayn yashab* – will not have anyone living or dwelling there).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:9)

Just because these housing units share common walls, ceilings, and floors, this does not make them necessarily small or cheap. A quick search of real estate for sale in Jerusalem reveals that some of these townhouses are large and beautiful, with price tags to match – some exceeding ten million dollars.

And yet, even they will be uninhabited because good Muslims, those who follow Muhammad’s pathetic example, are murderous. They are robbers and rapists. And

they will flood into Jerusalem by the tens of millions. There will not be enough bullets to stop them. The Jews who are not killed, will wish they were dead. They will all be robbed. Many will be raped.

Terrorism is synonymous with Islam because Muhammad was a ruthless terrorist. He instigated and led 75 terrorist raids during the first ten years of the Islamic Era. Jews were his favorite targets. He murdered the men, raped the women, and enslaved the children. Nothing has changed over the course of 1,300 years.

Allah, as Satan, has no capacity to be creative, to conceive or spare life, to build anything worthwhile. All he and those who worship him as if he were God are good at doing is killing, destroying, and deceiving. They will epitomize “*shamah* – appalling scorn and derision, vicious terrorism, devastating desolation, stunning the world with their stupefying ruthlessness.”

Those who have wielded hammers to build homes will be decimated by those who prefer knives. What follows speaks of Islam’s influence on the House of Yisra’el.

**“Because then** (*ky* – no doubt, truly), **ten** (*‘aseret*) **acres** (*tsemed* – the area of cultivated land a pair of oxen yoked together can plow in a day which is why it also means: pair, couple, and yoke) **of vineyard** (*kerem* – synonymous with the House of Yisra’el) **shall produce** (*‘asah* – yield or supply) **one** (*‘echad*) **bath, about 20 liters, or a daughter** (*bath* – female child or liquid measure of approximately 6 gallons), (*wa*) **a malleable and fragile** (*homer* – clay-like, easily manipulated when moist and readily broken when dry, or nine bushels – roughly the amount a donkey can transport) **offspring** (*zera’* – descendants or seeds) **is what will come from here** (*‘eyphah* – is the what, where, and why of it; from *‘ay* – whence and where and *poh* – from here).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 5:10)

Before we conclude that the amount of land two oxen can plow in a day is a nebulous and antiquated concept, making this prophecy somehow arcane, you may be interested to know that in the United States today, the official measure of land is an acre, which contains 43,560 square feet. This rather odd number was derived because a pair of oxen yoked together plow a furrow  $1/8^{\text{th}}$  of a mile-long (known as a furlong) before the team is turned around to plow in the other direction.

Parcels were laid out so that the farmer, starting early in the morning, would be able to finish two sets of ten rounds with a ten-inch plowshare, covering an area 16.5 feet wide (known as a rod) twice before lunch. They would then water, feed, and rest their oxen during the noon break. A second pair of rounds of ten  $1/8^{\text{th}}$  mile-long furrows would be cut in the afternoon. The forty rounds of 80 furrows plowed over the course of a day covered an area four times 16.5 feet wide, or 66 feet across, by a  $1/8^{\text{th}}$  mile in length (660 feet). This totals 43,560 square feet and thus one acre. (Source: University of Nebraska Land Measure Fact Sheet)

The ten-acre plot being depicted in this prophecy is therefore 660 feet by 660 feet. By way of comparison, the current Temple Mount is approximately 32 acres. The south wall is 910 feet (280m), the north 1025 feet (315m), the east 1520 feet (460m), and the west wall is 1580 feet (485m) in length. Its size and trapezoidal shape is a product of Herod the Horrible who expanded the platform some 2000-years ago. The original area established by Dowd at Yahowah's direction was square, and only about ten times larger than the footprint of the Home and Porch combined.

To reconstruct its size, all we need do is look at the platform upon which the Dome of the Rock is now situated and square it off as Dowd was said to have done. The western and eastern facades, inclusive of the original stairways leading up to the platform, all of which were part

of Dowd's original layout, comprise an area that measures 660 feet by 660 feet. I don't suppose this is a coincidence.

Also, because Yahowah attributed the original vineyard to His Son, the City of *Dowd* | David is also – drumroll please – 10 acres. Since Yahowah just stated that the vineyard represents the House of Yisra'el, it is coterminous with the original Temple Mount and equivalent to the City of the Beloved below.

I am going to crawl out on a tendril and suggest that God is not actually talking about grapes, wine, or seeds. It is not much of a leap recognizing He, Himself, just said that the vineyard represents the Home of Yisra'el. Beyond this, the numbers don't work if we are to render *bath*, *homer*, and *'eyphah* as weights and measures. For example, an extremely unproductive vineyard still produces 20 times more wine than this one if we are to translate *bath* as “six gallons” rather than one “daughter.” The math works out as follows: a derelict vineyard produces two tons of grapes per acre, filling four to five 60-gallon barrels with wine (which is 1,440 bottles should you be interested).

Therefore, the least productive mature ten-acre vineyard imaginable would still produce 2,400 gallons of wine – four hundred times more than the six gallons listed above if we are to render *bath* in gallons instead of girls. By comparison, an average ten-acre vineyard would produce 5,000 to 6,000 gallons of wine. And as an interesting note: a winemaker must crush 700 grapes to get a bottle of wine. It is yet another reason Yahowah likes using this metaphor.

Grapes are propagated via cuttings, not seeds. While it is technically possible to germinate a grapevine using seeds, to be effective, the seeds need to be refrigerated at a steady 35-40 degrees Fahrenheit for three months. Then they must be kept in greenhouses for six weeks to germinate, never allowing nighttime temperatures to fall

below 60° F. These saplings must be transferred into pots and kept in greenhouses until the plants are a foot tall before they are moved into the fields.

That is not to say that grape seeds are worthless. A winemaker today can purchase a \$100,000 seed separator and dryer along with a \$17,000 double-head seed press and process 180 tons of grape seeds from the pomace over a period of six months, yielding 12,000 liters of grape-seed oil. A ton of grapes, which is about 26% pomace (572 pounds of moisture, skin, stems, and seeds), yields 70 pounds of dry grape seeds (producing three liters of oil). Returning to our anemic vineyard, two tons an acre over 10 acres would create 1,400 pounds of seeds.

While this is in the range that an average donkey can haul in a cart (which is between 1,900 and 2,100 pounds), with olive trees indigenous and plentiful, and their oil more desirable and economical, especially in Israel, there would have been no reason whatsoever to separate, dry, or transport grape seeds. Moreover, if we are to use weights and measures instead of fragile and impressionable daughters, grapes yielding six gallons of wine would only produce 70 pounds of seeds, rendering the donkey irrelevant.

Lastly, as a dry unit of measure equal to three seahs or ten omers, an *'eyphah*, is an Egyptian designation. It is only when presented as an adverb and interrogative comprised of *'ay* and *poh*, that *'eyphoh* is Hebrew. In Yah's language it means: "what kind of things or which individuals would come from there."

If Yahowah was indeed speaking of daughters, one for every ten acres, jihadists are going to have to either scare away, enslave, or kill a lot of Jews. The city of Jerusalem today, with a population of 850,000, 500,000 of whom are Jews, is just over 48 square miles and thus just under 31,000 acres. This represents sixteen Yisra'elites per acre,



eight of whom would be women, four of whom might be young enough to be called “*bath* – daughters” rather than simply “women.” If that is reduced to one for every ten acres, there is going to be a mass exodus and massacre.

If we consider the greater Jerusalem metro area, 1,125,000 people, 720,000 of whom are Jews, live on just over 160,000 acres. That’s between four and five Israelis per acre. If half are women and half are young, that’s one daughter per acre today. Therefore, nine out of ten will either flee, be kidnapped and dragged away as sex slaves, or die at the hands of Islamic militants. It’s no wonder this was preceded with a woe and the people are crying out in fear.

Before we move on, there was something else I found intriguing about *tsemed*, the word translated as “acres” above. The dual nature of *tsemed* (two oxen yoked together) lends it to being used to convey duplicity. It is deployed to depict “infamous deceit” in *Mizmowr* / Psalm 50:19. And on three occasions, the verb is used to describe the seduction of the Israelites into the worst form of idolatry at Ba’al-Peor. Under Bala’am’s suggestion in consort with Balak, the king of Moab, the Yisra’elites were seduced into becoming initiates into his religious mysteries. As a result, the people worshiped the local god, the Lord of Light (Lucifer in today’s parlance), while indulging in his requisite prostitution cult. They thereby yoked themselves to Ba’al-Peor, to the Lord of Light, and to the Whore of Babylon. Satan was worshiped as God. (*Bamidbar* / Numbers 25:3-5 & *Mizmowr* / Psalm 106:28) That’s telling here because in Islam, Allah is Satan and in Christianity, the Lord is God.

Alcohol will be used as an escape, numbing the pain. But it will just make matters worse. In harmony with His vineyard metaphor, Yahowah predicts...

“**Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who rise early in the morning** (*shakam ba ha boqer* – make an early start in the morning, looking to make sacrifices to their gods while reflecting on religious secrets and omens) **with intoxicating liquor** (*shekar* – inebriated with alcoholic libations), **remaining so** (*‘achar* – lingering around thereafter) **into the twilight** (*ba ha nesheph* – into the evening, from dusk to dawn), **drunk and inflamed with wine** (*dalaq yayn* – intoxicated and inebriated).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:11)

Some of what follows may depict instruments, but much of this is symbolic, using the implements of merriment to describe the fallen human condition and the implements that will be used to drown out the message of God.

“**The lyre** (*kinowr* – the zither, a large stringed instrument that when plucked makes a tremulous twanging sound and serves as a token of merriment; perhaps a Hittite loan word related to *kuwn* – to establish and *kanah* – a flattering title for a shoot or branch which is transplanted), **harp** (*nebel* – the guitar, a portable melodic stringed instrument, or a vessel, bottle, or flask comprised of skin used to transport wine; from *nabal* – to be foolish and senseless, to languish and fade away, to be an immoral, vile, and shameful corpse, a carcass associated with villainous idolatry and in the feminine, *nebalah* – a disgraceful and wicked thing outrageously in defiance of the standard, a frivolous fool), **tambourine** (*toph* – the drum, a small percussion instrument or dangling earrings, religious pendants, and jingling beads, even the jeweled ornamentations on the headboard of a bed owned by the haughty and arrogant who flaunt an exaggerated sense of false pride; from *taphaph* – to play and to beat), **flute** (*chalyl* – the pipe, a reed woodwind instrument producing

a shrill, whistling sound; from *chalal* – to profane, defile, pollute, violate, wound, slay, and desecrate and *chalyl* – that which is forbidden and adversarial), **and** (*wa*) **wine** (*yayn* – fermented grape juice and intoxicating beverages) **are at** (*hayah* – exist at) **their banquets** (*meshteh hem* – are part of their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed; from *shathah* – to drink to excess (based on *sheth* – six, the number of man)).

**But** (*wa*) **regarding** (*'eth*) **the work** (*po'al* – that which is done and thereby achieved after expending significant energy to acquire and provide recompense) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **they do not observe nor regard it** (*lo' nabat* – they do not look at, consider, perceive, or interpret it, seeking to understand it, nor provide an appropriate or caring response), **nor** (*wa*) **the work** (*ma'aseh* – the labor and product, the mission and accomplishments, the acts and deeds, the pursuits and business) **of His hands** (*yad huw'*), **neither seeing nor understanding** (*lo' ra'ah* – they do not pay attention and they are not observant, neither perceptive nor considerate).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:12)

As I suspected, this list of accoutrements serves as a poetic depiction of man's fallen state. Collectively, they reveal how religious festivals compete with God by twisting the intended purpose of the instruments, themselves. In this list, we find a twanging lyre representing a flattering title for a transplanted and replacement branch. This is a depiction of Allah as a replacement for Yahowah, of Jesus Christ as the flattering title for the Branch, and even an allusion to Replacement Theology.

Then there is the melodic harp so often pictured in association with angels in religious art which is accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as if they were the walking dead. These vile and villainous animated corpses demonstrate a zombie-like attraction to idolatrous worship in their outrageous defiance of God.

Next, we find tambourines struck by the haughty and arrogant who flaunt an exaggerated sense of false pride. This is perhaps reminiscent of the ongoing drumbeat of gay pride parades and the contentious morality of Socialist Secular Humanism. And while I was of the belief that San Francisco was the gayest city in the world, it is actually Tel Aviv. Simultaneously, we find countless religiously adorned women, their dangling earrings, symbolic pendants, and jingling beads hidden beneath their burkas.

The second to last irritant on the list is depicted as a shrill flute or whistling pipe, which is being played and smoked by the profane, the defiled, and the polluted who desecrate, wound, and slay in an adversarial fashion. All the while they are imbibing intoxicating libations at their banquets, feasts and festivals celebrating hedonistic events where copious amounts of alcohol are consumed in excess.

They are celebrating the New Year, Saint Valentine's Day and St. Patrick's Day, Martin Luther King Day and President's Day, May Day and Independence Day, Labor Day and Memorial Day, Halloween and Lent, Easter and Christmas, Rosh Hashana and Hanukah, some of them even Ramadan – anything and everything but Yahowah's Miqra'ey. What God has done means nothing whatsoever to them. It's a sad state of affairs.

Here once again for your consideration, is the second stanza of Yahowah's prophetic song.

**“Woe, this is a warning about a disastrous situation and a cautionary tale to those of you in the Land connecting house to house, field to field, and plot with plot, territory to territory, who approach and present themselves, joining together until such point in time that there are no more places nor sites to build housing units, offices, or even to stand, and they are made to dwell alone, living isolated and separated. (*Yasha’yah* / Isaiah 5:8)**

**I am hearing, Yahowah of the vast array of spiritual implements, declares, that doubtless there will be no houses for many because as an object of appalling scorn, ridicule, and derision there shall be horrible terrorism and devastating desolation.**

**Even the largest and most beautiful will be without an inhabitant. (5:9) Because then, ten acres of vineyard shall produce one daughter, a malleable and fragile offspring is what will come from here. (*Yasha’yah* / Isaiah 5:10)**

**Woe, this is a warning regarding a ruinous situation to those who rise early in the morning looking to make sacrifices to their gods while reflecting on religious omens with intoxicating liquor, inebriated into the twilight and inflamed with wine. (*Yasha’yah* / Isaiah 5:11)**

**The tremulous twanging lyre serves as a flattering title for a transplanted and replacement branch, the melodic harp accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as the walking dead, immoral, vile, and disgraceful corpses associated with villainous idolatry and outrageous defiance by frivolous fools, the tambourine struck by the haughty and arrogant who flaunt an exaggerated sense of false pride while religiously adorned with dangling earrings, symbolic**

pendants, and jingling beads with jeweled ornamentations on their headboards, the shrill flute and whistling pipe of the profane, defiled, and polluted who desecrate, wound, and slay in adversarial fashion, and intoxicating libations are at their banquets, their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed in excess.

But regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don't even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant.” (*Yasha'yah* / Isaiah 5:12)

Based on this, we can dispense with the absurd notion that God loves everyone. Further, not only was Paul wrong when he penned his famed “Love Chapter” in his initial letter to the Corinthians, but he is also the person most responsible for beguiling billions of people the world over into ignoring and then rejecting Yahowah's seven annual Invitations to be Called Out and Meet.



The most debilitating human condition is a bad attitude fueled by ignorance. The most empowering is understanding leading to the correct perspective on God. With generations indoctrinated and incapacitated by Political Correctness to the point that they can no longer think for themselves, the preponderance of people are growing incapable of discriminating between right and wrong. Therefore, this is where we find ourselves...

“As a consequence (*la ken* – as a result, therefore, it follows that), **My people** (*'am any* – My family) **are**

**exposed and vulnerable** (*galah* – are revealed for who they really are, laid bare and stripped of any pretense, exiled, many as captives (qal perfect)) **because of** (*min* – out of and from) **their lack of knowledge and discernment** (*baly da'ath* – their failure to comprehend, their lack of apprehension, their ignorance and inability to understand, their incapacity to distinguish between right and wrong, their unwillingness to discriminate between good and bad, their reluctance to differentiate between truth and lies; from *yada'* – to know, to acknowledge, to learn, to discriminate, to recognize, and to understand).

**They honor and attribute high status to** (*kabowd* – they respect the reputation and abundance, the popularity and manifestation of power, the overall societal acceptance of) **their ravenous and insatiable** (*ra'eb* – pandemic of voracious) **maggots of men, to lowly and insignificant humans** (*moth* – parasitic lice, the likes of corpses and carcasses) **so** (*wa*) **their capacity for compassion and ability to enrich** (*hamown* – their abundant mercy, their gatherings of people with an enormous inheritance, and their accumulation of a multitude of riches) **has shriveled up and evaporated** (*huw' tsichah tsama'* – has dried up, deprived of water, they have lost the source of life and cleansing).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:13)

In *Howsha'* / Hosea, Yahowah will announce: **“My people are destroyed because they are ignorant and irrational.”** The means to their destruction is their propensity to believe their political and religious leaders rather than trust Yahowah.

The most debilitating and deadly consequence of ignorance is the tendency of misled individuals to ascribe status to men, particularly popes, pastors, and politicians. They do not know when they are being lied to, taken advantage of, and fleeced.

They will foolishly pronounce their loyalty and make donations to those who without compunction, rob them. And the objects of their misplaced devotion are insatiable, craving ever more wealth and power. Such is the nature of the candidates and those who vote for them, both on the right and left today.

The most common of many Hebrew words for “man” are ‘*adam* and ‘*ysh*, followed by ‘*enosh* and ‘*geber*. The least prevalent is ‘*moth*. It is, therefore, prudent to ascertain why it was selected over the more predominant options. At first blush, we discover that it is considered to be less masculine in nature than either ‘*adam* or ‘*ysh* and thus can be translated as “person” or “people,” “human” or “human beings.” This is revealing because God is contrasting His plan with the schemes promoted by humankind.

Second, ‘*moth* is typically used to describe a very small number of people, thereby distinguishing the few from many. It literally means “men who can be numbered,” and is, therefore, the opposite of “innumerable individuals.” As such, it is translated: “very few.” This too is telling because while relatively few men have claimed to speak for God, only a handful of people have started a new religion and authored its scriptures as an Apostle or Prophet.

Third, ‘*moth* is the opposite of ‘*gibowr* (mighty warriors and political leaders) and speaks of someone who is “lowly and little,” even “insignificant.” Sha’uwl was Paul’s given name but, because of its alliteration with Apollo, he chose the Roman moniker, Paulos, which means “lowly and little” in Latin.

Fourth, according to the *Dictionary of Biblical Languages – Hebrew*, ‘*moth* can also be translated as “louse, a small parasitic insect that lives by sucking the lifeblood of warm-blooded creatures, or a maggot.” Lice are obligate parasites, meaning that they are incapable of reproducing without exploiting a suitable creature. They



invade their victims by modifying their chemical signature to match that of their hosts. They are vectors of diseases such as typhus, transmitting infectious, debilitating, and deadly pathogens to other living organisms.

Paul was a disease-spreading parasitic bloodsucker, who mimicked the racial, political, and religious makeup of his audience to more readily exploit them. While considering the commonality between Paul and lice, I found another interesting connection. Considering the fact that yeast is removed on *Matsah* | UnYeasted Bread to perfect the loaf by removing the fungus of religious corruption, fungi (such as yeast) serve as a host and conduit of disease, with weeds providing a safe harbor to vector viruses.

A maggot is the larva of a fly. It is a footless, worm-like creature that feeds off living tissue, animal excrement, decaying carcasses, and foul food. Like the louse, it is prone to spread microbial infectious diseases. Humans are not immune to the feeding habits of maggots and can contract myiasis by approaching garbage, dead animals, or rotten food – all of which are symbolic of things Yahowah encourages us to avoid. Like religion, a maggot infestation grows exponentially if not checked. In this vein, *moth* is used to describe the disreputable or disadvantaged.

In *Yasha'yah* / Isaiah 41:14, for example, the remnant of Yisra'elite men are depicted as if they were “puny lice or worms.” And in *Mizmowr* / Psalm 26:4, Dowd disassociates himself from the *moth* who he claims are “incompetent, invalid, and vain.” Yahowah is still pointing His finger at Sha'uwl.

Fifth, *meth*, which is vocalized differently albeit written identically, means “corpse.” It is the carcass of a dead body and thus is indicative of death. Yahowah routinely refers to Sha'uwl as “the Plague of Death.”

Sixth, *mothben* is a compound of *moth* and *ben* – son and is defined as “chaff or straw that is dried up, then cast or blown away.” This infers that the *moth* are the “offspring of castaways.” And finally, *metheg* is the “bridle for a donkey, including a bit as a mouthpiece and reins for leading it.”

If we were to expand *moth*'s reach beyond a lone individual, and thus beyond the few people it typically addresses, and, therefore, past Paul, many of the world's leaders, both religious and political, are parasitic maggots and lowly lice. They are counterproductive and destructive, deceitful and deadly, and thus ultimately damning.

Promising to enrich their greedy supporters to gain popularity and garner votes, they rob the relatively few who are rich to appease the multitude who are poor. By redistributing wealth rather than creating it, the economy shrivels, and a nation's abundance evaporates – just as Yahowah is warning and lamenting. While it may be politically expedient to punish success and reward failure because it is deemed politically correct among those infected with the immoral and irrational socialist mindset, it is a bankrupt policy.

There are two somewhat different ways to look at *hamown* in this context. Yahowah could be addressing the economic failures of democracy, whereby the tyranny of the majority robs the minority under the approving applause of popular politicians promoting progressive taxation and entitlements. It is a pack of wolves and a lone lamb voting on who to eat for dinner. Or He could also be saying something more profound, predicting that when a relationship with Him through the *Towrah*, especially through its *Beryth* and *Miqra'ey*, is replaced by religion and when ignorance and misplaced trust beguiles a population into depending upon their government rather than relying on God, the benefits that Yahowah has

provided through *Yahuwdym* in *Yaruwshalaim* are forestalled.

When the Chosen People fail to comprehend what Yahowah has said and done, their capacity to convey His compassion through the *Miqra'ey* and ability to enrich through the *Beryth* evaporate. It is what Paul destroyed with Christianity. It is then what Akiba caused to shrivel even further with Rabbinic Judaism, with his treasonous Talmud and false Mashiach, leading to the diaspora and unrelenting persecution under Rome.

As we continue to process the consequence of political and religious ignorance, and consider how the lack of discernment provides the opportunity for evil individuals to rob the people of their wealth and possessions, their freedoms and opportunities, and especially their relationship with God and their salvation, Yahowah is now prepared to turn our attention to the worst of these men, to the epitome of a louse, to the living embodiment of a maggot, to Satan's most popular and esteemed Ambassador, to *Sha'uwl* – known to Christians as Paul. Even his assumed Roman name, Paulos, identifies him as the lowly and little subject of this indictment. *Sha'uwl* | Paul robbed billions of Christians of their souls, stealing their inheritance: the possibility of eternal life in the Covenant.

In this light, it is incumbent upon us to acknowledge that *She'owl*, the lightless and eternal prison for souls who have been condemned by God, and *Sha'uwl*, the principal author of the Christian New Testament, are indistinguishable in the Hebrew text. While both are bad, context alone determines which name God intended. And here, as it is in *Chabaquwq* / Habakkuk, the presence of a *nepesh* / soul immediately following the name affirms that *Yasha'yah* heard Yahowah say *Sha'uwl*, thereby excluding *She'owl* from consideration. This is therefore a direct and unambiguous condemnation of Pauline Christianity, its

New Testament, and Replacement Theology, in addition to Roman Catholicism and Salvation through Grace.

“**As a result** (*la ken* – therefore as a consequence, it follows that), **there is an enormous opportunity for** (*rachab* – there is a wide open, broadened, and enlarged opening for the improper and greedy boasts of (hifil perfect active – the subject engages the object to make them like him for a while)) **Sha’uwl’s** (*Sha’uwl* – Paul’s, for Question Him) **soul** (*nepesh* – inner nature, consciousness, and human desires). **And so** (*wa*), **he has opened his mouth to speak** (*pa’ar peh hy’* – he has parted his lips wide to impart words [because *nepesh* / soul is always feminine in Hebrew, the pronoun is technically ‘its’ rather than ‘his,’ but without similar gender considerations in English, that would be awkward and misleading]) **beyond measure and without thinking** (*la baly choq* – for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living).

**So then** (*wa*), **the status, productive nature, and outstanding aspects** (*hadar* – the beautiful appearance and finest qualities, the majesty and splendor, even the overall value and glory) **of Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Instruction, Guidance and Direction Regarding Reconciliation Flow) **will decline and be abandoned** (*yarad* – will be subjugated, be lowered, brought down, and descend (qal perfect)) **along with** (*wa* – in addition to) **her capacity for compassion** (*hamown hy’* – her abundant mercy and ability to enrich, her extraordinary wealth and her enormous gatherings of people, her accumulation of possessions and riches, her multitude of unruly hordes and commotion, along with her mercy), **in addition to** (*wa*) **those joyously reveling** (*sha’own hy’* – the great crowds of people) **and** (*wa*) **celebrating** (*‘alez* – who are jubilant and excited in their victories) **in her** (*ba hy’*).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:14)

Had Yisra'el and Yahuwdah made the effort to observe Yahowah's Towrah instead of the rabbinic Talmud, had they engaged in Yahowah's Covenant instead of becoming overtly religious, had they called God by His name, the majority of people would have been too familiar with Yahowah's testimony and promises for Sha'uwl to succeed. Sure, his absurd pro-government stance would have appealed to Romans and his appalling Gnostic approach would have resonated with Greeks, but it wouldn't have lasted. And the reason should have been obvious because Paul, like Muhammad after him, wasn't sufficiently creative or credible to create a religion that could stand on its own merits. Paul, like Muhammad, usurped the Towrah's credibility. They were deliberately inaccurate plagiarizers and careless counterfeiterers.

It's obvious that Gentiles weren't just wholly ignorant of the Towrah, they were put off by it since they believed that their political and religious ideas were far more civilized and progressive. Moreover, it's not just that Romans disrespected Yahuwdym, they despised them for having the audacity to rebel against them. This disdain for Yahowah's Chosen People created an audience that was predisposed to accept Paul's anti-Semitic rant.

Accepting and believing are worlds apart. So, for the new religion of Pauline Christianity to take root and garner thousands, then millions and billions of believers, its authenticity would have to come from the very testimony it contradicted because the Towrah and Prophets provide the lone credible witness regarding God. This blending of truth and lies was achieved simply because those who should have known better, didn't. The Chosen People neither understand the purpose of the Towrah nor its association with the Covenant and the Miqra'ey Dowd fulfilled. They did not even know his name, or the name of the God in whose name he had come.

The religious Bible is the result of this “*babel* – intermixing” of God’s Word with man’s words. Paul was able to fool Romans and Greeks because Yahuwdym were unable and unwilling to take a stand on behalf of their God. They did not and could not expose and condemn their enemies, nor His enemies, as Dowd had done. They hadn’t just stopped cultivating and pruning Yahowah’s vineyard, they had forgotten it even existed. Everything that God had accomplished on Mowryah through His Miqra’ey and Beryth would be for naught.

Yahowah, as is His approach and nature, revealed exactly what would happen and then explained why it would occur. The reason Christianity exists, the only reason Sha’uwl prevailed is as simple as one, two, three.

First: **“My people became exposed and vulnerable because of their lack of knowledge and discernment.”** This is what made them susceptible to being misled. Lying, self-serving religious and political aspirants can only fool fools. And once fooled, they didn’t know how to refute the charlatan in their midst. Unchallenged, the most absurd compilation of twisted logic and misquotations became the religion of politics and thereby impervious to evidence or reason. In an environment where no one knew any better, it no longer mattered that Paul’s proposition was preposterous.

Second: **“They attributed high status to their ravenous and insatiable maggots of men, to lowly and little parasitic lice, so their capacity for compassion and ability to enrich has evaporated.”** As is the case with Orthodox Jews, Christians, and Muslims, their deceitful and destructive dogmas grow in popularity because not knowing the Towrah or Prophets, the faithful are beguiled into believing those who say that their religion is legitimized by them. Even though all three beliefs are condemned by the Towrah, the people’s collective ignorance of this reality creates the opportunity for

religious malfeasance. The masses are beguiled into believing that God is on their side when He is opposed to them.

Ultimately, these faiths have incapacitated every believer's ability to resolve the problem of having transformed maggots into messengers. Unable, or unwilling, to refute them, the lowly louses are afforded the highest possible status. Reason is the first casualty of faith. False prophets prevail when no one knows the truth.

The worst of men, these parasites, are called Apostle, Saint, Holy Father, Prophet, and Messenger of God. The testimony of such men is believed over that of the God they claimed inspired them, even when they contradict Him. It's institutionalized insanity. And in these asylums, there is no compassion. Rather than enriching and empowering humankind as God is desirous of doing, the individuals who lead the resulting political and religious institutions are enriched and empowered by depriving the preponderance of people of their opportunity to know Him.

**Third: "As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha'awl's soul and human desires. And so, he has opened his mouth to speak beyond measure and without thinking for the purpose of negating the Word through corrupt inscribed decrees and invalid conditions for living."** While Paul bragged about being Gamaliel's most acclaimed student, he was by his own admission, a rabbinical school dropout. He consistently misquoted the Towrah and Prophets and continually contradicted himself. His every argument on behalf of his religion was rife with fallacies. In many cases, his protestations were so preposterous, the opposite of what he claimed was true. It would have been extraordinarily easy to refute him and stop his plague of death from infecting

the planet had it been done early on and by a significant representation of the Chosen People.

Had the truth been conveyed at the right time by the right people, Christianity would never have been able to add the “Old Testament” to their New Testament and join these opposites together in their “Bible.” Without the Word of God, the *Towrah, Naby’, wa Mizmowr*, the result would have been an incredulous blend of one heavily edited and very errantly translated eyewitness biography (*Yahowchanan* | John), one fairly strange prophetic portrait, also by *Yahowchanan* (Revelation), several perverted hearsay accounts, some letters of spurious authorship, and Paul’s fourteen epistles – all of which were deceitful. The resulting tome of contradictions wouldn’t have fooled anyone.

If you read Paul’s letters, this realization is obvious. Everyone rejected him. But unfortunately, very few if any of those who were opposed to Paul left a written legacy as to why his epistles ought to be discarded. Either that, or Imperial Rome and the Roman Church destroyed their testimony. As a result, Paul’s inscribed decrees negating the Word were immeasurably more prolific than those exposing and condemning him. He won the war of words by writing more words.

If only someone had written *Questioning Paul* two thousand years ago, refuting Paul by comparing his testimony to God’s, ten billion souls may have been inoculated against the Plague of Death.

But there was no one willing to do so. Stupefied by their emerging Talmud and deceived by the maggots of men who promoted it, religious Jews were neither interested nor capable of explaining why *Sha’uwl’s* corruption of *Dowd’s* lyrics and purpose was dead wrong. Therefore, the counterfeit portrayal of God he drew took root and grew, choking out the vineyard *Yahowah* had



planted and Dowd had tended. For the better part of two thousand years, there would be no trace of His vines, as the weeds of religion thrived in their place.

In the aftermath of Sha'awl's contentious meeting in Yaruwshalaim in 50 CE, and Paul's subsequent irrational, anti-Semitic, and unGodly rebuttal in his letter to the Galatians, Rome, whom Paul served, would sack the city twice, destroying the Temple while burning almost every copy of the Towrah. A multitude were killed, and even more were hauled off as slaves. The source of guidance on reconciliation shriveled and along with it God's means to compassion and enrichment.

Becoming the living embodiment of Yahowah's promise to curse those who cursed His people, Paul died in exile deprived of his freedom, friendless and alone, having been rejected by everyone he had known. Even his captor and beneficiary, Rome, the most powerful empire the world had ever known, would shrivel up and die soon thereafter.

They were plagued by one lowly and little louse of a man after another as the likes of Tiberius and Hadrian, Claudius and Caligula, Nero and Thrax, Domitian and Diocletian, Commodus and Elagabalus, Honorius and Caracalla, Severus and Valentinian, Constantine and Theodosius sought to be god, general, and emperor. They would soon suffer under those they had abused. The Romans reveling in triumph in 70 CE and 133 CE, would fade into oblivion. Their decline from the height of their power from that date forward was precipitous and unmitigated.

Like the living dead, Imperial Rome was resurrected into Roman Catholicism, and in Christianity, every knee bows in compliance...

**“So (*wa*), man (*'adam* – human descendants of 'Adam) bows down in submission (*shachach* – collapses**

in humiliation and subjugation, reduced in status and brought low (nifal imperfect passive)), **each individual** (*'ysh* – humanity) **is brought down** (*shaphel* – is defeated and shamed, destroyed and dying, overthrown and abased (qal imperfect)), **and** (*wa*) **the eyes** (*'ayn* – the perceptions and perspectives, the sight and appearance) **of the high and mighty, the proud and exalted** (*gaboah* – the improper and immoral high officials and powerful people, the haughty and conceited) **are lowered** (*shaphel* – are shamed and abased, brought down and humbled, humiliated and deprived of status (qal imperfect)).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:15)

This is the opposite of what God intended. The message of Creation, the one that reverberates throughout the Miqra'ey and Beryth, is that our Heavenly Father wants to get down on His knees to lift up His children.

But throughout time, political and religious men would demand submission. With arrogant men seeking to be exalted and in charge, the people would bow. Fortunately, the high and mighty will fall. God will hold them accountable. They will endure She'owl with Sha'owl.

There is the natural tendency for those raised in Christian cultures to read statements like the previous one and apply them to Israel, and God's frustration with His people. And while this would occur to some degree at the hands of Rome circa 70 CE and 133 CE, at that time there were few, if any, “*gaboah* – high and mighty” “Jews.” Rome was in charge politically, militarily, and economically.

Further, Yahowah was not “*gabah* – exalted” during this period, nor for nineteen centuries thereafter. As a result, Yahowah is forecasting the fate of pastors, priests, popes, and all other potentates who have used Christianity to empower and enrich themselves. This context allows no other consideration. Yahowah has not only been discussing

the devastating consequence of Christianity, especially on the most valued aspects of Yaruwshalaim, it isn't until His return that He will be respected once again.

**“Then** (*wa* – and so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based on His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba'* – of the command-and-control regime of heavenly messengers and envoys) **will be genuinely and continually exalted** (*gabah* – will be elevated in position and dimensions, assigned the highest status (qal imperfect active)) **with regard to the means to exercise good judgment and to resolve disputes** (*ba ha mishpat* – with the decision and means to discern the most appropriate verdict in the act of executing justice; from *shaphat* – to judge, decide, reason, discriminate, and evaluate, resolving controversies and disputes through the exercise of good judgment, and thereby justly and fairly vindicate or condemn).

**And** (*wa*) **the Almighty** (*ha 'el* – the God, the Mighty One), **the Set-Apart One** (*ha qadowsh* – the Uniquely Separated One who is prepared and devoted to serve), **will show Himself prepared and dedicated to serving** (*qadash* – proves and demonstrates Himself to be set apart from the ordinary and mundane, separated from the profanity of human affairs) **by being right** (*ba tsadaqah* – by being correct, truthful, upright, just, fair, loyal, trustworthy, honorable, justified, acquitting, and vindicating, in absolute accord with His standard; the feminine of *tsadaq* – to be just, right, and correct).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:16)

There has been no time in the long history of man that Yahowah has been genuinely or continually lauded for having provided the means to exercise good judgment. And yet, this is the purpose of the “*neshamah* – conscience” He gave ‘Adam. His gift to man is clearly delineated in the early chapters of *Bare'syth* / Genesis, but Bible translations

have been so inaccurate that not one in a million people are aware of what He's done to help us think for ourselves.

Further, His Miqra'ey, the Invitations to be Called Out and Meet with Him which were devised expressly to justly resolve disputes between man and God and reconcile our relationship by vindicating us, have gone unanswered for the very reasons God has just articulated. Paul nullified them.

Moreover, the religious have been cajoled into trying to serve God while God is devoted to serving man. And in actuality, the religious serve men, not God. It is as if humankind is wholly ignorant of Yahowah's role in salvaging our relationship and facilitating the Covenant. His intent is to work with us.

It is those same religions that are predicated upon faith rather than being right. Therefore, this proclamation speaks of the future, and specifically of Yahowah's return. That is important because the clerics being condemned are those professing their nonsense today.

Upon His return, Yahowah will assist Dowd and assume one of His favorite roles, that of being our Shepherd. They are going to do so in the places where His flock was once misled.

**“Then (wa) the lambs (kebes – rams) shall be shepherded and cared for, able to graze (ra'ah – will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion) appropriately in (ka – suitably in accord with) their pasture (dober hem – in their word). And (wa) among the ruins of places deserted (chorbah – in the areas which were destroyed) by the fat ones who are wiped out (meach – of the fatlings who have been obliterated (a metaphor used to describe the enriched nobility who grow fat while their subjects starve), by those who join together to smite and kill, those who hinder and**

bind who are blotted out as a result; from *machah* – to utterly destroy and wipe out, to obliterate and exterminate, blotting out from memory), **they shall gather together as invited guests** (*guwr* – they shall dwell and remain as dependents and thus as heirs who are entitled, empowered, and enriched) **and be nourished** (*'akal* – be fed).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:17)

We have all been invited to attend Yahowah’s seven annual Mow’ed Miqra’ey, but very few accept God’s invitation. And it isn’t for a lack of providing notice. Yahowah’s invitations are presented in the *Qara’* | Invitations, the central book of the Towrah. But that is the problem. *Sha’uwl* | Paul annulled Yahowah’s Towrah in the minds of billions of Christians. While they carry “Leviticus” around in their Bibles, they don’t consider Yahowah’s Invitations worthy of their attention or attendance.

That will not be true of everyone, however. Those of us who have read of the Miqra’ey in *Qara’* | Leviticus, and have chosen to respond, will be there celebrating the return of God. And He will nourish us at that time by inscribing a perfect copy of His Towrah inside of us. We will never hunger for knowledge nor lack guidance.

This ended better than it began, but it was nonetheless painful to read considering the damage Paul has perpetrated upon mankind. The third stanza of Yahowah’s song reads:

**“Regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don’t even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant. (*Yasha 'yah* / Isaiah 5:12)**

**As a consequence, My people are exposed and vulnerable, revealed for who they really are, stripped of any pretense, exiled, many as captives, because of their lack of knowledge and discernment, their ignorance and inability to understand, resulting in their inability to distinguish between right and wrong and their unwillingness to discriminate between good and bad.**

**They honor and attribute high status to, respecting the reputation and abundance, the popularity and manifestation of power, especially the overall societal acceptance of their ravenous and insatiable maggots of men, the lowly and insignificant humans who are parasitic lice so their capacity for compassion and ability to enrich, their abundant mercy and gatherings of people with an enormous inheritance has shriveled up and evaporated. (*Yasha'yah* / Isaiah 5:13)**

**As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha'awl's soul.**

**He has opened his mouth to speak, parting it wide to impart words beyond measure and without thinking for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living.**

**And so, the status, productive nature, and outstanding aspects of Yaruwshalaim (the Source from which Teaching and Guidance Regarding Reconciliation Flow) will decline and be abandoned along with her capacity for compassion, abundant mercy and ability to enrich, in addition to those joyously reveling and celebrating in her. (*Yasha'yah* / Isaiah 5:14)**

**So, man bows down in submission, is humiliated and subjugated, as each individual is brought down and abased, and the eyes, the perceptions and perspectives,**

**even the appearance, of the high and mighty, the proud and exalted immoral high officials and powerful people are lowered, brought down and humbled, deprived of status. (*Yasha'yah* / Isaiah 5:15)**

**Then Yahowah of the vast array of spiritual implements and heavenly messengers will be genuinely and continually exalted with regard to the means to exercise good judgment and to resolve disputes.**

**And the Almighty Set-Apart One will show Himself prepared and dedicated to serving by being right, by being correct, truthful, just, fair, loyal, trustworthy, and vindicating, in absolute accord with His standard. (*Yasha'yah* / Isaiah 5:16)**

**Then the lambs shall be shepherded and cared for, able to graze, and they will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion, doing so appropriately in their pasture, which is in the word.**

**And among the ruins of places deserted by the fat ones who are wiped away, blotted out from memory, they shall gather together and remain as invited guests and heirs and be nourished.” (*Yasha'yah* / Isaiah 5:17)**

The consequence of ignorance could have been worse. The plague of Pauline Christianity could have been even more pervasive and enduring. But fortunately, God did not give up on us. He did not rescind His Invitations. He did not forget His promise to return and restore His relationship with Yisra'el and Yahuwdah.

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A Warning

*The Vexing Counsel of Schemers...*

The fourth refrain of *Yasha'yah's* / Isaiah's song drives yet another stake into the rotting carcass of Sha'awl, the leader of the boisterous religious procession known as Christianity. The wannabe apostle twisted and distorted Yahowah's message in his fourteen letters, replacing the truth with the futility of faith in pagan gods and idolatrous images.

Billions of souls are being pulled away from God, having followed him without thinking, many out of fear, making this particularly indicting toward those from whom we have had to separate ourselves, disassociating from their charade. This is equally damning of Judaism, in addition to Christianity. It is why Yahowah reveals...

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who take the lead in promoting** (*mashak* – who draw up and carry out, advancing) **error by twisting and distorting** (*ha 'awon* – wrongdoing and wickedness through perversity and depravity, iniquity and corruption by warping the message) **in a boisterous and agonizing religious parade** (*ba chebel* – with the binding force of religion, with destructive and ruinous cords; from *chabal* – to bind and to pledge, to corrupt and destroy) **of error, futility, and vanity** (*ha shawa'* – of worthless lies, pagan gods, idolatrous images, false and empty promises; from *show'* – to ravage, devastate, destroy, and ruin).



**As with** (*wa ka*) **the ties that bind on the harness** ('*aboth* – the chains and fetters which fasten, control, and imprison, the twisted ropes which constrain) **of a cart** (*ha 'agalah* – on the wheels of progress which revolve, going round and round, of a wheeled utility and transport vehicle, or the oxen on a threshing device) **of corruption** (*chata'ah* – comprised of punishable offenses and ceremonial sacrifices which lead the wrong way; from *chata'* – to mislead, to miss the way, to incur guilt, and to forfeit the opportunity), (5:18) **the one among them says** (*ha 'amar* – the individual boasts) **without thinking and out of anxiety over the future, 'He should want to hurry** (*mahar* – impetuously, without wisdom or sense, showing an unfounded concern over anticipated events, 'He should want to respond quickly and pay the price for His bride, hurriedly completing the social arrangements of the marriage (piel imperfect jussive – the speaker is imposing his influence over the object on a consistent and continual basis while trying to make it seem as if this were the object's will)).

**I want Him to swoop down and accelerate** (*chuwsh* – I want Him to immediately and enthusiastically yield, acquiescing even if He is greatly disturbed by this, and take pleasure in the sensory nature of expediting (hifil imperfect jussive paragogic cohortative – the subject is not only trying to force the object to act, but is also trying to continually make Him like him, stated as the will of the speaker who is seeking the willful capitulation of the object)) **His work** (*ma'aseh huw'* – His fate, His deed, and what He wants to accomplish, even perhaps showing that He is the Messiah; from '*asah* – to act and engage) **so that** (*ma'an* – for the purpose and reason that; from '*anah* – to answer and to respond) **we may see it** (*ra'ah* – we can view it, looking upon Him ourselves and make judgments based on our perceptions of what is revealed (qal imperfect)).

**So then (*wa*), let the vexing counsel, painful advice, and scheming plan** (*'etsah* – the mischievous scheme and malicious purpose, even the defiant revolt of idolatrous worship in association with graven wooden images (a.k.a., the Christian cross and crucifix); from *'ets* and *'etsah* – wooden image or idol constructed to encourage the worship of a god) **of the 'Holy One'** (*qadowsh* – of the Set-Apart One [since this is in the voice of the misleading founder of the Christian religion, we should read it as he would say it]) **of Israel** (*Yisra'el* – Individuals who Strive and Wrestle with God) **approach and present itself** (*qarab* – let it come, happen, arrive, and appear, including, pursuing, and bringing in the harvest as summoned (qal imperfect jussive)) **because (*wa*) we want to be made aware and know** (*yada'* – our desire is to have it revealed and shown to us so that we might recognize it and choose to acknowledge it (qal cohortative imperfect – an actual and ongoing expression of first-person volition)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:19)

Let's examine this declaration piece by piece. To begin, Yahowah is explicitly warning those “*mashak* – who take the lead in promoting” “*ha'awon* – error by twisting and distorting” His message. And that is expressly what Paul, Akiba, and Muhammad have done. Unable to create a unique religious dogma on their own, these religious leaders twisted and distorted God's testimony. But that was not enough for them. They craved the prestige a large number of followers would provide.

They blended their warped and perverted renditions of Yahowah's message with the most popular pagan myths, knowing that, if their gods were similar to previously accepted deities, their parade would pick up converts more readily. Soon, entire communities and then regions and nations would be following their leaders, walking down life's thoroughfares in the futile errors associated with idolatrous images and pagan gods. Like the proverbial

lemmings, they would fall to their death following those who had gone before them.

It bears repeating, religion is from the Latin *religio*, which means “to rebind.” It not only came to be associated with Christianity via the Vulgate and Roman Catholicism, and with Judaism with *Halakhah* and rabbinic authority, it is analogous to “*aboth* – the ties that bind on a harness, the chains or fetters which are used to control, and the twisted ropes which constrain.” In this case, the victims of the religious leader’s perverted message are tied to a cart filled with perverted notions, rolling along in a parade of error. They are deliberately being misled and pulled away from God, forfeiting their opportunity to know Him as a direct result of these religious counterfeits.

While most people are born into their religion, adopting the faith of their fathers, initially all of Paul’s, Akiba’s, and Muhammad’s followers were impulsive and unthinking. They may have chosen to go along because not doing so would cost them their lives. They may have done so because the charlatan promised that the next life would be better than their current plight. They may have been misled by any one of the alarming conspiracies that permeate Paul’s letters or Muhammad’s Quran.

The third aspect of this prophetic statement conveys an idea that may seem at cross purposes with that which comes before it. But such is the duplicity of religion – especially Judaism, Christianity, and Islam. The reason that we hear one of those tethered to the cart of corruption calling out during this dubious procession that he wants a quick response by his god is that he not only needs validation, he wants the others to believe that their god is committed to saving them and punishing their enemies.

While it is unquestionably true that Christians are fixated on the swift return of “Jesus,” and Jews on the advent of their warrior Messiah, believing that he will

validate their faith and make them victorious over unbelievers, they don't know that they will be sorely disappointed. And that is the point. No matter how many times and ways their religion is refuted, their fallback position is always the same: "You just wait and when the Messiah comes you'll be sorry."

Christians and Jews alike want their Messiah to accelerate his return, to swoop down and save them while refuting their critics. The rabbis have known for a score of centuries that the Messianic Age closes within 6,000 years of 'Eden. Time is ticking down. Moreover, the fact that Christians crave a "Second Coming" is proven by a simple stroll into a Christian bookstore to see how many shelves are devoted to eschatology.

While we know that the Christian "Jesus" never existed and is not tied to Israel, don't forget that they have claimed the promises made to Israel for themselves. They want everyone to accept their revisionist history and Replacement Theology. Although, as I've long suspected, deep down even those dragging the cart of misguided notions away from God know that such notions are "*etsah* – vexing schemes with a malicious purpose."

*Etsah* can simply convey "advice and counsel" without inferring whether that guidance is good or bad. Similarly, *etsah* can speak of a "plan or purpose," regardless if the intent is beneficial or counterproductive. However, since this is in the voice of those responsible for the inception of religious lies we should be aware that *etsah* also conveys things which are extraordinarily adverse and telling. *Etsah* depicts a "revolting and disobedient scheme to resist and defy the authority" of God through the use of "wooden idols and images constructed to worship the deity." God could, therefore, be denouncing the central plank of Pauline Christianity – which purports that Jesus was the Messiah and Son of God.

While you may not concur at this point, I will prove in *Coming Home* and in *Questioning Paul* that the overwhelming preponderance of the “Gospel of Matthew” is a forgery – including the “You are the Christ” profession upon which the religion is based. Nearly ninety percent of its commentary was plagiarized from the hearsay accounts in Mark and Luke, and the remainder was either written by an imposter in the late 1<sup>st</sup> century, stolen from the Ebonites, or added by Eusebius in the 4<sup>th</sup> century. That said, should any portion of the previous citation be accurate, both statements could be important, albeit completely misunderstood.

The moral of the story is threefold. First, since Dowd is the Messiah and Son of God, and as the Passover Lamb suffered the tortuous abuse of Rome, not at the hands of Jews, we know that much of this part of the Christian story was composed by the Roman Catholic Church in the 4<sup>th</sup> century to promote themselves over God’s Chosen. They wanted to advance the mythos of Replacement Theology, which required “Jesus” to be persecuted by Jews, not Romans.

Second, we can accept or reject Yahowah’s plan, but we cannot change it. Dowd came to fulfill *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* on behalf of the Covenant. Any other agenda is fraught with peril.

In his first letter to the Thessalonians, Sha’uwl took the opposite approach, and in so doing, confirmed that he was the subject of the Yasha’yah 5 prophecy. He wanted to expedite his “Lord’s” return so that it occurred while he was still alive. In the process he demonstrated that he was a false prophet. He said and then wrote,

“But we do not want you to be uninformed, brethren, about those who are asleep, that you may not be anxious and fearful, grieving, as do the rest who have no hope. For if we believe that Iesou died and rose again, even so God

will bring with Him those who have fallen asleep in Iesoun. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.

For the Lord, Himself, will descend from heaven with a shout, with the command of the archangel, and with the trumpet of God; and the dead in Christo shall rise first. Then we who are alive and remain shall be caught up together (violently raptured) with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore, comfort one another with these words.” (1 Thessalonians 4:13-18)

This obviously did not occur during Paul’s life. It will never occur as he stated. Yahowah’s schedule is not going to change. He will return for Yisra’el and Yahuwdah on the Day of Reconciliations in year 6000 Yah sunset in Yaruwshalaim, 6:22 PM, Sunday, October 2<sup>nd</sup>, 2033. He is not coming for Paul or the Christian Church. And God is returning with His Son, Dowd, not a myth.

It is interesting that Thomas Jefferson, perhaps the most brilliant American, saw through Paul’s contradictions. From Monticello, on April 13, 1820, he wrote the following in a letter to William Short, the man he viewed as his adopted son.

“My granddaughter, Ellen, has undertaken to copy the Syllabus, which will therefore be enclosed. It was originally written to Dr. Rush. On his death, fearing that the inquisition of the public might get hold of it, I asked for the return of it from the family, which they kindly complied with. At the request of another friend, I had given him a copy. He lent it to his friend to read, who copied it, and in a few months it appeared in the theological magazine of London. Happily, that repository is scarcely known in this country; and the Syllabus therefore is still a secret, and in your hands I am sure it will continue so.

But while this Syllabus is meant to place the character of Jesus [his mistake, and one he should have been able to correct as we have done] in its true and high light, as no imposter himself, but a great Reformer of the Hebrew code of religion [he understood that there was code of conduct written in Hebrew which he mistook as religion], it is not to be understood that I am with him in all his doctrines. I am a Materialist [today called a Secular Humanist]; he takes the side of spiritualism: he preaches the efficacy of repentance towards forgiveness; I require a counterpoise of good works to redeem it Etc. Etc. It is the innocence of his character, the purity & sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes indeed needing indulgence to Eastern hyperbolism.

My eulogies too may be founded on a postulate which all may not be ready to grant. Among the sayings & discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence: and others again of so much ignorance, so much absurdity, so much untruth; charlatanism, and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross; restore to him the former, & leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The Syllabus is therefore of his doctrines, not all of mine. I read them as I do those of other antient and modern moralists, with a mixture of approbation and dissent.”

In Athenian drama, Coryphaeus was the leader of the chorus. His name was invoked to describe the leader of a cause or movement. Cicero called Zeno “the coryphaeus of the Stoics.” Eustathius of Antioch was called “the coryphaeus of the Council of Nicaea.” The reasons are interesting. Eustathius was the principal opponent of Arians (who claimed “Jesus” was begotten and thus not god).

On behalf of Emperor Constantine in 325 CE, Eustathius led the parade to create a new god for the new religion of Roman Catholicism. Similarly, Jefferson was in accord with Yahowah’s statement in Yasha’yah 6 with his Coryphaeus comparison. I wonder what Jefferson would have written, however, had he been given the same access to the Hebrew text of the *Towrah, Naby’, wa Mizmowr* that we have been afforded?

Lacking access to the Hebrew text of Yahowah’s witness, there are numerous errors in nomenclature throughout the citations that follow, but I wanted to share them with you because their conclusions are universally valid. I was not the first to recognize that Paul’s letters were irrational.

Speaking of Jefferson’s Syllabus, the noted cosmologist, Carl Sagan, wrote the following in his letter to Ken Schei, the author of *Christianity Betrayed*: “My long-time view about Christianity is that it represents an amalgam of two seemingly immiscible parts – the religion of Jesus and the religion of Paul. Thomas Jefferson attempted to excise the Pauline parts of the New Testament. There wasn’t much left when he was done, but it was an inspiring document.”

My favorite historian, Will Durant, in his volume, *Caesar and Christ*, wrote: “Paul created a theology of which none but the vaguest warrants can be found in the words of Christ.... Through these interpretations, Paul



could neglect the actual life and sayings of Jesus, which he had not directly known.... Paul replaced conduct with creed as the test of virtue. It was a tragic change.” “Jesus got lost in the metaphysical fog of Paul’s brain.” And: “Fundamentalism is the Triumph of Paul of Tarsus over Jesus of Nazareth.”

George Bernard Shaw, winner of the Nobel Prize for Literature in 1925; in his *Androcles and the Lion*, said: “There is not one word of Pauline Christianity in the characteristic utterances of Jesus.... There has really never been a more monstrous imposition perpetrated than the imposition of Paul’s soul upon the soul of Jesus.... It is now easy to understand how...Jesus...was suppressed by the police and the Church, while Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith.” He is also quoted saying: “No sooner had Jesus knocked over the dragon of superstition than Paul boldly set it on its legs again in the name of Jesus.”

The Episcopal scholar and cleric, Bishop John Spong, wrote in *Rescuing the Bible from Fundamentalism*: “Paul’s words are not the Words of God. They are the words of Paul – a vast difference.”

Mahatma Gandhi, who won India’s freedom from England through nonviolent protest, in his *Discussion on Fellowship*, wrote: “I draw a great distinction between the Sermon on the Mount of Jesus and the Letters of Paul. Paul’s Letters are a graft on Christ’s teachings, Paul’s own gloss apart from Christ’s own experience.”

Carl Jung, the Swiss psychiatrist, in his essay, *A Psychological Approach to the Dogma of the Trinity*, claimed: “Saul’s fanatical resistance to Christ...was never entirely overcome. It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in.”

In *Christ or Paul?*, the reverend, V. A. Holmes-Gore, opined: “Let the reader contrast the true Christian standard with that of Paul and he will see the terrible betrayal of all that the Master taught.... For the surest way to betray a great Teacher is to misrepresent his message.... That is what Paul and his followers did, and because the Church has followed Paul in his error it has failed lamentably to redeem the world.... The teachings given by the blessed Master Christ, which the disciples John and Peter and James, the brother of the Master, tried in vain to defend and preserve intact were as utterly opposed to the Pauline Gospel as the light is opposed to the darkness.”

Theologian, Soren Kierkegaard, in *The Journals*, offered: “In the teachings of Christ... Jesus is the prototype and our task is to imitate him, become a disciple. But then through Paul came a basic alteration. Paul draws attention away from imitating Christ and fixes attention on the death of Christ The Atoner. What Martin Luther, in his reformation, failed to realize is that even before Catholicism, Christianity had become degenerate at the hands of Paul. Paul made Christianity the religion of Paul, not of Christ. Paul threw the Christianity of Christ away, completely turning it upside down, making it just the opposite of the original proclamation of Christ.” As a theologian, Kierkegaard, like Renan, the next man in our list of citations, wrongly believed that “Christ created Christianity.”

Ernest Renan wrote in his book, *Saint Paul*: “True Christianity, which will last forever, comes from the gospel words of Christ not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock, the causes of the principal defects of Christian theology.”

Robert Frost, four-time winner of the Pulitzer Prize for Poetry, in *A Masque of Mercy*, recognized: “Paul, he’s in the Bible too. He is the fellow who theologized Christ almost out of Christianity. Look out for him.”

James Baldwin, an acclaimed African American author, in his book *The Fire Next Time*, offered: “The real architect of the Christian church was not the disreputable, sunbaked Hebrew who gave it its name but rather the mercilessly fanatical and self-righteous Paul.”

Martin Buber, the acclaimed philosopher, in *Two Types of Faith*, correctly realized: “The Jesus of the Sermon on the Mount is completely opposed to Paul.”

The poet and author, Kahlil Gibran, in *Jesus the Son of Man*, published: “This Paul is indeed a strange man. His soul is not the soul of a free man. He speaks not of Jesus nor does he repeat His Words. He would strike with his own hammer upon the anvil in the Name of One whom he does not know.”

Theologian Helmut Koester, in *The Theological Aspects of Primitive Christian Heresy*, claimed: “Paul himself stands in the twilight zone of heresy. In reading Paul, one immediately encounters a major difficulty. Whatever Jesus had preached did not become the content of the missionary proclamation of Paul.... Sayings of Jesus do not play a role in Paul’s understanding of the event of salvation.... Paul did not care at all what Jesus had said.... Had Paul been completely successful very little of the sayings of Jesus would have survived.”

English philosopher, Jeremy Bentham, in *Not Paul But Jesus*, posed this question: “It rests with every professor of the religion of Jesus to settle within himself to which of the two religions, that of Jesus or that of Paul, he will adhere.” Unknown to Bentham, there was no Jesus.

Jewish scholar, Hyam Maccoby, in his book, *The Mythmaker*, calls Paul “the ultimate mythmaker because much of what Paul wrote doesn’t stand up to close and careful scrutiny.” Indeed. Further, “As we have seen, the purposes of the book of Acts is to minimize the conflict between Paul and the leaders of the Jerusalem Church,

James and Peter. Peter and Paul, in later Christian tradition, became twin saints, brothers in faith, and the idea that they were historically bitter opponents standing for irreconcilable religious standpoints would have been repudiated with horror.”

The work of the author of Acts was well done; he rescued Christianity from the imputation of being the individual creation of Paul, and instead gave it a respectable pedigree, as a doctrine with the authority of the so-called Jerusalem Church, conceived as continuous in spirit with the Pauline Gentile Church of Rome. Yet, for all his efforts, the truth of the matter is not hard to recover, if we examine the New Testament evidence with an eye to tell-tale inconsistencies and confusions, rather than with the determination to gloss over and harmonize all difficulties in the interests of an orthodox interpretation.” That was insightful, especially for a Talmudic scholar.

Historian and theologian, Ferdinand Christian Baur, in *Church History of the First Three Centuries*, questioned: “What kind of authority can there be for an ‘apostle’ who, unlike the other apostles, had never been prepared for the apostolic office in Jesus’ own school but had only later dared to claim the apostolic office on the basis on his own authority? The only question comes to be how the apostle Paul appears in his Epistles to be so indifferent to the historical facts of the life of Jesus.... He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears.”

Albert Schweitzer, the renowned physician and missionary, and winner of the 1952 Nobel Peace Prize, in *The Quest for the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede*, concluded correctly regarding the leader of the Christian parade: “Paul...did not desire to know Christ.... Paul shows us with what complete indifference the earthly life of Jesus was

regarded.... What is the significance for our faith, the fact that the Gospel of Paul is different from the Gospel of Jesus?... The attitude which Paul himself takes up towards the Gospel of Jesus is that he does not repeat it in the words of Jesus, and does not appeal to its authority.... The fateful thing is that the Greek, the Catholic, and the Protestant theologies all contain the Gospel of Paul in a form which does not continue the Gospel of Jesus, but displaces it.” Other than the errant use of “Gospel of Jesus,” and the fact that the entire New Testament is a fraudulent, Schweitzer was correct.

Shortly thereafter, Schweitzer would write in *The Mysticism of Paul the Apostle*, that Paul’s mysticism was “a union with the divinity brought about by efficacious ceremonies which were found even in quite primitive religions.” He compared Pauline mysticism to the Greek mystery-cults of the 1<sup>st</sup> century CE, including those attributed to Osiris and Mithras. He concluded, “Where possible, Paul avoids quoting the teaching of Jesus, in fact even mentioning it. If we had to rely on Paul, we should not know that Jesus taught in parables, had delivered the Sermon on the Mount, and had taught His Disciples about our Father. Even where they are especially relevant, Paul passes over the words of Jesus.”

Just prior to setting off for Africa, Schweitzer became convinced that the search for a historical “Jesus” was futile. He would write: “The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in a historical garb. This image has not been destroyed from outside; it has fallen to pieces.”

While it has nothing to do with Paul, Schweitzer’s views on Colonialism are worth considering. He said as he

was headed off to Africa: “Who can describe the injustice and cruelties that in the course of centuries the coloured peoples have suffered at the hands of Europeans?... If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages which the reader would have to turn over unread because their contents would be too horrible.”

Then in a sermon he preached on January 6, 1905, he said: “Our culture divides people into two classes: civilized men, a title bestowed on the persons who do the classifying; and others, who have only the human form, who may perish or go to the dogs for all the ‘civilized men’ care. Oh, this ‘noble’ culture of ours! It speaks so piously of human dignity and human rights and then disregards this dignity and these rights of countless millions and treads them underfoot, only because they live overseas or because their skins are of different color or because they cannot help themselves. This culture does not know how hollow and miserable and full of glib talk it is, how common it looks to those who follow it across the seas and see what it has done there, and this culture has no right to speak of personal dignity and human rights.

I will not enumerate all the crimes that have been committed under the pretext of justice. People robbed native inhabitants of their land, made slaves of them, let loose the scum of mankind upon them. Think of the atrocities that were perpetrated upon people made subservient to us, how systematically we have ruined them with our alcoholic ‘gifts’, and everything else we have done... We decimate them, and then, by the stroke of a pen, we take their land so they have nothing left at all.

If all this oppression and all this sin and shame are perpetrated under the eye of the German God, or the American God, or the British God, and if our states do not feel obliged first to lay aside their claim to be ‘Christian’ –

then the name of Jesus is blasphemed and made a mockery. And the Christianity of our states is blasphemed and made a mockery before those poor people.

The name of Jesus has become a curse, and our Christianity — yours and mine — has become a falsehood and a disgrace, if the crimes are not atoned for in the very place where they were instigated. For every person who committed an atrocity in Jesus' name, someone must step in to help in Jesus' name; for every person who robbed, someone must bring a replacement; for everyone who cursed, someone must bless.

So now, when you speak about missions, let this be your message: We must make atonement for all the terrible crimes we read of in the newspapers. We must make atonement for the still worse ones, which we do not read about in the papers, crimes that are shrouded in the silence of the jungle night.”

The aforementioned 17<sup>th</sup>-century German theologian and professor, William Wrede, argued that “without Paul, Christianity would have become just another backwater Jewish sect that would have had little influence in later religious development.” He concluded: “Paul was the second [actually only] founder of Christianity.” He noted that “Paul was definitely influenced by certain Hellenistic concepts [Gnosticism], and as a result, his understanding of the flesh/spirit dualism, parallels that of many others who professed that matter itself was inherently corrupted.”

In his book simply named, *Paulus*, Wrede wrote: “The oblivious contradictions in the three accounts given by Paul in regard to his conversion are enough to arouse distrust.... The moral majesty of Jesus, his purity and piety, his ministry among his people, his manner as a prophet, the whole concrete ethical-religious content of his earthly life, signifies for Paul's Christology nothing whatever.... The name ‘disciple of Jesus’ has little applicability to Paul....

Jesus or Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day.”

More recently, Marcello Craveri, in *Life of Jesus*, which he claimed was based on the Dead Sea Scrolls, argued that “the emphasis on the redeeming power of Christ’s death on the Cross could be seen as reworkings by Paul, who was probably influenced strongly by the Graeco-Roman traditions.” I do not suspect that two wrongs make a right.

Rudolf Bultman, yet another theologian, in *Significance of the Historical Jesus for the Theology of Paul*, published: “It is most obvious that Paul does not appeal to the words of the Lord in support of his...views. When the essentially Pauline conceptions are considered, it is clear that Paul is not dependent on Jesus. Jesus’ teaching is – to all intents and purposes – irrelevant for Paul.”

Walter Bauer, another noted scholar, in *Orthodoxy and Heresy in Earliest Christianity*, wrote: “If one may be allowed to speak rather pointedly, the Apostle Paul was the only Arch-Heretic known to the apostolic age.”

The English philosopher, Jeremy Bentham, in *Not Paul, but Jesus*, surmised that if Christianity needed an Anti-Christ, they needed look no farther than Paul. In *An Introduction to the Principles of Morals and Legislation*, Section VII, he published: “the two persons in question, as represented in the two sources of information – the Gospels (of Jesus) and Paul’s Epistles – two quite different, if not opposite, religions are inculcated. In Jesus may be found all the good that has ever been, but in the religion of Paul, all the mischief, which, in such disastrous abundance, has so indisputably flowed from it.”

H. L. Mencken, whom some consider among the most influential American writers of the first half of the 20<sup>th</sup> century, wrote in *Notes on Democracy*: “Is it argued by any



rational man that the debased Christianity cherished by the mob in all the Christian countries of today, has any colorable likeness to the body of ideas preached by Christ? The plain fact is that this bogus Christianity has no more relation to the system of Christ than it has to Aristotle. It is the invention of Paul and his attendant rabble-rousers – a body of men exactly comparable to the corps of evangelical pastors of today, which is to say, a body devoid of sense and lamentably indifferent to common honesty. The mob, having heard Christ, turned against Him. His theological ideas were too logical and plausible for it, and His ethical ideas were enormously too austere. What it yearned for was the old comfortable balderdash under a new and gaudy name, and that is precisely what Paul offered it. He borrowed from all the wandering dervishes and body-snatchers of Asia Minor, and flavored the stew with remnants of Greek demonology. The result was a code of doctrines so discordant and so nonsensical that no two men since, examining it at length, have ever agreed upon its precise meaning. Paul remains the arch theologian of the mob. His turgid and witless metaphysics make Christianity bearable to men who would otherwise be repelled by Christ's simple and magnificent reduction of the duties of man."

You get the point. A person must be either ignorant or irrational to believe Paul. And that is why religion is synonymous with faith, not reason.

It is telling that, while these well-spoken individuals understood that it was absurd to conclude that Paul spoke for "Jesus Christ," not one of them was sufficiently informed and rational to deduce the realization that no one by the name of "Jesus" lived in the 1<sup>st</sup> century. Further, had there been such a fellow, he could not have been the Christ or the Son of God since both titles were obviously and undeniably afforded to *Dowd* | David. Moreover, when one studies what Paul wrote, it becomes obvious that Luke was

his propagandist and that they recruited Mark to create Gospels to serve Paul's unGodly agenda. And lastly, since none of these men compared Paul's citations to Yahowah's testimony, they missed the most obvious and compelling means to obliterate Paul's credibility.

Said another way, the four volumes of *Questioning Paul* are unparalleled in their effectiveness. The same is true with *Prophet of Doom* and *Babel*. But then again, I had an advantage over all of the others and all who have lived during the past 2,000 years – I know Yahowah and am supported by Him.

Returning to Yahowah's indictment of this man and those who would advance his lies, Yasha'yah reveals:

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the one among those who call** (*ha 'amar* – the one who says, ascribes, presents, praises, and declares (qal active participle – a verbal adjective in which the subject is the actor who influences the object)) **that which is evil** (*la ha ra'* – that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious) **good** (*towb* – correct, beneficial, generous, beautiful, enjoyable, and pleasing) **and** (*wa*) **that which is good** (*la ha towb* – that which is correct, beneficial, generous, valuable, beautiful, and pleasing) **evil** (*ra'* – wrong, contemptible, malicious, noxious, worthless, harmful, miserable, and injurious, even hindering and bad), **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails) **for** (*la*) **light** (*'owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and life) **and** (*wa*) **light** (*'owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and

life) **for** (*la*) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails), **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **that which is bitter and anguishing** (*mar* – the poison of disagreeable despair of obstinate rebellion and defiance of a wicked whore) **for** (*la*) **that which is sweet and pleasant** (*mathowq* – that which is nourishing and acceptable, even enjoyable) **and** (*wa*) **that which makes one pleasing** (*mathowq* – that which is nourishing and pleasant, acceptable and enjoyable, sweet) **for** (*la*) **poison which embitters and anguishes** (*mar* – the toxic mix of disagreeable despair and obstinate rebellion akin to the defiance of a wicked whore).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:20)

This is the very definition of *babel*, of the Christian Bible’s propensity to intermix truth and lies, good and bad, light and darkness, that which nourishes with that which poisons. The purpose, of course, is to confuse by corrupting God’s message, inverting His witness. Of this, Paul was a maestro.

There is nothing worse than a half-truth. An outright lie is so clearly false that very few are fooled by it. But by blending truth and lies together, the lies appear credible. It is what made Christianity so dangerous, so contagious. Those who prioritize faith over reason, and Paul’s letters over the Towrah, have no defense against it.

And while ignorance is deadly, there is something far more contemptible. Those who mislead under false pretenses are vastly more dangerous and deplorable.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the learned and scholarly, the crafty and cunning** (*chakam* – the wise, the subtle, and shrewd

who piously impart their wisdom) **in their own eyes** (*ba ayn hem* – in their own sight and from their perspective, giving the impression and outward appearance of understanding) **and** (*wa*) **to those making connections** (*byn* – separating and associating things (nifal participle passive – here the subject carries out and is influenced by the action of the verb which serves to depict his nature)) **as a contrarian** (*neged* – as one who is the opposite who implies a public position that is a counterpart to the light) **through their appearance and public persona** (*paneh hem* – their presence and personal existence).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:21)

Yahowah encourages us to understand by “*byn* – making appropriate connections.” This is not an indictment against the proper approach to comprehension. It is instead a warning to those who make inappropriate connections as a contrarian. It is an indictment against Christian apologists.

Presidents and kings, popes and generals, are powerful and influential. This puts them in conflict with God. In fact, the reason Christians celebrate Easter and Christmas today is because Rome’s Legions worshiped Mithras – and the sun god’s most important celebrations occurred during the Vernal Equinox and the Winter Solstice. To appease them and retain their loyalty, Roman Emperors amalgamated Mithraism into Christianity.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the powerful and influential, to politicians and military heroes** (*gibowr* – to the strong and mighty, to the valiant soldiers and warriors, to the most prominent individuals in positions of leadership within a society, to those who fight for power and prevail, acting proudly, demonstrating an uncommon determination and ability to fight) **as a result of** (*la*) **becoming drunk by consuming** (*shatah* – drinking and experiencing the

intoxicating influence of) **wine** (*yayn* – becoming inebriated; from an unused root meaning to effervesce) **and** (*wa*) **to individuals** (*'ysh* – men) **of nobility and wealth** (*chayl* – who are physically strong, politically enabled, militarily powerful, and religiously and socially effective) **with regard to** (*la*) **mingling and mixing together** (*masak* – combining and pouring out, producing a blend) **intoxicants which impair judgment** (*shekar* – inebriating libations which intoxicate and debilitate), (5:22) **who justify and acquit** (*tsadaq* – who validate and declare righteous) **those who are wicked and evil** (*rasha'* – those who are guilty of being in opposition, who are invalid and incorrect) **as a quid pro quo to gain influence** (*sochad* – for a bribe or tribute, to gain favor), **thereby** (*wa*) **turning away and removing** (*suwr* – turning aside and forsaking, rejecting and vanquishing, depriving and abandoning (hifil imperfect active)) **those who are upright and righteous, correct and vindicated** (*tsadaqah tsadyqym* – those who are right, innocent, and just, honest and truthful, and in accord with the *Towrah*) **from** (*min* – away from) **Him** (*huw'*).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:23)

Wine is often used as a metaphor, just as drunkenness is typically symbolic of having one's judgment impaired, especially under Satanic influences. While America has a serious problem with intoxicants, from alcohol to illicit drugs, from marijuana to prescription medicines, this is likely addressing an inability to process information in a timely fashion and respond properly. Just as an intoxicated woman cannot provide consent, we are incapacitated by our inability to think, effectively nullifying the advantages of having a conscience and freewill.

I think what God is saying here is that if you want to be a Christian, He does not care. You are free to squander your soul by believing Paul. But you are not free to publicly justify your greed or your religion, and thereby negatively

influence God's people. Yahowah realizes that we must think our way to Him, and so anyone who impairs that ability will suffer the consequence.

Bringing this all together, in the fourth refrain, God revealed...

**“Woe, this is a warning regarding a disastrous and destructive situation which can ruin a person, so this is a cautionary tale to those who take the lead in promoting error by twisting and distorting in a boisterous and agonizing religious parade of error, futility, and vanity, of worthless lies, pagan gods, idolatrous images, and false and empty promises.**

**As with the ties that bind on the harness of a cart of sin, (5:18) the one among them says without thinking and out of anxiety over the future, ‘He should want to hurry.**

**I want Him to swoop down and accelerate His work so that we may see it. So then, let the counsel of the cross and painful advice of the ‘Holy One’ of Israel approach and present itself because we want to have it revealed and shown to us. (*Yasha'yah* / Isaiah 5:19)**

**Woe, this is a warning to the one among those who call that which is evil, that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious, good, correct, beneficial, generous, enjoyable, and pleasing, and that which is good wrong, who replaces darkness, obscurity and the cause of ignorance and confusion for light and enlightenment, the essence of time and source of guidance, and light for darkness, who replaces that which is bitter and anguishing, disagreeable in obstinate rebellion and defiance for that which is sweet and pleasant, nourishing and acceptable, even enjoyable, and that which makes one pleasing and acceptable for poison**

which embitters through a toxic mix of obstinate rebellion. (*Yasha 'yah* / Isaiah 20)

**Woe, this is a warning to the learned and scholarly, the crafty and cunning in their own eyes and from their perspective, giving the impression and outward appearance of understanding and to those making connections as a contrarian through their appearance and public persona. (*Yasha 'yah* / Isaiah 5:21)**

**Woe, this is a warning to the powerful and influential, to politicians and military heroes as a result of becoming drunk by consuming wine, becoming inebriated, and to individuals of nobility and wealth with regard to mingling and mixing together intoxicants which impair judgment, (5:22) who justify and acquit those who are wicked and evil as a *quid pro quo* to gain influence, thereby turning away and rejecting those who are upright and righteous, correct and vindicated from Him.” (*Yasha 'yah* / Isaiah 5:23)**

What is the advantage to a man who accumulates a fortune on earth, and who lords over many, if he forfeits his soul in the process?



The fifth stanza of Yahowah's song to His beloved contains yet another warning. It is spoken against everyone who is religious or political. Christians, especially, having come to cherish Paul's letters, have rejected and despised Yahowah's Towrah. But they are not alone. Muslims believe that their Quran has replaced the Towrah. Religious Jews deliberately substituted their Talmud for the Towrah. And Socialist Secular Humanists are at war with it, creating a social order that is the antithesis of what God intended.

The consequence of rejecting the Towrah is to wither and rot away. Life is but a short affair from dust to dust.

So why would anyone do so? Why avoid the Word of God? Why would anyone treat His promises with contempt? Why belittle the Almighty? Or may I pose the question this way: why do those who claim to be preaching God's Word despise what He had to say?

**“Therefore then** (*la ken* – likewise thereafter, thus as a result in the sequence of events), **just as** (*ka*) **a tongue** (*lashown* – the message (used as a metaphor for language)) **of fire** (*'esh* – of flames of radiant energy and light) **devours** (*'akal* – which consumes) **the chaff** (*qash* – the dry husks of grain which are discarded and blown away by the wind) **and** (*wa*) **the scorching blaze** (*lehabah* – the white-hot and gleaming flames) **withers** (*raphah* – incapacitates so as to hang limp and feeble, collapsing) **the dry and combustible foliage** (*chashash* – dry grass and brittle and dead leaves of fruit trees which are of little value and burn readily), **their roots** (*soresh hem* – the base of the plant which anchors it in the soil and nourishes it) **accordingly** (*ka* – likewise) **become** (*hayah* – coming to be) **rotten with the stench of decay** (*maq* – decomposed, producing an offensive odor).

**And their** (*wa hem*) **blossoms** (*perach* – buds, the beginning stage of fruit, young shoots, and flowers; related to *perachach* – brood and young) **are like** (*ka*) **the dust** (*ha 'abaq* – the ashes; from *'abaq* – that which pulverized like powder and thus blows and floats away because it is so small and insignificant) **which is carried away** (*'alah* – which is sacrificed, stirred up and then disparaged and ridiculed in a way that is not right, similar to a burnt offering in a holocaust), **because** (*ky* – for the express reason that indeed) **they have rejected and come to despise** (*ma'as* – they have come to loathe and have avoided any association with, holding in contempt, refusing to accept (qal perfect)) **the Towrah** (*'eth Towrah*



– an association with the Source from which Teaching, Guidance, Direction, and Instruction Flow) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual messengers** (*tsaba’* – of the host of heavenly envoys, energy-based implements mustered to serve as conscripts appointed and predisposed under the command of the Almighty to go forth, carrying out and interpreting His will, engaging to fight on God’s behalf).

**The instructive word and promise** (*‘eth ‘imrah* – an association with that which has been communicated to teach and to show the intent) **of the Set-Apart One** (*qadowsh* – the One who is separated from the mundane, prepared and dedicated) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **they spurn, have discarded, and treat with contempt** (*na’ats* – they dislike and hate, they belittle, show no regard for, and do not value, they revile and blaspheme, dishonoring and slandering (piel perfect)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:24)

Yahowah has returned to using metaphors. A tongue of fire is indicative of His Word, spoken boldly. It devours religious rhetoric. Man’s schemes are scorched in its presence. And those who would challenge the Almighty are incapacitated by His testimony. Their foundation rots and their brood is blown away.

The fiery light is the Towrah, the very Word of God. It can consume or nourish, burn or enlighten, destroy or empower, depending upon one’s attitude toward Yahowah’s Guidance.

Animosity toward Yahowah’s Towrah is mankind’s biggest problem, our most egregious error. And I was once counted among them. Four decades ago, I was a Christian,

an ordained elder and trained evangelist who led public prayers and Bible studies. It was not until I discovered that the text of Christian Bibles cannot be trusted that I began to reject the religion that had sought to mislead me. I began to study the Towrah and Prophets and translate what God had to say.

What I found was astounding. Yahowah proves His existence and authorship through prophecy. He isn't religious and does not want to be worshiped. He wants to serve as our Father. Moreover, His Towrah was written to immortalize and perfect us, to adopt and enrich us. His one and only Covenant is everlasting.

There are five conditions that must be accepted for us to participate in God's Family and five benefits, each of which is facilitated through His Invitations to Meet. Everything we need to know about God to engage in a relationship with Him is provided in the Towrah and Prophets.

To reject the Towrah, therefore, is to reject Yahowah and to forfeit one's soul. To reject God's Guidance is to reject the instruction and promises of God and thus to remain ignorant about the things that matter most.

Considering our relative position, where He is the Creator and we are His creations, it's not surprising that this rejection offends Yahowah. When one realizes what God is offering and what He has done on our behalf, man's contempt for Him must be unimaginably irritating and frustrating.

Imagine holding your hand out to a drowning man, only to have him slap it away and curse you. God did what a loving Father must do when He realized that His child's behavior had become deadly. It takes hard love to get the attention of someone exhibiting self-destructive and suicidal behavior.

**“Accordingly, therefore** (*‘al ken* – as a result it follows as a consequence, one thing flowing out of the other), **the anger** (*‘aph* – the resentment, animosity, and displeasure, the result of being annoyed, antagonized, and provoked to show a contrasting consequence) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **was aroused** (*charah* – was kindled out of deep concern, out of a strong feeling of displeasure and a zealous desire) **with** (*ba*) **His people** (*‘am huw’* – His family).

**And** (*wa*) **He stretched out and turned** (*natah* – He extended and turned aside (qal imperfect)) **His hand** (*yad huw’* – His power and influence) **upon them** (*‘al huw’* – over them) **and** (*wa*) **struck them, hoping that they would regret what they had done** (*nakah / nakeh huw’* – lowered their status, chastising them, accosting them physically to disable them with the intent of them becoming contrite, remorseful, regretful, and apologetic). **And the mountains** (*wa ha har* – so the highest hills and elevated terrain) **were shaken** (*ragaz* – quaked and trembled) **so that there were** (*wa hayah* – and there came to be) **the likenesses** (*ka*) **of their corpses** (*nabelah hem* – of their carcasses and dead bodies) **which were unwanted and poised to be swept away** (*suwchah* – which were worthless rubbish to be thrown out) **in the midst** (*ba qereb* – in the middle) **of their streets and public places** (*chuwts* – of the places outside where people congregate and travel).

**In all of this** (*ba kol zo’th* – with all of these things), **His animosity and displeasure** (*‘aph huw’* – His resentment and anger, His annoyance at having been antagonized, grieved, and provoked) **did not return** (*lo’ shuwb* – did not change) **and so His hand** (*wa yad huw’*) **is still** (*‘owd* – remains subsequently and repeatedly, even

now and continuously to sustain and admonish, to bear witness and as a warning, to return and to restore) **outstretched** (*natah* – He extended (qal passive participle – indicating that God is genuinely affected by how we respond to His outreach)).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:25)

I feel sorry for God, especially after all He has done for His people. Any other response would show that He did not love them, that He no longer cared, and that He had given up on them.

And yet, through it all, His helping hand remains outstretched. He remains willing and able to lift His children up. Revealing His desire to do this very thing while sharing the plan He has articulated to accomplish it, has become my life’s mission. It is the reason these books exist.

As a result, I’m wondering if the following standard may refer to what we have been doing. The surrounding context appears to be a perfect fit. Yahowah began by declaring that He was singing this song on behalf of Dowd, the man we have focused upon far more than any other. He then named Sha’uwl as the individual most responsible for destroying Dowd’s work, something I’ve been saying for more than a decade.

Yahowah’s purpose and plan are best understood when God’s relationship with these two men is compared. Further, I am the first, and from what I can tell, the only, person to systematically denounce Paul by comparing his letters to Yahowah’s testimony. No one has heretofore considered the irreconcilable conflicts between Paul’s denunciations of the Towrah and its Author’s affirmation of it, much less how he could be credible contradicting the God he claimed inspired him.

Ignorance of the Towrah by some and animosity toward it by others were cited as the reasons Yisra’el was

suffering. I not only concur, more than anything we are devoted to espousing the virtues of Yahowah's Towrah while explaining how to apply God's guidance to our lives.

So, could it be true, could the banner which is lifted up by Yahowah in a faraway place on behalf of those living in Gentile nations, at this time, be *Yada Yahowah, An Introduction to God, Coming Home, Babel, Questioning Paul, and Observations?* And if not, what?

**“Then (wa) He will lift up (nasa’ – He will bring forth and raise up, accept and make prominent, bear and support (qal perfect – literally and totally for a period of time)) a standard serving as a banner and signal (nes – sign, banner; from neses meaning to lift up; nes is masculine singular) for the Gentile nations (la ha gowym – to approach and on behalf of a confluence of many different people living outside of Yisra’el) from far away (min rachowq – from afar, a great distance away in the distant future) and (wa) He will attract attention non-verbally (sharaq – He will reveal the signal by drawing attention (used to describe the piping (that which pierces the air and penetrates the ears) of a shepherd calling for his sheep)) to it (la huw’ – to Him and it (masculine singular and thus addressing the standard which God has lifted up)) from (min) the ends (qatsah – the far extremity at the end of time and distant limits) of the earth (ha ‘erets – of the land and material realm).**

**And behold (wa hineh – pay attention at this time, especially to the details, be observant, reach up and look up), in a very brief period of time (maherah – quickly and rapidly), voiced at the speed of light (qal – swiftly and speedily, nimbly and agilely moving from one place to another while lightly esteemed by many; from qowl – the sound of one's voice calling out aloud), it and he will come (bow’ – it/he will arrive and he will be pursued and then he will return (in the context of someone serving as an implement to facilitate Yah's voice returning to the world)**

(qal imperfect third-person masculine singular active)).”  
(*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:26)

As we consider whether there is someone else living outside of Israel at this time who is engaged in exposing and condemning each of the three religions that have commingled truth and lies in their attempt to usurp the credibility derived from their incredulous association with Yahowah’s Towrah and Prophets, who is at the same time devoted to sharing Yahowah’s message as it is presented in His Towrah as accurately and completely as is possible, who is unwavering in disseminating that message, is anyone else even considering the intent of *Yasha’yah* 5 as we are now doing?

When pondering whether or not a “standard serving as a banner or signal” is an appropriate depiction of these books, the multitude of interviews, and a considerable number of Towrah programs, let’s examine the etymology of *Nes* | Banner. It is “a prominent insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment.”

In other words, it is not the entire message, but instead something that serves to direct those who notice it in the right direction. *Nes* is from *neses*, meaning “to lift up.”

It is a really big, some might say verbose, banner, but yet, it is infinitesimally small when compared to the source from which it was derived. All we are doing is waving what we have discovered up in the air hoping that those who are interested will go to the source and learn about Yahowah.

The twenty-two years that we have been engaged in this mission when compared to the 6,000 years that have transpired since ‘Adam and Chawah were expelled from the Garden, and especially 14 billion years since Yahowah began creating the universe, is short by any measure. And our task is finite. It will serve no purpose after Yahowah’s

return. At that time, He will inscribe His Towrah inside of us, rendering my feeble efforts of translating it, obsolete.

You may recall based on what I shared in the chapter devoted to the 91<sup>st</sup> *Mizmowr*, I negotiated with God, requesting considerations which are reflected in this prophecy. I was willing to do the research, compile the findings, and be available to share what I had learned so long as Yahowah took responsibility for distributing the message. I would inscribe His words on the banner, and He would lift it up for the world to see it. Even the means of broadcasting the message to the world is consistent with what has been made available to us – the internet. Without it, relatively few would have heard my voice or would have had access to these books.

As for the speed at which these words are shared, they are indeed transmitted at the speed of light. From the moment a chapter or show is complete, it is made available for everyone the world over to see and hear.

Moving on to Yahowah's next prophetic statement, there is an important, albeit subtle, difference between the Great Isaiah Scroll and the Masoretic Text. The reference to "not growing weary" is masculine singular in 1QIsa and stands alone. Further, "*ayeph* – growing tired" is a verb, rather than an adjective. But the biggest difference is that the Masoretic Text reads "no one among them," suggesting that there are many banners being lifted up instead of one.

Based on what follows, the banner that is lifted up for the world to see and the person assisting with it are shown as indistinguishable and inseparable, indicating that Yahowah is going to do as He has always done: convey His message through the most flawed of implements – man.

Each of the following references depicts an individual who tirelessly engages without wavering and whose approach is so stimulating it cannot be ignored. He is prepared for action and girded for battle, so much so that

he is never susceptible to attack. Nothing prevents him from going where he intends.

And while that assessment is obviously overly hyping this individual's preparation and performance, keep in mind that the individual isn't acting alone. Yahowah is engaged, and thus so are His *tsaba* of *mal'ak*, to ensure that the implement is used in the most far-reaching, appropriate, and productive manner. In other words, this person is simply a willing, passionate, wholly committed, steadfast, and energetic tool.

**“Without becoming weary** (*'ayn 'ayeph* – devoid of a debilitating weakness and not prone to exhaustion, not requiring much rest and seldom growing tired (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object)) **and also** (*wa*) **without stumbling or wavering** (*'ayn kashal* – never being brought down or failing as a result of a contradiction, backtracking, or losing control, and therefore, steadfast (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object)), **with him and it** (*ba huw'* – around it (the banner) and near him (third-person masculine singular)), **no one becomes drowsy** (*lo' nuwm* – no one slumbers (qal imperfect third-person masculine singular active)) **or** (*wa*) **falls asleep** (*lo' yashen* – no one is put to sleep or remains inactive (third-person masculine singular)).

**Additionally** (*wa*), **the belt demonstrating that he is prepared and ready for action** (*'ezowr* – the waistband used to secure his clothing and gird him for battle (masculine singular)) **will not be loosened or undone** (*lo' pathach* – will not be opened, indicating that he will never be susceptible to attack [that which is preventing him from



attack is feminine in 1QIsa (and thus spiritual) and masculine in the MT] (nifal perfect passive third-person masculine singular – during this finite period of time his preparation delivers these results)) **around his waist** (*chaltsym huw'* – his loins (most vulnerable area) between his ribs and hips, the center of his being, the source of his passion; from *chalats* – demonstrating that he is empowered, properly equipped, prepared, and supported, even delivered and saved (dual third-person masculine singular)).

**And** (*wa*) **the connecting strap** (*sarowk* – the thong or means of attachment) **of his sandals** (*na'al huw'* – protective foot ware comprised of a sole fastened in place by a thong, loop, or strap) **shall not be torn nor snapped** (*lo' nathaq* – will not be pulled off, broken, nor cease to function (nifal perfect passive third-person masculine singular)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:27)

This may be one of the many times that Yahowah predicted that we would translate His Word as accurately and completely as possible and share the insights provided therein. He dearly loves working with flawed implements and with those lacking impressive credentials.

But there is no missing the fact we have done this very thing together, exposing Pauline Christianity while espousing the Towrah from a distant place relative to Yisra'el and in a future time on behalf of people from many races and places. There is no refuting that we have been tireless and steadfast, never giving up and never wavering, always prepared and ready to engage. I have been called many names, but never boring. Even the details fit, as you will almost always find me in sandals.

The banner and the individual responsible for it are masculine singular, but nothing is preventing other men and women from participating – and indeed, many have.

This is a collective effort. And in this way, *Yasha'yah* 5 is akin to *Mizmowr* 91. Just because both prophetic declarations were about an individual's willingness to engage and do as Yahowah desires, and receiving His support and protection in the process, that does not preclude others from participating. Yahowah would be thrilled to find and support a thousand Covenant members doing as much and more.

But if for the moment there is only one, the prophecy is being fulfilled. The arguments we have presented against Pauline Christianity and Rabbinic Judaism are compelling, as are those chronicled against Islam, taking direct aim at the heart of these religions, piercing them to their core. No one has been able to refute anything written in any of them. And as this suggests, along with the arguments against religion, readers are exposed to Yahowah's instruction and teaching, even His guidance on the merits of light and life in the Covenant.

What follows deploys symbolic language, just as was the case with the vineyard. Piercing arrows are indicative of properly directed and penetrating arguments that hit the mark and are forceful and compelling. Along these lines and recognizing this was written two thousand seven hundred years ago when the fastest form of locomotion was a horse-drawn vehicle, there were words to describe the benefits of having access to a horse with sharp hooves and a chariot with whirling wheels. But that is not what I have, nor is it what I think these words are inferring. The tool I have at my disposal to facilitate my ability to deliver Yahowah's message is an airplane, in particular, a sleek, fast, turboprop. And that is what these words strive to depict using the nomenclature of the day.

**“To show the way to the benefits of the relationship** (*‘asher* – fortuitously as a blessing by taking a stand on how to walk along the correct path which gives meaning to life) **his** (*huw’* – third-person masculine singular) **arrows**

(*chets* – shots and missiles (used to depict directed and penetrating arguments); from *chatsab* – that which he digs out, separates, and engraves in writing) **are piercing** (*shanan* – sharp and cutting and thus forceful and compelling (qal passive participle)) **and** (*wa*) **all of his bows** (*kol qesheth huw'* – every system he uses to deliver his piercing and instructive shots is powerful and potent, akin to a rainbow demonstrating every facet of light's seven-color spectrum as a sign of the Covenant) **shoot effectively to show the way** (*darak* – are prepared to propel his shots down the proper path, guiding and directing people to the proper course of life; from *derek* – providing direction for a journey along a path (qal passive participle)).

**His** (*huw'*) **swift flying transport's** (*sus* – enjoyable swallow (a.k.a. a sleek and fast airplane) or horses') **landing gear** (*parsah* – curved feet of a large bird or winged creature (a.k.a. aircraft) or hooves) **is ingeniously crafted** (*chashab* – is skillfully invented and planned, is machined, technically designed, devised, and produced, is considered, imputed, and thought to be) **as straightforward and refined** (*ka ha tsar* – as small and narrow, as akin to knives which spark like flint, as hard on foes and hostile toward opponents; from *tsarar* –vexing, testing, purging, and refining, tending to shut people up, treating foes with enmity, frustrating them).

**And** (*wa*) **his** (*huw'*) **propeller, serving as the round whirling device which makes his vehicle move** (*galgal* – round, turning implement for transportation akin to a paddle wheel, rotating and swirling wind-producing structure), **is like a whirlwind** (*ka ha suwphah* – blows a strong and straight column of wind in a circular fashion; from *suwph* – serving to complete and fulfill a promise in the end).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:28)

This is clearly poetic language, but not without a purpose. And while it could well be describing his horse with sharp hooves being skillfully invented with wheels turning like the wind or his swift flying transport, replete with ingeniously crafted landing gear which is straightforward and refined along with a propeller blowing a column of air behind it, neither represent the intent of these words. The man engaged with Yahowah who assisted with the banner moves around and travels quickly and yet never loses his footing. The tools at his disposal were skillfully invented and technical in nature. And by deploying them, he stirs up a whirlwind of commotion, all designed to fulfill Yahowah's promise in the end.

This is not only a fitting depiction of my TBM850, a sleek and fast turboprop with a composite propeller and replete with narrow retractable gear, but it may also be hinting at the fact that I've traveled by air to over 150 countries around the world. Without that exposure, without the lessons and perspective garnered by having flown throughout the world, I would not have been equipped or prepared to participate in this mission.

There are 550,000 pilots in the United States, and only a quarter of them hold an Aline Transport Pilot Certificate. While this represents five one-hundredths of one percent of Americans, less than half of these ATPs own their own airplane. And just a tenth of those fly a turboprop or turbojet. As such, I am a rare bird.

The young lion is the symbol of Yahuwdah, the family of Dowd, the home of Yaruwshalaim, Mowryah, Tsyown, and the Covenant. And while I am an old lion to be sure, my roar belies my age. And to the degree that my proclivities may matter, my prowess is in reconciling those willing to listen with Yah.

Equipped with Yah's Word, I have never lost a debate. And no matter the threat, I have never been harmed. As for

those whose message I challenge, those engaged in promoting the indefensible are always too far gone to be saved. They are challenged and tested, not for their benefit, but instead on behalf of others not nearly so lost in the delusions of man.

**“His (*huw*) roaring (*sha’agah* – loud and blaring guttural tone) approaches (*la*) like (*ka*) a great old lion (*ha laby*’ – a mighty and mature lion serving as the symbol of *Yahuwdah*). And so (*wa*) his thunderous roar (*sha’ag* – his loud shouts and mighty cry) is like (*ka*) the prowess of a young reconciling lion (*ha kaphyr* – an aggressive youthful lion making atonement; from *kaphar* – to reconcile, reunite, and resolve (serving as the basis for *Kipurym*)).**

**He grasps hold of (*’achaz* – he seizes, taking hold of) the beast being pursued (*tereph* – tearing up and devouring prey) and he survives unharmed (*wa palat* – and he is spared any hardship, delivered from danger, escaping without trouble).**

**And (*wa*) no one (*’ayn* – nothing) can defend or save it (*natsal* – can deliver it (speaking of the one being pursued by him (Muhammad, Paul, and Akiba))).” (*Yasha’yah* / Salvation is from *Yahowah* / Isaiah 5:29)**

To the best of my knowledge, I am a mutt, part Sioux and part Irish – mostly Celtic and Roman if we delve into a time long past. If I am a descendant of *Yahuwdah*, I am unaware of it. And yet, this seems to suggest that I may either embody or represent some of the young and reconciling lion’s attributes. Most assuredly, I Relate to *Yah* and thanks to the *Beryth* and *Miqra’ey*, I am Related to *Yah*. And even if my DNA excludes me from being one of *Ya’aqob*’s children, I am proud to be part of the same family by way of his grandfather’s Covenant.

I do not hunt, at least in the sense of targeting animals with guns or arrows. I do not much enjoy killing. But I have

never backed down from a war of words, from pursuing those who corrupt Yahowah's message.

This is true as it relates to us. In our time we have become a relentless Gentile voice growling about what is happening in the Land of Yisra'el. We see the darkness of religion, politics, and militants suffocating the life out of it. We are deeply concerned about the restrictions being imposed on Yahowah's people and place. We see His light being obscured.

**“He will growl** (*naham* – he will roar like a lion (speak like Yahuwdah)) **over it** (*'al huw'* – before the Mighty One, addressing his relationship to the standard and banner raised by the Almighty) **in that day** (*ba ha yowm ha huw'* – in his time) **like** (*ka*) **the relentless sound of the sea** (*nahamah yam* – surging surf of the ocean (suggesting that he will be a Gentile)).

**And when** (*wa*) **he looks toward** (*nabat la* – he observes and perceives, shows concern for and considers, pays attention to as a result of his regard for the direction of (piel perfect)) **the Land** (*ha 'erets* – the material realm and especially, *Yahuwdah* and *Yisra'el*), **then behold** (*wa hineh* – paying attention and looking at what is occurring there now): **darkness** (*choshek* – ignorance and confusion without enlightenment), **anguish and adversity due to the imposed restrictions** (*tsar* – hostile enemies and pent-up strife, unfavorable circumstances and open opposition, dire straits and affliction due to a narrowing of the nation, making it particularly small). **And** (*wa*) **light** (*'owr* – illumination) **is obscured** (*chashak* – grows dim, becomes deficient, is shadowed and darkened) **by** (*ba* – with) **thick clouds** (*'aryph* – vapor in the atmosphere).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:30)

The storm is coming. It is going to get very dark before the Light returns.

The fifth and concluding refrain of Yahowah's love song strikes a note close to home.

**“Therefore then and as a result in the sequence of events, just as a tongue of fire using the radiant energy of light devours the chaff, the dry and ultimately lifeless husks of grain which are discarded and blown away by the wind and the scorching blaze withers and incapacitates the dry and combustible foliage which is of little value and burns readily, their roots accordingly and likewise become rotten with the stench of decay, and their blossoms, speaking of their brood and young, are like the dust and akin to ashes, pulverized like powder that blows away because it is so small and insignificant, which is carried away, having been disparaged and ridiculed, because they have rejected and come to despise any association with, refusing to accept the Towrah of Yahowah of the vast array of spiritual messengers.**

**The instructive word and promise of the Set-Apart One of Yisra'el they spurn, have discarded, and treat with contempt. (*Yasha'yah* / Isaiah 5:24)**

**Accordingly, therefore, and as a consequence, the anger, resentment, animosity, and displeasure of Yahowah was aroused out of deep concern, strong feelings, and a zealous desire for His people and family.**

**He stretched out and turned His hand upon them and struck them, hoping that they would regret what they had done. So, the mountains were shaken so that there were the likenesses of their corpses which were unwanted and poised to be swept away in the midst of their streets and public places.**

**In all of this, His animosity and displeasure did not return nor change and so His hand is still outstretched and extended. (*Yasha'yah* / Isaiah 5:25)**

**And so then He will lift, bring forth, and raise up and support a standard serving as a banner and signal, a prominent sign hoisted high upon an upright pole for all to see serving to convey important information which should be followed to bring people into the proper encampment, which will be anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested for the Gentile nations, from far away, remote in distance and time. He will attract attention non-verbally to it, as a shepherd calling for His sheep, from the ends of the earth.**

**And behold, pay attention at this time, especially to the details, be observant, reach up and look up, in a very brief period of time, voiced at the speed of light, it and he will come. (*Yasha'yah* / Isaiah 5:26)**

**Without becoming weary and also without stumbling or wavering, backtracking or losing control, with him and it, no one slumbers or falls asleep, remaining inactive.**

**Additionally, the belt demonstrating that he is prepared and ready for action will not be loosened or undone around his waist, demonstrating that he is empowered, properly equipped, prepared, and supported, even kept safe, and the connecting strap of his sandals shall not be torn nor snapped. (*Yasha'yah* / Isaiah 5:27)**

**To show the way to the benefits of the relationship his arrows (used to depict directed and penetrating arguments) are piercing, forceful, and compelling and all of his bows (every system he uses to deliver his piercing and instructive shots is powerful and potent) shoot effectively to show the way.**

**His swift flying transport's landing gear is ingeniously crafted as straightforward and refined, tending to shut people up, and his propeller, serving as**



**the round spinning device which makes his vehicle move is like a whirlwind, blowing a strong and straight column of air while serving to complete and fulfill the promise in the end. (*Yasha'yah* / Isaiah 5:28)**

**His roaring guttural tone approaches like a great old lion, serving as the symbol of *Yahuwdah*. And so his thunderous roar is like the prowess of a young reconciling lion calling *Yahuwdah* to *Kipurym*.**

**He grasps hold of the beast being pursued (Muhammad, Paul, Akiba, Imperial Rome, and the Roman Catholic Church) and he survives unharmed. And no one and nothing can defend or save itself. (*Yasha'yah* / Isaiah 5:29)**

**He will growl, speaking like *Yahuwdah* before the Mighty One, and over the standard and banner the Almighty has raised in that day like the relentless sound of the sea (indicating that he will be a Gentile).**

**And when he looks toward, showing concern for and considering the Land, then behold, paying attention and looking at what is occurring there now: darkness, ignorance, and confusion without enlightenment, anguish and adversity due to the imposed restrictions and open opposition. And light is obscured by thick clouds.” (*Yasha'yah* / Isaiah 5:30)**

We have covered a lot of ground, and made many new discoveries, since we began *Observations* with *Mashal* | Proverbs 6 and 7. Our journey through the first five chapters of *Yasha'yah* | Isaiah has been riveting, with Yahowah systematically condemning religion and those who promote it.

Our willingness to consider Dowd's example and advice has paid dividends. But apart from the possible exception of *Mizmowr* | Psalm 91, nothing we've encountered thus far has been as personal – directly

encompassing and acknowledging all that we have sought to convey. We should all be a bit humbled that our Creator would recognize us in His Word and be energized knowing that we are a beloved implement making a real difference around the world.



## Whom Shall I Send?

*Send me!...*

Each of the themes found in *Yasha'yah* / Isaiah 5 is prevalent again in the 7<sup>th</sup> chapter of Isaiah. This includes a salute to Dowd, a condemnation of Sha'uw1, and a warning that Yisra'el will be terrorized by her enemies.

Prior to this, however, in the 6<sup>th</sup> chapter of *Yasha'yah*, we plowed fresh ground. It opened with the prophet in Heaven taking in the scene, one so amazing, he was initially awestruck. Then after being declared forgiven, he was emboldened. When Yahowah asked, "Whom shall I send?" *Yasha'yah* responded singularly and resolutely, "Here I am. Send me!"

The message which follows has Yahowah asking His prophet to tell his people to "keep listening" and "observing," while acknowledging that they have lost the will and capacity for both. For reasons that may seem surprising at first blush, God does not want this condition to change, at least not until now!

Yahowah told His prophet that Yisra'el's ignorance and estrangement would continue for a very long time, through a period of catastrophic devastation and desolation. The Land and its people would be forsaken and only one in ten would survive to be rescued in the end. I hope that you are among them.

*Yasha'yah* re-engages by revealing the timing and circumstances associated with his heavenly encounter. We are afforded the opportunity to achieve what kings forego. God has a Seat of Honor waiting for our arrival.

**“In (ba) the year** (*shannah* – measure of time involving a complete cycle of the seasons based on the earth’s orbit around the sun; from *shannah* – to repeat and change) **King** (*ha melek* – the royal ruler and governmental head of state) **‘Uzyah** (*‘Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from *‘oz* – might and strength and *Yahuw* [*‘Uzyah* in 1QIsa and *‘Uzyahuw* in the MT]) **died** (*maweth* – passed away, his physical body dying deprived of life; from *muwth* – to die and perish), (*wa*) **I saw** (*ra’ah* – I was shown, looked upon, and observed, inspecting and perceiving, viewing from the proper perspective so as to understand (qal imperfect)) **my Upright One** (*‘eth ‘edown ‘any* – everything associated with my Upright Pillar who is the center of the Tabernacle) **establishing a dwelling place** (*yashab* – living and remaining, settling and enduring, restoring and renewing life, while abiding (qal participle active)) **before** (*‘al* – upon, over, and in proximity to) **His Seat of Honor** (*kise’ huw’* – His throne and seat of authority; from *kasah* – to clothe, cover over, conceal, and forgive (addressing the covering of light which resolves our sinful nature in association with the Mercy Seat of the Ark of the Covenant) [His in 1QIsa vs. a in the MT]), **engaged in raising up** (*ruwm* – highly elevating, lofty and extolling, rearing and exalting (qal participle – denoting a literal and relational verbal adjective)) **and** (*wa*) **lifting up** (*nasa’* – carrying and bearing, supporting and sustaining, respecting and forgiving, assisting and enduring (nifal participle passive – the subject, Yahowah, carries out and receives the uplifting effect presented as a descriptive verb)).

**The hem on the train of His majestic, flowing garment** (*wa shuwl huw’* – the bottom-most seam or strip of His regal, long, and elegant apparel, the portion of His garment which hung down) **filled** (*male’* – completed and finished, proclaiming and satisfying a message of accomplishment and fulfillment vociferously and

abundantly (qal participle active)) **the enduring, enabling, and empowering residence** (‘*eth ha heykal* – the main hall of the complex, the palatial home or temple; from *yakol* – to prevail and overcome, enduring while being enabled and empowered).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:1)

The description given by *Yasha’yah* was written in terms anyone from his time to ours might be able to envision and appreciate – in other words, by equating what he witnessed to the most comparable things he had seen on earth. Everything he saw, however, was comprised of light, not matter. It can be effectively shown that for any dimension other than ours (the four dimensions of spacetime), matter as we know it cannot exist. This is yet another affirmation that Yahowah is, indeed, comprised of light – just as He told us in *Bare’syth*.

It is interesting to ponder the nature of the mechanism Yahowah uses to set apart some portion of His light and compress it into a form that can interact with us. In that His prophet will describe them in his next sentence, Yah’s *mal’ak* – spiritual messengers, like God, Himself, are comprised of light. But they are still able to pass from Heaven in the seventh dimension to us in 4D of spacetime and appear as a material being.

As for the time to cross this divide, it is essentially irrelevant, because time in one reference frame is transformed into time in the other as described in the Lorentz transformation. Heavenly time, for example, based on General Relativity, moves much slower than time on Earth, making it appear to God that we are flittering around like a bunch of gnats. And while time is slower, velocities are faster. Everyone and everything is moving at the speed of light, from Yahowah to His *mal’ak* – messengers.

While the calculations for the Lorentz transformation are somewhat complex ( $\Delta t' = \Delta t / (1 - (v/c)^2)^{0.5}$  where  $\Delta t'$  is

the elapsed time measured by an observer in one frame and  $\Delta t$  in another moving with speed  $v$  relative to the first frame), the end result is that a *mal'ak* – messenger leaving Heaven for Earth takes no time to get here, or anywhere else in the universe for that matter. That would not, however, be our point of view in 3D where it would appear to be a very long time considering the fact that the seventh dimension lies beyond our 6D universe and is therefore exceedingly far away – billions of light-years.

The equations of relativity also include what is called length contraction, which is the contraction of space in the direction of travel, enabling light to move at lightspeed and yet transition a greater distance in less time than its speed alone should otherwise allow. At the limit of the speed of light, the space between the start and conclusion of a journey is contracted to nothing. So, the *mal'ak* – spiritual messenger merely steps from Heaven to Earth with no intervening distance between them, even if they are fifteen billion light-years apart. Weird, but true.

While this may all sound a bit complex, relativity not only explains why a witness to the creation of the universe would have experienced it over six twenty-four-hour days while it transpired over fourteen billion years from our perspective. It also reveals how Yahowah can view our future and report what He has seen to us in our past, in effect, making prophecy future history.

There is nothing especially difficult about these concepts or the math that defines them, but since most physicists are either agnostics or atheists, very little effort has been devoted to trying to understand life here on Earth from Heaven's point of view. Similarly, very few individuals have tried to advance our understanding of what time and life may be like in a seven-dimensional spiritual realm. Word pictures like these from Yasha'yah are interesting, but not overly revealing, especially regarding what a "normal day" would be like in Heaven.

While we do not know for sure, to avoid discontinuity between dimensional boundaries, lightspeed is likely unchanged across dimensions. Thinking there might be something interesting in this, I calculated lightspeed in strides over the universal measure of time in the Towrah: 12 lunar months. Light travels at 186,000 miles / second x 1,760 yards or strides / mile x 60 seconds / minute x 60 minutes / hour x 24 hours / day x 29.5 days / lunar cycle x 12 months / prophetic year =  $1 \times 10^{16}$ . One is the number of God. Eight represents infinity. After this universe, there will be another.

Transitioning from science to history, ‘Uzyahuw became co-regent at sixteen, and ruled for twenty-four years with his father, ‘Amazyah, and just under fifty years overall. His time on the throne of Yahuwdah, shared and alone, commenced around 787 BCE and continued through approximately 745 BCE. He was victorious over the *Palishty* | Philistines and *Amelek* | Arabians. His pride was his downfall, however, as he was stricken with leprosy by Yahowah for having become presumptuous in His Home around 750 BCE (*Melekym* / 2 Kings 15:5 and *Dabry ha Yowmym* / 2 Chronicles 26:19-21).

He died shamed and alone. But, interestingly, during his life he was preoccupied with agriculture, suggesting that the parable of the vineyard ought to have resonated with him.

There is the tendency in English Bibles to translate *yashab* “sit.” Apart from trying to justify existing translations, there is no reason to render it as such. God is not tired nor is He stationary. *Yashab* means “to establish a dwelling place where we can settle down, live, remain and endure” with God, our “lives restored and renewed.” It speaks of God’s gift to His children. We get to live with our Heavenly Father in His Home.

We have addressed the “*kise*’ – seat of honor” before. But I may have failed to mention the word’s association with *kasah*, which depicts its purpose, which is to clothe us in His garment of light, thereby forgiving us by concealing any darkness associated with sin. By resolving our failures in this way, the *kise*’ is indicative of the Mercy Seat of the Ark of the Covenant, our place of honor beside our Heavenly Father, the place where the beneficiaries of the Covenant reside. It is a seat with glistening golden wings because we will take flight on wings of light.

Most English Bibles are wont to render both “*ruwm* – engage raising up” and “*nasa*’ – lifting up” as if they were either adjectives or nouns rather than verbs. By so doing, they rob Yasha’yah’s declaration of its purpose, which is to show God doing what He does best, lifting us up so that He can raise us as His children.

Similarly, Yahowah’s majestic apparel is evocative of the way we will someday be adorned. That is why it was said to be “*male*’ – fulfilling, proclaiming and satisfying the message” associated with “*heykal* – the enduring, enabling, and empowering residence” which we inherit from our Heavenly Father as the Covenant’s Children. This is accomplished by Yah adorning us in His apparel, which is why “*wa shuwl huw*’ – the train of His majestic, flowing garment filled and completed, ultimately satisfying a message associated with” “*eth ha heykal* – the enduring, enabling, and empowering residence and palatial home where we prevail and endure, enabled and empowered.”

I realize that English Bibles consistently render *heykal* as “temple,” but that’s both misleading and inadequate considering the fact that the actionable verbal root of *heykal* is *yakol* – to prevail, to overcome and endure while being enabled and empowered.” Once again, Yasha’yah is revealing what God is doing for us. In this regard, Yah is not showing off. He is inviting us into His residence where



He will empower, enable, and enrich us so that we can more fully enjoy one another's company.

Yahowah's *mal'ak* are energy-based spiritual beings, and thus akin to light. As such, they defy gravity and can move faster than we can imagine. Here is how Yasha'yah described them...

**“Saraphym** (*Saraphym* – fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **from** (*min*) **above** (*ma'al* – on high, a higher dimension, ascended) **approached** (*la* – drew near) **Him** (*huw'*) **having six bleached white wings** (*shesh kanaph* – six gleaming pure white fine bleached linen wings on supernatural flying beings [as found on 1QIsa because the MT repeats both words]), **each one** (*'echad* – individually and singularly) **with** (*ba*) **two** (*shanaym* – a pair) **covering** (*kasah* – adorning and concealing, clothing as a symbol of forgiveness) **its presence** (*pane' huw'* – its appearance, its face, frontal area, or surface before Him), (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they concealed** (*kasah* – covered and adorned, clothed in forgiveness, decorating and beautifying) **their feet** (*regel huw'* – their legs), **and** (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they flew** (*'uwph* – they took flight, moving about by using their wings).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:2)

Beings comprised of light would not need wings to fly nor feet to walk, so this presentation is purely symbolic. Six is the number of man and white is symbolic of being sinless, so these are possible explanations. As for why they were partially covered by their wings, the most logical explanation is that Yahowah didn't want Yasha'yah conveying anything more about them, in that there were only three aspects of their appearance that mattered: they were white and thus uncorrupted, they could hover and fly and thus were mobile, and they had wings, thus explaining their depiction on the Ark of the Covenant.

As for the scene considered as a whole, the message is threefold. First, Yahowah uses spiritual implements to accomplish His agenda. Second, these eternal envoys move rapidly, not only covering vast distances in the blink of an eye, but they can also transition through the dimensions, from seven to three, and perhaps beyond. And third, they are there to serve, not show off. In this example, they were covering themselves, at least from Yasha'yah's perspective. The only *mal'ak* with an ego, the only spiritual being who tried to draw attention to himself, was *ha satan*.

In that their principal role is enshrined in their name, "*mal'ak* – messenger," these spiritual envoys were designed to convey what they were told and do as they were instructed. They were not asked to be creative nor improvise. And this may have led to Satan's desire for more, for the capacity humans now possessed as a result of their "*neshamah* – conscience." He likely resented mankind for having been given this gift, and as a result, he sought to nullify its value by feeding it the garbage we now know as religion.

**“Then (*wa*) they (*zeh* – these entities [plural in 1QIsa and singular in MT]) called out (*qara'* – summoned and proclaimed, reading and reciting aloud, meeting, encountering, inviting, and welcoming (qal perfect)) to one another (*'el zeh*), [and (*wa*) said (*'amar* – declared and promised (qal perfect)) in MT but excluded from 1QIsa], **‘Set Apart, Set Apart** (*qadowsh qadowsh* – completely prepared, exceedingly pure, totally devoted, entirely dedicated, and wholly separated [1QIsa shows it repeated twice while the MT has a third repetition]) **is Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the command-and-control regime of heavenly messengers and envoys).**

**The entire** (*kol* – all the) **material realm** (*ha 'erets* – the land and earth) **is filled with** (*malo'* – is replete, revealing a full measure of the abundance and accomplishments) **His manifestation of power** (*kabowd huw'* – His glory and splendor, His honorable status and importance, His great abundance and glorious presence, even His rewarding gifts and persona; from *kabad* – awesome significance and weighty reputation).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 6:3)

It is obvious that the universe was created. The basis of life, DNA, is a language. Prophecy proves God’s existence. This should, therefore, be unambiguous.

What almost everyone misses is the idea that Yahowah is “*qadowsh* – set apart.” He is not omnipresent nor omniscient. He exists in seven dimensions, and we exist in three. There is limited interaction between the profane and mundane and God. He is not involved in most people’s lives. He does not hear the vast preponderance of prayers and seldom, if ever, answers them.

“**The thresholds** (*wa ha saph* – the doorframes, the framework around the entryways) **where the doors opened** (*'amah* – of the doorposts where the entry gates pivot and turn for the family; from *'em* – on behalf of the set-apart Mother) **shook** (*nuwa'* – moved and swung open (qal imperfect)) **at the voice** (*min qowl* – from the sound of) **of the One who issued the invitation to be called out** (*ha qara'* – of Him who proclaimed that which could be read and recited to those who were invited, summoning them, He called out to them by name to meet and greet them (qal active)) **and then** (*wa*) **the Family Home** (*beyth* – the House and Household) **was full** (*male'* – was replete, revealing a full measure of the abundance) **of fiery disappointment** (*'ashan* – of displeasure, enveloped in dissatisfaction and smoldering discontentment (note: *'ashan* can also be translated ‘smoke’ but that rendering does not work in this context); from *'ashan* – fuming

annoyance and disapproval (nifal imperfect passive)).”  
(*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:4)

The doorway to life and to God is Passover. There is no other. Only Yahowah can open Heaven’s door. It pivots on His Word.

If you love Yahowah, this would be a great time to pause and reflect on this situation. God would support His Son’s decision to serve as the Passover Lamb. He would allow His creation to beat him and humiliate Him, nailing him to a pole in the most excruciating form of death ever devised. And after sacrificing his body so that we might live, He dispatched Dowd’s soul to She’owl on UnYeasted Bread laden with our guilt. The following day, Father and Son would be reunited in God’s Home.

However, on this day, Yahowah’s people were surprisingly ignorant. No one showed up. God opened the door to Heaven and not a soul was there.

The overwhelming preponderance of people either ignore or discard His invitations. Many despise them. Just ask a Christian to give up Christmas and Easter for *Pesach* and *Matsah* and see how they respond. In a world rife with religious alternatives, as few as one in a million souls accepts Yahowah’s offer and walks through that door. And on this day, there were none. Not one. And that is what caused God to be “‘*ashan* – displeased and disappointed, enveloped in dissatisfaction and smoldering discontent.”

As we read on, we discover that *Yasha’yah* errantly assumed that Yahowah’s displeasure was directed at him, at his inadequacies. He loved his job and was concerned that he would lose it. Such was not the case.

**“So (*wa*), I replied** (*‘amar* – responded and said), **‘Woe, oh no, this distressful situation** (*howy* – alas, this denunciation, intense sorrow, grief, and despair, longing

sigh and warning) **is because of me** (*la 'any* – is the consequence of me approaching).

**For surely** (*ky* – because indeed), **I am ruined and will be silenced** (*damah* – I will no longer be able to speak and will cease to be engaged, I am now unable to draw the proper comparisons, to process this information, or to respond appropriately, I can't even properly present this story nor convey its point [note: *damah*'s tertiary connotation is 'to perish and be destroyed' but that rendering does not work in this setting]) **because** (*ky* – for the reason) **I am an individual** (*'ysh 'any* – a person) **with unacceptable and unclean** (*tame*' – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language).

**And furthermore** (*wa*), **I dwell** (*'anoky* – I live and abide) **in the midst** (*ba tawek* – in the middle, center, and among) **of a people** (*'am* – a family of related individuals) **of unacceptable and unclean** (*tame*' – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language).

**Except now** (*ky 'eth* – indeed when close-up), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of spiritual implements** (*tsaba*' – of the command-and-control regime of heavenly messengers and envoys), **the ultimate authority** (*ha melek* – the sovereign and king who reigns, the royal ruler; from *malak* – to reign and advise, providing counsel to consider as a supreme sovereign), **I have seen** (*ra'ah* – I have been shown and have had revealed, looked upon and considered (qal perfect)) **with my eyes** (*'ayn 'any* – in my sight and presence).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:5)

God would not have brought Yasha'yah to Heaven unless He was pleased with him. And I am sure that Yasha'yah would have been both overjoyed and overstimulated initially. But then, rather than witnessing an enormous smile on Yahowah's face, welcoming him into His Home, as he had hoped, instead he beheld God's disappointment, and Yasha'yah, as I would have done, assumed that he had been the cause.

Now that God could see deep into his soul, Yasha'yah knew that his imperfections would be on display – although he also had to know that he was Yahowah's first choice among people at the time. And no matter what the great prophet may have been feeling, this meeting had nothing to do with Yasha'yah but, instead, with his people. Yahowah wanted Yisra'el to know how bad they had been, while allowing them the opportunity to peer into the very heart of God, to understand what makes Him so long suffering.

Yasha'yah would have all eternity to experience Yahowah's love, and God knew it, so He used this moment to reveal one of the most important insights ever shared with humankind. There are things that cause God to grieve, and nothing disappoints Him more than having what He has done for us, having what He is offering us, discounted, dismissed, and disdained by those the benefits were intended to serve. God had opened His Home up to mankind and collectively man went elsewhere. Worse, His Son had laid down his life for them and they walked past, oblivious to what he had achieved.

As for Yasha'yah, there is no better job than working with Yahowah, no matter the mission. He is the perfect Boss, engaging and supportive, trustworthy and dependable, willing to do Himself whatever He asks of us, and more, and extraordinarily generous – to the point our compensation exceeds the value of our work by an incalculable degree. Further, He is never demanding. We

do what we want to do, when we want to do it, and nothing more.

Once we have experienced the thrill of working with Him, the thought of being discarded due to our inadequacies is disheartening. While none of us today serve at the level of prophet, nonetheless, every job is exhilarating. I can appreciate Yasha'yah's concern.

The difference, however, was that the prophet had been to Heaven. He had seen Yahowah in all His glory. I cannot even imagine coming down from this high.

Today, the best that can be said for the rest of us is that we have seen Yahowah through His words. The view is marvelous, but it is in 3D, not 7D. It is brilliant and enlightening, but nothing compared to what Yasha'yah experienced. He was changed, and there would be no going back.

There is yet another way to look at this, and that would be to see Yasha'yah being used as a metaphor for the whole of Yisra'el. In that case, the tertiary connotation of *damah*, presented above, could in fact apply as a consequence of Yisra'el's rebellion. Yahowah, Himself, makes this connection to Yahuwdah in *Yirma'yah* / Jeremiah 13, saying that they are “*damah* – perishing and being destroyed” as a result of “*damah* – ceasing to be engaged, becoming incapable of drawing the proper comparisons, thereby unable to process information rationally, or respond appropriately.”

Yahowah would make sure of this. One of the *mal'ak* was dispatched to do its job. More than just encourage Yasha'yah, the Saraphym would enable him.

**“Then (wa) one ('echad) of (min) the Saraphym** (*Saraphym* – the fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **flew** (*'uwph* – moved through the air, flying) **toward me** ('el

'any – to me), **and** (*wa*) **in its hand** (*ba yad huw'*) **was a live ember** (*ritspah* – a flaming firebolt or spark, burning and glowing on a decorative inlaid object) **held within a pair of tongs** (*ba melqahaym* – by a hinged implement designed to grasp hold of burning hot objects; from *laqach* – to fetch, take, lay hold of, receive, acquire, seize, and take away).

**It had obtained it** (*laqach* – it had accepted, received, and acquired it) **from upon** (*min 'al*) **the altar** (*hamizbeach* – the place for gifts, thankful offerings, and sacrifices (meat prepared for consumption during a feast)).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:6)

**It touched it** (*wa naga'* – it reached out and extended it, making contact with it) **above** (*'al* – over, near, and upon) **my mouth** (*peh 'any*), **and said** (*wa 'amar* – then proclaimed), **'Behold** (*hineh* – pay attention because this is important, look up and observe what's happening here and now), **this has been extended to make contact** (*naga' zeh* – this has touched) **near** (*'al* – above, over, and upon) **your lips** (*saphah 'atah* [your in 1QIsa vs. the in the MT]) **so** (*wa*) **removed are** (*suwr* – taken away, abolished, and no longer existing are (qal perfect consecutive)) **your inadequacies, mistakes, and liabilities** (*'awon 'atah* – your iniquity and wrongdoing, failures and offenses, even tendency to err by inappropriately twisting or distorting the truth [plural in 1QIsa while singular in MT]).

**Therefore** (*wa*), **your offenses against the standard** (*chata'th 'atah* – your wrongdoing, errors, and mistakes, your sinful nature and resulting guilt; from *chata'* – tendency to miss the way and be wrong [misspelled in 1QIsa]) **have been reconciled** (*kaphar* – have been pardoned and released, have been ransomed and annulled, have been purged and cleansed, and they have been covered and forgiven).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:7)



There is a lesson here that the world at large has overlooked. There is but one vital Miqra'ey left unfulfilled – *Yowm Kipurym* | the Day of Reconciliations. And while religious Jews perceive it to be a day of denial, of fasting and affliction, Yahowah defined its purpose in this pronouncement. *Kaphar*, which is the verbal root of *Kipurym*, speaks of being reconciled, of purging, cleansing, and then covering *chata'ath* | our guilt for having missed the way. It is the last chance for God's people to come clean, to be purged of politics and rid of religion so that their relationship with Yahowah can be reconciled.

And that is what this prophetic meeting is directing our attention toward. Yasha'yah's mission henceforth would be to awaken his people and call them home prior to the return of Father and Son on Kipurym in year 6000 Yah – the final Homecoming.

So that you know, in this scene, the *mal'ak* did not actually perfect Yasha'yah. Our vindication comes as a result of Dowd fulfilling Pesach and Matsah. This was purely symbolic, but the message was unmistakable. It did not matter that Yasha'yah's lips were imperfect because the One using them is perfect. As a matter of fact, Yahowah prefers using flawed implements.

While it is a privilege to be one of the many implements at Yahowah's disposal, it is not anything to brag about. We accomplish only as much as Yahowah is able to achieve through us.

Liberated from any concerns, freed of his prior mistakes, energized by the impending possibilities, Yasha'yah listened intently and then answered singularly and boldly. This is a life lesson for all of us. Listen and then respond.

**“Then (wa) I listened and heard** (*shama'* – I used my auditory sense to pay attention and received the

announcement so as to understand (qal active imperfect)) **the voice** (*qowl* – the sound) **of my Upright One** (*‘edown* *‘any* – of my Upright Pillar who is the center of my Home), **asking** (*‘amar* *‘eth* – questioning and saying), **‘Whom** (*my* – who and to whom) **shall I send** (*shalach* – shall I dispatch as a messenger (qal imperfect active)) **and** (*wa*) **who** (*my*) **will go** (*halak* – walk (qal imperfect active)) **with us** (*la* *‘anachnuw* – in our direction, toward us, and for us)?’

**So** (*wa*), **I said** (*‘amar* – I answered and proposed), **‘Look, here I am** (*hineh* *‘any* – behold, I am right here right now and I’m paying attention). **Send me** (*shalach* *‘any* – dispatch me as a messenger!)” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:8)

One of the great benefits of working with Yahowah is that so long as we are willing to listen and then respond, nothing more is required of us. We are not even held accountable for our mistakes, which is particularly liberating because God is a brilliant communicator, and we are imperfect conduits.

In all the universe, no Boss is as supportive, more generous, or as fun to work with. No one is as mentally stimulating, as exciting, or as relevant. He is trustworthy and consistent, saying what He is going to do and then doing what He has said. And the benefits are beyond comprehension, adoption into the Boss’ Family, inheriting a share of His enterprise, the universe, in addition to immortality, enrichment, empowerment, enlightenment, and as was the case with *Yasha’yah*, perfection.

*Yasha’yah* would keep his job as God’s messenger because he listened to God’s message. It is really that simple and profound.

Over the course of these past two chapters, we have gone from God as storyteller to conversationalist. By way of review, *Yasha’yah* begins this chapter by identifying the occasion upon which he was invited to meet directly with

Yahowah in heaven. Here then for our consideration are the first eight statements as they appear in the 6<sup>th</sup> chapter.

**“In the year King ‘Uzyah died, I saw my Upright One establishing a dwelling place before His Seat of Honor, as He was engaged in raising and lifting up.**

**The train of His majestic, flowing garment filled the enduring, enabling, and empowering residence. (*Yasha’yah* / Isaiah 6:1)**

**Saraphym from above approached Him having six bleached white wings, each one with two covering its presence, with two they concealed their feet, and with two, they flew. (*Yasha’yah* / Isaiah 6:2)**

**Then they called out to one another, ‘Set Apart, Set Apart! Completely prepared and exceedingly devoted is Yahowah of the spiritual implements.**

**The entire material realm is filled, revealing a full measure of the abundance of His accomplishments and His importance, His manifestation of power, and even His rewarding gifts and persona.’ (*Yasha’yah* / Isaiah 6:3)**

**The thresholds where the doors opened at the behest of the set-apart Mother shook and swung open at the voice of the One who issued the invitation to be called out and then the Family Home was filled with smoldering disappointment and enveloped in dissatisfaction. (*Yasha’yah* / Isaiah 6:4)**

**So, I responded and said, ‘Woe, oh no, this distressful situation is because of me.**

**For surely, I am ruined and will be silenced because I am an individual with unacceptable and unclean lips.**

**And furthermore, I dwell in the midst of a people of unacceptable and unclean lips.**

**Except now, I have seen, looked upon and considered with my eyes, Yahowah of the heavenly messengers, the ultimate authority.’** (*Yasha’yah* / Isaiah 6:5)

**Then one of the Saraphym flew toward me, and in its hand was a live ember, glowing on a decorative inlaid object, held within a pair of tongs.**

**It had obtained it from upon the altar.** (*Yasha’yah* / Isaiah 6:6)

**It reached out and extended it above my mouth. It said, ‘Behold, this has been extended to make contact near your lips so removed, taken away, abolished, and no longer existing are your inadequacies, mistakes, and liabilities.**

**Therefore, your offenses against the standard, your errors and mistakes, have been reconciled, pardoned by way of a ransom, and therefore annulled and forgiven.’** (*Yasha’yah* / Isaiah 6:7)

**Then I listened and heard the voice of my Upright One, asking, ‘Whom shall I send and who will go, walking with us, toward us, and for us?’**

**So, I answered and proposed, ‘Look, here I am right here and now, and I’m paying attention. Send me!’”** (*Yasha’yah* / Isaiah 6:8)

Are you listening? Are you willing to go?



Yahowah did not question Yasha’yah’s credentials. He did not test his faith or search his heart. Yasha’yah was observant; he listened intently and responded appropriately. That was sufficient. Yasha’yah wanted to be used, and that, along with a willingness to be observant and

to be a good listener, was enough. We do not have an excuse – at least, not a good one.

And yet, Yahowah does not issue orders to men. He asks. And even His requests are subject to freewill.

While that alone is counter to man’s misguided view of God as Lord, something far more surprising awaits.

**“He said** (*wa ‘amar* – and so then He replied in response), **‘Go if you’d like** (*halak* – progress, travel, walk about if that is what you choose to do recognizing that it is your decision (qal imperative – a genuine relationship is being established between Yah and Yasha’yah based on the prophet’s desire)) **and** (*wa*) **say** (*‘amar* – explain and announce) **to these people** (*la ha ‘am ha zeh* – as you approach this particular family of related individuals), **“Choose to listen intently** (*shama’ shama’* – you may want to hear and understand everything (qal imperative qal infinitive – you should choose of your own volition to genuinely, literally, and intensely listen)), **but** (*wa*) **you will not make the necessary connections required to understand** (*‘al byn* – you will not effectively distinguish between truth and lies, right and wrong, good and evil, leaving you incapable of comprehension, thereby remaining irrational (qal imperfect jussive – underscoring the literal, ongoing, and negative aspects of this failure to understand)).

**You may choose to look, even stare** (*ra’ah ra’ah* – you may actually want to see, even be observant (qal imperative infinitive – should you choose of your own volition to be shown everything)), **but** (*wa*) **you shall remain unaware** (*‘al yada’* – you will remain unknown and unacquainted, uninformed without knowledge (qal imperfect jussive)).”” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:9)

To some degree, Yahowah is addressing the problems associated with scholars, especially theologians. They

read, but do not know. They study but do not understand. They teach that which they, themselves, do not comprehend. Worse, they arrogantly claim that the people need to rely on them to understand God because His message is said to be incomprehensible to those who are not similarly schooled. Such clerics keep people ignorant, indoctrinating them rather than enlightening them.

The only thing worse than being unaware is to be irrational. Such is the condition of man today.

If I may speculate somewhat, there is also the possibility that Yahowah is addressing the consequence of the cleric's attitude rather than deliberately incapacitating them. It is not in Yahowah's nature to blind the sighted nor stupefy the thoughtful. But when people prioritize religious texts above the Word of God, as Christians have done with their New Testament and their Church Canon, as Orthodox Jews have done with their Talmud and Mishneh, all they see in God's Word is that which they can misrepresent and take out of context to justify their religion.

More important still, and in all likelihood, the real impetus behind this statement and the ones that follow: Yahowah's reputation and credibility are at stake. If the religious leaders came to know Him, if they associate themselves with Him, they will give the false impression that God approves their faith. So, while they continue to be religious, Yahowah's preference is that they are precluded from knowing Him.

Further, having contemplated everything Yahowah has revealed thus far, and still haunted by His introduction, when He revealed that His intent was to raise these people as His children, I think God is disgusted. He is appalled by His people's collective decision to promote a demonic religion rather than engage in a beneficial relationship with Him. And now He wants nothing to do with them. He does not want them in heaven. As such, this serves as proof that

God does not want to save everyone. In fact, the opposite is closer to being true.

If it were not for what we have read thus far, combined with what I've personally encountered this past year, I would have had a difficult time with these words...

**“The judgment and attitude** (*leb* – the ability to process information which is observed effectively and then differentiate between good and evil, showing discernment while acting on the proper motivations, inclinations and disposition) **of these people** (*ha 'am ha zeh* – of this particular family of related individuals) **will be, of their own accord, unresponsive and incapacitated** (*shamen* – will be calloused, fat and out of shape (hifil imperative)).

**Their ears** (*wa 'ozen huw'* – their faculty of hearing), **they have chosen to be heavy laden and thickened** (*kabed* – made difficult as a result of being indifferent and stubborn (hifil imperative)).

**Their eyes** (*wa 'ayn huw'* – ability to see, observe, and perceive), **they have opted to smear over** (*sha'a'* – shut and closed, sealed and therefore blinded (hifil imperative)), **otherwise** (*pen* – lest, negating the possibility) **they might come to be perceptive** (*ra'ah* – they would see and be observant (qal imperfect)) **with their sight** (*ba 'ayn huw'*). **With their ears** (*wa ba 'ozen huw'*), **they might hear** (*shama'* – they would listen).

**Then** (*wa*) **using their good judgment** (*lebab huw'* – by responding rationally to what they observe, by discriminating between good and evil and taking what they discover to heart) **they might make the necessary connections to understand** (*byn* – they might effectively distinguish between truth and lies, separating fact from fiction, and comprehend, thereby becoming rational (qal imperfect – underscoring the literal, ongoing aspects of understanding)).

**As a result, they would change and return** (*wa shuwb* – they would relent, do an about-face, turning around, and go in the opposite direction (qal perfect)), **moving toward their restoration** (*wa rapha' la huw'* – and thereby recover and be healed of their disease (qal perfect)).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:10)

In early 2017, those who work with me and support this effort were confronted by something previously unimaginable. These unforeseen experiences were gut-wrenching because the perpetrators were, quite frankly, repulsive. An individual who I thought had come to know Yahowah as a result of the books and audio programs evolving out of *Prophet of Doom* and *Yada Yahowah*, turned out to be overtly demeaning and remarkably abusive, along with those who associated with him.

Having built several businesses, I have come to realize that such individuals are a dime a dozen, so I've learned to ignore them – just as does Yahowah. But this man, and those under his spell, became a serious problem, one that could not be overlooked. They were all aware of what was presented in *Yada Yahowah* and *An Introduction to God* and used it inappropriately. So, while they obviously didn't understand what they had read and heard, they gave the impression to thousands of unsuspecting people on social media that we were all in agreement.

Their game was to copy and paste snippets of what I had translated and discovered as “notes” in posts, mostly to irritate and annoy people they didn't like while manipulating those closest to the site's leader – intimidating them into compliance. Also at issue, they all intermixed these insights regarding God with asinine conspiracy theories, thereby discrediting Yahowah through these absurd associations.



When I asked them to stop juxtaposing their conspiracy theories with citations from my books, they became exceedingly vicious and vulgar. They posted some of the most reprehensible things in conjunction with Yahowah's name, using terminology found only in my books, all while claiming to be part of the Covenant. As I read what they were saying, I realized that I had unwittingly contributed to this appalling situation.

Had I not offered these translations and insights freely, and included them in the audio programs, they would never have garnered the attention needed to inflict so many people with their poison – they would not have been able to discredit Yahowah's name, His Word, or His reputation. I came to wish that they had never heard me speak and had never read a word I had written. I knew that I did not want to spend eternity with any of them.

As a result, I personally experienced what I suspect Yahowah is trying to avoid. Having lived through it, I cannot only sympathize with Him, I concur. A little knowledge in the wrong hands can be dangerous.

Unfortunately, shortly thereafter, we experienced the same thing all over again. Two of the individuals who had participated in the artificial world of social media with the conspiracy theorists we had now removed from our company, started their own site, and they were even worse. They began to attack God's chosen people, and then Yahowah directly.

Their claims were ignorant and irrational, even insane, both unGodly and anti-Semitic. Nonetheless, by using social media to garner the attention of those who had been drawn to Yahowah's Word through these books and subsequent audio outreach, they found a receptive audience. Once again, knowledge without understanding, seeing without perceiving, hearing without comprehension, created a monstrous result.

By making it considerably easier to know who God is and what He requires of those who want to participate in His Covenant, I made it possible for men and women still poisoned by all manner of deceptions to give the impression that they were part of His Family and therefore convey accurate information regarding Him. It was, and to some extent remains, a horribly destructive and discrediting proposition, one which demeans the Creator of the universe.

So, now I appreciate Yahowah's position. It is better that they do not understand. God does not want to spend an eternity with such misguided, unappreciative, and deceitful people. He does not want anything to do with them. He realizes that the only thing worse than the religious and political lies they spread on their own accord, are the lies they would come to promote in association with Him should they actually come to know Him. Perhaps Yahowah was being merciful by leaving them deaf and blind because then their souls will simply fade away rather than having to endure She'owl.

There is yet another possibility that I would like you to consider. I have come to the conclusion that Yahowah does not want to be easily known. He wants the process to be challenging. That way, neither He nor we will be subjected to spending an eternity with individuals who are not committed to a lifetime of learning and exploring. There must be a filter, something which precludes wrong-minded individuals with an irritating attitude from stumbling into heaven.

Based on what follows, I suspect that Yasha'yah had not yet been exposed to men and women similar to those I've just mentioned. He may have still been as I was some years ago, encouraging everyone to listen to Yahowah, to observe His Towrah. So he asked...

**“Then (wa) I replied** (*‘amar* – I said, questioning (qal imperfect)), **‘How long will this last** (*‘ad mathay* – until when, up to what period of time, and what is the extent of this after which it will conclude), **Yahowah** (*Yahowah* – God’s one and only name [YHWH in 1QIsa vs. *‘edown any* – my Upright One in the MT])?”

**He answered** (*wa ‘amar* – He responded and said), **‘Until such time** (*‘ad* – up to the point, as long as, upon reaching the point in the continuum of eternity) **when** (*‘im* – upon reaching the condition and situation upon which) **to beneficially reveal the proper path to the relationship** (*‘asher* – to convey the blessings and benefits, even joy, associated with the steps along the correct and restrictive way that gives meaning to life, providing a place to stand) **the cities** (*‘iyr* – the inhabited places and population centers, but also the anguish, anxiety, anger, wrath, and terror, even great displeasure; from *‘uwr* – an awakening is incited and people are awakened, roused from their slumber, exposing the chaff) **are desolated** (*sha’ah* – are wasted in a state of ruin, or are closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (qal perfect)) **from within** (*min*) **without an inhabitant dwelling therein** (*‘ayn yashab* – as a declaration of negation revealing nothing lives because there is no means to be restored, meet, or approach (qal participle)) **and** (*wa*) **homes** (*beyth* – houses) **are without men** (*min ‘ayn ‘adam* – are negated without the descendants of ‘Adam), **when** (*wa*) **the material realm** (*ha ‘erets* – the Land or the earth) **is desolate** (*sha’ah* – is wasted in a state of ruin, or is closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (nifal imperfect)), **sparsely populated and clothed in ruin** (*shamamah* – deserted and essentially uninhabitable as a result of

something horrible and astonishingly appalling).”  
(*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:11)

Sometimes it takes a catastrophe for us to consider the issues that led to the disastrous result. Confronting death causes us to consider life. Such will be the case for Yisra'el and Yahuwdah.

It does not have to be that way, of course. Yisra'elites could reject their rabbis, discard their politicians, toss their Talmud and embrace the Towrah. They could read these translations and respond to the God whose testimony we are considering.

Speaking of choices, there are three or four options available to us with *'iy*r and *sha'ah*. So how are we to know which meaning Yahowah intended to convey with these words? Should we choose one connotation for each and determine for ourselves what God meant to say? Or would we be wise to consider them all?

I am not arrogant enough to make any of these choices for you, and I am not smart enough to make them for God. Therefore, here are the options available to us. The potential meanings of both words are presented in the order they occur in leading lexicons:

**“And He answered and said, ‘Until the point in the continuum of eternity and to beneficially reveal the proper path to the relationship when *'iy*r *sha'ah*: 1) the cities, inhabited places, and population centers are desolated, 2) when the anguish, anxiety, anger, and terror, even great displeasure are closely examined and intensely considered for a duration of time, and lead to a decision regarding what is being observed, 3/4) when there is an awakening and people are roused from their slumber as the great and blaring signal is sounded, roaring onto the scene at great speed, exposing and wasting the chaff from within....”**

As is often the case, each combination seems to apply. All four are relevant and instructive.

The same appears to be true with the concluding statement. Not only can *ha 'erets* be rendered as “the Land, the Earth, or the material realm,” there are several acceptable connotations of *sha'awah*. Therefore, all of what follows could have been intended...

**“Then the Land, earth, and material realm will commence for a period of close examination and careful consideration, ultimately leading to a decision regarding what is being observed, all while a great and blaring signal is sounded and many are left desolate as it approaches at great speed, leaving the Land sparsely populated and those who are astonishingly appalling clothed in ruin.”**

According to *Strong's*, *sha'awah*, which they render, “devastating storm,” is rooted in *sha'ah*. That's interesting due to its similarity to the next word in the lexicon, *She'owl / Sha'uwl*. *She'owl* is commonly referred to as “hell,” and it serves as “the place of no return where wicked souls are degraded and punished upon their death.” Then as *Sha'uwl*, it becomes the name of the author of half of the Christian New Testament, a man known to God as “the plague of death.” This association is especially pertinent because *Sha'uwl* will appear once again in the next chapter of *Yasha'yah*.

It is so obvious, so clearly stated, that it's surprising that most people miss the fact that God is not near. He isn't involved with any mundane aspect of anyone's life. There is no reason to thank Him for a meal because He did not provide it. There is no reason to bow down and pray because He is not listening.

For the most part, He has given up on humankind. If it were not for the promises He made to His people, to *Yisra'el* and *Yahuwdah*, and to select *Gowym* through His

Towrah, He would not return. If our fate were based on our behavior and not His solemn vows, He would have foreclosed on this universe. For every Dowd, there have been a million bums.

To be fair, and to be honest with ourselves, we ought not blame Yahowah. We are at fault. We are the reason He has withdrawn and sent us away to live and die on our own. God did not want it to turn out this way. He envisioned, offered, and then facilitated a mutually beneficial and enjoyable relationship. He expected little of us in return. He was offering more than we could possibly imagine.

But we did far worse than nothing. Man has made a career of antagonizing God, of interfering with God, of corrupting God's message, of negating God's offer, of inventing gods and playing god, all while projecting all manner of lies about Him. When we do such things we are not lovable. We are not even likable. And yet, Yahowah is not only willing to overlook what we have done, He has a solution for what ails us, a way to make us likable and loveable, worth knowing.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will distance Himself from mankind** (*rachaq ‘eth ha ‘adam* – will sever the relationship with the descendants of ‘Adam, avoiding people, and staying a great distance away from humankind, remote and removed from man (piel perfect)) **and** (*wa*) **there will be a great forsaking** (*rabab ‘azab* – an increased separation from greater neglect and rejection, a higher level of abandonment and disassociation, leading to damnation) **throughout** (*ba qereb* – in the midst of and within the interior of) **the Land** (*ha ‘erets* – the earth and material realm).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 6:12)

The “*rachaq* – distance” between God and man can be resolved. It is a matter of transitioning the dimensions, something which can be done instantaneously once we are empowered and transformed from matter to energy. The *Miqra’ey* and *Beryth* were specifically designed to bring us together in this way. But ‘*azab* is a far more serious problem. When man is ‘*azab*, he is “rejected and forsaken, disassociated and abandoned, separated and damned.”

It is going to get very, very dark before the Light reappears. And while most will not survive to witness His return, God fulfills His promises.

**“And yet (*wa*), still remaining to bear witness (*’owd* – beyond this point, sustained and called to help one another by testifying, both exhorting and admonishing) in her (*ba hy’* – in the Land), a tenth, just one in ten (*’asyry* – a fraction, ten percent).**

**So (*wa*) she (the Land) will return (*shuwb* – she will change and be restored, transformed (qal perfect)) when (*wa*) that which is associated with (*ka* – the likes of) Allah and sworn oaths which bind, curse, and disable (*’alah* – solemn agreements invoking divine retribution, the sorrow and grief of those who are unfit and deceived) are (*hayah* – come to be (qal perfect)) set ablaze, purged, and removed (*ba’ar* – kindled, blazing, and taken away, utterly destroyed) along with the likes of (*wa ka* – in addition to that associated with) the large edifices marking places of worship (*ha’alown* – the prominent trees associated with worthless religious reverence and idolatry; from *’aluwl* – the call to worship a worthless pagan god, especially during the sixth month on the Babylonian calendar).**

**Beneficially then (*’asher ba* – to reveal the proper path to the relationship and to convey its blessings and benefits associated with walking along the correct and restrictive way that gives life meaning), by (*ba* – along**

with) **cutting down and throwing away** (*shaleket* – the act of felling; from *shalak* – to throw away and to cast out) **the established and revered monuments** (*matsebeth* – the memorials, edifices, pillars, and stone altars which have been lifted up, appointed, and established) **from within it** (*ba hem*), **the offspring** (*ha zera'* – the seed and descendants) **of these edifices who take a stand** (*matsebeth hy'* – of the stone memorial, revered monument, pillar, and established stump who remain upright; from *natsab* – to take a stand, stand upright and firm, appointed and established) **will be set apart and cleansed** (*godesh* – will be purified and separated).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:13)

Yahowah’s story is consistent. He will not return to Earth and live in the Land until all traces of religion are removed. And the greatest malignancy and weeping sore in Yisra’el, especially in Yahuwdah, and upon Mowryah in Yaruwshalaim, is Allah, his shrines, mosques, and jihadists. Islam is a curse, a deadly blight on humankind. But it is not the only debilitating disease. Judaism and Christianity have also fouled the Land with their places of worship.

*‘Alah* is a provocative term. It can be anything from “a large tree” to “a sworn agreement” on the positive side. But most aspects of *‘alah* are overwhelmingly negative, with connotations from “that which is incapable and unfit” to “Allah,” even “a curse involving Godly retribution and great sorrow.” At its heart, *‘alah* speaks of “invoking Divine sanctions against those who bind others, who curse them, making them unfit, by deceiving them.” It speaks of religion, and most especially, Islam.

With the concluding statement, Yahowah is answering *Yasha'yah*’s question, while at the same time saying that, after these religious sites are torn down and thrown away, out of them Yisra’el’s offspring will emerge, at which time they will be set apart, not only from religion, but unto Him.



Once the Land is restored, the people will be cleansed. This is to say, nothing is gained when clean laundry is worn in the mud.

Reflecting on all of this, I am reminded of the two competing approaches to parenting. When I was young, my father, like so many others, thought that the best way to stop a child from doing something inappropriate was to beat him. My dad's favorite weapon was a tree branch, which he used as a whip. But as my wife and I were raising our sons, the preferred form of discipline became a "time out." It was a period of separation when the child was sent away and ignored for a while.

We have now heard Yahowah tell us that He turned His hand against His people, hoping to get their undivided attention, awakening them from their religious stupor by slapping them. It did not work. So now He is giving them a time-out. He is sending them away for a long time.

In so doing, God has put mankind on notice. He does not want to be associated with religious individuals. Here then is Yahowah's reply to Yasha'yah...

**"He replied in response, 'Go if you'd like, but explain to these people, 'You can choose to listen intently, but you will not make the necessary connections required to understand.**

**You may choose to look, even stare, but you shall remain unaware and ignorant."** (*Yasha'yah / Isaiah 6:9*)

**The judgment and attitude of these people, indeed, their ability to process information which is observed effectively, their capacity to differentiate between good and evil, will be unresponsive and incapacitated as a result of the choices they make.**

**Their eardrums, they have opted to thicken as a result of their stubborn indifference. Their eyes, they have chosen to smear over, blurring their vision,**

**otherwise they might be observant and perceptive with their sight.**

**With their ears, they might hear and actually listen. Then using their good judgment by responding rationally to what they observe and taking what they discover to heart, they might make the necessary connections to understand, separating fact from fiction to comprehend and become rational.**

**Then they would change, relent, doing an about-face, going in the opposite direction, with them moving toward their return and restoration.’ (*Yasha ’yah* / Isaiah 6:10)**

**Then I replied, questioning, ‘How long will this last, Yahowah?’**

**He answered and said, ‘Until the point in the continuum of eternity, and to beneficially reveal the proper path to the relationship when the cities, inhabited places, and population centers are desolated, when the anxiety, anger, and terror, even great displeasure are closely examined, intensely considered and lead to a decision regarding what is being observed, when there is an awakening and people are roused from their slumber as the great signal is sounded, roaring onto the scene at tremendous speed, exposing the chaff from within, and the homes are without men when the Land is sparsely populated and clothed in ruin. (*Yasha ’yah* / Isaiah 6:11)**

**Yahowah will distance Himself from mankind, severing the relationship with the descendants of ‘Adam, essentially avoiding people, and staying a great distance away from humankind, remote and removed from man, and there will be a great forsaking, increased separation from greater neglect and rejection, along with a higher level of abandonment and**

**disassociation, even damnation, throughout the Land.**  
(*Yasha'yah* / Isaiah 6:12)

**And yet, still remaining to bear witness, sustained and called to testify, both exhorting and admonishing, in her, a tenth, one in ten.**

**Then she will change and be restored when that which is associated with Allah and sworn oaths which bind, curse, and disable, invoking divine retribution against those who are unfit and deceived, are set ablaze, purged, and removed, along with the likes of the large edifices marking places of worship and associated with worthless religious reverence and idolatry, especially calls to worship a pagan god during the sixth month on the Babylonian calendar.**

**Beneficially then, by cutting down and throwing away the established and revered monuments which have been appointed, lifted up, and established, out of and away from them the offspring of the altars who take a stand will be set apart and cleansed.”** (*Yasha'yah* / Isaiah 6:13)

The dusk that will precede the dawn is a direct result of man's decision to disregard the Light, to look but not see, to listen but not hear, to consider but not understand. Yahowah will not be trifled with. He will not hang around while men mock Him. He will not be associated with religion. He has no interest in being worshiped.

In that almost all men have chosen to either ignore Him or besmirch His reputation by associating Him with their moronic religion, Yahowah has distanced Himself from humankind. From God's perspective, we are *'azab*: having separated from Him, He has separated Himself from mankind.

But this we know for sure: He is true to His word. A remnant of His people will be spared. They will endure

through the darkest night to see the Light. Once the Land is restored, His people will be cleansed.

✠✠✠

Reject Wrong

*Accept Right...*

At this juncture in the narrative, He is revealing through Yasha'yah, Yahowah turns His attention to a past event which foreshadows current events. The story is being presented to set the stage for what is going to occur in Yahuwdah's future and even ours. For us, it is a life lesson derived from past events as it will be for the remnant in the Land.

To better understand this shift in time, we must appreciate Yahowah's focus and nature. His attention remains on Yahuwdah and Yisra'el – just as it has been throughout His depiction of what will transpire immediately prior to His return.

God wants His children to know that even when things appear dire, even when they seem to be isolated, vulnerable, and alone, He will return for them. Just as He prevented Yahuwdah's destruction some 2,700 years ago, He will intervene to do so once again.

Further, the first to hear this prophecy were challenged in a way we are not. We can look back on twenty-seven centuries of history and forward to the next thirteen years and use what we know to validate the authenticity of these predictions. But for God's guidance to resonate with the immediate audience, current events, those that would impact their lives, would have to be woven into the story.

Ah, lest we forget, the life lesson is to trust and rely on Yahowah.

**“It came to pass** (*wa hayah* – it occurred and came to exist) **in the days** (*ba ha yowmym* – during the time) of ‘**Achaz** (*‘Achaz* – to grasp hold, to seize, and to take as a possession), **the son** (*ben* – male descendant) **of Yowtham** (*Yowtham* – Yahowah is Perfect; from Yahowah and *tam* – perfect and complete, lacking nothing, including integrity), **the son** (*ben* – male descendant) **of ‘Uzyah** (*‘Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uziah; from *‘oz* – might and strength and *Yahuw*), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah), **Retsyn** (*Retsyn* – Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), **the king** (*melek* – government leader, head of state, and societal ruler) **of ‘Aram | Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **and Peqach** (*wa Peqach* – the Open Territory), **the son** (*ben* – male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yah), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yisra’el** (*Yisra’el* – Individuals who Strive Against and Wrestle With God), **went up** (*‘alah* – made his way to and then ascended up) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Instruction Regarding Reconciliation Flow), **for the purpose of** (*la*) **warring** (*milhamah* – fighting using combat troops and weapons in battle) **against her** (*‘al hy’* – toward it). **But** (*wa*) **they were not able to prevail** (*lo’ yakol* – they were incapable of conquering and failed to succeed) **against her** (*‘al hy’*) **upon engaging in battle** (*la lacham* – after attacking and fighting).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:1)

Yisra’el and Yahuwdah were not only estranged, but they were also now at war with one another. With their own people working against them, and not knowing who to trust, the inhabitants of Yaruwshalaim were quivering in their sandals.

One of the most prevalent themes throughout the Prophets is the unification of Yahuwdah with Yisra'el followed by their reconciliation with Yahowah. For this to be a meaningful event, something worth God's attention, they must first be estranged – and significantly so. With one poised to fight the other, we can be assured that they were not getting along.

The issue here was supremacy – who is in charge – man or God? Yahowah had not only given Yahuwdah the scepter, Yaruwshalaim is His home. So, *ben Ramalyahuw*, the man who sought to be Exalted Above Yah, in league with *Retsyn*, the Self-Willed and Pleasure-Seeking King of Syria, sought to take it for themselves.

Demonstrating His love for Yahuwdah, Yahowah referred to them in the most endearing way, associating them with His beloved Son.

**“When (*wa*) the House of Dowd (*la beyth Dowd* – Family of the Beloved) was informed (*nagad* – received the report, warning) by the announcement that (*la 'amar* – declaring) ‘*Aram* | Syria (*'Aram* – the Aramean people in the citadel of Syria) was leading and directing the movements of (*nachah 'al* – was dependent upon and had created an opportunistic relationship with) ‘Ephraym (*'Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra'el), their heart (*leb* – as a response to this information their sense of right and wrong along with their overall attitude and judgment) was shaken (*nuwa'* – quivered and trembled).**

**The constitution and the response that had been internalized (*wa lebab* – the attitude and discernment, the thinking based on what had been learned) of his people (*'am huw'* – family of related individuals) was similar to (*ka*) swaying (*nuwa'* – quivering) trees (*'ets* – timbers) in the forest (*ha ya'ar* – in groves) before the presence of the wind and spirit (*min paneh ha ruwach* – out of the**

appearance of the spirit and breeze).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:2)

It is fun to draw insights from the details. When we translate *Ramalyahuw* as “Exalted Above Yah,” we see the king as a satanic prototype. After all, only Satan wanted to be seen as above the Almighty and be worshiped as if he were God. When the people are quivering before the *ruwach*, the threat is being perceived as men in league with the Adversary – all seeking to replace Yah.

For Yahuwdah to fulfill her purpose, and for Yahowah to honor His promises, He could not allow this to happen. He would intervene. The meeting place, a “laundromat,” and the name of the son accompanying the prophet, Remnant who Return to Yah, are especially telling. Yahuwdym would have to be cleansed before they would be allowed to resume the relationship.

**“And so (wa) Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – spoke, informing by disclosing) **to** (*‘el* – as the Almighty) **to Yasha’yahuw** (*Yasha’yahuw* – Freedom and Salvation are from Yahowah; a compound of *yasha’* – to liberate and save and *Yahowah*), **‘Should you be willing to go out** (*yatsa’* – under the auspices of freewill, consider going forth and extending yourself (qal imperative)), **I am encouraging you** (*na’* – with a degree of urgency, it is My desire, please, for you) **to meet** (*la qara’* – to approach and summon) **‘Achaz** (*‘Achaz* – to grasp hold, to seize, and to take as a possession), **you** (*‘atah*) **and** (*wa*) **Sha’ar Yashuwb** (*Sha’ar Yashuwb* – Remnant who Return to Yah; a compound of *sha’ar* – remnant and remainder, *shuwb* – who return, and *Yah* – to Yah), **your son** (*ben ‘atah*), **toward the end** (*‘el qatsah* – near the edge of the foundation) **of the aqueduct** (*ta’alah* – of the channel constructed to convey water) **along the upper pool** (*ha*



*barakah ha 'elyon* – of the highest reservoir) **on** (*'el*) **the main road** (*mesillah* – the highway) **to the Laundry Field** (*kabas sadeh* – to the place where laundry is spread out after it is washed). (7:3)

**And** (*wa*) **say to him** (*'amar 'el huw'* – convey to him), **“You may want to be observant** (*shamar* – choose to pay attention, look intently, remain focused (nifal imperative – under the auspices of freewill choose to closely examine and carefully consider, recognizing that by doing so you will be influenced by it and will influence the outcome)) **and** (*wa*) **elect to be quiet and at peace** (*shaqat* – be calm, at ease, and silent (hifil imperative – by choosing to do so the subject will engage the object in the action)).

**Do not fear nor be awestruck** (*wa 'al yare'* – do not be afraid nor distressed). **Do not allow your judgment to falter** (*leb 'atah 'al rakak* – do not submit to authority nor be rebellious in your response to what you observe, do not be faint of heart nor manifest a timid mindset (qal imperfect jussive)) **because of** (*min* – from or out of) **the two** (*shaneym* – a pair) **combustible** (*ha 'uwd* – kindled and firebrand) **snake tails** (*zanab* – lowly slithering appendages) **which are smoldering** (*ha 'asen* – who are heated and agitated, fuming in a fiery state) **as a result of their** (*ha 'elleh ba*) **intense resentment and burning anger** (*hory 'aph* – fierce and basal hostility), **of Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), (*wa*) **'Aram | Syria** (*'Aram* – the Aramean people in the citadel of Syria), **and the son** (*wa ben* – and the male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah).””” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 7:4)

Yahowah’s advice to ‘Achaz should be embraced by the rest of us. When we are observant, closely examining and carefully considering Yahowah’s guidance, we are at peace. We are better served by listening to Him than we are

by praying. Religions would have us fear God, but those who know Him, know better. More than that, God does not want His children to revere or fear men. These conclusions are afforded to those who exercise good judgment and who respond appropriately to what they learn.

By calling the Self-Willed and Exalted Above Yah a pair of “snake tails” God is reinforcing the association between Satan and those who aspire to control the lives of others. Without men such as these, the Lord would fail.

“**“Because indeed** (*ya’an ky* – forasmuch, truly the intent and for the reason) **‘Aram | Syria** (*‘Aram* – the Aramean people in the citadel of Syria), **‘Ephraym | the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el), **and (wa) the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah) **have devised a plot which is** (*ya’ats* – have decided to take counsel, determined to scheme, deliberating together to do) **evil** (*ra’ah* – perversity and misery, calamity and suffering, that which is depraved and wrong) **against you** (*‘al ‘atah*), **saying** (*la ‘amar* – declaring), (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 7:5)

**‘We want to go up against** (*‘alah ba* – we have decided to ascend into (qal imperfect cohortative)) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah) **and (wa) tear her apart, terrorizing her** (*quwts hy’* – show our disgust and loathing abhorrence of her) **so (wa) we can divide it between us** (*baqa’ hy’el ‘anachnuw* – we can do what we want, which is to storm into her and break her apart, splitting it for ourselves (hifil imperfect cohortative)), **choosing to reign as king** (*wa malak melek* – electing to coronate ourselves as the supreme rulers (hifil imperfect cohortative)) **in the midst of it** (*ba tawek hy’* – in her center), **along with** (*‘eth*) **the son (ben) of Taba’el** (*Taba’el* – Good God; from *towb* – good and *‘el* – god

[thought to be a general in the Syrian army)].””””  
(*Yasha ’yah* / Freedom is from Yahowah / Isaiah 7:6)

These men were plotting to advance Satan’s agenda, selfishly for sure, unwittingly perhaps. They wanted to ascend above God, to rule as if they were God. They coveted Yaruwshalaim. They craved the power of life and death. And their preferred tactic, as it is with all Machiavellian men, was terror.

In this case, as is often true, evil men schemed together. They would use one another, knowing that neither they nor their ally could be trusted. Evil men are prone to promote treaties, to form alliances, to fight a common foe. One war simply leads to the next. America, as did Rome before her, has made a habit of equipping her next enemy.

Yisra’el will never rule over Yahuwdah. And while Yahowah has allowed a variety of savage Gentile nations to conquer Yahuwdah, none have remained in control. Further, those who have sought to harm this place have been ruined.

“**So this is what** (*koh* – thus, in the here and now, this is what) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *’elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my Upright One** (*’edown ’any*), **says** (*’amar* – promises and declares), **‘It shall not stand** (*lo’ quwm* – it will not be fulfilled nor established) **and** (*wa*) **it will not happen** (*lo’ hayah* – it will not come to pass).”” ( *Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:7)

Yahowah seldom interferes in human affairs. The lone exception is when the affairs of men infringe on the plans of God. And so, in this case, there would be no compromise. It was not up for discussion or negotiation. God’s plan would not be revised to accommodate the machinations of man.

Damascus is among Yahowah's least favorite places. It is the city from which 'Abram's ranch hand had come, and he was expressly rejected for consideration in the Covenant. Damascus is the city where Sha'uwl met with Satan and devised Christianity, the ultimate plague of death. And Damascus is the city that falls, becoming a heap of ruins less than a decade from now, compelling the world to forfeit Israel to the Muslims in hopes of satiating their war lust. This leads directly to the Time of Ya'aqob's Troubles and an Islamic war against Israel..

God approves of one alliance, His Covenant, and is opposed to all others. Moreover, He examines the roots of things, as we have been doing, when trying to assess their value. When something evolves from an evil source, such as the Christian concepts of Sunday Worship, Easter, Christmas, the Lord as God, the Trinity, the names Jesus and Church, and most especially Roman Catholicism, they can never be good, no matter how they are reinterpreted. Even if it is in serpentine fashion, the tail of the snake continually follows the head.

**“For** (*ky* – because) **the head** (*ro'sh* – the most crucial part, including the leader) **of 'Aram | Syria** (*'Aram* – the Aramean people in the citadel of Syria) **is Dameseq | Damascus** (*Dameseq* – a weeping sore and source of sorrows), **and** (*wa*) **the head** (*ro'sh* – the most crucial part, including the leader) **of Dameseq | Damascus** (*Dameseq* – a weeping sore and source of sorrows) **is Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure).

**So** (*wa*) **within the period** (*ba 'owd* – subsequently in) **of sixty-five years** (*shishym wa chamesh shanah*), **'Ephraym | the Northern Kingdom** (*'Ephraym* – those who branch off, addressing the Northern Kingdom of Yisra'el) **will be shattered** (*chathath* – will be dismayed and destroyed, terrified and broken, afraid and abolished)

**as a people** (*min 'am* – from the family).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 7:8)

And so it would be, courtesy of the Assyrians. As a consequence of associating with Damascus, of serving Satan, and of seeking to rule over Yahuwdah, ‘Ephraym was shattered 2,600 years ago. Nothing good will ever come out of Damascus, and that includes Sha’uwl, the founder of Christianity who met with Satan on his way into town.

Should you wonder whether or not God is going to hold the crimes of the leaders against their people, or said another way, the people accountable for the actions of their leaders, the answer is as clear as it is ominous.

“**And** (*wa*) **the head** (*ro'sh* – the most crucial part, including the leader) **of ‘Ephraym | the Northern Kingdom** (*‘Ephraym* – those who Branch Off, addressing the Northern Kingdom of Yisra’el) **is Shimrown | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **and** (*wa*) **the head** (*ro'sh* – the most crucial part, including the leader) **of Shimrown | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **is the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah).

**If** (*'im* – unless and as a condition) **you do not trust and rely** (*lo' 'aman* – you do not verify and remain steadfast, accept this as valid and correct, confident in the truth and nurtured by it (hifil imperfect plural – the subject influences the object (plural) making them a secondary subject on an ongoing basis)), **then indeed** (*ky* – surely as a result) **you will not endure** (*lo' 'aman* – you will not be accepted nor established, you will not be considered trustworthy nor be confirmed in the relationship, and you will not have any confidence, nor will you be attended to

or nurtured (nifal passive – the object carries out and receives the action of the verb)).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:9)

If the concluding line did not get your attention, you may want to check your pulse. This is not a game. There is nothing trivial about coming to trust and rely upon Yahowah. It is the second condition for participating in the Covenant. It will not be waived.

Most of the time we benefit from the imperfect conjugation. For example, each of the seven instructions scribed on the second of two tablets were written in the imperfect, revealing that, so long as we don’t make a habit of bearing false witness, we are not guilty of violating the instruction once we stop doing so. But here the imperfect asks more of us, not less. To be accepted and endure, our decision to trust and our commitment to rely upon Yahowah must be ongoing.

Beyond the requirement, what could be better? Why wouldn’t we want to rely on Yahowah? Each of the five things He asks of us are in our interest, anyway, and the benefits He is offering are perfection, immortality, adoption, enrichment, and empowerment, all while enjoying His company and inheriting everything He has to offer.

This known, these things don’t come easily. Trust is dependent upon knowledge and reliance requires understanding. To achieve either, we must be observant and thoughtful, closely examining and carefully considering Yahowah’s *Towrah*, *Naby’*, *wa Mizmowr*.

Let’s take a moment and reconsider where we have just been. The 7<sup>th</sup> chapter of *Yasha ’yah* begins...

**“It came to pass in the days of ‘Achaz (Grasp Hold and Embrace This), the son of Yowtham (Yahowah is Perfect), the son of ‘Uzyah (Strengthened by Yah), the**

king of Yahuwdah (Relate to Yah), Retsyn (*the Self-Willed and Pleasure-Seeking*), the king of ‘*Aram* | Syria and *Peqach* | the Open Territories, the son of Ramalyahuw (Exalted Above Yahowah), the king of Yisra’el, went up to Yaruwshalaim, for the purpose of fighting using combat troops and weapons in battle against her, but they were incapable of prevailing against her. (*Yasha’yah* / Isaiah 7:1)

When the House of Dowd was informed by the announcement that ‘*Aram* | Syria was leading and directing the movements of ‘*Ephraym* | the Northern Kingdom of Yisra’el, their heart was shaken.

Also, the response that had been internalized of his people was similar to the swaying trees of the forest before the presence of the wind and the appearance of the spirit. (*Yasha’yah* / Isaiah 7:2)

And so Yahowah said to Yasha’yahuw, ‘Should you genuinely be willing to go out, please meet with ‘Achaz, you and Sha’ar Yashuwb (Remnant Returning to Yah), your son, toward the end of the aqueduct emerging from the upper pool along the main road to the Laundry Field. (*Yasha’yah* / Isaiah 7:3)

And say to him, “You may want to be observant, choosing to pay attention and be quiet and at peace.

Do not fear nor be awestruck and do not allow your judgment to falter because of the two combustible snake tails which are agitated and smoldering as a result of the intense resentment and burning anger of Retsyn (*the Self-Willed*) of ‘*Aram* | Syria and the ben Ramalyahuw (the son Exalted Above Yahowah). (*Yasha’yah* / Isaiah 7:4)

Because indeed, ‘*Aram* | Syria, ‘*Ephraym* | the Northern Kingdom of Yisra’el, and the son of

**Ramalyahuw (Exalted Above Yah) have deliberated together to devise and plot evil against you, saying, (7:5)**

**‘We want to go up against Yahuwdah and tear her apart, terrorizing her so we can divide it between us, choosing to reign as king in the midst of it, along with ben Taba’el.’”** (*Yasha’yah / Isaiah 7:6*)

**So, this is what Yahowah, my Upright One, says, ‘It shall not stand, and it will not happen. (7:7) For, indeed, the head of ‘Aram | Syria is *Dameseq | Damascus* (Source of Sorrows), and the head of *Dameseq | Damascus* is Retsyn (*the Self-Willed*).**

**Within the period of sixty-five years, ‘Ephraym (those who Branch Off in the Northern Kingdom of Yisra’el) will be shattered and destroyed as a people, separated from the family. (*Yasha’yah / Isaiah 7:8*)**

**And the head of ‘*Ephraym | the Northern Kingdom of Yisra’el* is *Shimrown | Samaria (Observe)* and the head of *Shimrown | Samaria* is ben Ramalyahuw (the son Exalted Above Yahowah).**

**If you do not trust and rely, if you do not verify this and remain confident in the truth and nurtured by it, then indeed, you will not be accepted nor endure, you will not be considered trustworthy nor be confirmed in the relationship.”** (*Yasha’yah / Isaiah 7:9*)

There should be a break before this concluding statement and none after it. In fact, I think this declaration serves as the introduction to the next, so I’m going to repeat it there.

As I was summarizing what we had learned, I noticed something I would like to share. While Ramalyahuw, as Exalted Above Yahowah, encapsulates Satan’s ambition, as ben Ramalyahuw, the Son Exalted Above Yahowah, it is synonymous with Christianity, where the Son replaces



the Father as God. The begotten had risen above the Most High, just as Satan had conspired.



Few realizations are more important than this one...

**“If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct (*‘im lo’ ‘aman*), then indeed as a result (*ky*), you will not be accepted nor endure, and you will not be considered trustworthy nor be confirmed in the relationship, you will not be validated nor established, you will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured (*lo’ ‘aman*). (*Yasha’yah* / Isaiah 7:9)**

**Therefore (*wa yasaph* – adding even more to this),’ *Yahowah* (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke to** (*dabar ‘el* – shared words as God, Almighty, with, communicating by expressing His thoughts in speech (piel infinitive)) **‘Achaz** (*‘Achaz* – To Grasp Hold) **to affirm this, approaching with this offer** (*la ‘amar* – drew near to say), (*Yasha’yah* / Isaiah 7:10)**

**‘request, should you care to seek** (*sha’al la ‘atah* – you may ask for if you’d like, inquiring about, seeking, or questioning (qal imperative active)) **an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the**

**witness providing the testimony can be trusted** (*'owth* – a sign, signboard, signal, banner, standard, ensign, or distinguishing mark denoting authorship, a miraculous supernatural act or wonder, a consensual and distinguishing source of proof) **from, and in association with** (*min 'im* – out of the association, by way of the relationship), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*'elohym 'atah*).

**Make it (the example or illustration) as profoundly difficult as the cunning and unintelligible evil schemes of Sha'owl** (*'amoq Sha'owl* – let it pertain to something few understand such as the mysterious sly plot and moral deviance of Sha'owl along with that which pertains to the lower spatial dimension of She'owl, the consequence of Sha'owl's misguided scheme; note *Sha'owl* is the man known to Christians as Paul who authored half of their New Testament while *She'owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape make it similar to a black hole) **or** (*'ow* – alternatively) **being elevated to a higher position, growing while** (*gabah la* – being assigned an exalted status, one's position increased, afforded a degree of splendor, majesty, and glory while being lifted up as a result of standing tall (hifil infinitive imperative – choosing to grow and become like God in an extraordinary way)) **being raised to the greater dimensions** (*ma'al* – being taken to a spatial position or orientation which is above and beyond, at the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity, going up by observing the source, moving upward to the greatest degree and highest level that can be reached where one may operate effectively and efficiently; from *'alah* – to ascend and go up, to follow and meet, to excel, be withdrawn, and taken away, rising

to a superior place).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:11)

Since there are so many interesting possibilities and insights laden in each of these words, before we jump to any conclusions and inappropriately truncate God’s guidance, let’s begin by examining the initial verbal phrase: “*sha’al la ‘atah* – you may actually ask if you’d like, genuinely inquiring and seeking.” There is nothing complicated about this advice. It is straightforward and unequivocal, especially since God has identified the kinds of things we should seek. And you will note, neither sex, nor power, nor money made the list. There was no mention of faith, academic, athletic, business, social, or political prowess.

When God offers something specific to us, and encourages us to respond, we should accept. He created the universe and conceived life. He wants to be our Father. He knows more about us than we can fathom.

In this case, Yahowah is encouraging us to request the very things He wants to provide: insights and answers, instructions and guidance, along with scientific explanations and prophetic evidence which provide proof that He exists, that He is God, that He can be known and trusted, and that He cares for us and has a plan in place to benefit us, all while validating that He, as God, inspired the words that we are reading. It’s hard to imagine turning any of this down, and yet ‘Achaz would do so. Fortunately for the rest of us, the request was made to more than just ‘Achaz. “You” is plural, not singular, in this opening statement.

Nothing important was off-limits. We are being encouraged to ask for any or all of the following: “*sha’al la ‘atah ‘owth* – request an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood,

revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, or should you care to do so, seek either a miraculous act or supernatural wonder, you may ask for proof if you'd like, or simply inquire about a sign, signal, banner, standard, or distinguishing mark denoting authorship."

*Sha'al* is defined as: "to ask or to inquire, to seek or to look for, to request or to question." As mentioned previously, *sha'al* is the root of both *She'owl*, commonly called "Hell," and *Sha'uwl*, meaning "Question Him," the names of the disastrous king and infamous apostle. The root conveys the ideas of "issuing a demand, being overwhelmed with desires, begging or petitioning someone for something, and borrowing something which belongs to another," in addition to the positive aspects of "seeking, asking, and inquiring."

The *'owth* is more than simply a "sign." It can be a "distinguishing mark" in the sense of a signature denoting authorship. On the more pedestrian side, *'owth* is a "signboard, signal, banner, standard, or ensign" all of which "when raised are designed to attract attention and provide direction." At its most sensational, *'owth* can be a "miracle, a mighty or wondrous act which is readily remembered where God intervenes in human affairs and historical events in a supernatural way."

In this case, *'owth* is perhaps best defined as "an example or illustration which makes something better known." *'Owth* "serves as validation, proving the authenticity of someone or something, making him or it more easily understood, revealing additional information or clarifying the account or record as proof that the witness providing the testimony can be trusted." These things are then shaded somewhat by the fact that *'owth* is from, *'uwth*, which conveys the notion that the subject being

investigated should be something of “mutual interest whereby both parties consent to examine the issue.”

It is in Yahowah’s nature to teach. It isn’t in His nature to show off. As a result, God is providing us with a couple of interesting options, two extremes to consider, either one of which He is willing to explain. ‘Achaz was given the opportunity to understand either the worst and best life has to offer or the full range of dimensions, from one to seven, and everything in between.

And yet, he passed on the opportunity because his mind wrongly interpreted *’owth* in the sense of the miraculous, as if by accepting the offer he’d be demanding that God show off for his benefit. If only he had responded appropriately, we would have been given a tremendous gift, one which would have helped us understand the methods and motives of *Sha ’uwl* | Paul along with the kind of environment which awaits us depending on how we respond.

While I’m neither a scientist nor an expert, I’ve long been fascinated by dimensions – especially how the environment differs within them. So, since Yahowah broached the subject, here are some scattered musings: Physical life as we know it is limited to three dimensions. In fact, a physical universe is impossible outside of 3D. And here, death and decay eventually overtake us all, sometimes too soon and tragically.

Life cannot exist in two dimensions, although consciousness will stream indefinitely in one. In the fullness of the fourth dimension, where time is eternal, material beings can no longer exist, but in it, spiritual entities are immortal and free to travel unencumbered in spacetime. The infinite increase in capabilities and possibilities available to us in the fifth, sixth, or seventh dimensions are exciting to ponder and will be even more stimulating to experience.

Also relevant, and consistent with the Creation account in *Bare'syth* / Genesis, it takes very little apart from considerable planning, for a seven-dimensional being to create a six-dimensional universe. Life, I suspect, is a great deal more complicated. But no matter, thanks in part to 'Achaz, it will be another decade before any of us will understand.

And if I may add one additional complaint. It is a pity that 'Achaz didn't ask because I'd certainly like to know: what is a *nepesh* | soul? I understand that consciousness in animals enables us to observe and respond, but what exactly is it? Is it akin to software, where it does nothing until it is inserted into the computer and similarly, the computer will not function without it? We cannot measure it or detect it, but we know that no animal can survive its departure.

The comparison Yahowah proposed in this example was between *'amoq Sha'uwil / She'owl* and *gabah la ma'al*. In spite of what English Bibles portend, it was not between "Heaven" and "Hell," since *shamaym*, not *ma'al*, is the Hebrew word for both "Heaven" and the "Spiritual Realm" and there is no Hebrew word equivalent to Hell. Therefore, with "Heaven" excluded from the comparison and the religious "Hell" mythological, to be consistent, we should also preclude "Hell" and focus on *Sha'uwil* rather than *She'owl*.

Let's commence the second stage of our study considering *'amoq*, a verb that addresses that which is "profound, either difficult to understand or where there is a lack of understanding." Since "profound" suggests something which "when thoughtfully considered is meaningful, insightful, significant, and weighty," we have to be dealing with something most people either don't understand because they choose not to think about it, or of which they are universally ignorant.

The best candidate in our culture would be Sha’uwl and his religion, Christianity. It fails every logical test, requiring the faithful to be ignorant or irrational. Affirming this, *‘amoq* describes Paul, a “moral deviant” who was “crafty and cunning in plotting and planning his evil scheme.” No one was ever as “sly and wily” as Paul. He even admitted to being the ultimate chameleon, taking on the colors of his environment to take advantage of his audience. When approached rationally, his letters are “incomprehensible and unintelligible,” a sea of contradictions and fallacies.

The secondary and tertiary connotations of *‘amoq* address the ideas of “made secret” which doesn’t work in the context of requesting an explanation or “made deep,” which implies a “valley carved out by a river sitting at a lower elevation.” Then by implication, we are told that *‘amoq* addresses that which is a “mystery veiled in secrecy.” She’owl isn’t a secret and Sha’uwl isn’t mysterious. And neither can be identified with a “valley or depression.”

Therefore, recognizing that each definition of *‘amoq* we have considered either does not apply in this context or describes a person, logic dictates that the sly and crafty one is Sha’uwl rather than a place like She’owl. There is one aspect of *She’owl* accurately depicted by *‘amoq* and that one “pertains to a lower spatial dimension.”

The debate between Sha’uwl and She’owl, whether it refers to the person or the place, swings heavily in favor of Sha’uwl based on *‘amoq*’s influence. While these names, as previously mentioned, are indistinguishable in the prophetic text, when vocalized as *She’owl*, the speaker is addressing the place where departed souls are incarcerated should they be judged sufficiently misleading to endure eternity separated from Yahowah and His Covenant Family.

This place differs appreciably from the Christian and Muslim depictions in that there are no physical bodies, no fires, no chains, and no physical torture. It is a lightless environment where matter is crushed and nothing escapes. The closest known analog in nature is a black hole. Once past the event horizon, it is in effect a singularity where time is the only applicable dimension, and even it is warped, curving in and down toward the abyss.

No one actually knows precisely what awaits those entering a black hole, but I find it amusing, considering She'owl's clientele, that everything we observe is *warped* in its vicinity and there may well be *wormholes* for the incarcerated maggots.

Based on its use throughout the *Towrah, Naby', wa Mizmowr*, She'owl is directly associated with death. It is typically translated as “grave or hell” in English Bibles. So, while a “grave” is simply a hole dug in the ground to receive dead bodies, existing as a place where the corpses rot away, “hell” is actually a pagan concept. The English word was derived from the Greek “Hades (the name of the Greek god of the underworld)” by way of the Germanic and Norse tribes via *Holle* and *Hel* respectively.

In the Norse religion, the goddess *Hel* was the daughter of *Loki* (the Sly and Wily Trickster god) and the goddess *Angrboda* (Anguish). This bad girl of Norse mythology ruled over the evil dead in the identically named *Hel* – with *Niflheim* serving as the lowest and most mysterious of her underworlds. *Hel*, tellingly, was the sister of *Fenrif*, the Wolf goddess, and *Jormungand*, the Serpent. The Norse *Hel* was a harsh and cruel place.

All of this pagan mythology was incorporated into Christianity, as was often the case, creating an intermixed and amalgamated religion – *babel* in God's parlance. Even *Hades* follows suit. He was regarded as the eldest son of *Chronus* and *Rhea* and mythological brother of *Zeus* and



Poseidon. Once the trinity of siblings defeated their father's old and obsolete generation of gods, as was the case with Christianity, they claimed the cosmos for themselves and divided the sky, earth, and sea between them.

As we have learned, there were two men named Sha'uwl – the former serving as a prototype for the latter. The first, Yisra'elites chose as their ruler. The second, Gentiles accepted as their apostle. With the former, Yahowah expressly stated that by choosing King Sha'uwl the people were rejecting Him. And with the latter, God predicted that the self-proclaimed Apostle Paul would be the Plague of Death.

Both ran afoul of God doing the same thing, warping and perverting the Towrah to serve their agenda. While Yahowah allowed both men to exist, both were condemned by Him. The former sought to kill Dowd, Yahowah's beloved Son. The latter strove to destroy the legacy of Dowd, Yahowah's begotten Son. Had it not been for Dowd, the self-centered King Sha'uwl would have destroyed Yisra'el. Had it not been for Dowd, the self-proclaimed Apostle born as Sha'uwl would have destroyed all hope for the *Gowym* who foolishly believed him.

Bringing these facts together, following the phrase: *“sha'al la 'atah 'owth* – **you may ask for an example if you'd like, inquiring about an illustration, seeking proof, or questioning the authenticity of an account to verify that the witness providing the testimony can be trusted,**” the most complete, accurate, and revealing translation of *'amoq Sha'uwl* becomes: **“make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha'uwl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha'uwl along with that which pertains to the lower spatial dimension of She'owl, the consequence of Sha'uwl's misguided scheme.”** This capitalizes upon

the realization that *Sha'owl* is the man known to Christians as Paul, the man who authored half of their New Testament, while *She'owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape are similar to a black hole.

The second line of questioning Yahowah opened for inquiry was framed by *gabah la ma'al*. Having already exposed and condemned Sha'owl's slanderous schemes, I'm particularly interested in this topic. *Gabah la ma'al* describes one of the Covenant's most extraordinary benefits. After perfecting, immortalizing, and adopting the Covenant's children, Yahowah has promised to enrich, empower, and enlighten us – the result of which I suspect is conveyed by *gabah la ma'al*.

*Ma'al* is defined as “pertaining to a spatial position or orientation which is above and beyond, ascending upward to the uttermost dimension in which one may observe and operate effectively and efficiently.” It speaks of “being lifted up to the extreme perimeter of what is possible as an extension of the source.”

The verb leading us to *ma'al* is *gabah*, which covers similar ground and also speaks of “being elevated to a higher spatial position or dimension,” in this case “as a result of standing tall.” To *gabah* is “to grow, to be assigned or given an exalted and high status while afforded a degree of splendor, majesty, and glory.”

Augmenting our understanding, when scribed in the hifil stem, the beneficiary is being uplifted by Yahowah, becoming like Him in the process. The infinitive intensifies the action of the verb and makes it even more descriptive, which is rather extraordinary considering the implications. And lastly, in the imperative mood, all of this is the seeker's choice, a promotion we can choose to accept or decline.

Like most people, and especially pilots, I have a reasonable grasp of life in three dimensions. Beyond this, I have studied Minkowski's adaptation of Einstein's Special Theory of Relativity, at least to the point I recognize time as the fourth dimension. I can extrapolate to some degree and imagine what life would be like in the fullness of this added dimension, when unencumbered by our physical bodies we are no longer stuck in the ordinary flow of time.

We would not only be immortal (in that energy cannot be destroyed), and enormously empowered (based on the formula  $E=mc^2$ ), we would be able to explore the vast expanse of the universe in addition to the minute structure of which it is comprised. The possibilities are essentially unlimited as is the time to consider them.

Returning for the moment to our dimensional discussion, while recognizing that an unknown repulsive entity (called dark energy) comprises 68% of the substance of the universe and that another 27% is associated with an unknown attractive force (called dark matter), just 5% of the universe is defined by the four dimensions of spacetime. I am, therefore, inclined to conclude that Yahowah created a six-dimensional universe, and that by necessity, He exists in the seventh.

The process of "*gabah la* – elevating us so that we grow in status and capability" such that we are empowered sufficiently to enjoy "*ma'al* – being lifted up through these greater dimensions" reveals how we will spend our lives with Yahowah in His presence throughout time. Further, we arrive in this place in the here and now by "*ma'al* – observing the Source and allowing God to lift us up to the greatest degree and highest level that can be reached above."

Moreover, it behooves us to remain cognizant that *ma'al* is from "*alah* – to ascend and go up, to follow and to meet, to excel and to be withdrawn, to be taken away,

rising to a superior and higher place.” So that there is no confusion, the ‘*alah* we considered previously and associated with Allah and Islam is spelled with an Aleph, while the ‘*alah* we are currently reviewing begins with the Hebrew Ayin.

Based on God’s offer to ‘Achaz, the question before us is: do we want to be taken down by Sha’uwl or lifted up by Yahowah? This life-or-death choice was afforded Yisra’el circa 1052 BCE when the people chose Sha’uwl to rule over them, thereby rejecting Yahowah. This problem, at least for some, was resolved twenty-seven bloody years later in 1025 BCE when Dowd became the exemplar of the Covenant and expositor of the Towrah. Similarly, this was the life-and-death choice offered to Gentiles in 52 CE, upon the publication of Sha’uwl’s first letter. While Yahowah is the Author of life, Sha’uwl is the means to death.

It is all but certain that ‘Achaz lacked the scientific background needed to appreciate the limitations of being confined within the single dimension or incarcerated within a black hole. It is unlikely that he understood the benefits of being liberated to live with Yah in seven dimensions. But now, post-Einstein, I would enjoy God’s explanation, as well as having my questions answered regarding our enhanced capabilities in five, six, and seven dimensions.

And yet, I know that none of this facilitates nor infringes upon our attendance at His *Miqra’ey* or participation in His *Beryth*. As for addressing the questions I should have asked long ago regarding Sha’uwl, Yahowah revealed all we need to know through Chabaquwq, 666 years before Paul wrote his first epistle.

Yahowah, as our Father, wants us to seek Him, to come to know Him, to trust and rely upon Him. He understands that the best way to achieve this is for us to

verify the authenticity of His testimony by closely examining and carefully considering everything He has shared, especially prophetically. He has provided it for this purpose: to allow those seeking Him to prove for themselves that He exists and that He authored His *Towrah*, *Naby*, *wa Mizmowr*. He has answers to our questions. It is the reason *Towrah* means “Teaching” and the *Naby*’ serve to provide irrefutable proof.

Unfortunately, as we noted earlier, ‘Achaz wrongly assumed that Yahowah was testing him as if he needed some proof of God’s ability to intervene. But ‘Achaz didn’t need a miraculous sign because Yahowah had just promised to spare him and his people the combined onslaught of Syria and the Northern Kingdom. The proof would be immediately forthcoming since the armies of the Self-Willed and Pleasure-Seeking Retsyn and his accomplice, ben Ramalyahuw, whereby the Son was Exalted Above Yahowah, were now lurking outside the city walls and poised for attack.

**“But (wa) ‘Achaz (‘Achaz – To Grasp Hold) responded (‘amar – replied and said), ‘I will not ask nor seek (lo’ sha’al – I will not inquire nor make a request (qal imperfect active)) and (wa) I will not test, attempting to learn the true nature of these things (lo’ nasah – I will not try to assess nor ascertain the answers nor seek to prove anything, this is not an adventure nor voyage of discovery that I would consider engaging in or going on (piel imperfect)) in conjunction with (‘eth) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:12)**

He was not alone. As few as one in a million people respond differently.

And yet, seeking is the very thing Yahowah has equipped us to achieve. It is the lone path to knowing, a prerequisite for understanding, the basis of trust and reliance. A day without “*nasah* – learning the true nature of things” is a squandered opportunity. We were conceived for adventure, to go on marvelous voyages of discovery with our Heavenly Father. We ought not turn Him down.

God did not appreciate ‘Achaz’ answer any more than I did. He could have posed a question, or at the very least, let Yah answer one of the two topics He suggested. But no. He did not respond. And that is one of the things that annoys God more than anything else.

We have all been there, trying to get someone’s attention before they harm themselves or someone else, and they ignore us. It is frustrating. Relationships do not work this way.

This is in Yasha’yah’s voice, but he is obviously speaking for the One who sent him, and he’s talking to more than just ‘Achaz. The problem Yasha’yah is addressing is ubiquitous.

**“And he said** (*wa ‘amar* – continued, adding), **‘Listen** (*shama’* – choose to hear (qal imperative)), **please** (*na’* – I beg you), **House of Dowd** (*beyth Yisra’el* – Family of the Beloved), **Is it such a lowly and little thing** (*ha ma’at* – is it of such relatively small consequence and limited significance; from the verbal root *ma’at* – to be small and be diminished) **for you to weary men by your failure to respond** (*min ‘atem la’ah ‘ysh* – for you to tire, growing impatient, and refusing other individuals, annoying people (hifil infinitive)) **that now** (*ky* – so instead) **you also weary and annoy my God by refusing to respond** (*la’ah gam ‘eth ‘elohym ‘any* – you tire God also, growing so impatient that you won’t respond to my God, either)?” (*Yasha’yah / Freedom is from Yahowah / Isaiah 7:13*)

I have long pondered this question: what annoys Yahowah the most? Is it Satan and his demons, religion and its clerics, government and its politicians, militaries and their soldiers, or is it something more common and fundamental: mankind's aversion toward Him? The initial eight institutions and individuals on this list are purveyors of harm, and for doing so, they are despised by God. But they represent a fraction of who man is and what he does.

The vast preponderance of people pay no attention whatsoever to what He has conveyed through His *Towrah*, *Naby*, *wa Mizmowr*. They have never read a word of it. God has invited them to celebrate life with Him seven times each year and they have not answered a single invitation. He has offered to adopt them into His Family, empowering, enriching, and enlightening them, perfecting and immortalizing them, and yet they do not even bother to respond.

He provided countless prophecies to prove His existence and so that we could validate His testimony, and yet most men and women do not bother to consider the evidence. Even more annoying, after revealing the path to life, Yahowah personally paid the price to ransom us from death, and mankind thanks Him by perverting what He has done.

It isn't that they are ambivalent, and simply don't care, they find Yahowah repugnant. They refer to their god as "the Lord" and worship him as such. They fund mosques and churches, take time out to pray, and observe religious holidays. They build grand capitals replete with patriotic shrines, pledge allegiance to their flag, and celebrate national commemorative events.

They not only commission mighty armies and navies, but they also honor those who serve in these destructive killing machines as if they were heroes. Their participation in all of these things reveals that they, like 'Achaz, don't

want to know Yahowah because they revel in everything He opposes. In the referendum between God and man, they not only chose man, but they have also deliberately chosen not-God, at least not the real One. And when given the opportunity to engage with Him, to relate to Him, to know Him, they reject His overtures. Yahowah, rightly, finds this wearisome.

Before we move on, we must take notice of whom this is addressing: “the House and Family of Dowd.” Yahowah’s beloved Son, His past and future king, the man Yahowah chose and then anointed as His Messiah, the man groomed to shepherd Yah’s flock, is the subject of this prophecy.

Knowing full well that most would reject him, Yahowah had made a promise to ‘Abraham that He was bound to keep. He told him that He would provide the Lamb.

**“Therefore** (*la ken* – in return), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation [from 1QIsa vs. my Lord in the MT]), **Himself** (*huw*’), **will approach you as** (*la ‘atem* – will draw near as) **the example which makes him known, serving as proof that He can be trusted** (*‘owth* – the sign, signal, banner, standard, and distinguishing mark denoting authorship, the miraculous supernatural act, the consensual and distinguishing source of proof, the illustration which makes known, serving as validation, demonstrating His authenticity, making Him more easily understood, revealing additional information and clarifying the account as proof that the witness providing the testimony can be trusted).

**Behold** (*hineh* – look up and pay attention, be alert and consider the details), **a young woman** (*‘almah* – a girl of



marriageable age who is a recently married female) **shall conceive and become pregnant** (*hareh* – shall be with child, procreate) **and** (*wa*) **give birth to** (*yalad* – will deliver a baby) **a son** (*ben*), **and** (*wa*) **his name** (*shem huw'* – His reputation and renown) **will exist as** (*hayah* – will come to be [from 1QIsa vs. she will call out in the MT]) **'Imanuw'el | God is with Us** (*'Imanuw'el* – God with Us; from *'im* – with, *'anachnuw* – us, *'el* – God).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:14)

For those whose faith is predicated upon a “virgin” bearing a child, on the Christian New Testament being right when it presents a virgin birth, or upon Roman Catholicism’s fixation on a perpetual virgin, I have bad news. *'Almah* is a young woman. The Hebrew word for virgin is *bethuwlah*. *'Almah* is nothing more than the feminine of “*'elem* – young man.”

This wasn’t much of a prophecy because it was all ‘Achaz and Yahuwdah deserved. He was given the opportunity to have any question answered, any proof provided, and he declined. He said: **“I will not ask nor seek, inquire about, nor request, and I will not test, attempting to learn the true nature of these things, or even attempt to ascertain the answers in conjunction with Yahowah.”**

It was not even “No, thank you.” It was “No, I do not want You to say or do anything. I’m not interested in what You are offering.”

Every son is born of a woman, and most are conceived while these women are young. There would be billions born this way. Fortunately, the Dead Sea Scrolls correct a mistake found in the Masoretic Text, where the verb was “*'qara'* – she will call’ His name God with Us” rather than in the Great Isaiah Scroll where we read: “His name *'hayah* – will exist as’ God with Us.” There is no record of “Mary” ever calling her son by the name “Imanuw’el” – nor of

Dowd being called by that name. Although, Yahowah refers to Dowd as *'Elyown* | Almighty God in the 89<sup>th</sup> Mizmowr, which justifies the name.

Should you be wondering whether or not “Mary” was a virgin, my answer would be: we do not know and it does not matter. So long as Yahowah provided Dowd’s “*nepesh* – soul,” the the physical body was irrelevant. It served a purpose, fulfilling “*Pesach* – Passover,” but it no longer exists. The lamb is symbolic, after all. And all physical bodies decay. They are a liability where we are going. And with Dowd, he was God’s Son, His Firstborn, no less, and yet it did not require a virgin birth. The concept of son is best understood within the context of the Covenant Family and the fulfillment of *Pesach* and *Matsah* leading to *Bikuwrym* and *Shabuw’ah*.

If you are pondering the other question, as to why *Yasha’yah* used *'almah* rather than *bethuwlah*, I can answer that one. Yahowah has already presented His aversion to *Astarte*, the Virgin with Child, the Mother of God, and the Queen of Heaven who played a starring role in almost every religion from Babel to the Christian Bible, from Babylon to Roman Catholicism (Universalism). He is not about to provide credibility for the myth, making it easier for the religious to justify their perversions.

Other than *'ayl* on Passover and *matsah* during UnYeasted Bread, we do not know what Dowd ate. So once again, curds and honey have nothing to do with food. They are symbols.

“**Curds** (*chema’ah* – soured milk, butter, cheese, or creme; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage) **and** (*wa*) **honey** (*dabash* – sweet and long-lasting source of energy produced from nectar; from *dabar* – the word), **he will consume** (*'akal* – he will ingest, taste, and eat (qal imperfect)) **so that** (*la* – to approach and draw near) **he knows and makes known**

(*yada' huw'* – he realizes and acknowledges, is aware and recognizes, perceives and understands, is concerned and thinks about, agrees with and chooses (qal infinitive)) **to utterly refuse and reject, showing a complete aversion to** (*ma'as* – to totally avoid and disassociate with, to absolutely spurn a relationship with and despise; from *ma'en* – to utterly refuse and never obey (qal infinitive)) **that which is wrong** (*ba ha ra'* – inappropriate and counterproductive, evil and wrong, improper and immoral, distressing and troubling, hindering and undesirable, harmful and injurious, disagreeable and worthless, malignant and sickening, adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – selects, prefers, and desires, tests, probes, and proves (qal infinitive)) **that which is correct** (*ba ha towb* – appropriate and productive, good and right, proper and moral, pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 7:15)

To choose effectively between *towb* and *ra'*, we have to have a working knowledge of good and evil. Said another way, it is good to know what's bad. The sweet and sour diet of honey and curds is evocative of this idea. The curdled sour milk represents those things that are antagonizing and displeasing to God. The sweetness of the honey is not only energizing, and thus empowering, even unrefrigerated honey is enduring, lasting thousands of years without spoiling. This is indicative of God perfecting and immortalizing us – things that please Him.

The way Yahowah made us aware through Dowd of what was good and bad, right and wrong, beneficial and counterproductive, was by observing and citing the Towrah. No one did this better than *Dowd* | David.

But you'll note that two distinctly different verbs were used in conjunction with *ra'* and *towb*. That which is “*ra'* – inappropriate and counterproductive, wrong, distressing

and undesirable” we should “*ma’as* – utterly refuse and reject, showing a complete aversion to it.” The purpose of this prophecy is to reveal that Dowd would “*ma’as* – totally avoid, even despise, spurning any relationship with” that which he knew to be “*ra’* – harmful and injurious, disagreeable and worthless.”

This mindset is the antithesis of multiculturalism, the opposite of political correctness. He is not going to be tolerant of that which is bad, much less love his enemies. There would be no compromises, no accommodations. He would reject, not respect anything and everything that was wrong.

Also telling with regard to *ma’as*, its verbal root, *ma’en*, reveals that Dowd would “utterly refuse to obey.” Since God does not ask us to obey and doesn’t even have a word in His vocabulary to convey the idea, it is man’s political and religious edicts that God is utterly rejecting. This is a complete repudiation, therefore, of Pauline Christianity.

The verb addressing *towb* was *bachar*. Its primary meaning is “to choose,” which indicates that our association with “good” is subject to freewill. *Bachar* means “to accept,” which makes it an antonym for *ma’as*. But what is surprising is how perfectly tailored *bachar* is to make Dowd’s response the opposite of ‘Achaz’ predilection as the man who rejected Yahowah’s offer, refusing to even consider God’s willingness to reveal, explain, and prove that He can be trusted.

In addition to “choose” and “accept,” *bachar* means “to examine,” telling us that Yahowah wants us to “test, probe, and prove” that which purports to be “*towb* – appropriate and productive, correct, right, and proper.” When someone knows that they are right, when they can be trusted, they are comfortable having their offers

examined and their promises tested. Such is the case with Yah.

In fact, God would be suspicious of us if we didn't seek to verify His testimony. Until we probe His teaching, examine His prophecies, and test His promises we are on thin ice, sliding along on faith. Trust and reliance are the residue of *bachar*.

To render *towb* "good" is like saying love is "nice." It is so much more than that. To be *towb* is to be "correct, to be pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable." More than this, it is "to be right, appropriate, and productive." Dowd was *towb* with Yahowah and a wee bit *ra'* with men.

This next statement suggests something I've come to tentatively embrace. The child who was born to us did not arrive as God's Son. Dowd became more than an ordinary man when the Set-Apart Spirit descended upon him. With anointing oil rather than river water, Yah made Dowd His prophet and Son.

**"For indeed** (*ky* – this is true and verifiable), **before the time** (*ba terem* – in the time prior to) **the boy** (*ha na'ar* – the child) **knows** (*yada'* – realizes and recognizes, discovers and reveals, is made aware and understands) **to reject and despise** (*ma'as* – avoid and spurn, refuse any association with and disdain, abhor and loathe (qal infinitive)) **that which is associated with evil** (*ba ha ra'* – that which is inappropriate and counterproductive, improper and undesirable, harmful and disagreeable, adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – desire and select, test, probe, and prove (qal infinitive)) **that which is good** (*ba ha towb* – appropriate and productive, correct and right, proper and pleasing, beneficial and desirable) **the region** (*ha 'adamah* – the land, ground, and country), **which you abhor and find repugnant** (*'asher 'atah quwts* – that you detest and

loathe, find disgusting, sickening, and abhorrent, fear and dread will be torn away and apart, separated from the whole) **will be deserted and forsaken** (*'azab* – abandoned and disassociated, jilted and damned (nifal imperfect – indicating that the Northern Kingdom will bring this disassociation upon themselves and that the abandonment will be ongoing)) **from the presence** (*min paneh*) **of her two kings** (*shanyam melek hy'* – of both of her rulers).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:16)

If Dowd had always existed, there would not have been a time before which they were unaware of anything, especially realizations as fundamental as the knowledge of Good and Bad. ‘Adam and Chawah were exposed to ideas that were beneficial and harmful 3,300 years prior to this prophecy. But realistically, that may be the point. Prior to the time humankind would fully benefit from the Shepherd as the Mashyach and the Lamb of Yahowah as the Pesach ‘Ayil, there was no reason for Dowd to exist.

Some may find this a bit troubling. But you should not. Yahowah’s prophecies regarding Dowd are magnificent. Yahowah inspired this very prophet, *Yasha'yah*, to brag about His Son’s fulfillment of Passover and UnYeasted Bread. He wants us to benefit from His Son’s sacrifice and to celebrate life in the Covenant with him.

And yet, nothing whatsoever is said about “Jesus.” Dowd is addressed over a thousand times and afforded every positive accolade imaginable. And there is no mention of a Christ.

Yahowah is justifiably proud of His Son. We should admire him as well.

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Comprehend and Teach

*Revealing Insights...*

The reason that it may appear that *Yasha'yah* | Isaiah 7:16 might dovetail nicely with *Yasha'yah* 9:6: **“For a child is born to us, and unto us a Son is given”** is because both *Yasha'yah* | Isaiah 7 and 9 pertain to Dowd. This should not be a surprise, because Dowd is mentioned by name in both prophecies.

In a subsequent series, entitled, *Coming Home*, and later in this series on *Observations*, the oft-cited prophecy in *Yasha'yah* | Isaiah 9 will be examined for our edification. Thereby, we will come to appreciate why it is evocative of God’s beloved Son and Messiah Dowd.

Neither *Yasha'yah* 7:16 nor *Yasha'yah* 9:6 would have been written as they were if not to make this point, affirming the mundane birth of Dowd to underscore the profound importance of Pesach, Matsah, and Bikuwrym – directing our way to the Covenant.

We are currently observing the 7<sup>th</sup> chapter of *Yasha'yah* | Isaiah, so it should be noted that 7:16 reveals something I’ve long suspected but dared not say because it impugns the holy grail of Christian mythology. Since God has always existed, He could not and cannot be born, not on Christmas, not on Sukah, not on any day, ever.

An ordinary child was born just like every other human child, replete with all the faults that go along with being human. He cried, burped, pooped, and peed, just like any other baby. He was dependent upon his mother to feed him and his father to protect him. In other words, from the

moment he was born until he reached the age of accountability, and perhaps even beyond, Dowd was like the rest of us. It is why we hear so little of his childhood in either his first or second life.

When we move from chapter 7 to chapter 11 of *Yasha'yah* | Isaiah, Yahowah presents His plan to deploy and enable a *Choter* | Secondary Stem and Sucker from the original branch and decaying roots to set His people straight regarding His Shem, the fulfillment of the Miqra'ey, the conditions of the Beryth, and the role of the Zarowa'.

As we are discovering, the great prophet is here to tell Dowd's story and how it pertains to the salvation of Yisra'el. Yahowah, Yasha'yah, Dowd, and the Choter are engaged in a collaborative effort to call a receptive remnant of the Chosen People Home away from politics and religion and to Yahowah. The prophecy conveys...

**“Then a *Choter* | a shoot or sucker from the stump** (*wa choter* – a stem or secondary branch, a pliable instrument who is a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking and sharing what is most valuable) **will be extended for a limited time** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third-person masculine singular)) **by means of** (*min* – out of) **the stock** (*geza'* – the original stump and root from which new growth emerges, the trunk which has been cut down and yet is capable of supporting new shoots) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min*) **his roots, and that which keeps him anchored,**



**steadfast, and nourished** (*sheresh huw'* – his base and foundation, that which keeps him firmly established), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling prosperity on behalf of successive generations (qal imperfect)).” (*Yasha'yah* / Isaiah 11:1)

A *Choter* is a Secondary Branch – one growing out of the main limb of the Tree of Lives which is extended through Dowd. He is being deployed today, in advance of Dowd's return. This is evident based on the depictions in the prophecy. His message is rooted and nourished by that which came forth from Yshay, i.e., Dowd – making him uniquely qualified to assess the Messiah's Mizmowr and prophecies found elsewhere pertaining to the Son of God. He will stand out and be noticed for advocating on Dowd's behalf and on behalf of Yisra'el.

Also interesting, especially in the context of a stump: the olive is the tree most representative of the Promised Land. It is very long-lived, firmly rooted, and produces the oil used to anoint the Mashyach. When an olive tree ceases to be productive, as was the case with Yisra'el, and is cut down or pruned, *choter* | shoots and suckers sprout out of the ground and off of the truncated branch to bring the sun's energy to the roots of the tree. *Choters* rejuvenate the neglected and unproductive olive, such that the title serves as an apt depiction of Yahowah's intent.

Digging deeper, September is the best time to reestablish an olive tree from root suckers or stem cuttings, which corresponds to the time of Taruw'ah, which exists to herald Kipurym. The best results come from finding a sprout or sucker that is the size of the most common of writing implements – a pencil. For the best results, each *choter* should be planted where it absorbs plenty of light. With support, a supply of water and

nourishment, the shoot or sucker will produce an abundant harvest of olives.

A search into the identity of the *Choter* is easily resolved. This is not only because Solomon had a great deal to say about what he called the *Nakry* | Observant Foreigner but, also, due to what Yasha'yah will continue to reveal about this Herald, Voice, Messenger, Witness, and collaborative *zarowa'* throughout the remainder of his prophetic testimony.

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

The purpose of the *Choter* is to encourage Yisra'elites and even Gowym to consider the words of the prophets, and especially Dowd's message on behalf of the Beryth and Miqra'ey. And due to the importance of this mission in advance of Yowm Kipurym's fulfillment, and the realization that time is running out for God's people, the *Choter* is inspired and enabled by Yahowah in unprecedented ways...

**“This is because (*wa*) the Spirit (*ruwach* – the Divine power, influence, and energy, the discernable feminine essence of manifestation and understanding, the Maternal acceptance and support with the protection and light) of Yahowah (*Yahowah*) will settle and remain on him (*nuwach 'al huw'* – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third-person feminine singular and third-person masculine singular)), the Spirit (*ruwach*) providing the capacity to**

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

The value of all of this is in the sharing. The Choter isn't being empowered to win great battles or perform mighty miracles. He is being imbued with the capacity to learn and then teach, to know and comprehend, to make the proper connections to understand and then provide advice and counsel which is emboldening and inspiring.

This is all to say that the Choter is a single purpose implement – serving to fulfill one mission. With the support of the Seven Spirits of Yahowah, he will come to understand God's testimony to the extent that he becomes an effective Herald, an inspiring Voice, and a timely Witness to Yisra'el and all mankind in the days immediately prior to Dowd's return with Yahowah and the fulfillment of the Day of Reconciliations.

The realization that the Choter will do nothing other than read, think, write, and speak on behalf of Father, Son, and Family is not to diminish his contribution. If I may be so bold, Yahowah's return on Yowm Kipurym does not go according to plan without him. Prior to the Choter's initial empowerment on Taruw'ah 2001, there wasn't a Yisra'elite on the planet who knew Yahowah – much less one willing to expose and condemn Yisra'el's greatest foes: Judaism, Christianity, and Islam. No one was correctly conveying Yahowah's name, delineating the conditions of the Beryth, or explaining the integration and benefits of the Miqra'ey. No one was explaining that Dowd was the returning Messiah and Son of God and that he volunteered to fulfill Pesach and Matsah resulting in Bikuwrym and Shabuw'ah. And since this had been the deplorable state of affairs for the better part of 3,000 years, without the Choter, Nakry, Basar, 'Edah, Mal'ak, Qowl, and Zarowa', Yada, there would have been no Family Reunion – defeating the purpose of the remaining Miqra'ey.

And so, while this explains why Yasha'yah and other prophets have so much to say about this individual,

Yahowah isn't taking any chances. The Seven Spirits are at work making sure that he prevails. There is no backup plan. There is no time for a replacement.

The stakes are high. God has never failed with regard to a prophecy, and He isn't going to start now. All creation leads to a single moment in time – Yowm Kipurym in year 6000 Yah – and the reaffirmation of the Covenant as a result of Yisra'el's reconciliation.

Therefore, the *Choter* will instill a newfound respect for Yahowah and Dowd, such that this branch bears fruit.

Should you have read *Coming Home*, you may recall that I shared the following:

You will notice, there was no...

Spirit of faith, because it is irrelevant;

Spirit of compromise, because God doesn't;

Spirit of prayer, because we benefit from listening;

Spirit of being good, because being right matters;

Spirit of obedience, because the goal is liberation;

Spirit of worship, because it isn't relevant to family;

Spirit of fear, because it's a loving relationship;

Spirit of charity, because work is a virtue;

Spirit of meekness, because we are called to be bold;

Spirit of a pure heart, because our thoughts matter;

Spirit of healing, because our bodies aren't relevant;

Spirit of miracles, because God does not show off.

Instead, Yahowah gave the *Choter* everything needed to know to understand the Word of God, educating him so that he might teach what he had learned. Everything the *Ruwach* is offering, including the strength of his conviction, is cerebral. God's people would be given the opportunity to think their way Home. This is because of...

1) The *Ruwach of Yahowah* – will be actively engaged offering a direct connection with Yahowah, with the only intermediaries being His prophets. The *Ruwach of Yahowah* will reveal how to translate God’s Word and teach the Choter how to pronounce Yahowah’s name, making this his overriding message.

2) The *Ruwach of Chakmah* – will provide the aptitude and wisdom to facilitate learning and instruction. By offering comprehension in an orderly, diligent, and systematic manner, the Spirit will facilitate the technical acumen to be a good student and effective teacher.

3) The *Ruwach of Binah* – will enable understanding by making appropriate connections to reveal insights. The Spirit will facilitate the ability to process information in a logical manner by being perceptive and discerning, discriminating and judgmental, so as to reveal how to respond to God after thoughtful consideration.

4) The *Ruwach of ‘Etsah* – will imbue the Choter with the capacity to provide useful advice and counsel. She will make certain that his directions regarding how to properly reply to Father and Son are based on prudent consultation on effective mentoring. This will enable God’s people to deliberate relevant decisions and make good choices.

5) The *Ruwach of Gebuwrah* – will enable the Choter to be like Dowd, competent and courageous, confident and bold, a leader who is empowering and inspiring, able to accomplish the mission and perform until it is complete. She will provide the aptitude and ability to confirm the truth, offering the mental discipline to be unwavering, excelling by being upright, always fighting to defend God’s people and affirm their rights.

6) The *Ruwach of Da’ath* – will show the Choter where to look for answers and how to acquire relevant information. In this way, he will become knowledgeable, aware of the evidence while being able to discern what is

applicable and accurate. With the capacity to be discriminating, he will appreciate the distinction between fact and fiction and right and wrong, so as to recognize and acknowledge the truth.

7) The *Ruwach of Yira'ah Yahowah* – while the *Choter* will naturally come to respect and revere Yahowah, the Spirit will assure that he has a full appreciation of God's awesome nature, outstanding character, superlative ability, and astonishing greatness.

Yahowah makes it abundantly clear: the *Choter* is an inspired and enabled Witness and not a Prophet. Through the Spirit, he will learn from the *Naby'*. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond...

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

**Therefore** (*wa*), **it will not be by an appearance or vision** (*lo' la mare'ah* – not through visual means or spiritual revelation, miraculous vision, or supernatural phenomenon) **seen with his eyes** (*'ayn huw'* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).

**Also** (*wa*), **it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by heeding unverifiable information; from *my* – to question and

*shama'* – listening) **heard with his ears** (*'ozen huw*) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate).” (*Yasha'yah* / Isaiah 11:3)

I can assure you, God is not stupid. And while He could probably make a turnip think like Einstein or sing like Streisand, He picked His Choter based on the criteria that were relevant to Him. Sure, when there are no others who are willing, being responsive goes a long way, but after twenty-two years of working together, I have learned that there was a lot more to Yahowah's calculus. Even before the influx of the Seven Spirits of Yahowah, there were some experiences, aptitudes, and attitudes that the Almighty found serviceable.

While well below the status of Moseh and Dowd, even my advocate, *Yasha'yah*, with God's overwhelming support, the Choter has become a powerful Voice and a compelling Witness. There are hundreds, if not thousands, of profoundly important insights presented within the thirty volumes of *Yada Yahowah* that have been otherwise unheralded over the past 2,500 years. And many of these insights are essential to a correct awareness and understanding of Yahowah, Dowd, the Towrah, Beryth, *Miqra'ey*, *Yahuwdah*, and *Yisra'el*.

Should you find yourself in a similar position, when God introduces Himself, answer the invitation, accept His offer, and engage accordingly. Those who do, develop a profound respect for our Creator and God.

It is reassuring that Yahowah affirmed that the Choter would not be a prophet but would, instead, rely upon them. It is so much better than being a *naby'* at this late date because there just isn't enough time left to prove Divine



inspiration – apart from correctly interpreting existing prophecy.

Moreover, by having the *Choter* rely upon the prior prophets, his witness is easily validated and verified. It also leaves the rabbis without excuse since the insights he's revealing have been available to them for thousands of years.

It is also reassuring to hear that the *Choter* will be judgmental, and that he will prove his conclusions. His advice is consistent with Yahowah's counsel because God serves as the sole source of his guidance. It is how our Father works because judgment is essential to being just, fair, right, valid, verifiable, compassionate, logical, dependable, and true.

Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *Choter* would share had already been revealed. His purpose would be to make it all relevant so that a remnant of Yisra'el would respond.

There are only three reasons for Yahowah to have revealed this information regarding the *Choter* through Yasha'yah. First, Isaiah needed to hear it. Considering all he had done to awaken his people, and without anything to show for it, Yahowah wanted to reassure this great man that his life's work would not be in vain. His testimony would be lifted up and proclaimed by another – the *Choter* – all at the proper time to deliver the desired effect.

Second, this is no ordinary sucker. There is a God waiting to be known, a Covenant to build, souls to save, a Messiah to appreciate, and a reunion to be celebrated, and that means there are guests who are expected to attend. Yahowah's testimony is expansive, and few seem to

appreciate what God is offering and what He wants in return.

Furthermore, while being partially correct would be an enormous improvement, it would not be acceptable. And as part of this process, the three so-called Abrahamic religions would have to be systematically exposed and condemned. Therefore, this needed to be said to garner the Choter's undivided attention and total commitment.

Third, with so much information available today through the internet and smartphones, to help His people cut through the clutter, God would tell them whom they should listen to and rely upon. Therefore, this message was revealed to direct Yisra'el to *Yada Yahowah*.

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

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

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

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

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

The *Choter* will have a love affair with words, wielding them with aplomb on behalf of those seeking answers. He will do so accurately and honestly – sometimes poetically. His assessments, conclusions, and insights will be presented in a forthright manner – with many previously unheralded.

His arguments on behalf of Yahowah and Dowd will be sound, as they will be based on evidence and reason. But more than anything, His presentation of Yahowah's restoring testimony will be consistent with the standard God has established. Every thought-provoking statement

will lead to the same place, striving for the same result: directing our attention to the doorway Father and Son have provided such that it is opened for those who know what is required for entry.

The *Choter* will also be deployed to do as Dowd and Yasha'yah have done. He will aggressively and openly expose and condemn everything contrary to Yahowah and Yahuwdym. For those open to listening to the words of Yah, his oratory will bring life, and for those in opposition, they will bring death.

Based on the choice of verbs, there will come a place and time when the *Choter* will be asked to defend Yahowah's flock. His words will become protective weapons. Just as they bring life to those who accept the Father and Son who spoke them, they will be fatal to those who would deny them.

Since Yahowah is continuing to speak of His *Choter*, this is a powerful pronouncement. With his assessments as a matter of life and death, of reconciliation or extermination, this suggests that he will serve with 'Elyah as one of the two Witnesses during the worst of Ya'aqob's Troubles. This is one of the rare occurrences in which God grants this responsibility and authority to end or extend life to an individual.

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

Not only is the *Ruwach* feminine, not masculine, making the Masoretic Text incorrect, but there is also no reason for Yahowah to do anything beyond what He has already stated. The wicked and wrong will cease to exist

the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. Having chosen to mislead and abuse His people, they are not fit to live with God or Yisra'el. Their souls, unlike those in the Covenant who are the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*, will not endure in Yahowah's presence. Paying no attention to Taruw'ah, they will be ill-prepared, taken by surprise, and improperly adorned for Yowm Kipurym. They have not answered any of Yahowah's Invitations appropriately. They have not accepted the conditions of the Covenant, and thus, they will not receive its benefits. As a result, they will die.

When I first read these words, I was not prepared for them. And in my initial translation, I did everything I could to weaken the implications of “*nakah* – strike and disable” and “*muwth* – ending a mortal life.” It is one thing to verbally expose and condemn those who are wrong – it is another to extinguish their lives. But fortunately for the *Choter*, the *Ruwach* | Spirit will guide this process because the only things the *Choter* will be wielding are words.

As I mentioned previously, there is a precedent for this power. 'Elyah ended the lives of those within Yisra'el who advocated on behalf of *Ba'al* | the Lord and *Asherah* | the Beneficial. And since Mal'aky reveals that *'Elyah* | Elijah will be one of the two Witnesses presented in Zakaryah 4, serving Yisra'elites in the final days of Ya'aqob's Troubles, this suggests that the *Choter* will be the other. If so, 'Elyah will condemn the wayward among Yisra'el and Yahuwdah, while the *Choter* may be there to hold Christians, Muslims, Progressives, and the Conspiratorial accountable.

**“Being right, correct, and honest** (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah*) **the belt around his waist**

(‘*ezowr mothenym huw*’ – the sash, band, and cloth around his midsection, supporting his back while protecting his core). **And** (*wa*) **the trustworthy and reliable nature of the witness** (‘*emuwnah*’ – the integrity and dependability of the individual and his testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from ‘*aman*’ – to support and confirm that which is trustworthy and reliable, upholding and verifiable) **will serve to gird him** (‘*ezowr chalats huw*’ – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha ’yah* / Isaiah 11:5)

Being right matters. Honesty and reliability are vitally important. And while the standard for a Witness is different than that of a prophet, in the case of the Choter, there is so much at stake and so little time remaining that the margin for error is very small. When his journey through Yahowah’s testimony leads to new discoveries, it is essential that he invest the time to set the record straight. Therefore, while this is the sixth rewrite of *Observations* other volumes within the *Yada Yahowah* series have been edited ten times. Currently, I am correcting everything that does not properly account for the roles of Father and Son in the fulfillment of the Mow’edym.

As the *Choter* heralds Yahowah’s message as we approach Dowd’s return on Kipurym, Yahowah uses some rather intriguing word pictures to describe the world we will experience on the cusp of Sukah. Nothing will be the same.

**“Then the wolf** (*wa za’eb* – the predatory mammal (representing the most infamous *Benyamite* | Benjamite, Paul, the Wolf in Sheep’s Clothing, responsible for Christianity)) **will be an alien, stirring up trouble and strife with his quarrelsome and insidious plans** (*guwr* – will sojourn as a stranger, congregating with the flock while leading them astray, conspiring while scheming a

harmful, treacherous, and deceitful response by being rebellious, picking a fight by instigating an attack (qal perfect – doing so for a finite period of time)) **against the lamb** (*'im kebes* – in opposition to the dominant ram (used in the Towrah in conjunction with the Passover Lamb and Pesach and, thus Dowd as the Zarowa')).

**And the leopard** (*wa namer* – a spotted and camouflaged predator (symbolic of Nimrod and Babylon)) **will stretch out ready to pounce** (*rabats* – or will lie in wait, crouched and prepared to leap) **in association with** (*'im*) **the goat** (*gady* – a young kid; from an unused root meaning: to cut off (thus symbolic of those on the wrong side of judgment)).

**The adolescent calf** (*wa 'egel* – a weaned cow; from *'agol* – to revolve, coming full circle (symbolic of Yisra'el and those responsible for the Golden Calf)) **and the young lion** (*wa kaphyr* – used as a metaphor for Yahuwdah; from *kaphis* – to connect and *kaphar* – be covered) **who have been rebellious and recalcitrant** (*wa mary* – who have been resistant and in opposition, displaying animosity, resisting God's authority) **will be together at the same time** (*yachdaw* – will be in one accord with Yah, alike and in one place).

**And so, this less distinguished steward who is easily determined and known as a servant** (*wa na'ar qaton* – the attendant of a lower social status who can be readily known on behalf of the scattered sheep) **shall motivate and guide them** (*nahag ba hem* – will be direct and influential among them as he attempts to direct their voluntary movements (qal participle active masculine singular – meaning that one man will literally and demonstrably influence them)). (*Yasha'yah* 11:6)

**The cow, representing the fruitful and flourishing** (*wa parah* – the abundantly productive fruit; from *para'* – fruitful), **and the bear, representing the empowered and**

**capable** (*wa dowb* – a protective and motherly omnivore; from *dobe'* – to be strengthened and become powerful, able to capitalize on all life has to offer, living a favorable existence in a peaceful state), **will be shepherded** (*ra'ah* – will be led to nourishing pastures and flowing waters, protected and guided). **Together** (*yachdaw* – as one, unified and alike, in the oneness of Yah), **their youth** (*yeled henah* – their young children) **will lie down** (*rabats* – will lie and wait ready for action).

**The lion, as a wild carnivore** (*wa 'aryeh* – the powerful and regal, meat-eating predator, one of seven Hebrew words for lion; from *'arah* – to gather together and pluck away, symbolic of Yahuwdah) **like** (*ka* – similar to) **the ox, as a domesticated herbivore** (*ha baqar* – a large herd of grass foraging animals, especially bulls or oxen; from *baqar* – to seek, inquire, and consider), **shall consume** (*'akel* – shall eat and be fed) **straw** (*teben* – the stock of the grain between the ground and the head, used as fodder for livestock and as a building material).” (*Yasha 'yah* / Deliverance is from Yah / Isaiah 11:7)

I have pored over and contemplated every symbolic metaphor in this list, doing what I could to present each with as much insight as possible, but I cannot definitively attest that it expresses Yahowah's intent. But in the end, my take on all of this is that the worst of times will lead to the best of days. The killing will stop, and living will commence, with the fiercest predator becoming an herbivore.

Life will no longer be red in tooth and claw. The toxins that have plagued humanity will have been removed. The Earth will be much like 'Eden six thousand years ago and serve as a celebration of life.

The Serpent will no longer be in residence. Death will lose its sting. Truth will be abundant and corruption, nonexistent. In a world transformed in Yahowah's image,



children will exemplify *Yitschaq's* name – Laughter and Playfulness.

“**An infant** (*wa yowneq* – a suckling child and tender shoot at the early stages of life) **will play** (*sha'a'* – will be delighted, finding great pleasure and enjoyment having fun) **over the hole** (*'al chur* – over the den) **of the serpent** (*pethen* – a poisonous snake or venomous viper; from an unused root meaning to twist). **And upon** (*wa 'al*) **the nests** (*ma'uwrah* – the cavities in the ground where reptiles of a lesser light dwell) **of snakes** (*tsiph'ony* – of the poisonous vipers; from an unused root meaning to extrude toxins, a mythical beast akin to a dragon), **the reared who is now accountable** (*gamal* – those raised to be accountable for their actions) **shall place his hand** (*yad huw' hadah* – will stretch out and put his hand).”  
(*Yasha'yah* / Salvation is from Yah / Isaiah 11:8)

At a time when there is no longer any religious venom, it will be safe to explore. In this climate, even the youngest will be safe playing independently. The Earth will become the happiest place in the universe, just as Yah intended. Full of life and joyfulness, the entire Family will exude a harmonious attitude, being in one accord.

“**They shall not perpetrate evil** (*lo'ra'a'* – they will not be harmful or troublesome, and will not mistreat or distress anyone, they will neither ruin nor destroy, no longer be bad, injurious, or displeasing (hifil imperfect)) **and they shall not corrupt** (*wa lo' shachath* – they will not pervert or spoil, ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [*kol* not present in 1QIsa]) **My Set-Apart** (*godesh 'any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha'erets* – the Earth and material realm) **shall fully and completely proclaim** (*male'* – shall fully accomplish the goal, totally satisfying the requirement, fulfilling and finishing what shall be confirmed [feminine in 1QIsa vs. masculine in the MT]) **the information which can be known about** (*de'ah*

'*eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa] **Yahowah** (*Yahowah* – the proper pronunciation of the name of '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **just as** (*ka*) **the waters** (*ha maym*) **cover** (*kasah* – overwhelm and conceal or adorn) **the sea** (*la ha yam*).” (*Yasha 'yah* / Liberation is from Yah / Isaiah 11:9)

Truth will abound. For the first time since 'Adam walked in the Garden, we will all be right. Also wonderful, with *ha Satan* permanently incarcerated in She'owl, there will be no one to misconstrue God's message, to lead a rebellion, or to degrade our relationship.

We will all know Yahowah on this day because His *towrah* | guidance will be placed inside of all who survive to enjoy it with Him. The *Choter's* job will be complete. Even the *gowym* | gentiles, represented by the sea, will either be covered and adorned in the Word of God or overwhelmed by it and concealed from sight.

Since it has been reemphasized, it bears repeating – nothing matters more than Yahowah's name. Without it, there is no relationship, no life beyond our mortality, and no salvation. Jesus, Christ, Allah, HaShem, G-d, Adonai, and the Lord are no more God than is navel lint. The universe has only one Creator, the One who conceived life, the Author of the *Towrah*, the inspiration of the prophets, and Dowd's Father.

And yet, before our return to the Garden, it appears that the *Choter* will have one last hurrah. It will serve as an affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. It will also reveal a charming aspect of Yah's nature. Even in the big things, He uses the least impressive among us and then shares the credit with His chosen implements. Therefore, based on what follows, the *Choter* will be given the honor of serving as the voice

heralding the returning Son, our Messiah and Shepherd, the Sacrificial Lamb and King he has so long admired.

And perhaps, even though it would be embarrassing, after performing as instructed and surviving the worst the religious and political could throw at him, Yahowah might be allowing those, who benefited from what He did through His *Choter*, to express their appreciation. Should this be so, before the *Choter* fades into obscurity, he will stand out and be noticed for the banner he and the Spirit scribed for the Family.

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

**Through him** (*‘el huw’* – toward him as he leads, providing direction to God (*nes* is masculine singular)), **non-Yisra’elites** (*gowym* – people unrelated to or living

outside of Yisra'el) **have learned what was not previously known about the relationship and they will continue to be inquisitive** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship with ongoing implications throughout time as they strive to investigate and learn all that can be known, always inquiring and caring (qal imperfect active – literally and continuously search)).

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

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

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

a result of our inheritance. It's good to be one of God's kids.

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

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

**the sea** (*ha yam* – of the gentiles).” (*Yasha ’yah* / Salvation is from Yah / Isaiah 11:11)

Prior to mentioning ‘y *ha yam* | inhabited coasts, or lands surrounded by water, God appeared to be describing what we have referred to as “Geographic Babylon.” These are places infected with Islam today. That’s interesting because DNA research is now revealing a very high concentration of Jews living in these places. And in most cases, their forefathers converted to Christianity and then Islam under threat of death.

This would be in distinction to “Religious” and “Political” Babylon, represented by the Roman Catholic Church and the United States – both replete with vestiges of Rome and home to countless Yahuwadm. These are the places along the coasts of the sea.

Wouldn’t it be wonderful if, after reading *Prophet of Doom* and then *Yada Yahowah, An Introduction to God, Observations, Questioning Paul, Babel, and Coming Home*, thousands of Yisra’elites emerged from geographical Babylon to become part of the Covenant Family? The combination of the internet, smartphones, social media, and our numerous sites and pages make this possible.

Yah’s comments on the *Choter’s* contribution conclude with...

“**So** (*wa*), **He will lift up** (*nasa’* – He will at a point in time raise and bring forth, He will bear and carry (qal perfect)) **a signal and banner** (*nes* – sign, banner; from *neses* meaning to lift up) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el).

**Then** (*wa*), **He will gather together and remove** (*’asaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the**

**straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

**And** (*wa*) **the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from** (*min*) **the four** (*‘arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the Earth** (*‘erets* – material realm).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

This will be the last call before the curtain drops. Yahowah is calling His people home and along with them receptive Gentiles. We do not know how many will have read the *Nes* | Banner, but it is certain that they all concur with its contents.

This is all so poignant. When Yahowah invited *Yasha’yah* to *Shamaym* and opened Heaven’s Door, the great prophet lamented because there was no one standing outside ready to enter. But God’s story was far from over. For the solace of His prophet and benefit of His people, Yahowah revealed how, in a distant place and time, an implement described as a *choter* would be enlightened and emboldened by His Spirit such that his words would resonate with *Yisra’el*.

The *choter* would compose a *nes* | banner to convey the message the prophet had been inspired to write to a world finally willing to listen. *Yasha’yah* would live up to his name, *Dowd* would return to center stage, and as a result, all will be right with the world as Yahowah is

acknowledged by His people. Soon, there will be thousands gleefully dancing through Passover's Door.



While we are on the subject, there is another prophecy that is purloined by Christians when it, like *Yasha'yah* 11, has nothing to do with the mythical misnomer Jesus. And while this expression of Yahowah's desire to reach His people begins in *Yasha'yah* | Isaiah 42, it is what God says before it that seems to suggest that He is speaking of someone else.

Affirming His love for *Yisra'el*, Yahowah states...

**“You are *Yisra'el* | Individuals who Engage and Endure with God** (*wa'atah Yisra'el* – or you are among those who wrestle and struggle against the Almighty), **My coworker** (*'ebed 'any*), ***Ya'aqob* | Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast), **whom, to show the way to the benefits of the relationship** (*'asher*), **I chose and tested** (*bachar* – I wanted and preferred, I desired and selected, and I examined and assessed) **as the seed** (*zera'* – was the offspring sown and cultivated in order to grow and be productive) **of 'Abraham** (*'Abraham* – Merciful Father and Father of the Uproarious Multitudes), **My love** (*'ahab 'any* – My close and affectionate companion and friend). (*Yasha'yah* 41:8)

**As a result of the relationship** (*'asher*), **I will restore and enable you, reestablishing and empowering you** (*chazaq 'atah* – I will repair and strengthen you individually and, thus, addressing *Yisra'el*, enabling you to recover and prevail (*hifil* perfect – facilitating your



restoration and empowerment at that moment in time)) **from the far extremities of the Earth** (*min qatsah ha 'erets* – from the ends of the Earth and the outskirts of the Land), **from the most distant parts of the planet and away from its most powerful people** (*'atsyl hy'* – away from the most acclaimed and eminent world leaders).

**I will call out to you at that time, reading and reciting an invitation to meet and welcome you individually** (*qara' 'atah* – I will proclaim a summons for you (singular, meaning, *Yisra'el*) at that moment (qal perfect)), **and say to you** (*wa 'amar la 'atah*), **'You are My coworker** (*'ebed 'any 'atah* – you and I will be working together). **I have chosen and evaluated you** (*bachar 'atah* – I prefer you, have selected you, and have examined and tested you at this time (qal perfect)) **and I will no longer reject you or spurn you** (*wa lo' ma'as 'atah* – I will not limit My association with you because I am no longer averse to you (qal perfect)). (*Yasha'yah* 41:9)

**Fear not** (*'al yare'*) **for I am with you** (*ky 'im 'atah 'any* – because I am beside you and accompanying you (still singular and addressing *Yisra'el*)). **Do not be discouraged or dismayed** (*'al shatha'* – do not be anxious or apprehensive, nor look away) **for I am your God** (*ky 'any 'elohym 'atah*).

**I will empower you so that you grow strong, established, determined, and courageous** (*'amets 'atah* – I will strengthen you and support you such that you become adventurous and fearless, fortified and mature, alert and secure).

**In addition** (*'aph*), **I will assist and help you** (*'azar 'atah* – I will come to your aid) **so that I can accept and uphold you** (*'aph tamak 'atah* – I will grasp hold of you, support you, sustain you, and be faithful to you) **with My vindicating right hand** (*ba yamyn tsedeq 'any* – with My

rightful influence and correct approach). (*Yasha'yah* 41:10)

**Here and now** (*hen* – look and behold, at the present time [from 1QIsa]), **I will humiliate** (*bowsh* – I will shame, bringing emotional distress and physical pain) **and insult to the point of despair** (*wa kalam* – and I will dishonor and deprive, confounding and shaming) **all of those who have been contentious with you, in competition with you, or jealous of you** (*kol ha charah ba 'atah* – everyone who is aroused against you, angry with you, even displeased with you, incensed and fretting over you (nifal participle – the progressives, conspiratorialists, and jihadists who have acted demonstrably in this way will be treated this way)).

**They will have consistently chosen their enduring fate** (*hayah* – they will become (qal imperfect jussive)) **which is to be negated, ceasing to exist** (*ka 'ayn* – which is to be for naught, becoming a nonentity, as if nothing).

**Each individual** (*'ysh* – a person) **who was antagonistic toward you, quarreled or fought against you, or was opposed to you** (*ryb 'atah* – who disputed you, who was hostile toward you, insulted you, or had a grievance against you) **will be exterminated** (*'abad* – will be annihilated and then expelled, die and be damned, their lives squandered, having no value, and their whereabouts no longer known (qal imperfect) [from 1QIsa]). (*Yasha'yah* 41:11)

**And should you inquire about them** (*baqash hem* – should you seek to hold them responsible and to account (piel imperfect)), **you will not find them** (*wa lo' matsa' hem* – you will not encounter them or happen upon them). [1QIsa omits this statement by repeating the beginning of the previous statement followed by the conclusion of the next sentence which was likely a scribal error.]

**Those people ('iysh) who have bickered and squabbled against you (matsuwth 'atah – who have tried to destroy you), especially those who battle against you ('iysh milchamah 'atah – including individuals who deploy weapons against you in military and militant fighting), will be gone, ceasing to exist, having chosen an eternal state of nothingness (hayah ka 'ayn – will be for naught as they are negated forevermore (qal imperfect jussive – having actually chosen to always exist as a nonentity)).”** (*Yasha 'yah* 41:12)

This is unlike any other time. Those who are opposed to God's people and place will be shamed for their derogatory attitude and then removed from the Land and wiped off the face of the Earth. Only then will Yisra'el live in peace.

**“This is because (ky – indeed) I am ('any) Yahowah (YaHoWaH), your God ('elohym 'atah), who is restoring, empowering, and reestablishing you (chazaq yamyn 'atah). And it is I who say to you (ha 'amar la 'ath), ‘You should not be intimidated or frightened ('al yare – you should not be anxious or afraid (qal imperfect jussive)); I, Myself, will be assisting you ('any 'azar 'atah – I will be helping you, increasing every aspect of your nature, strengthening you (qal perfect)).** (*Yasha 'yah* 41:13)

**Do not be distressed or anxious ('al yare' – you should not be awestruck or intimidated, neither worried nor fearful (qal imperfect jussive)), worm (towla'ah – otherwise insignificant crimson grub or one adorned in scarlet; from yala' – to have spoken wildly and rashly) of Ya'aqob (Ya'aqob – of My Footsteps, father of the nation, commonly transliterated Jacob, a synonym for Yisra'el; from y – I and 'aqab – to receive the reward and suffer the consequences of circumventing or overreaching, digging in one's heels).**

**And to the extent** (*wa math* – the adults who are left, particularly the men [1QIsa]) **you are Yisra’el | Individuals who have Engaged and are now Enduring with God** (*Yisra’el* – those who struggled and strove against God who are now freed and empowered by the Almighty), **I will help you** (*‘any ‘azar ‘atah* – I will assist and support you [1QIsa – you is masculine]), **declares, in advance of it occurring** (*na’um* – prophetically announces), **Yahowah (YaHoWaH), your Redeemer** (*wa ga’al ‘atah* – the one who buys you back, redeeming and ransoming you, delivering you (qal participle) [1QIsa – again you is masculine, addressing Yisra’el]), **the Set-Apart One (qadowsh) of Yisra’el (Yisra’el).**” (*Yasha’yah* 41:14)

If you act like *Yisra’el* | Individuals who Engage and Endure with God, Yahowah will be your Redeemer, not the rabbis, Judaism, the Talmud, or even the IDF. And as a result, He will deploy you to transform the world, ridding it of negative influences.

“**Behold** (*hineh* – pay especially close attention to what is occurring here and now), **I will cause you to be** (*sym ‘atah* – I will appoint you as [from 1QIsa where you is again masculine as opposed to the MT where it is feminine]) **like a restored and reestablished** (*la chadash* – a reinstated and reaffirming), **highly valued and precise** (*charuwts* – a finely crafted and sharp), **threshing sledge** (*mowrag* – device used to dislodge useful grain from the husk and stalks), **double-edged to cut down** (*phyphyowth* – with teeth to devour) **the lords and the rulers who were controlling** (*ba’al* – the landowners and possessive citizenry).

**You will thresh and trample** (*duwsh* – you will tread upon and tear apart) **the elevated places** (*har* – the most prominent places) **and grind them into powder, pulverizing them** (*wa daqaq* – you will use this implement to break them up and crush them). **Then, you will cause**

(*sym*) **the high places of worship** (*giba'ah* – the summits of illicit activity) **to be like chaff** (*ka ha mots* – useless husks blown away). (*Yasha'yah* 41:15)

**You will winnow them** (*zarah hem* – you will scatter them) **and the Spirit, like the wind** (*wa ruwach* – like the wind), **shall carry them away** (*nasa' hem*) **as that which is associated with them is dispersed** (*puwts 'eth hem* – are thrown into oblivion) **by the force of the gale** (*sa'ar* – the raging storm).

**And you will celebrate, shouting joyously** (*gyl* – you will be delighted with the fortuitous upgrading of circumstances), **with Yahowah** (*ba YaHoWaH*). **Then, you will shine brilliantly** (*wa halal* – you will be clearly visible as light [conjunction united these thoughts if from 1QIsa]) **along with the Set-Apart One of Yisra'el** (*ba qadowsh Yisra'el*).” (*Yasha'yah* 41:16)

This story has a happy ending and a bright new beginning. Will you add your name to the credits and be part of writing it?

“**The oppressed and afflicted** (*ha 'any* – those deprived of property and possessions who have been exploited and extorted) **without political or religious status** (*wa 'ebyownym* – the disenfranchised and powerless within the society, those seeking freedom from oppression and abuse; from *'abah* – the willing and accepting [from 1QIsa]), **who seek water** (*baqash maym*) **when it is scarce and they are parched** (*wa 'ayn lashown hem ba ha tsama' nashath*), **I, Yahowah** (*'any YaHoWaH*), **will respond to them** (*'anah hem*). **The God of Yisra'el** (*'elohym Yisra'el*) **will not forsake them** (*lo' 'azab hem* – will not abandon them).” (*Yasha'yah* 41:17)

**As a result** (*la ma'an*), **they will see** (*ra'ah* – perceive) **and know** (*yada'* – realize), **examine** (*wa sym*) **and understand** (*sakal* – gain the insight) **by making the connection between these things** (*yahdaw*), **that** (*ky*) **the**

**hand** (*yad* – the influence and actions) of **Yahowah** (*YaHoWaH*) **did this** (*‘asah zo’th* – acted to make this occur) – **the Set-Apart One of Yisra’el** (*qadowsh Yisra’el*) – **conceived and created it** (*bara’ hy’*).” (*Yasha’yah* 41:20)

The intent is to reveal that, once all of the political, religious, military, and societal pollution is removed from the Earth, it will be returned to the conditions experienced by ‘Adam, Chawah, and Yahowah in the *Gan ‘Eden* | Garden of Great Joy. We are returning to where our relationship began.

But not everyone will be on the same page and see it the same way. Rabbis have a nasty habit of claiming the things of God for themselves. So let the naysayers protest, claiming that their arguments and laws supersede God’s testimony. If nothing else, it will be entertaining.

While the following dialog is in Yahowah’s voice, there are overtones of the wit and grit of ‘Elyah in these words. Discrediting Yisra’el’s religious and political establishment in a sarcastic manner is familiar territory for the most provocative of Yahowah’s spokesmen.

“**Bring forward and present** (*qarab* – approach and offer) **your argument** (*ryb ‘atem* – your contention and dispute, your accusation and grievance),’ **says Yahowah** (*‘amar Yahowah*). **‘Gather together and bring forth** (*nagash*) **your positions and supporting rationale** (*‘atsumowth ‘atem* – the evidence buttressing your disputes),’ **asks** (*‘amar*) **the One who counseled and advised** (*malak* – the one who led) **Ya’aqob** (*Ya’aqob* – the father of the twelve tribes who became Yisra’el). (*Yasha’yah* 41:21)

**‘Let them choose to come together, compile everything they know, present what they have** (*nagash* – they can give us their best shot and elect to advance their case (hifil imperfect jussive)), **and inform us, reporting a**

**reasonable explanation to us** (*wa nagad la 'anachnuw*) **of what is going to occur during the upcoming meetings and when they will transpire** (*'eth 'asher qarah* – when, where, how, and why everything will happen (qal imperfect jussive)).

**Can they speak intelligently about the most important things or report on what happened in the beginning** (*ha ri'shown mah henah nagad*) **so that we can examine and consider it** (*wa sym leb 'anachnuw* – when placed before us we can choose to consistently incorporate them into our thinking (qal cohortative imperfect)), **and so that we can know, should we choose to become aware, what will occur in the future, and then be able to recognize what will transpire during the last days** (*wa yada' 'acharyth henah* – and understand the fate and reward of the remnant in the end (qal cohortative imperfect) [from 1QIsa where this is one sentence])?

**Perchance, might we hear** (*'ow shama' 'anachnuw*) **of the things to come** (*ha bow'* – of what will occur)?" (Yasha'yah 41:22)

This is put up or shut up. And since there is no validity to what the rabbis have argued, and since not a one of them was a prophet, or has spoken for Yahowah, they are going to perform as well as the 850 advocates of *Ba'al* | the Lord and *'Asherah* | the Queen of Heaven did before 'EiYah. In fact, after having read this Divine taunt, I know where 'EiYah got his material. And of course, we know the consequence of pretending to speak for God. All of them were killed – as will be the case with every rabbi.

The interesting thing about God's taunt is that, if the rabbis had done what we are doing, they would know the answers. They could explain what has and will occur, accurately presenting every important step along the way. They would know when, where, how, and why Dowd fulfilled the initial four Miqra'ey and even when, where,

why, and with whom Yahowah will honor His commitment to fulfill the final two. They would even know their fate. Heck, all they would have to do is read these books with a desire to learn rather than argue and they would be right for a change.

Yahowah has revealed the answers to every question He has asked through His prophets. And yet, since Yahowah realizes that they value their words above those He inspired, God is aware that their arrogance will compel them to make fools of themselves. Reprising what occurred with 'Elyah, and likely in his presence, the rabbis will be offered yet another intermission to see if they can find their G-d, the 'Adony HaShem, the Holy One Blessed Be He, in the latrine. Or perhaps, he is taking a nap, snoozing along with them.

The more we read into this, the more I see Yahowah using 'Elyah as one of the final two Witnesses to argue against the rabbis who are on the cusp of being eradicated. These are the questions I would ask them because I know the answers and realize that they do not. They will scour their Talmud for clues from the rabbis they have venerated above God, but it will be for naught.

**“Report and explain** (*nagad* – reveal, providing an informed and rational response to (hifil imperative)) **what is to come and who will return** (*ha 'atah* – what will happen and who is coming back (qal participle)) **in the end and even whom from our brethren will arrive** (*la 'achowr* – hereafter as a relative and kin), **so that we may come to realize** (*wa yada'* – we can come to know and understand (qal cohortative imperfect)) **that, surely** (*ky* – that hypothetically), **your gods** (*'elohym 'atem* – your mighty ones, those who rule over you by claiming to represent God) **are also right and good, even better** (*'aph yathab* – are up to the task and can perform as well).



**Or perhaps (*wa*) you are wrong, incorrect, uninformed, irrational, immoral, and of no use (*ra'a'* – you are rotten and worthless, misleading frauds (hifil imperfect second-person plural – you are consistently responsible for this invalidating outcome)) and, free of your influence, we should choose to be disappointed and disgusted, especially considering the consequence (*wa shatha'* – independent of religious, political, and social influence, and then on our own initiative, we should be dissatisfied and disheartened, repulsed and offended, even alarmed by what this implies (hitpa'el imperfect cohortative)), now that we have heard all of this and can see for ourselves (*wa ra'ah yahdaw* – because it is all being revealed to us, enabling us to perceive what has been occurring (qal imperfect) [from 1QIsa whereas the MT has them staring at one another]).” (*Yasha'yah* 41:23)**

The remnant of Yisra'el will see and hear again. The words of God will resonate in the souls, hearts, and minds. It will be a time of reawakening and return, of liberation and enlightenment – of truth for a change.

The rabbis will be outed. Their lies will be hanging out like dirty laundry for everyone to see, including their kippahs, tallits, tefillin, kittels, and rekel. The filthy cult of Judaism will finally be exposed. Rabbis will be seen as frauds.

And that is the final answer to the Jewish question. So only this remains: will you accept Yahowah's offer before it is too late? Will you go down with the Talmud?...

**“Behold, here and now (*hen* – surely), you are all worthless (*'atem min 'ayn* – you (plural) are without value, nothing and for naught). And your work, your laborious rituals, and your achievements (*wa po'al 'atem* – your actions and efforts, your great accumulation of accomplishments, what you have ordained and done [from 1QIsa]) are fleeting and empty breath (*min 'epha'* – for**

naught, hot air, even venomous and serpentine). **The one choosing to be with you** (*bachar ba 'atem* – he or she who prefers you and accepts you (qal imperfect)) **is also an abomination, detestable and repulsive** (*tow'ebah* – the religious individual is also foul and disgusting, unethical and abhorrent, offensive and unclean).” (*Yasha'yah* 41:24)

Now you know what Yahowah thinks of the rabbis and of the religious. And since He is a huge proponent of Yahuwdym, it should be obvious that, unlike the Haredim, He does not equate being Jewish with Judaism.

If you are wearing curlicues, excuse me, payots (although some claim, especially in Yiddish, the mother tongue of the Haredim, that the plural of the *payot* is payees and not *pe'oth*, and lord knows, I do not want to unnecessarily offend the offensive), I'd suggest a razor along with a match for your mourning suit and the rest of the religious garb. God sees it as I do – repulsive – and that's not good when the intent is to form a relationship.

God has a remedy. And as always, He will work with someone who is committed to sharing His words. But this time will be different because Yahowah could not find a *Yahuwd* | Jew who was willing to listen to Him and then speak for Him.

**“I called into action** (*'uwr* – I have aroused to accomplish and I have motivated, awakened and raised up, making obvious by exposing and pressing into public engagement (hifil perfect)) **someone from the north who is a hidden treasure** (*min tsaphown* – someone highly valued awaiting discovery), **and he has come forth for you** (*wa 'atah* – he has arrived upon the scene for your benefit).

**From the rising of the sun** (*min mizrach shemesh* – from sunrise, getting up at the first appearance of light, early in the morning, brilliant in the light of day), **he will**

**consistently and literally call out, issuing an invitation** (*qara'* – he will read aloud, reciting the summons while proclaiming a welcome to the meeting (qal imperfect)) **in My name** (*ba shem 'any* – using My personal and proper designation).

**Then, he will pursue** (*wa bow'* – he will go against and come upon) **the government and religious officials** (*segen* – the sectarian and secular leaders as well as the military rulers, the heads of state and prominent institutions) **as if they were malleable and fermenting mud** (*kamow chomer* – simultaneously as if they were pliable and troublesome muck and foaming mire) **and as** (*wa kamow*) **a potter formulates, frames, and conceptualizes** (*yowtser*) **an assault** (*ramas* – aggressively pressing in upon and destroying, trampling and crushing) **on mucky clay** (*tyt* – slimy dirt, muck, and mire which needs to be dug out and swept away).” (*Yasha'yah* 41:25) [Since 1QIsa differs in the use of pronouns, I followed the context of what came before and after this prophetic statement.]

Yahowah found His witness north of Yisra'el, called him to action, and brought him forth on behalf of His people. God's messenger, like His Son, Dowd, would be an early riser, someone who does his best work at dawn. And he would be enthralled with sharing the full import of *qara'* so that all who would answer the invitation would know and love, read and recite, and then welcome and proclaim Yahowah's name.

Announcing God's Invitations to His people would be half of his mission – the other, silencing those who oppose them, who have inverted them, and have replaced them. Yahowah's hidden treasure, the man God discovered, this individual whom He is excited to share with His people, is committed to exposing and condemning political and religious leaders. He has a propensity to formulate his assault by properly framing the issues so that others can

conceptualize what is wrong. He sees the world's leadership as slimy, as muck to be swept away.

You are free to discount the prophet's revelation and denounce the possibility that I am this individual. But that will not change anything. God's condemnation of Judaism in particular, and the world's leadership in general, remains. God's name is still Yahowah and very few people know it. His *Towrah* | Teaching, *Beryth* | Covenant, and *Miqra'ey* | Invitations are poorly perceived, little understood, and scarcely accepted.

All one might gain in denouncing my candidacy is to pass the mission to another. He will be no more accommodating or soft-spoken. He will not be Jewish, either. And then, you'd be left to wonder how someone would do what we have done without sufficient time to accomplish the mission before Yahowah returns. You'd be left to answer yet another question: why was Yasha'yah inspired to devote so much of his revelation to the role this individual would play in calling Yisra'el home during the last days if Yahowah does not want you to know him, listen to him, or trust him?

The prophet interjected himself into the discussion at this point. He was excited that Yisra'el's misguided leaders were finally being attacked with a properly conceptualized and formatted plan. He was thrilled that his words were finally resonating with his people.

He was also exasperated that there was no one among Yisra'elites willing to report his revelation, understand it, or concur with it. No one was willing to speak out and none were willing to listen – at least initially.

**“Who reported this** (*my nagad* – who provided this report and made it public and conspicuous) **right from the source in the first place, and from the beginning** (*min ro'sh* – first of all and as a priority), **so that we might know and understand** (*wa yada'* – so that we can elect of

our own freewill to become aware of the ongoing consequences and actually acknowledge *Yada'* (qal cohortative imperfect) **beforehand, prior to His appearance** (*min la paneh*)? **Then, we would be able to say** (*wa 'amar*), **“This is correct** (*tsadyq* – it is right [from 1QIsa whereas the MT reads ‘he is right’]).”

**Surely it is disheartening** (*'aph* – it is also disappointing), **there was no one** (*'ayn*) **willing to convey this message** (*nagad* – who reported this) **and none who would have listened** (*'aph 'ayn shama'*) **and, therefore, no one who would have heard** (*'aph 'ayn shama'*) **Your words** (*'emerym 'atah*).” (*Yasha 'yah* 41:26)

The pronouns as they are presented in this declaration allow for two different interpretations. Initially, I was prone to give all of the credit to Yasha'yah, acknowledging that he was the first to reveal Yahowah's testimony regarding the last days and even the role God's final Witness would play on behalf of his people. But saying so would not be Yasha'yah's style. He would have had no reason to toot his own horn. His relationship with Yahowah was among the best ever enjoyed by men.

Therefore, it is more in keeping with this declaration and the prophet's character that he is revealing that the man God chose to convey this message did so early on, and that, in addition to being the first to speak out and publish during the latter days, his assessments are correct. Yasha'yah is exuberant – thrilled that his revelations are finally taking root and bearing fruit. And so it is against this backdrop that Yahowah announces...

**“Initially** (*ri'shown* – at the beginning) **there is slumber and a lack of awareness** (*nuwm* – there was drowsiness and sleep, a failure to be alert [from 1QIsa vs. the MT's ‘look, there they are’]) **regarding Tsyown | the Signs Posted Along the Way** (*la Tsyown*).

**So on behalf of Yaruwshalaim** (*wa la Yaruwshalaim* – now approaching the source from which guidance regarding reconciliation flows), **I am offering and appointing** (*nathan* – I am giving, bestowing, producing, and placing (qal imperfect – literally giving for a prolonged period with ongoing implications)) **a Basar | Herald to proclaim this message** (*basar* – a messenger to bring the good news, a witness of flesh and bones to announce these words and publish this notification, making it known to humanity (piel participle – Yah is personally enabling the witness such that the message is delivered in a demonstrable way)).” (*Yasha 'yah* 41:27)

It is always Yah’s preference to work through His people. But sometimes, through no fault of His own, His desires are thwarted because His people have chosen to ignore Him.

There is no mistaking these words. If our eyes and minds are open, then this resolves the lingering questions. For the first time, without a Yisra’elite to fulfill their role, Yahowah would deploy a Herald rather than a Prophet. He would be *basar* | flesh and bones, a man conveying the news His people needed to hear.

*Basar* is almost always rendered as “flesh” in English translations when its primary meaning, which is “to be a witness proclaiming and publishing the message, making the announcement known,” is seldom considered. This is important because the less articulated and infrequently appreciated primary connotation is the only one that applies in this context. Further, *basar* and *gowy* are similar in that they convey the very human nature of man, with all of our flaws and potential. So, God is saying that it is time for one such man to stand up and be accountable, to herald His message, and to convey the good news to those who have been misled and abused for far too long.

In context, the rabbis who have imposed their rhetoric over God's testimony, and those who support them, have become repulsive. To counter and constrain their influence, Yahowah is committed to raising up from outside Yisra'el a representative who will formulate and execute the means to destroy the credibility of mankind's religions.

Yasha'yah then underscores the realization that, while this message is correct, there would be no one among his people willing to deliver it – and no one willing to listen even if there had been a prophet. With Yisra'el asleep at the absolute worst time, Yahowah is appointing a *basar* as a witness to proclaim and publish these revelations on behalf of Yaruwshalaim.

But even as he is empowered to speak on behalf of Yahowah for the benefit of Yaruwshalaim, at the beginning, his audience will be few and far between. Initially, God's herald will be only slightly more influential among God's people than was His prophet, Yasha'yah – to whom no one listened during his lifetime.

**“I looked for a long time and saw** (*wa ra'ah* – I consistently observed and actually witnessed (qal imperfect)) **that there was not a single individual** (*wa 'ayn 'iysh* – not a person, no man) **from among them** (*wa min 'eleh* – of these). **There was no one to advise or counsel** (*wa 'ayn yow'ets* – there was no one to consult with capable of consideration or deliberation), **or to return and be restored** (*shuwb* – to change and come back) **by the word** (*dabar* – by the message) **when I asked this of them** (*wa sha'al hem* – when I called and expected this of them (qal imperfect)). (*Yasha'yah* 41:28)

**Behold, here and now** (*hen* – pay attention), **they are all deceitful frauds** (*kol hem 'awen* – every one of them is damaging the relationship, they are all worthless, corrupt, and dishonest, and are all engaged in a wicked religious cult), **so, therefore** (*wa* – [included in 1QIsa]), **their**

**practices, customs, rituals, and laborious rites** (*ma'aseh hem* – their works and occupations, their goals and accomplishments) **will finally come to an end** ('*ephes* – are over and will cease, no longer existing anywhere on earth).

**Their representations of their god** (*nesek hem* – that which they have molded, shaped, and crafted for their religion and idolize) **are of a ruinous, vain, and false spirit** (*ruwach wa tohuw* – are of a confounding, destructive, and mendacious, a confusing, negating, and malignant, invalid spirit).” (*Yasha'yah* / Yahowah Liberates and Saves / Isaiah 41:29)

The Chosen People chose not to be God's people over a protracted period of time. And since Yah isn't about to force anyone to listen to Him, much less speak for Him, there would be a resounding silence between God and man for centuries, even millennia.

It has been obvious, but now since Yahowah has affirmed it, let's acknowledge that the Adonai G-d who is HaShem, the Holy One, Blessed be He, is not Yahowah. Judaism's god is, instead, the ruinous and vain, confounding spirit known as *ha Satan* | the Adversary. Judaism, along with Christianity and Islam, are Satanic cults. The Adversary has long sought to be worshiped as if he were a god, and through these religions, he achieved his arrogant ambition.

Thankfully, Judaism in all of its varieties – Reformed, Orthodox, Ultra-Orthodox, and Hasidic – will cease to exist. Its practices, customs, and rituals will never be seen again. And so now you can appreciate why I am so averse to the rabbis – as well as Christians and Muslims. By listening to them, there is no one listening to God. Even as Yahowah calls His people home, asking them to return so that He can restore the Covenant, the rabbinical frauds who are so damaging to the relationship with their delusional



cults, are drowning out God's testimony along with the pronouncements of Yahowah's witness. For God's Herald to be heard, the rabbis must be silenced.

Yahowah's final messenger is from a foreign land, and he is but one against many. And yet, he will prevail because the rabbis he is opposing are for naught and he was raised up and put in place by God. This fight, while fair, will be entirely one-sided.

This has been extraordinary – serving as one of the most pertinent announcements pertaining to our time. The prophecy clearly delineates Yahowah's disdain for rabbis and Judaism and explains the reason that God chose to deploy a *Choter* as a *Basar* to reach His people.

Taken out of context, the prophecy which follows is often claimed on behalf of the Christian Jesus, when it has nothing to do with man who never existed. In actuality, this ongoing revelation is a continuation of what we have just read. It is about Yahowah using a *Basar* to herald His Son.

**“Pay close attention because here (*hen*) is My coworker** (*'ebed 'any* – My associate and servant, the one I am working with), **whom I have selected and will uphold** (*tamak ba huw'* – whom I have accepted and embraced because I am supporting and sustaining him, grasping him by the hand to help and influence him (qal imperfect)).

**My chosen** (*bachyr 'any* – the one I selected, decided upon, and prefer) **has accepted who I actually am and enjoys My personality such that he pleases and delights My soul** (*ratsah nepesh 'any* – he is fond of, esteems, and favors My ability to relate to the living by projecting My persona into a person, and he is, therefore acceptable and satisfying to My unique consciousness and character (qal perfect)).

**I have placed** (*nathan* – I have assigned and given, bestowed and brought (qal perfect)) **My Spirit** (*ruwach* ‘*any* – the feminine and maternal manifestation of My nature and counsel, akin to light and therefore energy, capable of empowering, enriching, enlightening, educating, and equipping, able to nurture, guide, protect, perfect, and adopt, providing the capacity to transcend mortality, to be courageous, to understand, to be inspired, and to communicate effectively and forthrightly) **upon him** (*‘al huw* – on, over, and before him).

**As a result** (*ken* – forasmuch then reliably and justly [from 1QIsa]), **he will bring forth and extend** (*yatsa’* – he will serve to spread and disseminate (hifil imperfect – his consistent approach will enable the *gowym* to be more discerning regarding)) **the methods he uses to make informed and rational decisions regarding the means to resolve disputes** (*mishpat* – the basis he deploys to exercise good judgment regarding being right, fair, correct, and just [1QIsa is suffixed in the third-person masculine singular]) **on behalf of** (*la*) **the people from every race and place** (*ha gowym* – the nations and ethnicities).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:1)

Up until the closing statement, this could have been written of *Dowd* | David. He was one of Yahowah’s most accomplished servants. God clearly chose and upheld him. They, as Father and Son, were enamored with one another. We were even told at the time of his anointing, when Dowd was eight years old, that he was immersed in Yahowah’s Spirit. And having recently reviewed the 119<sup>th</sup> *Mizmowr*, we know that the *Mashyach* | Messiah effectively communicated the means he used to make informed and rational decisions, especially when they pertained to Yahowah’s means to resolve disputes via the *Miqra’ey*. But it will not be until his return that Dowd will reach beyond God’s people – and even then, he will be King of

those who have embraced the Covenant. Therefore, the Almighty is heralding His Choter.

The last Witness was *bachyr* | selected by Yahowah to confront the rabbis and awaken His people prior to His return. When we combine what we have read leading up to this pronouncement with what Yasha'yah declared regarding the Choter, every word applies to him – including the outreach to people the world over.

Further, God's Witness is not judging the nations. He is offering people the means to make the right decision about the Miqra'ey and Beryth so that they are not judged.

For those of us in the Covenant, it is the second of these four statements that brings both great joy and tears. In a world of nearly eight billion people, not one in a million has accepted Yahowah for who He actually is and for what He is genuinely like. Those of us who have, snuggle up to Him, reach up to grasp His hand, talk and walk with Him as our Father and friend. We are comfortable in His presence because we find Him welcoming and engaging, encouraging and entertaining.

Yes, Yahowah is fun to be around. He is the ultimate conversationalist. He is accepting of His children, not judgmental, because He sees the best in us. God is amazingly supportive; He is empowering and enriching, enlightening and emancipating, always interested in what He can do for us, in what He can provide to us.

We do not set God on a pedestal, and we never worship Him. We do not fear Him, and we seek to learn from Him rather than obey Him. We relish the realization that He wants to get down on His knees to lift us up, not the other way around. He is as good as it gets.

And all we have to do to experience His love is to toss aside the fearsome religious perversions of His nature and come to appreciate our Heavenly Father as our dad and

benefactor, our best friend, and He is excited, indeed delighted, to do the rest.

This is why I translate, speak out, and write. I adore Him. And I want you to know Yahowah as I do.

As we move on, we find that the explanation of what God's Witness will accomplish and avoid, and the consequence of both, is unique throughout the prophetic discourse. And while Christians misappropriate a tortured variation of the following to imply that it pertains to their misnomer "Jesus," that supposition is absurd considering what Yasha'yah actually wrote. That said, this clearly isn't germane to Dowd either. As such, it becomes obvious within this context that this is descriptive of Yahowah's last witness, His chosen *Basar* | Herald...

**“He will not continually cry out, nor will he ask for help, call for assistance, shriek in distress, or wail in sorrow (*lo' tsa'aq* (qal imperfect)). He will not be accommodating or accepting, and as such, he will not be lifted up, becoming prominent (*wa lo' nasa'* (qal imperfect)). And his voice and message (*qowl huw'*) will not be heard to the point that it is listened to (*wa lo' shama'* (hifil imperfect)) in public places such as outside in the streets (*ba ha huwts*). (*Yasha'yah* 42:2)**

**This stem which has been obtained, the branch which has been procured to redeem (*qaneh*), will be maltreated and challenged, harassed and opposed, even be wrongly accused (*ratsats* (qal participle)), but he will not suffer or be grieved, he will not be broken or cease, neither injured nor harmed (*lo' shabar* (qal imperfect)).**

**This restoring and healing, glowing (*wa kehah*), linen wick (*pishtah*) will not be quenched, extinguished, or snuffed out (*lo' kabah* (piel imperfect jussive)). He will reliably, honestly, and dependably (*huw' la 'emeth*) serve by bringing forth and disseminating (*yatsa'* (hifil imperfect)) the way to make informed and rational**

**decisions pursuant to the proper means to be right, encouraging the exercise of good judgment (*mishpat*). (*Yasha'yah* 42:3)**

**He will never be incapacitated, lose his intensity, or become disheartened, remaining expressive and exuberant; he will not be restrained (*lo' kahah* (qal imperfect)).**

**The witness providing this restoring testimony ('*ed*) will not be meaningfully opposed or suppressed, challenged or thwarted, even troubled or discouraged (*wa lo' ratsats* (qal imperfect)), while he is in the process of offering, confirming, and setting out the means to be judgmental by making sound decisions about what is right (*sym mishpat* (qal imperfect active)) throughout the Land (*ba ha 'erets*) and for those who are desirous along the coastlands (*wa 'iy*) who are confidently anticipating and expectantly awaiting (*yachal* (piel imperfect) [1QIsa speaks of 'inheriting']) his teaching and guidance on the Towrah (*la towrah huw'*).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 42:4)**

There are so many nuances among the terms used in this depiction of the life of Yahowah's Messenger that I thought it best to move all of them into the forefront. And while I would not expect each to resonate as they do with me, I have just seen my life over these past decades flash before my eyes.

As the sun began to add its rosy hues to the puffy undersides of the clouds on the eastern horizon, looking toward Yisra'el, I arose with the first light. An hour later, not much past 6:00 AM here in the Virgin Islands, the long rays of the sun are beginning to glisten on the water and streak through the palms as the trade winds cause their fronds to shimmer. It is during these fleeting moments, while composing this translation, that the full impact of God's pronouncement finally begins to resonate with me.

My life will continue as it has been, every sparkling and inspiring moment, until Passover in 2030, when I hope to be joining 'Elyah in Yaruwshalaim.

Dowd will not be soliciting gentiles. He will not be inviting them to join him or summoning them to his God. The time for that is over. The Church that had been expecting the Second Coming of Jesus Christ won't know what hit them. We know this to be the case because Christianity is the broad and open way. The faithful haven't listened and that isn't going to change.

The harassed stem which has been extended could well be a reference to the beleaguered *Choter* described previously. In that prophecy, Yasha'yah seemed to suggest that he may be among the Witnesses who will be badgered by a world spun out of control.

There is a difference between what I understand and what others may currently know which will soon dissipate. I have been composing these translations while sharing the insights which can be derived from them, since Taruw'ah in 2001, fully 22 years ago. I can appreciate almost everything Yahowah is revealing through Yasha'yah because I see God, His Towrah, Beryth, and Miqra'ey through similar eyes. And over the past five years, I have witnessed a long and prominent presentation of the role Yahowah would have me fulfill on behalf of His people. So, when I am exposed to yet another affirmation of this, it simply reinforces and augments all that I've come to understand previously.

That said, you may disagree and think that I'm being presumptuous – that Yahowah is speaking of a different *Choter*, another *Nakry*, some other *Gowy* serving as the last *Zarowa'* and final *Basar*. Okay, who? And if he is currently unknown, then why did Yahowah have His prophets speak so vociferously about revealing the identity of the final Herald? With only ten years remaining, and perhaps six to

the Taruw'ah Harvest, and with so much to learn and share, how would it even be possible?

If someone else, God's frustration with His people and His desire for them to walk away from religion and politics to Him does not change. The message remains the same. So, what would anyone gain by believing that the *Choter*, *Nakry*, *Gowy*, *Zarowa'*, and *Basar*, *Yada*, remains unknown, even as the time for his message to be known ticks away?

Over the past two decades, and after destroying the credibility of Judaism, Christianity, and Islam, I have comprised more accurate and amplified translations than anyone else over this period. All the while, no one else has ascertained the proper pronunciation of Yahowah's name. No one outside of our readership understands the conditions and benefits of the Covenant and realizes how each is fulfilled and enabled through the Miqra'ey. We were the first to explain Yahowah's timeline, publishing when He will return and with whom. No one else has completed one book on these topics, much less thirty. No one else has participated in 5,000 radio interviews or hosted another 5,000 programs devoted to understanding the Towrah wa Naby'. And we are the first in 2,500 years to declare that Dowd is the Son of God and Messiah, the Passover Lamb and returning King.

While it is apparent who Yahowah chose to deliver this message to His people, there weren't any other candidates. I was willing when others were not. From there, I've put in the effort, but Yahowah has supplied the answers and inspiration. This has been a Spiritual undertaking in concert with what was revealed about the *Choter*.

In a world spun out of control, the *Basar* | Herald will seek to restore Yisra'el unto Yahowah, healing the rift between God and His people. With the help of Yahowah's

Spirit, he will lead them back to their Shepherd, Messiah, and King, the Chosen One: Dowd – their Savior. And even in the midst of the raging storm, his flickering light will not be extinguished – because like all flax wicks, he is immersed in olive oil which is symbolic of the Spirit’s light.

From the moment Yahowah conceived man, He has sought our company. Everything He has done since that time to garner our attention and speak to us has been through the men and women He created. So, there is no reason to expect God to be inconsistent at the eleventh hour.

**“Thus says** (*koh ‘amar* – therefore declares) **the Almighty** (*ha ‘el* – the one and only God), **Yahowah** (*Yahowah* – an accurate pronunciation of *YaHoWaH* based on His *ToWRaH* instructions regarding His *HaYaH* existence [1QIsa repeats *‘el*]), **who created** (*bara’* – who conceived and brought into existence, uniquely fashioning and forming for the first time (qal participle)) **the universe and spiritual realm** (*ha shamaym* – the heavens, the atmosphere, the stars, and the abode of God) **and then expanded them** (*wa natah hem* – enlarged them, extending them by inflating their size (qal participle)) **while stamping and spreading out** (*raqa’* – hammering out and overlaying (qal participle)) **the material realm along with the Earth** (*ha ‘erets* – the Land) **and that which is produced within it** (*wa tse’etsa’ym hy’* – what is conceived and evolves, coming to exist from it), **who provides** (*nathan* – who gives and places, offering (qal participle)) **a conscience** (*neshamah* – the capacity to reason, the ability to think rationally, the aptitude to distinguish between good and bad, right and wrong, truth and deceit) **for the family** (*la ha ‘am* – on behalf of the people who are related) **upon it** (*‘al hy’* – within her), **in addition to** (*wa*) **the Spirit** (*ruwach* – the Maternal nature, power, and influence of God, the breath of God, and the



ability to identify with Yah) **to those who walk with Her** (*la ha halak by hy* – for those who travel through life pursuing Her in a demonstrable way, actually conducting their life in association with Her (qal participle)). (*Yasha'yah* 42:5)

**I am** (*'any*) **Yahowah** (*Yahowah* – an accurate pronunciation of *YaHoWaH* based on His *ToWRaH* instructions regarding His *HaYaH* existence [excluded from 1QIsa]). **I have invited you, calling you out to meet with you and welcome you** (*qara' 'atah* – I have summoned you, welcomed you, and read and recited to you (qal perfect)) **with the means to be right and to be vindicated** (*ba tsadaq* – so that you can be correct and acquitted based on that which is accurate and fair, honest and just).

**I will firmly grasp you by your hand, empowering and strengthening you** (*wa chazaq ba yad 'atah* – I will be strong for you, enabling you, restoring you by My hand (hifil imperfect)). **And I will protect you, keeping you safe** (*wa natsar 'atah* – I will spare and preserve you, keeping you out of harm's way, so that you can branch out and grow, always watching out for you).

**Then, I will give to you** (*wa nathan 'atah* – I will offer to you and appoint for you, producing and bestowing for you), **accordingly** (*la* – therefore, and to approach), **the Covenant** (*beryth* – the family-oriented relationship agreement) **for the family** (*'am* – for those people who are related), **as a light** (*la 'owr* – as a brilliant luminary for enlightenment) **for people of other races and nations** (*gowym* – gentiles), (*Yasha'yah* 42:6) **to open eyes which have been blinded** (*la paqah 'ayn 'iwer* – to facilitate sight, improving the vision of the impaired, such that the unenlightened and ignorant might see), **to bring out and liberate** (*yatsa'* – to extend oneself to serve and free) **those whose freedoms have been constrained by political or religious influences** (*min masger 'asyr* – those held

against their will and shut off without the liberty to express themselves openly, obligated by oath of allegiance, tied up by restrictions and bound to comply with the edicts of others; from *mah* – to question the implications of *sagar* – being shut out and closed in) **from places of confinement** (*min beyth kele*’ – from captivity and from being a possession under the authority of others, incarcerated; from *kala*’ – to be held back, restricted and restrained, withheld and shut up) **and those who endure darkness and confusion** (*yashab choshek* – who dwell in obscurity where there is less light, hiding in the darkness as hope grows dim). (*Yasha’yah* 42:7)

**I am** (‘*any*) **Yahowah** (*Yahowah* – an accurate transliteration of YaHoWaH based on His *ToWRaH* instructions regarding His *HaYaH* existence). **That is My name** (*huw’ shem* ‘*any* – this is my personal and proper designation).

**My significance and status, My presence and dignity** (*wa kabowd* ‘*any* – My personal nature and abundant reward, My honor and reputation, My unique distinction and overall importance), **I will not give** (*lo’ nathan* – I will not bestow or offer) **to another** (*la’ achar* – to that which is different in any way) **nor My illumination and renown** (*tahilah* ‘*any* – My attributes, appreciation, and light, My adoration and praiseworthy nature, even resulting laudation; from *halal* – brilliant light which clearly shines and illuminates) **to representations of gods** (*la ha pasyl* – to idols and images claimed as divine, religious symbols and statues). (*Yasha’yah* 42:8)

**The first and foremost things** (*ha ri’shown* – the initial and primary things) **to pay attention to** (*hineh* – to behold and notice) **have come to be** (*bow’* – have arrived, having been pursued and happened). **And** (*wa*) **that which is renewing and reaffirming** (*chadash* – that which is not previously known; from *chadash* – to renew, restore, reaffirm, and repair), **I am openly declaring** (‘*any nagad*

– I am conspicuously reporting to inform, making known and expounding upon) **before** (*ba terem*) **they unfold** (*tsamach* – they sprout and grow) **so you may listen** (*shama’ ‘eth ‘atem* – so that you may hear of them).” (*Yasha’yah* / Freedom and Salvation are from Yahowah / Isaiah 42:9)

If you do not know and use Yahowah’s name, you do not know Him and He does not know you! A god by any other name is not God. Our Creator will never answer to “the Lord, ‘Adonai, HaShem, G-d, Blessed be He, Jesus, Christ, or Allah.” He does care what we call Him. And He only has one name – Yahowah.

Our universe was created in a big bang, beginning with light energy which cooled and coalesced into matter, and Yahowah was responsible. His accounting is accurate relative to the order of events and the length of time. And then He conceived life, authoring the DNA code which makes its many variations possible. If you have not already, if this is of interest to you, read *Yada Yahowah* volume 1, *Beginning*, where this is all explained.

It is only within the past century that scientists have accepted that the universe had a beginning and thus was created. This realization occurred because they noticed that it was *natah* | expanding.

*Raqa’* is an intriguing term when it is deployed to say that God “stamped and hammered out” the *‘erets* | material realm in addition to the *tse’etsa’ym* | life it produced. Matter and life were stamped out, just as books are printed on a press. Matter is just congealed and organized energy, and life is the result of His written code.

God gave one lifeform, *‘am* | people, a *neshamah* | conscience. With it, we can discern between right and wrong, good and bad, and reason our way to Yahowah. We use our *neshamah* to think, to decide, to judge, to be moral, just, fair, and right. With our *neshamah* | conscience, we

can understand the Towrah, engage in the Beryth, and respond to the Miqra'ey – even properly discern the pronunciation of God's name along with the message conveyed by the prophets.

While all animals have a *nepesh* | soul, and the ability to observe and respond to our environment, only humans were given a *neshamah* | conscience. Along with life, freewill, and His guidance, our conscience is among God's greatest gifts. We can use it to connect with and learn from the *Ruwach* | Spirit.

Please note: while the *neshamah* was given to the people, the *Ruwach* is only bestowed upon those who genuinely walk with Her, doing so in a demonstrable way. We use our *neshamah* to accept and engage the *Ruwach* so that we can benefit from Her counsel.

While addressing the *Ruwach* | Spirit of Yahowah, it is important that we realize that *Ruwach* is feminine and represents the Maternal aspects of Yahowah's nature. The feminine pronoun, *hy'* | She, was deployed here to affirm Her place in our lives.

*Qara'* | to invite and call out, to read and recite, to meet and to welcome, should remain at the forefront of our thoughts as we approach Yahowah. He has *qara'* | invited us to *qara'* | meet with Him, *qara'* | calling us away from man's influence to be *qara'* | welcomed into His Home through the *Miqra'ey* – a title based on *qara'*. We find this path by *qara'* | reading and reciting Yahowah's *Towrah*, *Naby'*, *wa Mizmowr*.

In this case, Yahowah is inviting us to be *tsadaq* | right. *Tsadaq* is the key which opens Heaven's door to gain entrance into the Covenant. The means to achieving an accurate understanding of God and then correctly deducing what He is offering and expecting in return is found throughout Yahowah's *Towrah* | Guidance. Fortunately for

us, God's test is not difficult, He provides every answer, and this evaluation is open book.

In addition to meaning "right," *tsadaq* also conveys that, by being "correct," we are "vindicated," which is to be "acquitted." The *tsadaq* are moral, fair, just, forthright, upright, and righteous.

*Chazaq* speaks of strength. The *chazaq* are empowered and enabled, steadfast and firm. They are also restored – all of which Yahowah is offering.

God is also desirous of *natsar* | watching over His children, keeping us safe – even saving us. In this way, we can branch out and grow under Yahowah's watchful eye.

We, as humans, are born with the *nathan* | gifts of life, freewill, and a conscience. And we have access to Yahowah's *Towrah* | Teaching should we want to accept the greatest gift of all – admission into His *Beryth* | Covenant Family. Those who agree with its terms and accept His conditions become immortal, perfected, adopted, enriched, and empowered children of God. And that is the greatest gift of all.

Especially revealing is the use of *'owr*, which as a noun means "light," but as a verb means: "to shine, to provide sight, to brighten, and to enlighten." This is what Yahuwdym in the *Beryth* become on behalf of a dark world – enlightening *gowym* rather than antagonizing them. By being as Yahowah has asked, and by reflecting on what He is offering, the Covenant Family will enable the blind to see, opening the eyes of those who have been ensnared by religion and duped by politics.

When our eyes are opened, we can be free of the means the religious and political have used over the ages to control their subjects. And that is the great contrast between God and man. Religious institutions and

governments control while Yahowah liberates. Those in power subdue while God lifts up.

While control and subjugation, caste systems and slavery, have been the hallmark of civilization since the beginning, the political have discovered a new weapon to deploy against the general public. With the distribution of a virus only marginally more lethal than the flu, liberal and progressive politicians managed to deprive people the world over of their liberty and livelihoods – destroying people’s will to work and their mental health, eroding national economies and currencies in the process. And in the end, they made a bad situation substantially worse while accomplishing nothing of value.

The single most egregious and debilitating crime ever perpetrated by the religious is the removal of Yahowah’s name from His testimony. Second unto that is their misappropriation of His character and reputation. And they did both in spite of God’s warning. Alas, it would be hard to recognize either crime based on the errant wording of the KJV: “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.” “LORD” isn’t in the text and it isn’t a name.

This, from the NASB, is no better: “I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images.” Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: “I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols.” So, the moral of this story is that you can’t trust religious people.

Since we can trust Yahowah, and there is a second reference to His Towrah in this chapter, let’s turn to it now. And when we do, we find Yahowah affirming what we have known for some time – the Haredim observe the Talmud, such that they are not Towrah-observant.

“**You have seen** (*ra’ah* – you have viewed and witnessed, paying attention to (qal perfect active infinitive) [from 1QIsa]) **the rabbis** (*rabym*), **but** (*wa*) **you are not observant** (*lo’ shamar* – you are not closely examining or carefully considering the evidence (qal imperfect)). **The ears** (*’ozen*) **are open** (*paqach* – [from 1QIsa]), **but** (*wa*) **they do not hear** (*wa lo’ shama’* – they do not listen (qal imperfect)). (*Yasha’yah* 42:20)

**Yahowah** (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **was willing, even desirous** (*chaphets* – was inclined and would have preferred to have expressed His purpose and plan by voluntarily choosing (qal perfect)), **for the sake of** (*la ma’an* – on account of) **being right and His sense of honesty and fairness, justice and desire for vindication** (*tsedeq huw’* – Him being correct), **to promote** (*gadal* – to show the magnificence of the nurturing, empowering, enriching, and enabling source of growth for the children reared by (hifil imperfect)) **the Towrah | Teaching and Guidance** (*Towrah* – Source of Instructions and Directions) **and to demonstrate its worth** (*wa ’adar* – and to show that it is admirable and expansive, magnificent and honorable, impressive and laudable (hifil imperfect)).” (*Yasha’yah* / *Yahowah* Liberates and Saves / *Isaiah* 42:21)

The Haredim may be restricted to Kosher phones, but nonetheless, God has their number. He realizes that they look to their rabbis and not to Him. They listen, but only to trash. They are like young boys whose minds are being poisoned by the grotesque lyrics of ‘rab’ artists.

If you are religious and want to remain spiritually paralyzed by continuing to ingest rabbinic neurotoxins, then perhaps, that is not such a bad idea. It might even provide an unexpected benefit. Not only will the rest of us be rid of the religious stench, but you’ll also be anesthetized and won’t mind the hellish isolation of

She'owl nearly as much as someone who isn't similarly sedated. Surely, I jest (or not).

Yahowah's preference has always been for us to listen to Him by reciting His Towrah. It should be music to our ears and food for our souls. By doing so, we become right with God.

With the Towrah being the most valuable document in the universe – one of God's greatest gifts, it's surprising that Yahowah needs to laud its worth or promote its merit. However, that is what we find in these words.

It is indeed perplexing that Christians have been hoodwinked into believing that this speaks of their Jesus because they have sought to do away with the very thing we will be inheriting: Yahowah's Towrah. Moreover, it is by exercising good judgment, not by faith, that Dowd, and those who he establishes, will endure.

But this is not a victory for Judaism either. It's Yahowah's Towrah, not their Talmud, which is being restored to prominence. And according to Dowd, we will all have the capacity to understand it without others having to interpret it for us. Moreover, HaShem has a name.

From this we can be assured:

- 1) God is Yahowah's title and Yahowah is God's name.
- 2) Yahowah does not want anyone to associate Him with a god of man's making by any other name.
- 3) Yahowah speaks directly to us and interacts with us through men like Dowd and Yasha'yah.
- 4) Yahowah created the universe and the universe is expanding because Yahowah designed it such that it would continue to grow.



- 5) The transition from energy to matter was orchestrated by God in such a manner that the result would be productive and always evolving.
- 6) Yahowah gave mankind a *neshamah* | conscience so that we would have the capacity to reason, to think rationally, and distinguish between right and wrong so that we would be able to relate to Him. The *neshamah* | conscience is for the family of God, a.k.a., the Covenant.
- 7) Yahowah established the Miqra'ey and Dowd fulfilled them to invite their people to engage in a relationship with them. They have called us out of this world to be with them and welcome us into His Family.
- 8) Yahowah's message to humankind was conveyed so that we could be right and thus vindicated, correct, and acquitted.
- 9) As our Father, Yah is committed to protecting His children, keeping us safe and out of harm's way, so that we can branch out and grow.
- 10) Yahowah's ultimate gift to His creation is the Covenant. This is His Family-Oriented Relationship Agreement whereby we are adopted into His family so that we can live with Him in His home.
- 11) As members of the Covenant, it is Yah's intent that we serve as a light unto a dark world. This is how God envisions Yisra'el, His People serving as His Light for all mankind.
- 12) The Gentiles are not the light, they don't provide the light, nor are they the source of the light. They are secondary beneficiaries after Yahuwdym – at least that is how it was intended to work.

- 13) Light illuminates and thus enlightens the observant. It enables the vision-impaired to see.
- 14) Yahowah is a liberator while man is an enslaver. God frees while man confines.
- 15) The Light realizes that His creation has been deliberately restricted and confused, purposely left in the dark, so that men could keep those under their control from knowing the truth about God.

That's a whole lot more interesting and useful than the Christian approach which is to deify a man who never existed. Now if we could only get Yahuwdym to open their ears to Yahowah's pronouncement.

Yahowah is affirming that He has done what He has promised. If we are alert, if our eyes are open, we, Yahuwdym and Gowym, will recognize what Yahowah has done for us and appreciate why His actions have been so beneficial, both renewing and reaffirming. And yet, most of what Yah has just shared is still in our future. God is revealing it in advance of it happening so that we might be prepared and responsive, ready for what is about to happen.

But there is a caveat, to be informed, to benefit, to know what is about to unfold, we have to be willing to listen. And for that to occur, we must first close our ears to those who have misled us, to the rabbis, priests, pastors, imams, and politicians. It is only then that Yahowah's message will resonate to the point we will be able to go where His words lead.

This was an exceptional prophecy. We have been introduced to the Third Coming of Dowd, whereby Yahowah's King, Messiah, and Son will judge the Earth. We have been invited to listen to Yahowah's invitation as He calls His Family Home. We have been introduced to the

purpose of the Covenant, whereby Yah's people can enlighten the world. We have learned that all of this is Yahowah's doing and that Yahowah is God's one and only name.

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Yahowah Is Coming

*And He is Pursuing You...*

We have made considerable progress, but we are still in the early stages of our search through *Yasha 'yah* / Isaiah. Our goal remains to develop a better understanding of the implications of the prophetic pronouncements Yahowah has made regarding Yahuwdym – especially as they pertain to our time.

So now as we move on, *Yasha 'yah*'s message should resonate with his people because this next statement is fundamental to their relationship to God ...

**“If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and become nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct, then as a result, you will not be accepted nor endure.**

**You will not be considered trustworthy nor be confirmed in the relationship. You will not be validated nor established. You will not be considered reliable, and you will not have confidence, nor will you be attended to or be nurtured.** (*Yasha 'yah* / Isaiah 7:9)

**Therefore,' Yahowah said to 'Achaz, approaching with this offer, (*Yasha 'yah* 10) 'should you care to seek, ask if you'd like, or question the illustration which makes something better known and serves as validation, proving the document's authenticity, making it more easily understood, even clarifying the account as proof that the witness providing the**

testimony can be trusted in association with Yahowah, your God.

Make it as challenging as the cunning and unintelligible evil schemes of Sha'awl, pertaining to something few understand such as the mysterious plot and moral deviance of Sha'awl, and that which is the consequence of Sha'awl's misguided scheme, or, alternatively, regarding being elevated to a higher position, growing while being assigned an exalted status while being raised to the greater dimensions, to the extreme perimeter of what is possible by focusing upon the uttermost identifiable entity.' (*Yasha'yah* / Isaiah 7:11)

But *'Achaz* | Get a Grip responded, 'I will not make a request, ask, nor seek, and I will not test, attempting to learn the true nature of these things in conjunction with Yahowah.' (*Yasha'yah* / Isaiah 7:12)

So, he [*Yasha'yah*] interjected, 'Listen, please, House of Dowd. Is it such a lowly and little thing for you to weary men by your failure to respond that now you also weary and annoy my God by refusing to respond?' (*Yasha'yah* / Isaiah 7:13)

As a consequence, Yahowah, Himself, will approach you as the example which makes him known, serving as proof that he can be trusted. Behold, a young woman shall conceive and become pregnant, giving birth to a son. And his name will come to be *'Imanuw'el* | God is with Us. (*Yasha'yah* / Isaiah 7:14)

Curds from soured milk, representing that which is annoying, and honey, representing longevity and empowerment, he will devour so he can make it known to refuse and reject, showing a complete aversion to that which is inappropriate or counterproductive, undesirable or erroneous. Instead, choose to examine and accept, test, probe, and prove that which is good,

**appropriate and productive, correct and beneficial.**  
(*Yasha'yah* / Isaiah 7:15)

**For indeed, this is true and verifiable: before the time the boy is made aware and understands to reject and despise that which is associated with that which is inappropriate and counterproductive, improper and erroneous – and he chooses to examine and accept, test and prove that which is productive and correct, the region which you abhor and find repugnant, that you dread now that it is separated from the whole, will be deserted from the presence of her two kings.”**  
(*Yasha'yah* / Isaiah 7:16)

While God could have accomplished His mission with Yahuwdah because they were also descendants of ‘Abraham, Yitschaq, and Ya’aqob, Yahowah was obliged to spare ‘Ephraym. That is not to say, He had to do so quickly. They would endure a 2,700-year ‘*azab*. Further, I don’t think Yahowah needed to so much as lift a finger for the Northern Kingdom to stumble and fall away. They were their own worst enemy.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **will pursue you and will arrive before you** (*bow’ al’atah* – will come unto you, returning close to you (hifil imperfect active – God is pursuing these people such that they return after a long time)), **and be among your people** (*wa’al’atah’am* – before your family), **and by your father’s house** (*wa’al’atah’ab beyth* – in proximity to your ancestor’s home) **in days** (*yowmym* – times) **which** (*’asher* – by comparison and to show the way) **have not yet come** (*lo’ bow’* – have not arrived or been entered into, nor been associated with) **since the time** (*la min yowm* – from the approach of the day) **‘Ephraym | the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom

of Yisra'el) **turned away from** (*suwr min 'al* – removed itself from, departing and forsaking (qal infinitive)) **Yahuwdah** (*Yahuwdah* – Those who Relate to Yah and are Related to Yah) **with** (*'eth* – accompanied and antagonized by) **the king** (*melek* – the dictatorial ruler) **of 'Ashuwr | Assyria** (*'Ashuwr* – to fight and conquer in the name of 'Ashur, a warrior god symbolized as an archer with a winged disk).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:17)

This prophecy is addressing Yisra'el today. While the ten tribes of the Northern Kingdom turned away from Yahuwdah and Yahowah 2,700 years ago and were unceremoniously hauled away into obscurity by the brutish Assyrians, God has not given up on them. On this day, He is calling them home.

As we approach the conclusion of the 7<sup>th</sup> chapter of *Yasha'yah* / Isaiah, we are confronted with some intriguing challenges. First, we need to be mindful of the timing. So, while the previous statement runs the gamut from 770 BCE to 2033 CE, in what follows, Yahowah could well be addressing the arrival of His Son as the Passover Lamb. If so, this may serve as a referendum on how to properly respond to the Miqra'ey.

It is possible that the great prophet is still on topic and is addressing the importance of addressing the Basar's testimony regarding Dowd. Should this be the case, God addressing His return, and speaking of Yisra'el's last opportunity to come home.

However, this may be nothing more than a timely warning – with *Yasha'yah* warning the Northern Kingdom about the impending and coordinated attack upon Yahuwdah by Syria with far-reaching implications on Yisra'el. If so, Yahowah is revealing the fallout from the political and military aspirations of self-aggrandizing and indulgent kings He has already promised to deny.

Our second challenge is to unveil the poetic language. I suspect it was used because Yahowah did not want Yisra'elites to fully appreciate what He was saying, at least not then, indeed not until it would actually benefit those living in the Land during the time of Ya'aqob's Troubles. This being the case, generations of Jews would look but neither perceive nor understand.

This being the case, it is incumbent on us to unlock the mystery, transitioning from symbolic language to practical advice. By so doing, Yisra'elites will come to understand before it is too late. We are, after all, on the precipice of Yahowah's return. If not now, then there is precious little time left to make this prophecy relevant in people's lives.

We know that God began by using the past to present the best lens through which to view future events, making the timing especially relevant. These prophecies are repeatedly introduced with "*hayah* – it shall come to pass" followed by "*ba ha yowm ha huw'* – in that day." So, it is incumbent upon us to ascertain the identity of the Egyptian fly and Assyrian bee.

**“It shall come to pass** (*wa hayah* – so then it will be) **in that day** (*ba ha yowm ha huw'* – within the specific day of His that) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will scoff** (*sharaq* – will scorn, hissing at an object of derision) **in the direction of** (*la* – toward and regarding) **the fluttering fly** (*ha zebuwb* – an annoying disease-carrying insect which procreates via maggots (part of the compound name of the demonic deity *Ba'al-Zebuwb*)) **that is at the far extremity** (*'asher ba qatsah* – which is at the end) **of the Nile River** (*ya'or* – of the river) **of Mitsraym | the Crucibles of Oppression in Egypt** (*Mitsraym*) **and** (*wa*) **at the wild bee** (*dabowrah* – native, killer, or Africanized bee; similar to *dabah* – to slander and defame) **that is in the land** (*'asher*



*ba 'erets* – which is in the nation) of **'Ashuwr | Assyria** (*'Ashuwr* – to fight and conquer; named after the god 'Ashur, a warrior and conqueror symbolized as an archer with a winged disk)." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:18)

Flies emerge from maggots. They begin their lives feeding on feces and decaying flesh. As such, they convey deadly pathogens. And like the lice who provided the underlying scriptural texts for Judaism, Christianity, and Islam, these particular flies have formed an alliance with Ba'al-Zebuwb – a pseudonym for Satan. God will scoff at them.

He is ridiculing the *zebuwb* in *Mitsraym* – the crucibles of religious, political, military, and economic oppression where His children were estranged for four hundred years and enslaved for eight decades. Therefore, by combining these clues, it should be apparent that Yahowah is rebuking human oppression perpetrated by the world's elite in league with the Adversary at a time when He is once again engaged in freeing His people.

Turning to the second object of derision, the "*dabowrah* – wild bee" is better known for its venomous sting than for its honey, because the bee prefers to roam, and the hive is typically hidden. Moreover, its venom is particularly toxic. It contains formic acid which is what makes it sting hyaluronidase. This enzyme breaks down the surrounding flesh, and hyaluronic acid, which gets between the tissues, allowing the neurotoxins to spread. Fortunately, there are neutralizing antibodies that can prevent the ill effects, just as we can be inoculated by God's Word against the toxic sting of Christianity, Judaism, and Islam.

Today, killer bees are known to attack in an unrelenting, exceedingly painful, and often deadly swarm, paralyzing their victims. They can only be domesticated in tropical climes and are seldom worth the risk in that they

are too aggressive to safely harvest their honey. When they mate with Western honey bees, the aggressive, swarming, and defensive traits prevail.

These hybrid bees were first introduced throughout Brazil when in the 1950s beekeepers sought to increase production. But twenty-six swarms escaped quarantine and the species has spread throughout the Americas. They have already killed over one thousand people and are considered to be the most successful invasive species of all time. And other than their attitude and propensity to attack in swarms, pursuing disturbances and perceived threats, killer bees are so similar to normal honey bees that it is only through a morphological analysis of their wings that one can be distinguished from the other.

The Brazilian breeding experiment ought not throw us off. Honey bees are native to Europe, Africa, and Asia – particularly the Tian Shan (Mountain of Heaven) / Khan Tengri (Lord of Spirits) ranges in Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan, the Islamic region north of Iran in what was Assyria. Collectively, these nations contribute mightily to a future Islamic confederation that will swarm into Israel with deadly intent.

It is also interesting to note that honey bees are dying at an alarming rate worldwide. A combination of phenomena is causing Colony Collapse Disorder, where the majority of the worker bees disappear, leaving the queen behind. And since bees are needed to pollinate crops, the rapid decline of their numbers is threatening food production, reducing harvests by more than \$250 billion annually. Just as we humans die without the *dabar* | word of Yahowah, we will starve without *dabowrah* | bees to pollinate fruits and vegetables.

In this regard, the growing tendency of wild bees to attack and kill in swarms and the disorder among

domesticated bees that is causing workers to fly away, destroying the productivity of the colony, could be indicative of the relentless attacks perpetrated by Islamic jihadists in keeping with the former, and the unproductive, naive, and self-indulgent young Socialist Secular Humanists storming the streets protesting against productive individuals with regard to the latter. Further, both “*dabah* – slander and defame” the name and reputation of God.

As for Assyria, it is the land where the pagan doctrines that would later define Christianity, Judaism, and Islam were cultivated. And while some may see this as a small thing, it is indicative of the ultimate problem. In ‘*Ashuwr* / Assyria bee’s wax candles were burned before statues of Astarte, the Virgin with Child, Mother of God, and Queen of Heaven to elicit her support. Roman Catholics do the same thing today, and they light them before the same goddess, albeit under a different name. Bee’s wax was chosen because “*dabowrah* – bee” was so similar to “*dabar* – word,” the candles were said to represent the petitioner’s prayers to the Virgin Mother and Queen of Heaven. (Moreover, beeswax candles don’t smoke, unlike tallow candles, making them more suitable in confined spaces.) By contrast, in the Towrah, luminaries were always fueled with olive oil due to its association with the Spirit. And the only words that matter are Yah’s.

Regarding nations in general, Yahowah is no friend of any country other than Yisra’el. He blesses no other nation. But there are some which He particularly despises, two of which made this list. To these we can add Babylon, Persia, Greece, and Rome of yesteryear, in addition to a myriad of ill-conceived and misguided regimes today, including Iran, Iraq, and Syria – the modern incarnation of ‘*Ashuwr*.

In that Yahowah has remained consistent, He has always been averse to the individuals and institutions defined by these symbols and nations. So, we have yet to

define the timing of this rebuke. But regarding the intent, and reduced to its essence, the opening statement might read: **“It shall come to pass in that day that Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba’al Zebuw in the far extremity of the Nile River in Mitsraym | the Crucibles of Oppression in Egypt and at the wild bee which slanders and defames in the land of Assyria.”** (7:18)

Moving on to the next statement, Yahowah cannot be addressing Yahuwdah under Achaz because they were not dispersed by either of their current adversaries. But there was another villain on the horizon. So, if God were addressing His wayward children in ‘Ephraym, they would be driven out of their homes and into the rocky topography to hide from the Assyrian invaders.

While that concludes the history of what’s called “the ten lost tribes” for 2,500 years, upon closer examination, they aren’t so lost after all. A recent discovery of bulla (inscribed clay stamps denoting the name of the bearer) in Yaruwshalaim reveals that a considerable number of individuals from the Northern Kingdom successfully evaded the Assyrian assault and migrated to Yahuwdah. Others prospered in the high rocky realm of the Caucasus Mountains, later migrating to Eastern Europe.

Denmark takes its name from the tribe of Dan. The Iberian Peninsula draws its name from *‘Ibry*, and in the plural, *‘Ibryym*, the Hebrew words for “Hebrew” and “Hebrews,” commonly known to the world as “Jews.” The coats of arms for many of Europe’s ruling families as well as the seals of nations such as America, bear the symbols of the thirteen tribes (inclusive of the Lowy). Yisra’el was dispersed, but neither lost nor obliterated.

Since presuming a change of audience from Yahuwdah to Yisra’el without notice is illogical, the most supportable position would be to view this as Yahowah

continuing to speak to ‘Achaz regarding Yahuwdah’s future. God is addressing a time when His children will be coming home. He could be saying that by returning, they will finally find spiritual rest. And they, along with their God, will hold the high ground. This conclusion is inferred from the realization that water is the source of renewal and life.

**“Then (wa) they will come (bow’ – they will arrive and approach (qal perfect)) and (wa) they shall find spiritual rest (nuwach – they will settle down and remain in their restful abode, the alliance restored; from ruwach – spirit), all of them (kol hem) upon (ba) the precipices (bathah – the steep cliffs) of the river valleys (nachal – ravines) and in (wa ba) the clefts (naqyq – the crevices) of the lofty cliffs (ha sela’ – of the stones, rocks, and crags, firmly established strongholds) as well as within (wa ba) all of the thorn bushes (kol ha na’atsuwts – an all-encompassing protective hedge of interwoven thorns) and near (wa ba) every (kol) spring of water (nahalol – watering hole).”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:19)

*Nachal*, which was translated as “river valleys” because it was presented as a noun, means “to receive an inheritance” when conveyed as a verb. The former addresses the consequence of the imminent invasion while the latter speaks of their return. Also interesting, *bathah*, which was rendered as “precipices,” is from an unused verbal root meaning “to break into pieces.” It could also have been translated as “end” or “destruction.” So, in the end, long after they destroyed themselves by breaking the Covenant, upon their spiritual transformation, Yisra’el will finally receive her inheritance.

Likewise, *naqyq* may be rooted in *naqy*, which speaks of “becoming innocent, being acquitted, and pronounced not guilty, free from all obligations.” Further, *sela’* is from an unused root meaning “to be lofty.” Therefore, when

addressing the Assyrian invasion, the people will seek safety in the clefts of the cliffs. Then when speaking of Yisra'el's return, they will be acquitted and lifted on high.

*Na'atsuwts* is also from an unused root. Its verbal basis means "to prick." In this case, *na'atsuwts* may be evocative of the ram caught in the thickets presented before 'Abraham on the summit of Mowryah.

Lastly, as we seek to unravel the symbolism, *nahalal* and the spring of water, with a single Lamed, *nahal*, is "a guide and leader who cares for his flock, sustaining them." The first would have been a practical necessity. The second, a paradigm shift relative to Yisra'el's relationship with Yahowah.

The following reflects much of what we have discovered: **"Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high. Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water."** (*Yasha'yah* / Isaiah 7:19)

Once again, to appreciate the implications of this next statement, we must come to understand the symbolism inherent in the words. I do not think that Yahowah owns a razor or that He intends to actually shave anyone, much less attempt to remove the hair on the feet of mercenaries (unless they are hobbits). But before we translate this in accord with the message Yahowah is conveying to His children, let's consider the most common rendering:

"In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard." KJV Isa 7:20 Got it: God's barber

shop for clean-shaven workers and a king across the river with a hairless head and feet, beard ablaze or digested.

Since I am not picturing God shaving the feet of common laborers, nor sweeping away whiskers, let's explore the lexicons and see if we can find a more revealing declaration.

**“In that day** (*ba ha yowm ha huw'*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will cut away** (*galach* – will shave off leaving no root or stump, removing (piel imperfect)) **with a sharp implement with the intent of exposing** (*ba ta'ar* – with a very sharp razor or cutting instrument pulled out of a sheath; from *'arah* – to expose and lay bare) **the mercenary** (*ha sakyar* – the one who fights under a contract for money; from *sakar* – to hire oneself out) **beyond** (*ba 'eber* – on the opposite side of, even on occasion situated across the sea from) **the river** (*nahar* – addressing a confluence of waterways; from the verbal root *nahar* – to flow together, even *'abar* – the arrogant and angry (often assumed to be the Euphrates)) **along with** (*ba*) **the leadership** (*melek* – head of state, dictator, king, and government ruler) **of 'Ashuwr | Assyria** (*'Ashuwr* – to fight and conquer in the name of 'Ashur, a warrior god symbolized as an archer with a winged disk), **beginning with** (*'eth ha ro'sh* – from the head and the highest point right from the start) **the calculated, vile, and disgusting offenses** (*wa se'ar* – the horror and terror perpetrated by those with a disheveled and hairy appearance, even the gale-force winds associated with the destructive swirling storm; from *sha'ar* – the calculated thinking and reasoning which splits apart and *sa'ar* – the dreaded storm which sweeps against and whirls away) **associated with their slanderous stance** (*regel* – where they have set foot, exposing their genitals (to reveal that they are not

circumcised), but also vocalized *ragal* – of the slanderers and spies, the covert who seek to harm the reputation of others).

**And also** (*wa gam* – then in addition), **this will destroy and sweep away** (*saphah* – it will bring disaster to, removing from the state, collectively catching, capturing, and heaping together the entire group, snatching away and then annihilating (qal imperfect)) **the senior religious and political leaders, the dignitaries and government representatives** (*ha zaqan* – the aging and bearded elders of the society and mature leadership).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:20)

Yahowah is about the business of cutting down and throwing away every trace of mankind’s political, religious, and military ambitions, exposing their vile and disgusting calculations in the process. Those who have mortgaged their soul and leadership alike will be removed from the living as a result of their slanderous stance.

The worst form of *sakyr* is “a mercenary, someone who fights and kills for financial gain.” It can also be an indentured servant or a hired worker, even a common laborer, but if so, there would have been no reason to call them out because Yahowah values work. Returning to the darker side of *sakyr*, God’s animosity could be directed at those who are contractually obligated to serve the political or religious elite, even a global corporation with a disparaging message or counterproductive agenda.

‘*Eber* can be vocalized ‘*abar*, which speaks of “very angry men, arrogant individuals without morals who think way too highly of themselves.” And as a verb, ‘*abar* can be anything from “passing over and traveling through” to “being intoxicated,” even “repealing a prior sacrifice, taking away its benefits.”



*Nahar* is often used to portray one of the two great rivers, typically the Euphrates. But the word also addresses the heart of the problem, “arrogant and angry men.”

When deployed within the Towrah’s first word, *ro’sh* is translated as “beginning.” So, while it can mean “head,” *ro’sh* is equally at home being rendered as “first, at the start, initially, foremost, top, highest point, summit, or most important.” As such, Yahowah could be telling us that He is going to begin this process of ridding the world of dictators and their mercenaries by exposing their “*se’ar* – the calculated, vile, and disgusting offenses and the horror and terror they have perpetrated.”

The word’s association with “a disheveled and hairy appearance” may address the animalistic nature of fallen man. Further, implications of the “gale-force winds associated with a destructive and swirling storm” in a literal sense are indicative of the hurricanes and tornadoes currently ransacking the world, while symbolically addressing Satan’s destructive spiritual influence. Even the verbal root is telling, because *sha’ar* describes “calculated thinking and reasoning which splits apart.” Religious and political institutions are never conceived by accident. Generals always plan before their armies march.

Turning to *regel*, it is typically translated as “feet,” but it can be rendered as “set foot or stance.” Sometimes it is presented as “genitals,” which may be relevant if Yah is seeking to expose the fact that these arrogant agitators are not circumcised, thereby explaining why they are seen as castaways. A little digging, however, reveals that, when vocalized as *ragal*, the stance these people are taking is “slanderous” and that they are “operating covertly to undermine the reputation of others.” That is something Yah will not endure.

*Zaqan* is the easiest of these words to render. It means “elders, those in positions of influence in the society.” It is,

therefore, used to denote “political, religious, and military leaders.” These are the people Yahowah is associating with the vile and disgusting schemes that poisoned His people and slandered His name.

The political, religious, and military elite are the ones Yahowah will “*saphah* – remove from the state, collectively catching and capturing them, literally heaping the entire group of them together, sweeping them away and then annihilating them.” Over and over again, God has shown that He is vehemently opposed to political rulers and religious clerics. They will all be judged. And many, especially those who mistreated His people, will be convicted and swept away into She’owl.

Before we move on, I would like to share a thought that crossed my mind as I was initially translating this statement. This insight began with the realization that America’s military is essentially comprised of mercenaries, of men and women who sign a contract whereby they are paid to fight.

Then I recognized that ‘*eber* could have been translated as “on the opposite side, situated across the sea from” the “*nahar* – river,” which could be addressing the Nile Delta. This would also point to the United States as we discovered when translating *Yasha’yah* / Isaiah 18 in the concluding volume of *Observations*.

Even the tie-in with the leadership of ‘*Ashuwr* fits this potentiality because the U.S. invasion of Iraq not only put the nation under the influence of Iran, in essence reconstituting Assyria, it led directly to the Syrian civil war. It is that conflict, we learned in *Yasha’yah* / Isaiah 17 (also translated in *Observations* and other volumes of *Yada Yahowah*), that ushers in the Time of Ya’aqob’s Troubles, with the forfeiture of the West Bank to the Muslims, precipitating an Islamic war against Israel.

No matter the source of the mercenaries, based on what we deduced from our study, the intended message may have been: **“In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the river, and potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.**

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives.”** (*Yasha ’yah* / Isaiah 7:20)

Turning to God’s next illustration, while I’m fascinated by the return to shepherding as a metaphor, no one can consume this much beef or lamb, or use this much wool and leather. I suspect that Yahowah is using cows and sheep as a metaphor due to the ease of milking them, thereby producing an abundant supply of food to nurture those newly born into the Covenant Family.

**“And it will come to pass** (*wa hayah* – it will be) **in that day** (*ba ha yowm ha huw’*) **an individual** (*’ysh* – a person) **will keep alive** (*chayah* – will nurture and raise, restoring and reviving) **a herd** (*baqar* – a large herd (masculine singular)) **of cows** (*’eglah* – an adolescent female cow (feminine singular); from *’agol* – round and revolving) **and** (*wa*) **two** (*shanyim*) **flocks of sheep** (*tso ’n* – groups of migrating lambs, sheep, or goats).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:21)

A simple explanation for this illustration could be that it explains the nature of the times and the consequences of so many people passing away. With shepherding having

fallen out of vogue, there may only be one individual left who knows anything about husbandry in the group of surviving humans. But I think there is a far better interpretation which I will share momentarily.

In this statement, the juxtaposition of *'eglah* and *baqar* is puzzling because *'eglah* is feminine singular while *baqar* is masculine singular. Both words depict cows. Both are nouns. There is no way to render them both as singular and have the statement be grammatically correct in English.

*'Eglah* describes “a lone adolescent female cow or calf.” In that men worshiped cows, albeit typically bulls in Assyria and Egypt, *'eglah* is occasionally rendered as “idol.” The same word is used to depict a “utility cart pulled by a cow or ox which is designed to transport heavy objects.” It also describes a “threshing device which rolls on wheels.” While it may not be relevant, *'Eglah* was one of Dowd’s wives, bearing his sixth son, Ithream.

This known, *'eglah baqar* is found in this same order in *Shamuw'el* / 1 Samuel 16:2. There we find Yahowah suggesting that His prophet should bring an *'eglah baqar* with him so that *Sha'uwl* | Saul, symbolic of Christianity’s Paul, wouldn’t try to kill him. In this regard, the verbal form of *baqar* means “to be observant and perceptive, exercising good judgment.” And that is indeed the antidote for the Plague of Death known as religion.

The root, vocalized *'agol*, was used to describe “circles” and “circular reasoning,” both of which are associated with sun-oriented religious schemes such as Christianity. Church is from Circe, the name of a Germanic sun goddess and their word for “circle.” It is the reason Christians worship on Sunday and celebrate the Winter solstice and the Sunday nearest the Spring equinox as Christmas and Easter. Halos also depict the solar disc.

Moving to *baqar*, it is typically translated as “large mammal herd,” but how is it possible to have a herd

comprised of a single calf? Similarly, *baqar* can mean “cattle,” but that leaves us with the same problem when positioned next to the singular *‘eglah*. Vocalized *boqer*, we find a “sacrifice for omens offered to a deity in secret.” *Boqer* is also the word we find translated as “morning” throughout the Creation account.

When it is vocalized *baqar*, it becomes a verb indicating “to inspect, to look for, to perceive and make a judgment regarding.” Especially telling in this context following *chayah*, *baqar* means “to look after, attend to, and care for.” This verbal root is translated as “seek after, inquire about, try to gain information regarding, reflect on it and consider the implications.” In light of Achaz’ failure to do these things, these connotations appear relevant.

Similarly, *tso ’n* is puzzling because it is also singular, and yet it follows “*shanyim* – two.” It is contracted from *tso ’own* which may be telling because it is just one letter removed from *Tsyown*. The reason for two flocks of sheep could well be the realization that Yahowah considers Yisra’el and Yahuwdah His flocks and He wants to bring them together and lead them back to Tsyown. Personally, I think this is the better explanation. The lone individual shepherding the flock, then, is Yahowah.

So once again, while I’m admittedly extrapolating, Yahowah may be telling us: **“And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra’el and Yahuwdah), leading them to Tsyown.”** (*Yasha ’yah* / Isaiah 7:21) This only makes sense when projected into the future and associated with the fulfillment of *Yowm Kipurym* and *Sukah*.

Next, we discover that the cows and sheep were in fact used as a metaphor based on their abundant supply of milk.

“**Then** (*wa*) **it shall be** (*hayah* – it will come to pass and exist) **because of** (*min* – out of and from) **the abundance** (*rob* – the greatness, magnitude, and multitude, the impressive nature and extended life, abounding in excess; from the verbal root *rabab* – to be enriched and empowered, manifesting greatness, also conveying tens of thousands) **of milk** (*chalab* – naturally occurring food for infants from the lactating female, used as a sign of prosperity and to convey the effects of the finest and choicest portion of olive oil) **they will produce** (*‘asah* – they shall create and make, fashion and form (qal infinitive construct)) **that they shall consume** (*‘akal* – they will be nourished by, ingest, taste, and eat (qal imperfect)) **cream** (*chema’ah* – curds, butter, cheese, or crème; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage) **for** (*ky* – surely and indeed) **butter** (*chema’ah* – curds, butter, crème, or cheese representing the richest part of coagulated milk with the most protein; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage).

**And** (*wa*) **the one** (*ha ‘echad* – from 1QIsa vs. the MT with *kol* – everyone) **who is spared and remains** (*ha yathar* – who is left, who survives and is preserved, speaking of the outstanding and abundantly enriched and empowered remnant) **will be nourished by** (*‘akal* – consume and eat, devouring) **honey** (*dabash* – sweet and long-lasting source of energy produced from nectar; from *dabar* – the word) **in the midst** (*ba qereb* – in the womb and inner part; in the feminine *qirbah* speaks of a close personal relationship and intimate association within) **of the Land** (*ha ‘erets* – the material realm).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:22)

Perhaps the best way to understand this is by comparing it to *Yasha’yah* 7:15, the previous mention of *chema’ah* and *dabash*. There, consuming the “curds” and “honey” was used to reveal that “he knows and makes

known to utterly refuse and reject, showing a complete aversion to that which is wrong, inappropriate and counterproductive while choosing to examine and accept that which is good, appropriate, productive, and correct.”

In this case, “*dabash* – honey” is likely symbolic of the sweet and enduring nature of Yahowah’s “*dabar* – Word.” And while I’m clearly extrapolating, the *chema’ah* could well be providing a contrast between the protein-rich and exceptionally nourishing milk-related foods, especially for newborn children, with the “antagonism and hostility” of man they are replacing. This interpretation would then make it consistent with the contrast between good and evil in the 15<sup>th</sup> verse.

Continuing to interpret and unravel the intended message, it is indeed possible that God wanted His children to know: **“Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land.”** (*Yasha’yah* / Isaiah 7:22) If this is correctly rendered, Yahowah is speaking to Yahuwdah commensurate with His return. In reality, that has been the intent of this entire prophecy.

*Chema’*, as a masculine noun, could be referring to *ha Satan*, to his apostle, Sha’uwl, and to the world’s evil elite – most of whom are men. The Spirit, however, is feminine and as *chema’ah*, She brings forth that which is not only nourishing but flavorsome as well. As newborn children to the covenant, we require the nourishment She provides.

Helping us understand this contrast, the sourness of *chema*’ is due to the partial corruption of the milk with fermentation of the lactose and the degradation of the fats. Honey, on the other hand, so long as it is sealed in a container and the moisture content stays below 18%, will last indefinitely. Some of the proteins may degrade with time but the sugars (fructose and glucose) remain largely intact. This is why bees seal their honeycomb cells with wax.

This contrast between good and evil continues with Yah’s next statement.

“**Additionally** (*wa*) **it will come to pass** (*hayah* – it will exist and it shall be [note: *hayah* is repeated a second time in the MT]) **in that day** (*ba ha yowm ha huw’*), **every place** (*kol maqowm* – in every location and direction, all sites, homes, offices, and places where a stand is taken) **to show the way to the benefits of the relationship where** (*’asher* – to walk the correct path to give meaning to life) **there exist** (*hayah shem* – there is the name and will be the renown and reputation (qal imperfect)) **a thousand** (*’eleph* – of one thousand) **vines** (*gephen* – vines or trees; from *gaph* – wings which elevate to the highest places (related to *gopher* – the wood used to build the ark)) **with** (*ba* – among) **a thousand** (*’eleph* – of one thousand) **desiring the valued properties** (*keseeph* – yearning and longing for the desired belongings of gleaming silver; from *kasaph* – to desire, long for, and yearn) **among** (*la* – near, from, in proximity, and by contrast to) **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and among** (*la* – near, from, in proximity, and by contrast to) **the brambles** (*shayth* – briers or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand), **it will be** (*hayah* – it will come to pass and exist (qal imperfect)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:23)



The “thousand vines” are associated with “a thousand desiring the valued properties,” tying this into the vineyard Yahowah and Dowd planted which represented the family and home of Yisra’el. For the past 3,000 years, it has been surrounded by thorns and brambles. Today the vines are growing again.

Following this illustration to its natural conclusion, this may be the intent of Yahowah’s message: **“Additionally, it will come to pass in that day, in every place and in all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exist a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand.”** (*Yasha’yah / Isaiah 7:23*)

As Yisra’elites return home, as they endure the Time of Ya’aqob’s Troubles, as they struggle to survive and ultimately seek Yah, there will be war in the Land.

**“With (ba) the arrows (ha chets** – the shooting of missiles and the firing of projectiles; from *chatsats* – to divide and cut off) **and (wa) bows (ha qesheth** – potent weapons used to deliver projectiles; from *qashah* – that which is severe, fierce, harsh and difficult to endure, cruel, intense, and vehement [plural in 1QIsa vs singular in the MT]), **he will come there (bow’ sham** – he will arrive, returning by name) **for, indeed (ky** – because surely), **the prickly thorns (shamyr wa** – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and (wa) the brambles (shayth** – twisted briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, and take a stand) **will exist temporarily (hayah** – will be for a limited time [qal perfect

in 1QIsa vs. qal imperfect in the MT]) **throughout the Land** (*kol ha 'erets* – all over the material realm).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:24)

Even today, missiles are being fired for the purpose of dividing Yisra'el, and Muslims, who are especially cruel and vehement, are wielding the weapons. So, I suspect that jihadists are the prickly thorns and twisted brambles in the Land – at least for now.

But fighting will give way to reconciliation. The vineyard will be reestablished, but only after the briers and weeds are pulled. The Land has not seen a hoe for three millennia, since Dowd worked on Mowryah with Yahowah, and it's time for His flock to roam freely in His pasture.

**“Then** (*wa*) **all of** (*kol*) **the hills** (*ha har* – the mountains) **will reveal the beneficial path to life** (*'asher* – to show the way to the benefits of the relationship) **with** (*ba*) **the hoe** (*ha ma'der* – the farming implement with a handle and thin blade used to cut and till the ground, loosening the soil and removing weeds; from *'adar* – to help the flock by preparing the land by ridding it of weeds) **cultivating the soil, digging up and turning over the weeds** (*'adar* – will be used to dig up and overturn the weeds while helping to make the soil receptive to seeds, nutrients, and water, assisting the flock).

**You will no longer come** (*lo' bow'* – you will not arrive nor be included in the association) **there** (*sham*) **fearing** (*yr'ah* – anxious about or worshipping, respecting or honoring) **iron** (*barzel* – axes, fetters, and chains [in 1QIsa but not in the MT]), **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **or** (*wa*) **the brambles** (*shayth* – twisted briers or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand).

**So (wa) there will be** (*hayah* – they will come to exist as) **an open range** (*la mishlach* – a place to let loose where sheep and cows can roam, endeavoring to clearly focus on what will lead to success, stretching out, letting go, turning the animal loose and setting them free on the open pasture) **for the perceptive to come and go** (*showr* – for those who are observant, seeing and looking from the proper perspective and who process what they observe to come and go, or cattle, especially bulls) **and for the sheep** (*wa seh* – and for the flock) **to tread in the pasture** (*la mirmas* – to graze).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:25)

This is clearly speaking of Yahowah’s return, a time when His Family is restored, and the Shepherd protects His flock in His Land. Yisra’el will become as ‘Eden. God’s people will be free to roam.

The addition of “*barzel* – iron” in the Great Isaiah Scroll could mean a number of things. First, iron was used to make the weapons that would serve man’s maniacal aggression. It is the elixir of war. Iron weapons turned armies and navies into killing machines.

Second, iron is used in fetters and chains, as well as prison bars, making it the metal of captivity and control. By using it, man becomes the antithesis of God.

Third, iron is what distinguished Imperial Rome from the other beasts in *Gabry’el’s* | God’s Most Competent and Courageous Man’s revelation to *Dany’el* | Daniel. Rome’s teeth were comprised of iron, making it especially vicious and deadly. This is telling because, not only did Imperial Rome evolve into the Roman Catholic Church, the Holy Roman Empire, and briefly the Third Reich, the living embodiment of Rome today is the United States.

While we have reviewed my interpretations of these statements one at a time, they are far more revealing when considered as a whole. However, as you ponder these,

recognize that your interpretations are every bit as valid as mine. In fact, you could be right and I could be wrong. Perhaps, we could both be right even when we see things differently. There are often many layers to Yahowah's prophecies and multiple fulfillments. Things He says can be true literally, figuratively, or both.

**“It shall come to pass in that day, Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba'al Zebuwb which is at the far extremity of the Nile River in *Mitsraym* | the Crucibles of Oppression in Egypt and at the wild bee which slanders and defames in the land of Assyria. (*Yasha'yah* / Isaiah 7:18)**

**Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high. Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water. (*Yasha'yah* / Isaiah 7:19)**

**In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the river, and potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.**

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives. (*Yasha'yah* / Isaiah 7:20)**

**And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra'el and Yahuwdah), leading them to Tsyown. (*Yasha'yah* / Isaiah 7:21)**

**Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land. (*Yasha'yah* / Isaiah 7:22)**

**Additionally, it will come to pass in that day, in every place and in all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exist a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments that have been laid out and put on, appointed to those who take a stand. (*Yasha'yah* / Isaiah 7:23)**

**With the arrows, the shooting of missiles, and the firing of projectiles that seek to divide, and with weapons wielded by those who are fierce and difficult to endure, cruel and vehement, he will come there because, indeed, the prickly thorns and the twisted brambles will exist temporarily throughout the Land. (*Yasha'yah* / Isaiah 7:24)**

**Then every hill will reveal the beneficial path to life when the hoe is used to cultivate the soil, digging up and turning over the weeds. You will no longer come there fearing iron, prickly thorns, or twisted briars. There will be an open pasture, a place to let loose where sheep can roam, stretching out, and for the perceptive to come and go, even for the sheep to tread and graze in this pasture.”** (*Yasha 'yah* / Isaiah 7:25)

If nothing else, I enjoyed trying to think this through and sort it out, examining the full implications of each word. As a result, I suspect that Yahowah is describing the days immediately before and after His return on *Yowm Kipurym* in 6000 Yah (sunset, on the first day of the week, October 2<sup>nd</sup>, 2033). Hopefully, His message will resonate with the Chosen People before they are out of choices.

✠✠✠

Seeking Witnesses

*An Unanswered Call...*

Very few people have come to know God. The first did so in the Garden, and gradually one person became two with the addition of Chawah. Over a thousand years later, there were eight exceptional souls aboard the Ark.

The greatest number of people who were aware of Yahowah at any one time was during the liberation from *Mitsraym* | the Crucibles of Human Oppression when hundreds of thousands walked in God's presence as He celebrated the first four Miqra'ey with the Children of Yisra'el – leading them and then leaving them with His Towrah. There have also been long periods of time, the most recent lasting over a millennium, when no one on Earth knew Yah.

For reasons that have nothing to do with Him and everything to do with the religiosity of man, God remains exceedingly unpopular. With no one to talk to or work with, Yahowah has withdrawn, offering His Word as His only witness. And even then, apart from the few who have been sufficiently open-minded and willing to go where His directions lead, the number of people who know Yah is only thousands among billions.

Today, there is no excuse. We were born at a time when there is unfettered access to His testimony in the original language. We are able to obtain ancient manuscripts, interlinears, and lexicons to ascertain what God has to say. All we need now is the motivation. To find

the truth, one must be willing to invest time and resources in the pursuit of understanding.

It would not matter that Yahowah has always been approachable and pleasing to be around or that He is actually God, the Creator of the universe and Author of life. It would not seem to matter that He had a lot to say that was particularly appealing. It would not matter that He answered mankind's most important questions, proving His existence through prophecy. Few seemed to care that His testimony demonstrated every religion was invalid and that they all lead away from Him.

It would not matter that He was willing to get down on His knees to lift us up or that He required so little of us and was willing and able to give us more than we could ever imagine. Humankind would prefer the words of men over the Word of God, squandering their souls and forfeiting everything Yahowah was offering in the process.

On this day, however, as we approach the 8<sup>th</sup> chapter of Yasha'yah, there were still a handful of Yahuwdym willing to listen. Among them, His prophet was also willing to write down what he would hear. Yahowah asked him to grasp hold of a very large scroll and, using a pen, write down the following in ordinary human form: *Mahar Shalal Chuwsh Baz*. Yasha'yah listened and engaged, as would be the case with *Howsha* / Hosea, the prophet who would bear a son by way of a religious whore whose name would be unforgettable.

**“Then (wa) Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – actually conveyed, literally expressing, and declaring with unfolding implications (qal imperfect)) **to me** (*‘el ‘any* – as God unto me), **‘On your own initiative, obtain** (*laqah la ‘atah* – choose on your behalf to accept, receive,



and grasp hold of (qal imperative active)) **an extremely large** (*gadawl* – great because it will be important) **vellum scroll** (*gilayown* – animal skins purposely prepared to convey a message in writing using a pen and ink; from *galah* – to uncover and reveal, to discover and make known, to disclose and show oneself) **and** (*wa*) **choose to write on it** (*kathab ‘al huw’* – of your own freewill, elect to inscribe a message on it using the alphabet (qal imperative active)) **with a pen** (*ba cheret* – using an implement designed to apply ink; from an unused root meaning to engrave) **in ordinary human form** (*‘enowsh* – in the common characters associated with mortal man), **“Concerning** (*la* – on behalf of) ***Mahar Shalal Chuwsh Baz* / rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers** (*Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder from a militant assault and an armed robbery).”” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:1)

There is a lot being conveyed here, much of it extraordinarily profound, so let’s take our time and consider the opening act of the 8<sup>th</sup> chapter one thought at a time. To begin, Yahowah’s relationship with Yasha’yah seems surprising considering their relative positions. Yahowah could have bypassed this man and spoken directly to whomever He pleased. Or, He could have ordered Yasha’yah, or any other man, to do His bidding.

It is almost incomprehensible that the Creator of the universe would leave the transmission of His message up to the inclination of a being He had created. But that is what is happening here. God wanted us to know that it was Yasha’yah’s choice as to whether or not he would engage

and write this down for our benefit. This means that Yahowah respects those who listen to Him. He trusts their judgment. And He would prefer to work with a flawed and willing individual than work alone.

It is amusing to hear Yah tell His prophet that the scroll needed to be “*gadowl* – especially large and indeed great” because the only complete scroll in the entire Qumran collection is called “The Great Isaiah Scroll.” You know You are good when Your adjectives are prophetic. Moreover, Yah has to have an enduring sense of humor, especially realizing that His punch line wouldn’t get a chuckle for another 2,700 years.

In the entire history of human cultures and of the gods men have created, there isn’t a single example of what we are witnessing here. The men, who conceived their religions and then spoke on behalf of the gods they had imagined, never memorialized their “conversations” in writing. For example, Muhammad was illiterate. It would be generations before his oral recitals would be committed to paper. In fact, there was no Arabic alphabet at the time. Never once is he afforded a choice. Never once is his response conveyed.

Paul’s letters convey his thoughts. His favorite line is “but I, Paul, say.” The few times he quotes God, it’s an inaccurate rendition of something that was previously committed to writing by an actual prophet six to fourteen centuries prior to his abridged and erroneous citation.

Further, in the long history of religion, the stories attributed to pagan deities were just that, stories that evolved and changed over time. Nowhere in these myths, in the Talmud, in Paul’s Epistles, or in Muhammad’s Quran do we find their god asking anyone to write their message down. The last thing these liars on behalf of false deities wanted was accountability.

The reasons for this disparity between the real God and man's imposters are as profound as they are obvious. Conversations with the gods of man's making never actually occurred because their gods were not only fake, but they also modeled their gods after themselves. Allah is Muhammad. The Lord in Paul's epistles is his alter ego.

Let's consider why the one and only actual God asked His prophet to memorialize what He had to say in writing during the revelation. I can think of five reasons – all of which are important.

First, information is retained more accurately in writing than when conveyed orally. To test this conclusion, gather ten people together and ask them to form a line. Initially, recite the opening paragraph of this chapter into the ear of the individual at one end of the line and then ask him or her to repeat it to the person standing next to them, one after the other, until the tenth person tries to repeat what they have heard. Typically, the result is laughable.

Then, print out the first ten pages of this chapter, hand it to the first person in the line and have them recite it. Pass the text to the next person with the same instruction, and so on, until the ninth person has handed the printed text to the tenth, and they have read it aloud. Unless someone is illiterate or wholly unfocused, every rendition will be the same, and each will accurately reflect what was written.

In the oral test, even if it is limited to a single paragraph, even if it is concluded rapidly, 50% of the paragraph's words will either be forgotten or replaced. But by passing along the written presentation of the first ten pages of this chapter, the final recital, like the initial one, will correctly reflect the text.

The fact is, I wrote the opening paragraph and read it through a second and third time after composing it, working to improve it, and yet, if I were to close my eyes and try to recite it from memory, I'd get more of it wrong

than right. The point is: if you want your message to be accurately transmitted, put it in writing.

The Dead Sea Scrolls serve as a perfect example. Scribed over two thousand years ago from much older scrolls, they, with tremendous fidelity, transmit Yahowah's testimony through the millennia – a feat that would have been impossible with oral traditions.

Second, both individual comprehension and retention are measurably increased when we read and study a written presentation as opposed to simply hearing it. Unlike the spoken word whose reverberations dissipate shortly after they are formed, we have the opportunity to read a written presentation over and over again, as often and as long as we'd like.

The more we repeat the process, especially if we recite it aloud, especially if we think about the implications and seek to understand what we are reading while jotting down our conclusions, the message will naturally be transferred from short-term to long-term memory, enabling us to recall the presentation whenever we need it. If you want your message remembered, put it in writing.

Additionally, the spoken word tends to elicit an emotional response, whereas the written word facilitates a more logical evaluation. People are moved by speeches and remain influenced by them long after most of the words are forgotten. A written message is food for the brain, while the spoken word inspires the heart.

Third, written words are easier to validate, especially today, with the advent of internet search engines. There is no mistaking the letters or the words they spell out. We do not have to ask the speaker to pause while we look them up. We have all the time we need to seek definitions that are complete and correct, as well as to fully explore their implications. We can even change our perspective, choosing to examine the details or broaden our view to

ponder each word's contribution to the message as a whole. We even have the time to compare what we have just seen to something we have previously read. Furthermore, we have the opportunity to check to see if a statement is accurate scientifically or historically. And lastly, by comparing what we have just read to other statements the author has made on similar subjects, we can check for consistency, rejecting the message of those prone to contradictions. Therefore, if you want your message validated, put it in writing.












Fourth, prior to the advent of electronic communications, the maximum number of people who could actually hear an oral statement was a few thousand people, even under the most ideal circumstances. But once the message is written down, it can be read by and recited to a never-ending chain of people. For example, almost everyone in the world, nearly seven billion people today, can read Yahowah's Towrah – or at the very least, have it read to them. The point: if you want the largest number of people possible to know what you have to say, put it in writing.


If you have watched “Monty Python’s Life of Brian,” you have seen this play out in a hilarious scene. Those listening to the “Sermon on the Mount” at the extremity of the crowd at the bottom of the hill think Brian is blessing “the Greek” rather than “the meek.”


Fifth, the spoken word is fleeting, while the written word is enduring. The tenor of Yahowah's voice is unknown to us, but the words Yahowah asked Yasha'yah to scribe on the scroll are as vital and piercing as the day his ink first stained the parchment. If you want your word to endure, put it in writing.






Yahowah did not just ask Yasha'yah to write this down. He actually described the alphabet He wanted him to use. And come to find out, it is the same one we have

been using from the beginning – the original pictorial characters.

There are twenty-two letters in the ancient paleo-Hebrew alphabet. Ten of these characters represent aspects of the human anatomy: a foot – , standing upright – , an outstretched arm and hand – , the open palm of a hand –  , sperm – , an eye – , a mouth – , resting – , a profile head – , and teeth – .

One of these is “*enowsh* – depicting mortal man.” It is the  – Hey, which is not only drawn in the form of a human being, it conveys Yahowah’s desire for humankind. If you are a parent, you have experienced it, and if not, you’ve likely seen it. In a public place where a child’s safety is a concern, parents typically walk with their children between them. As they reach down, a toddler naturally reaches up to grasp hold of mom’s and dad’s hands. In this position, the child appears to their parents the way God has designed us when we reach up and grasp hold of our Heavenly Father’s and Spiritual Mother’s outstretched hands.

Drawn to depict the ideal family experience, the Hebrew  – Hey conveys God’s intent in “*enowsh* – common characters associated with mortal man presented in human form.” Even at its most basic level, Yahowah’s communication with His creation is focused on us, not Him.

Further, many of the other twelve letters in God’s alphabet address things of human interest. A ram’s head –  depicts the communal, non-violent animal man is most likely to shepherd as a source of milk, wool, and protein. The  represents the shepherd’s staff, demonstrating caring leadership and protection. The *beyth* / family –  was drawn to portray the floorplan of a home where children are nurtured and grow. The  represents the doorway into that home and access to the family. The  is the tent peg

used to enlarge and secure the homes of the day. The plow – 𐤀 was used to remove the weeds and prepare the ground for farming. Fences 𐤎 kept the family and their flock secure. The harvest was carried in a 𐤆 – basket. As we know, water 𐤍 is fundamental to life. Even the Taw – 𐤅 represents a signature, revealing the name of the individual communicating with us.

This brings us to the essence of Yahowah’s warning. The Northern Kingdom had become militant, political, and religious, and in so doing, had turned away from Yahowah and against Yahuwdah. No longer under God’s protection, they would soon be ransacked by the Assyrians. The conquest would be “*mahar* – rapid, rash, and thoughtless.” The wayward and misled nation would be “*shalal* – plundered” “*chuwsh* – without hesitation” by those who would actually “relish the role” of “*baz* – thieves engaged in armed robbery.” As a descriptive phrase, it unambiguously conveys the impending fate of Yisra’el. And in contrast with His promise to protect Yahuwdah, there would be no reprieve for ‘Ephraym.

But more than this, the name *Mahar Shalal Chuwsh Baz* is forward-looking. It accurately depicts the long and relentless assault of Islamic jihadists upon Yisra’el – of unthinking and rash armed robbers relishing the role of plundering thieves. It is also descriptive of what Yisra’el ought to expect when an Islamic confederacy wages war against them.

If intended as a name, the moniker would convey the consequence of the epithet given to Howsha’s son, becoming “Not My Children.” They had perverted and annulled the intent of the Covenant and would, therefore, have to fend for themselves.

Turning back to the bigger issue and thinking it through, one might assume that there would be a host of ways God could communicate directly with His creation

without imposing Himself on us and violating our freewill. But other than through a document such as the Towrah which we are free to accept or reject, I am unaware of any. Existing in greater dimensions, He cannot enter our 3D realm on His own. He must use implements, symbols, and diminished manifestations to convey His nature and purpose. God is not so small that all of Him will fit within the body of a man. Sorry, Christians. Therefore, He cannot simply walk up to us and introduce Himself.

But even when using implements, diminished manifestations, and words, He has to be cautious about how imposing these representations can be. Too bold, and once again, He is back to the problem of becoming impossible to ignore and difficult to reject. In doing so, He would make a mockery of choice. And this, of course, is one of the reasons Yahowah prefers to communicate and act through men. It is why Moseh led the *Yatsa'* and Dowd fulfilled the *Miqra'ey*. It is why I am serving as the *Basar*.

Had God implanted His testimony inside of us, we would all know Him. Everyone would love Him, and there would be no way to corrupt His word or create alternative gods based on our perversions. However, without a viable alternative, the choice would be between God and nothing. As an innately social being, no one would choose nothing. And so, now you can appreciate why Yahowah gave Chawah to 'Adam in the Garden.

Ponder for a moment just how ineffective the fire on top of the mountain, the booming voice from above, and the miracles were during the Exodus. Even while they were occurring, even as the beneficiaries of these things, a considerable number of Yisra'elites preferred worshipping the gods of Egypt with whom they had become familiar. And most failed to identify with Yahowah and come to trust and rely upon Him to the point that they could be led directly into the Promised Land.



These things may all have been showy, even difficult to ignore, but they were ineffective. The fact is, if a corporeal manifestation of Yahowah were to walk into the Vatican, He would never get an audience with the Pope – not that He would care or seek such a thing.

By far, the most enduring and effective way to know Yahowah has been and remains to read the words His prophets scribed for our benefit or, at the very least, listen to those reciting them. It is the most enlightening, enriching, and empowering thing we can do.

There were forty prophets, twenty of whom made a material contribution, over the 1,000 years God chose to document His conversations with mankind. You might correctly conclude, therefore, that He has a penchant for communicating with us when we are willing to listen.

**“So (*wa*), I’d like to call on Witnesses to testify for Me (*’uwd la* ‘*any* – let’s help one another by repeatedly issuing a warning, admonishing others, providing a restoring witness to affirm future reoccurring events as a means to approach Me (hifil imperfect cohortative – the witness is engaged by God and becomes like Him with regard to the witness with ongoing implications and as an expression of the will of the speaker, God)), restoring Witnesses (*’ed* – those who provide everlasting testimony, presenting the enduring evidence, regarding what happened in the ancient past and into the future, forever) who are truthful and reliable (*’aman* – who are trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, confirming and supportive, who are certain and nourishing, serving as workmen and artists, who are sure, right, and firm (nifal participle passive – the subject, which are the witnesses, provide the testimony and are eternally influenced by it as a descriptive verb)), with (*’eth* – in the way of) Yah’s Light (*’uwryah* – Yah is Light; from *’uwr / ’owr* – light and *Yahowah*), serving to teach and assist (*ha***

*kohen* – as a priest who teaches and functions to explain the *Miqra'ey*, performing in an office established by God; from *kahan* – to serve by mediating), **with regard to** (*wa'eth*) **remembering Yah** (*zakaryah* – to recall Yah; from *zakar* – to reminisce about and be mindful of, to mention and bring to mind, reminding others about and *Yahowah*) **as children** (*ben*) **blessed by Yahowah** (*yaberekyahuw* – Yah benefits; from *Yahowah* and *barak* – to kneel down in love to lift up).” (*Yasha'yah* / Freedom is from *Yahowah* / Isaiah 8:2)

There can be no better job, no higher calling, and no more enjoyable or productive way to invest our time than to testify on behalf of *Yahowah*. There is no mistaking the fact that this is obviously what God wants – after all, He just told us so. All we must do is accept His invitation and then strive to meet His expectations.

If it were not for the fact that *'aman* follows *'uwd la'any* and *'ed*, none of us would qualify. But when we recognize *Yahowah* is simply asking us to testify on His behalf and to share His restoring witness, so long as we read and recite what He has had inscribed in writing, everything we say will be *'aman* because *Yahowah* is *'aman*. *Yahowah* is, therefore, encouraging us to accurately reflect His nature by *'aman* | truthfully, reliably, correctly, credibly, and confidently reciting His testimony.

Based on the full implications of *'aman*, *Yahowah* wants us to convey His words in such a way that the reader can “*'aman* – verify” them for themselves, “confirming their authenticity.” This has always been the reason we have included the Hebrew basis for each translation within the citation itself. It is why we have striven to explain the thinking behind our choices when there are other options.

Also interesting, there is a “workmanlike and artistic” aspect of *'aman* that I’ve sensed was true but never noticed it in the definitions. Translating *Yahowah*’s Word is

“work.” Like all work, it takes time and training to be any good at it. But it is a skill anyone with the proper focus and dedication can learn. The more one does it, the better they will be at it. And as is the case with most jobs, there is a tremendous sense of satisfaction and accomplishment at the conclusion of a day’s labor.

An effective translation, however, isn’t always calculated. The Hebrew alphabet is graphic, and the language is highly symbolic, requiring an artist’s perspective. The challenge is always to look at the words and their shadings and weave them together such that the picture the Artist intended is properly presented.

The commentary, then, should be somewhat artistic as well. Its purpose is to encourage the reader to view the portrait Yahowah has painted from the most enlightening vantage point. And keep in mind, every letter of Yahowah’s preferred alphabet is an artistic representation of an important idea. Further, since we lack the capacity to visualize the implications of being elevated to the seventh dimension, the best Yahowah can do is draw pictures for us and then encourage us to extrapolate from them.

There was an aspect of *’uwd* which may be surprising to some, so even though it was highlighted within the parenthetical, it is worth repeating. About half of what Yahowah communicates falls under the purview of “a warning or admonition.” And so, if we are going to speak accurately on His behalf, we must be prepared and willing to warn people about the counterproductive and unGodly nature of religion and politics, of patriotism and militarism. Exposing and condemning the things man is predisposed to respect will make us as unpopular among our peers as were Yahowah’s prophets, but it must be done for us to be *’aman*.

Let’s consider the two Witnesses because it seems obvious to me that Yahowah revealed: **“I’d like to call on**

**Witnesses to testify for Me ('uwd la 'any), restoring Witnesses ('ed) who are truthful and reliable ('aman) with ('eth) Yah's Light ('uwryah), teaching and assisting (ha kohen) with regard to (wa 'eth) remembering Yah (zakaryah), as children (ben) blessed by Yahowah (yaberekyahuw)."**

Not only is this the most sensible rendering of the words, when 'uwryah, zakaryah, and yaberekyahuw are transliterated as names rather than translated, we are left with a lot to explain. If people, they were awful witnesses.

Uwryah / Urijah, the priest, was embroiled in the story of 'Achaz. He humored the moronic king with an idolatrous altar in 2 Kings 16:10-11...

**"Now King 'Achaz went to Damascus to meet Tiglath-Pileser, the king of Assyria. And he saw the altar which was at Damascus. So, King 'Achaz sent to Uwryah, the priest, the pattern of the altar and a model of it, in accordance with its workmanship. (Melekym / 2 Kings 16:10)**

**Then Uwryah, the priest, built an altar in accordance with everything King 'Achaz had sent to him from Damascus. Therefore, Uwryah, the priest, made it before King 'Achaz returned from Damascus." (Melekym / Rulers / 2 Kings 16:11)**

Since there are few things he could have done worse than building a pagan altar, placing it in Yahowah's Home, and then conducting sacrifices upon it in harmony with the king's wishes, this priest embodied the reason Yisra'el would soon be *Mahar Shalal Chuwsh Baz*. One can only assume in this case that Uwryah came to regret his decision and that, as a result, he more clearly than someone who had not been exposed to religious error understood why God asked us to disassociate from such things. Since there is no evidence of this, we are left with nothing more than this sordid tale.

As for *Zakaryah ben Yaberekyahuw*,” that’s a mystery. According to Ezra 5:1 and 6:14, which was scribed in Aramaic, ‘*Idowa*’ / Iddo was the prophet’s father. But in the opening line of *Zakaryah* / Zechariah 1:1, *Zakaryah*, himself, wrote that he was the son of *Berekyah* and the grandson of ‘*Idowa*’.

There are those who consider *Berekyah* to be a corruption of *Yaberekyahuw*, but that is a bit odd considering that this was written by *Zakaryah*, himself. However, this *Zakaryah* was not a contemporary of Yasha’yah and, in fact, wasn’t called as a prophet until two hundred years after Yasha’yah 8 was written.

While there were a number of men named *Zakaryah*, the closest match for *Zakaryah* to *Yaberekyahuw* is the *Zakaryah* who was the son of the High Priest *Yahowyada*’ / Jehoiada. If it were not for the fact that the fathers’ names differ and that this *Zakaryah* died decades earlier, he would be a candidate. But, alas, that is too much to overcome.

Nonetheless, after telling the people that Yahowah had abandoned them during the reign of King Yow’ash, this fellow was stoned in the Temple Court. But as previously stated, this *Zakaryah* is problematic not only because we have very little testimony from him, but also Yow’ash was king of Yahuwdah between 835 and 796 BCE. This man died sixty years before Yahowah called the Witnesses to provide restoring testimony with regard to “**remembering Yah** (*zakaryah*) **as children** (*ben*) **blessed by Yahowah** (*yaberekyahuw*).”

Even this story is misleading because *Zakaryah ben Yahowyada*’, who was stoned in this fashion for having accused him of forsaking Yahowah, was not *Zakaryah ben Berekyah*. He was born three hundred years after this occurred.

This known, the other fellow, *Zakaryah ben Yahowyada*’, was ‘*aman*...

**“Then the Spirit of God adorned Zakaryah ben Yahowyada’, the priest, and he stood firm before the approaching people and said to them, ‘This is what the Almighty says, “Why do you pass over the terms and conditions of Yahowah’s contract so that you cannot succeed, prosper, or thrive?”**

**Indeed, you have rejected and abandoned Yahowah, disassociating from Him, and therefore, He has rejected and abandoned you.”** (2 Chronicles 24:20)

**But they conspired together against him, and they hurled stones at him to execute him at the instruction of the king in the outer courtyard of the House of Yahowah.”** (*Dabarym ha Yowmym* / 2 Chronicles 24:21)

Based on this accounting of this man’s witness, and the fact that he was adorned by the Spirit, I strongly suspect that he serves as a shining example of what Yahowah is requesting. God found this man, and now, so have we.

As we continue to ponder this remarkable statement, there is one last thought I would like to convey. If an audience is intelligent, if they are capable of processing information logically, and if they are neither distracted nor indoctrinated, the most effective way to present one’s case is to bolster evidence with reason. God has made His case in favor of the Covenant and in opposition to the religious and political alternatives in this manner.

Unfortunately, however, He could count those who had been willing to listen on one hand. Therefore, He needed a more shocking and memorable way to communicate to the masses, and that would necessitate being graphic – to convey the message in a way most will grasp and few will forget. That is what was happening here.

While Yahowah views religion as prostitution, we do not know if the “prophetess” in this next statement is Yasha’yah’s wife or a spokesperson for a religious cult.

Adding further intrigue, *naby'* was scribed in the masculine rather than the feminine in 1QIsa. That notwithstanding, based on all of the grievances Yahowah has brought to bear against those claiming to be prophets thus far in Yasha'yah, there is every reason to suspect that the mother of the wayward child was a religious whore. And if we were to turn to the example of Yasha'yah's contemporary, Howsha', and his Divinely arranged marriage to Gomer, the religious prostitute, for guidance, then God is reinforcing the idea that, by choosing religion over the Covenant relationship, Yisra'el was committing adultery.

Furthermore, it is hard to justify the notion that this woman was a prophet who spoke for Yahowah because there are no citations from her. Making matters worse, she has been identified, not as his "wife" but instead, using either the masculine or feminine of *naby'*, as the very people Yahowah has been criticizing for having led His people astray. And that brings us to the name ascribed to the boy. It is indicative of the consequence of having engaged in an illicit religious relationship.

**“And so (*wa*) I approached (*qarab* – I came near and presented myself before) the prophetess (*ha naby'ah* – the woman who claims to speak for God and predicts the future [*naby'* is masculine in 1QIsa]), and she conceived (*wa harah* – she became pregnant) and gave birth to a son (*wa yalad ben* – she delivered a baby boy).**

**Then (*wa*) Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) said (*'amar* – conveyed and expressed, and declaring with unfolding implications (qal imperfect)) to me (*'el 'any* – as God unto me), **‘Call his name (*qara' shem huw'* – issue a summons by proclaiming his name), “*Mahar Shalal Chuwsh Baz* (*Mahar Shalal Chuwsh Baz* – rapid and thoughtless plunder by those enjoying their disturbing****

behavior while quickly capturing a spoil as militants and armed robbers; *Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder from a militant assault and an armed robbery),” (*Yasha’yah* 8:3) **because before** (*ky ba terem* – in that prior to) **the boy** (*ha na’ar* – the lad, the scattered sheep who are in danger) **calls out** (*qara’* – summons, greets, or proclaims), **“My father** (*‘ab ‘any*)” **or** (*wa*) **“My mother** (*‘em ‘any* [while 1QIsa reads ‘his father and his mother’ the MT appears more appropriate]),” **the political prowess, military strength, and economic wealth** (*‘eth chayl* – the troops and capacity to function) **of Dameseq | Damascus** (*Dameseq* – weeping wounds, mourning and sorrow, basal responses and physical pain) **along with** (*wa*) **the plunder and spoils** (*shalal* – the war booty, property and prey) **of Shimrown | Samaria** (*Shimrown* – the observant) **will be carried away** (*nasa’* – will be removed) **before the presence** (*la paneh*) **of the king** (*melek* – dictator and sovereign ruler) **of ‘Ashuwr | Assyria** (*‘Ashuwr* – to fight and conquer; named after the god ‘Ashur, a warrior and conqueror symbolized as an archer with a winged disk).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:4)

*Qara’*, meaning “to call out, to invite or summon, to read and recite, to meet, greet, and welcome,” is among the Towrah’s most revealing and important verbs. It serves as the root of *Miqra’*, the name Yahowah chose to distinguish His seven annual “Invitations to Be Called Out and Meet” while “reading and reciting” His Word so that we might enjoy “being welcomed by Him.”

*Qara’* was used not once but twice in this pronouncement, one which has Yisra’el, represented by the boy, failing to acknowledge his Mother and Father. It is the



very reason the people are in this predicament. Rather than walking between his parents, rather than reaching up and grasping hold of his Mother's and Father's hands, this boy went off on his own and ran into trouble – into the vicious hands of evil men.

While Yahowah is predicting that the Assyrians will plunder Damascus en route to sacking Samaria, “hastening to quickly seize the booty,” a slightly different fate awaits one versus the other. Both would be plundered, but Damascus would remain inhabitable, albeit denuded of her “*chayl* – political prowess, military strength, and economic wealth.” The city would lose “the capacity to function” as she had previously, along with losing her “troops.” By contrast, Samaria would be treated as “*shalal* – prey to spoil, as a possession, and as war booty.” Her people would be “taken away as property.”

All of this would occur before the aptly named and wayward child would be willing to so much as acknowledge his Spiritual Mother or Heavenly Father. Bad things happen when we engage with the wrong people or believe that we can survive on our own.

Let's recap where we have been so that we have our footing before we move on. Our Creator just said...

**“Then Yahowah expressed with unfolding implications to me, ‘On your own initiative, obtain an extremely large vellum scroll designed to reveal and make known, to disclose and show oneself, and choose to write on it with a pen in ordinary human form, using the common characters associated with mortal man, ‘Concerning: *Mahar Shalal Chuwsh Baz* | the rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers.’” (*Yasha 'yah* / Isaiah 8:1)**

**So, I'd like to call on Witnesses to testify for Me, restoring Witnesses who are truthful and reliable with**

**Yah's Light, teaching and assisting with regard to remembering Yah as children blessed by Yahowah.'**  
(*Yasha'yah* / Isaiah 8:2)

**And so, I approached and presented myself before the prophetess, and she conceived and gave birth to a son. Then Yahowah said to me, 'Call his name "*Mahar Shalal Chuwsh Baz* (rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers, impetuously, without thinking or hesitation robbing their prey, taking a spoil during a militant assault and an armed robbery)," (*Yasha'yah* 8:3) because before the boy (representing the scattered sheep who are in danger) calls out, "My father" or "My mother," the political prowess, military strength, and economic wealth of *Dameseq* / Damascus along with the plunder and spoils of *Shimrown* / Samaria will be carried away before the presence of the king of '*Ashuwr* / Assyria.'" (*Yasha'yah* / Isaiah 8:4)**

Having had the opportunity to read through this once again, I am convinced that the two Witnesses will be called to speak truthfully about Yahowah's restoring testimony, revealing His Light so that He is remembered, in the days prior to God's return.



The human capacity to remain focused and process a long stream of information has deteriorated over time. I came to this conclusion by reading scholarly tomes published during the 18<sup>th</sup> and 19<sup>th</sup> centuries and comparing their presentation to similar books written within the past fifty years. Back then, a sentence was often ten lines long, five times longer than today's average. A paragraph was a page or more, five times longer than what is typically

encountered in modern texts. Not only were chapters considerably more extensive, but it was also common for books to exceed a thousand pages, five times longer than what is normally published today.

Exemplifying this, the most popular genre of books today are fantasy novels such as *Harry Potter* and the *Hunger Games*. There is no substance to them. At least with *Game of Thrones*, it was written as a social commentary on religion and politics, but with this undercurrent, the dark novels weren't nearly as popular as the HBO show has become.

Failing to adapt to our time, I initially wrote in a similar style, only to find that readers were having trouble following a train of thought from beginning to end of a sentence. They would lose focus in the midst of a paragraph. So, while I will occasionally include a long, run-on sentence, it is always buttressed by much shorter ones. And I typically start a new paragraph after three or four sentences. It is also the reason behind the bold text in my translations and for placing the Hebrew words and further amplifications within parenthesis and in standard typeface. It is the reason I declutter these translations and present them a second time.

This problem is getting worse. We have begun a transition from soundbites to texting and tweeting, from actual printed material to social media. The writing quality has plummeted, as has the vocabulary and reasoning of both writer and reader. Most people have lost the capacity to focus on anything important long enough to transfer the information from short-term to long-term memory. Exacerbated by an aversion to reason and exercising good judgment, the preponderance of people have no hope of understanding.

Yahowah was correct when He said that they would look and yet not understand. This problem has become so

ubiquitous, so obvious, it is demonstrated every day in the media and by those who are political and religious. As a whole, mankind is neither observant nor rational.

I share this with you at this time because Yahowah's next statement is long, with a singular sentence presented over three verses. A great deal will be conveyed before we have the opportunity to dissect it in our search for understanding.

**“Yet again** (*wa yasaph* – joining these things together, adding more information, once again (hifil imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke** (*dabar* – communicated using words, conveying these statements and message (piel infinitive – intensifying the action and making it more descriptive and vivid, the prophet was influenced and put into action by the words God spoke)) **to me** (*'el 'any* – as God unto me), **continuing to testify** (*'uwd* – providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events), (*Yasha 'yah* 8:5) **to say** (*la 'amar* – to declare), **‘Indeed** (*ky* – surely and truthfully as a consequence) **because** (*ya 'an* – for the express reason) **these people** (*ha 'am ha zeh* – the family of related individuals) **have rejected and come to despise and spurn** (*ma 'as* – have avoided, refusing an association with and come to disdain and scorn, loathing in their aversion to (qal perfect)) **the waters** (*'eth maym* – that which is essential to all life and that which serves as the universal solvent, and thus cleansing properties of the waters) **of the One Who Is Sent, ha Shiloach** (*ha Shiloach* – of the One Who is Dispatched; from *shalach* – to stretch out and send, to extend oneself and to go forth), **who walks** (*ha halak* – who goes, journeying and taking a path through life, conducting His life) **by approaching**

**compassionately** (*la 'at* – by acting kindly to those facing a potentially violent situation, moving in a comforting manner, showing some humility and patience), **and instead** (*wa*) **celebrating with** (*masows 'eth* – gayly delighting and rejoicing in) **Retsyn | Being Self-Willed and Pleasure-Seeking** (*Retsyn* – self-motivated and carnal) **as** (*wa*) **ben Ramalyahuw | Children Over Yah** (*ben Ramalyahuw* – the son Exalted Above Yahowah), (*Yasha'yah* 8:6) **therefore** (*wa la ken* – assuredly and accordingly, it is right that), **behold** (*hineh* – pay attention, look up, listen attentively), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration [from 1QIsa vs. '*adony* in the MT]), **Almighty God** (*'elohym* – the Mighty One [from 1QIsa]), **is withdrawing, and He is lifting up** (*'alah* – is moving away and ascending, offering up) **against them** (*'al hem* – before them and upon them), **accordingly** (*'eth*), **the waters** (*maym* – a sea, a flood, or tears; plural of *my* – who, whose, whom, or whosoever) **of a powerful torrent** (*ha nahar ha 'atsuwm* – of the potent and purposeful flow of a forceful multitude, a countless throng of severe individuals intent on accomplishing their purpose, flowing together like a mighty river; from '*atsam* – to be vast, numerous, and mighty, albeit unobservant) **in addition to** (*wa*) **the numerous soldiers** (*rab* – the extensive military and commanders, the abundant archers) **of the leader** (*'eth melek* – of the political leader and dictator) **of 'Ashuwr | Assyria** (*'Ashuwr* – to fight and conquer; named after the god 'Ashur, a warrior and conqueror symbolized as an archer with a winged disk), **along with** (*wa*) **the entire** (*'eth kol*) **manifestation of its power** (*kabowd huw'* – glorification of its wealth and status and attribution of divine status).

**And it will rise** (*'alah* – it will ascend, increasing) **over all of its channels** (*'al kol 'aphyq huw'* – over all of

its valleys and ravines, deep places in the sea and offshoots; from *'asaph* – where those who gather together are removed and taken away, ultimately perishing) **and** (*wa*) **travel** (*halak* – journey by walking) **over all** (*'al kol*) **its banks** (*gadah huw'* – its embankments; from an unused root meaning to cut off).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:7)

To begin, *Yasha'yah*, unlike *Sha'uwl* / Paul, and indeed unlike any of the authors of the Christian New Testament, listened to what Yahowah said and then shared His words, writing them down for us to read. This is, therefore, the Word of God.

The purpose of this testimony was conveyed in “*uwd* – to provide an eternal witness designed to restore and sustain some while admonishing and warning others regarding unfavorable and dangerous future events.” Prophecy is not designed to satiate the curiosity of believers but instead to prove that Yahowah’s words endure forever and that He is the source of our restoration. Further, God wants us to be forewarned so that everyone is without excuse. There is a consequence of choosing to trust and rely on man rather than God. This, too, undermines the veracity of a New Testament or Talmud, especially for those who are informed and rational.

These Yisra’elites had “*ma’as* – rejected and come to despise” the comforting and compassionate waters of “Shiloach – the One Who is Sent.” And indeed, whether one identifies Shiloach with Yahowah, His liberator, Moseh, His shepherd, Dowd, His prophet, *Yasha'yah*, or His herald, *Yada*, all were dispatched with the living and cleansing waters of Yahowah, a God who walks “*la'at* – gently and approaches mercifully.”

Those who have taken the time to know Him recognize that Yahowah is “*at* – kind, gentle, patient,” and surprisingly, “humble.” This perspective is important

because, by contrast, man is just the opposite, especially militant, religious, and political men. The destructive flood of militants who would devastate the Northern Kingdom would be mean, ruthless, rash, and arrogant.

When the option is to either accept the living waters the One God has mercifully sent or endure the mean-spirited wrath of self-aggrandizing men, why is it that almost everyone “*ma’as* – refuses an association with” Yahowah and openly demonstrates their aversion to” Him?

And yet, the Northern Kingdom cast their lot in with Retsyn, the Self-Willed and Pleasure-Seeking, and ben Ramalyahuw, the son Exalted Above Yahowah. And nothing has changed. Men are still choosing the likes of President Trump and Pope Francis over God. And make no mistake, this is an either-or proposition. Yisra’elites can choose political pundits and religious rabbis if they prefer them, or Yahowah, but not both.

As a result, Yah not only announced that He was withdrawing, in that He was not interested in engaging in a competition with the likes of Retsyn. But He would see to it that the human alternative would make an enduring impression. Gentle waters of a spring bring and sustain life, but a powerful torrent destroys everything in its way. And in this case, the flood would be comprised of the Assyrian military. They would leave the land between the two rivers to accomplish their purpose. ‘Ashuwr would arrive displaying the full manifestation of its power. Their arrogant king would not only claim to be the son of god, but he would also display all of the trappings of temporal wealth.

Assyria took its name from the city of Assur on the west bank of the Tigris River in modern Iraq. The town, itself, was named in honor of the sun god, Ashur, a warrior deity who was alleged to facilitate the conquests of those who served him. Ashur was worshiped in the form of an

archer with wings spread out from a circular disk – symbolic of the sun. This symbol bears a striking resemblance to those used by Imperial Rome, Nazi Germany, and the United States.

Assur was the capital of the Old Assyrian kingdom. The cult of Assur elevated the god's status to the equivalent of Enlil, the chief Sumerian god at the time, at least until Hammurabi reestablished the empire upon the myths of Marduk and based it in Babylon circa 1850 BCE. To salvage their cult, clerics had Assur absorb the characteristics of Enlil's wife, Mullissu, and his son, Ninurta, creating a trinity.

Then beginning around 900 BCE and continuing through 600 BCE, Assyrian imperial propaganda proclaimed the unrivaled supremacy of Ashur, declaring that the conquered peoples had been abandoned by their now obsolete gods. He would be worshiped as God Almighty, the Creator, and Lord of the Worlds. This god in the image of a man ultimately had every divine attribute transferred to him and thereby provided the mythology which underpins Christianity.

As an interesting aside, beginning in the 7<sup>th</sup> century BCE and again after Assyria conquered Babylon, Assyrian scribes wrote the name of Ashur on cuneiform signs as: “\*● AN.ŠAR – the Stars and Sun (the entire heavens) belong to Ashur.” This is intriguing because “Ansar” was the name later afforded the pagan militants who became jihadists and fought alongside Muhammad in Yathrib. In keeping with Islamic tradition, many Islamic terrorist groups incorporate Ansar into their names today. And it's these same jihadists who will fulfill the horrid predictions made about them in connection And it's these same jihadists who will fulfill the horrid predictions made about them in connection with a future Islamic war against Israel. In this way, the prophecy serves two eras, 722 BCE and 2027 CE.



The Assyrian king, Shalmaneser III (circa 859 to 825 BCE), was the harbinger of Assyrian ills toward Yisra'el. He fought and defeated a Syrian – Israeli alliance (under 'Ahab) during the battle of Qarqar on the Orontes River northeast of Yisra'el in 853 BCE. A century later, Tiglath-Pileser III (745 to 727 BCE) began incorporating conquered territory into the Assyrian Empire as provinces while at the same time weakening their capacity to resist by transplanting conquered populations away from their homeland. It was then under Shalmaneser V that a weakened Yisra'el fell in 722 BCE.

Before we leave this passage, there are a couple of options relative to the metaphor of rising water overflowing beyond its banks. The first is obvious because the city that gave birth to the warrior god, Assur, was on the banks of the Tigris River, and the country of Assyria was situated between the Tigris and Euphrates Rivers.

Both rivers begin their long march to the sea north of Yisra'el, suggesting that the Assyrian army would flow out of its borders and invade the Northern Kingdom by marching along the banks of these rivers. Further, the notion of militants flooding into Yisra'el is common to the prophetic statements recorded in Yasha'yah 17, and it indicates that these militants will so outnumber the remaining population that they will be unstoppable.

Secondarily, the root of *'aphyq*, translated as “tributaries,” speaks of the enemies of Yisra'el who “gather together, are removed, and perish, estranged from” God. They “rise up from the deepest places in the sea,” a metaphor for the worst of the Gentiles. We are even told that these nefarious individuals “*halak* – walk” into Yisra'el.

This is exactly as it occurred...

**“And (*wa*) it will go by (*chalaph ba* – it will go past, sweeping by in such a way as to alter (qal perfect))**

**Yahuwdah** (*Yahuwdah* – Those who are Related to Yah), **exerting the considerable force of a flood** (*shataph* – engulfing and overflowing) **while** (*wa*) **extending up to** (*'abar 'ad* – and pass over until reaching) **the neck** (*tsuw'ar* – the throat; from *tsuwr* – the hostile confines in adversarial fashion seeking to besiege), **making contact with and violently striking** (*naga'* – touching and plaguing) **while** (*wa*) **coming to** (*hayah* – existing to) **stretch out** (*mutah* – spread out) **its wings** (*kanaph huw'* – its ability to fly), **filling** (*malo'* – a multitude crowding into) **the breadth** (*rochab* – the width or thickness) **of your land** (*'erets 'atah* – your region or country), **'Imanuw'el** (*'Imanuw'el* – God is with Us [one word in 1QIsa and all other Qumran Scrolls but two in the MT]).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 8:8)

The Assyrians did indeed flood into Yahuwdah with hostile intent, besieging the Southern Kingdom at its throat, Yaruwshalaim. But they failed and ultimately withdrew.

As for the reference to stretching out their wings, the Assyrians attacked, bearing the images of their god. 'Ashur, as we now know, was depicted with eagle wings extending to the left and right of a solar disk. His logo should be familiar to us because, as we have discussed, it served as the basis for those used in Imperial Rome, by the Nazis, and also in America.

Some time had transpired since Yahowah began speaking with Yasha'yah in 745 BCE. As such, the Assyrian invasion was just around the corner. Starting in 740 BCE and continuing through 722 BCE, Shalmaneser V capitalized upon what Tiglath-Pileser III had begun, with Sargon II completing the twenty-year relocation project, forcibly removing the ten tribes of the Northern Kingdom and resettling them throughout the Assyrian Empire. Although they did not overtake Yahuwdah, Yaruwshalaim was besieged, just as the prophecy indicated.

Cuneiform writings on the walls of the royal palace at Dur-Sharrukin (Khorsabad) state: “In my first year of reign \*\*\* the people of Samaria \*\*\* to the number of 27,290 I carried away. Fifty chariots for my royal equipment I selected. The city I rebuilt. I made it greater than it was before. People of the lands I had conquered I settled therein. My official, Tartan, I placed over them as governor.”

The relatively low number of captives who were deported and the fact that Sargon II acknowledges having placed a governor over those he had conquered and settled therein affirms something we have come to know: the ten tribes were not lost. Many fled to Yahuwdah and settled there. Many more stayed in the defeated nation as Assyrian subjects. A tiny fraction were escorted northeast to Gozam and Ninevah. This is important because Yahowah has promised to reconcile His relationship with a reunited Yisra’el and Yahuwdah. They have to exist for that to occur.

*‘Erets Yisra’el* is being equated to *‘Imanuw’el*. It is the Land Yahowah gave to ‘Abraham after leading him into it during his journey out of Babel. It is part of the Covenant’s inheritance. It is the Land Yahowah led His liberated people back into following their four-hundred-year isolation in *Mitsraym* | the realm of human oppression.

The Land of Israel was the home He shared with His beloved Son, Dowd. It is the Land in which His Zarowa’ fulfilled the first four *Miqra’ey* in year 4000 Yah. It is the Land to which He will return in year 6000 Yah, fulfilling the final two *Miqra’ey* with His Messiah. So, while He was withdrawing, He would return. Yisra’el is the Land where man comes to know and walk with God.

As is our custom, let’s review the most recent pronouncement. It begins by reminding us that these are Yahowah’s words communicated through Yasha’yah. And

they are designed to do far more than convey a warning regarding future events; they provide an eternally sustaining and restoring witness.

**“Yet again, joining these things together, adding more information, Yahowah spoke to me, continuing to testify, providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events, (*Yasha’yah* 8:5) to say,**

**‘Indeed because these people have rejected and come to despise and spurn, avoiding an association with and demonstrating their aversion to the waters which is essential to life of the One Who Is Sent, who walks by approaching mercifully, by acting kindly to those facing a potentially violent situation, moving gently and approaching in a comforting manner, showing humility and patience, while instead delighting in and celebrating *Retsyn* | being self-willed *ben Ramalyahuw* | children who exalt themselves above Yahowah, (*Yasha’yah* / Isaiah 8:6), behold, Yahowah, Almighty God, is withdrawing, and He is lifting up against them, accordingly, the waters of the sea as a flood of tears as a powerful torrent of forceful multitude individuals intent on accomplishing their purpose, in addition to the numerous soldiers, abundant archers, and extensive military of the political leader, and dictator of *‘Ashuwr* | Assyria, those who fight and conquer in the name of their sun god, along with the entire manifestation of its power, the glorification of its wealth and status and attribution of divine status to Ashur and its king.**

**And it will rise over all of its channels, from the deepest places in the sea along with its offshoots, all gathering together to die while walking over all its banks. (*Yasha’yah* / Isaiah 8:7)**

**And it will go past, sweeping by in such a way as to alter, Yahuwdah, exerting the considerable force of a flood while extending up to and reaching its neck in adversarial fashion seeking to besiege, while making contact with and violently striking by filling the breadth of your land, ‘Imanuw’el / God with Us.’” (Yasha’yah / Isaiah 8:8)**

אֱלֹהֵינוּ

Avoid Conspiracies

*Do Not Associate with Them...*

Yahowah does not want us to associate ourselves with human institutions. This means that we ought not be religious or political. God is opposed to governments, and He does not want us to swear an oath of allegiance such that we become patriotic. He does not want us to establish militaries or support them.

Yahowah is emphatically stating that, if we choose to form alliances, they will be broken, and we will be discouraged and destroyed. If we elect to arm ourselves and come to rely upon our military, we will be terrorized and bewildered as to why we are failing.

God's way is the opposite of man's way. As such, what follows is essential reading. In fact, Yahowah's next statement could well have served as the headline of an article written to Americans prior to the last presidential election.

**“Choose to associate yourselves with misleading shepherds** (*ra'ah* – elect to form an association with errant and disingenuous pastors, befriending and attending to harmful and destructive leaders (qal imperative active – should you choose by desire or vote to actually and actively become part of any evil institution or be shepherded by an errant individual)), **people** (*'am* – related individuals), **and you will have chosen to be confused, discouraged, broken, and destroyed** (*wa chathath* – and you will have picked your own fate which is to be dismayed, terrorized, and bewildered, frightened, shattered, and abolished, even

cast down in fear (qal imperative active – actively and actually choosing to participate in your own demise)).

**Choose to listen and respond to** (*wa 'azan* – elect to hear and heed, choosing to give ear to while pondering and considering, harkening and being obedient to (hifil imperative active – by choosing to actively respond to what you hear, and engaging based on it, you will become like those you are listening to in)) **any** (*kol*) **distant country** (*merchaq 'erets* – faraway lands) **arming yourself while preparing for your defense** (*'azar* – choosing to gird yourself for war, electing to strengthen your army while binding others as part of your military preparations (hitpael imperative – by choosing to establish and equip a military to defend yourself you will have chosen to be by yourself)), **and you will have chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear** (*wa chathath* – and you will have elected to be confused, discouraged, broken, and destroyed, choosing of your own volition to be dismayed and frightened, living in a state of anxiety, paranoid, astonished, and ruined, having failed by doing something dreadful (qal imperative active) [note: the MT repeats the concluding phrase]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:9)

This is profound. God is not just saying that choosing to form alliances with others is a bad idea, He is saying that forming associations with religious institutions (*ra'ah* – misleading shepherds), other nations (*merchaq 'erets*), and being promilitary factions (*'azar*) is ultimately demeaning, destructive, and deadly. Rather than being religious, demonstrating one's patriotism, promoting a strong military, and negotiating international treaties, such as a normalization agreement with Saudi Arabia, God is saying that all of these things are counterproductive and destructive.

Worse, those who do these things in hopes of reducing the consequence of death, the threat of terrorism, or the loss of freedoms will endure that which they sought to avoid. Rather than defending their freedoms and securing their sovereignty, they will forfeit both. It reminds me of the old adage: those who sacrifice liberty for security deserve neither.

There is an aspect of this that I don't want anyone to miss. There were five verbs in this statement and all five were conveyed using the imperative mood. From this we can discern five relevant conclusions. First, while the imperative typically conveys second-person volition, and is rarely used to state a command, the name Hebrew scholars chose to identify the mood implies that it is authoritative, domineering, imperious, overbearing, and bossy.

This is in spite of the fact that volition, when expressed in the second person, which is to give the person spoken to a choice, is the opposite of what the imperative designation suggests – at least upon a cursory investigation. While an imperative can be extrapolated as a command, at its core it introduces something which is crucial and of vital importance. For example, it is imperative we know what God said if we want to know Him. So once again, to discern what Yahowah said we must clear away man's clutter and be thoughtful.

Second, this is one of many uses of the imperative mood where the notion of rendering it as a command is ludicrous. If treated as such in this context, God would be seen as ordering us to be self-destructive. Yahowah is clearly conveying that by making these choices we have chosen the result.

Third, there is an enormous difference in responsibility and accountability between being compelled to be religious, political, patriotic, and promilitary, and



choosing of one's own volition to engage and participate in these unGodly things. And since Yahowah is clearly making this distinction, and thus ascribing the consequence exclusively to those who choose of their own volition to promote one or more of these things, He is warning individuals living today in Western democracies.

From the time this was spoken to Yasha'yah circa 740 BCE until the 19<sup>th</sup> century, the overwhelming preponderance of people had no say in their government, no choice in their religion, and no influence over their military. They were ruled by clerics and kings. It is only recently, and only apart from the fifty-five Muslim majority nations and five communist countries, collectively comprising half of the world's population, that a reasonable number of people have been given the freedom to control these aspects of their lives. And yet, even this is beginning to erode, particularly the freedom to be anti-religious, to be in opposition to the nation's military, or being unpatriotic.

Fourth, we choose our own fate. God is fair and we have been warned. We ultimately get what we deserve. If we choose to rely on human institutions and elect to associate with them, we will fail along with them. It is only a matter of time, and that time is always limited.

Fifth, when people forfeit their ability to be judgmental, to think critically, to go where the facts lead even when they impugn things they hold dear, they squander their freewill. If a person is misled because they do not know or understand the issues, they end up capitulating to the will of others.

In reality, it is worse than this according to God. The direct and unavoidable consequence of choosing to associate with misleading shepherds is to be "bewildered and confused" in addition to being "discouraged and destroyed." Without good information and sound teaching,

erroneous guidance is befuddling. For example, while his internal contradictions and overt confessions are more than sufficient for a rational individual to reject Paul, it is by comparing what God actually said to what Paul wrote that condemns him as a false prophet. But since Christians do not care what Yahowah said, they don't know that Paul consistently contradicted Him.

The evolution of stems in this statement is also telling. The “*ra’ah* – choice to associate oneself with evil leaders and to befriend harmful and destructive shepherds” and the consequence, which is “*‘am* – to become confused and discouraged, broken and destroyed, having chosen one’s own fate which is to be terrorized and bewildered,” were scribed in the qal active stem, indicating that the decision to form such relationships and the results of having done so are straightforward, should be interpreted literally, and are purposeful, deliberate, and genuine in nature. This isn’t a joke. This is not a parable told for our amusement or for another time. There is no creative interpretation that can sweep this away and justify being religious.

The third verb, “*‘azan* – choosing to listen and respond while considering being obedient” was tagged with the hifil stem. In this case, the listener is influenced when they respond to what governments are saying. Then in the process of listening, they begin to resemble them. That is to say, they come to embrace and embody their counterproductive characteristics and start to parrot their propaganda. In essence, from God’s perspective we are known by the friends we keep.

The fourth verb, “*‘azar* – arming oneself” is influenced by one of the rarest of stems, the hitpaal. This means that “by choosing to establish and equip a military to defend oneself, said nation and individual will have chosen to be by themselves.” This means that by relying on the military for one’s safety, security, life, and freedom, such individuals are not depending on God for these things.

As such, those who trade freedom for security not only end up with neither, but they are also estranged from Yahowah. Moreover, they are typically controlled by their government, and therefore, vulnerable.

This is the thinking behind the first and third condition of the Covenant. To be part of Yah's Family, we must sever national and religious allegiances and come to trust and rely on Yahowah instead.

There are only three types of schemes God is likely to care about, at least to the extent that He would warn us about them: religious counsel, political advice, and military plans. This conclusion is reinforced by the realization that God sees the counsel as “*etsah* – revolting, idolatrous, defiant, and malicious.” So, if you are among those who either choose to adapt and devise your own schemes or promote those conceived by others, be forewarned that they will be considered in conflict with the Covenant. Such is the case with every religion, every government, and all military establishments.

**“Choose to devise your schemes** (*uwts* – plan your course of action in consideration of your own inclinations (qal imperative active)) **based on the revolting advice and counsel of others** (*etsah* – predicated upon the idolatrous schemes of those who propose open defiance against God's authority and who are defiant, who wink as they promote their malicious ideas), **but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because you have been demonstrated to be invalid by having consistently broken on your own initiative, the terms of the relationship agreement and this leads to forced and eternal disassociation (hofal imperfect passive – indicating that those who make the choice to devise their own schemes or promote those conceived by other malicious individuals will be nullified, forced by their own actions to be seen as invalid and in violation) of the Covenant)).

**Choose to make a statement** (*dabar dabar* – elect to speak a word (piel imperative active – the person making this statement is impacted by it and receives the consequence of it as a result of the choices they have made)) **but** (*wa*) **it will not stand** (*lo' quwm* – it will not be affirmed nor restored, it will not be fulfilled nor accomplished (qal imperfect active)) **because truly** (*ky* – for the reason of) **'Imanuw'el | God is with Us** (*'Imanuw'el* – God is with Us; from *'im* – with, *'anachnuw* – us, *'el* – God [written as one word in 1QIsa rather than three in the MT]).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:10)

For God to be with us, we have chosen to be with God. When this occurs, nothing man does or says against us matters. The words and plans of every religious and political advocate will be nullified.

One of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle conspiracy advocates. They feed off one another and are predisposed to believe the most preposterous notions. And it is not just that they have been horribly misled, it's also that they lose their ability to reason in the process, and their credibility as a result.

God does not want us to declare something a conspiracy, to designate or promote anything as such. And He does not want us to respond to such myths. He realizes that those who do so lose their ability to think rationally and that they are prone to make fools of themselves. God does not want to be associated with idiots.

Beyond the fact that there are few things we can do that are more damaging to our psyche and credibility, Yahowah opposes the promotion of conspiracy theories. He does so for three important reasons. First, there is no way to assess the sincerity of a person's devotion to the truth when they are this susceptible to obvious delusions.

There is too high a likelihood that such individuals will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone come to know about Yahowah and decide to speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God's credibility among those who realize their conspiracies are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

And third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on Earth have done to corrupt God's intent and instructions, making heaven too much like life as we know it now.

**“For indeed** (*ky* – because truly), **this is what** (*koh*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **said** (*‘amar* – conveyed and communicated) **to me** (*‘el ‘any*) **in a manner akin to** (*ka* – like and in corresponding to) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad* – by way of an active influence and outreach), **thereby teaching me so that I would be correct** (*yasar ‘any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (qal imperfect)), **thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (qal infinitive)) **in the ways** (*ba derek* – in the manner) **of these particular people** (*ha ‘am ha zeh* – of individuals such as these), **approaching saying** (*la ‘amar* – drawing near to say (qal infinitive)), (8:11)

**‘I do not want you to continually or consistently speak of** (*lo’ amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (qal imperfect paragogic nun active – the intent here is for us to view this warning literally, and realize that its ongoing and consistent claims are the problem, and also since the paragogic nun is the equivalent of the cohortative, recognize that this is an expression of God’s will because He is speaking in first person)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious and planned defiance of government, treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda), **for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*asher* – to reveal a relationship which) **the people** (*ha’am* – related individuals with common interests) **continue to claim** (*amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, this is a conscious and planned defiance of government and is treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance an agenda).

**And in addition** (*wa’eth* – also accordingly), **do not respect nor revel in** (*yare’ wa lo’* – show no regard for) **that which concerns them** (*arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress), **wondering about or fearing them** (*mowra’ huw’ lo’* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect

them).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:12)

God does not want, in fact is wholly opposed to, us commingling His testimony with myths, regardless if they are religious or conspiratorial. He does not want His good name and valid revelations to infer that the surrounding lies are credible. And He does not want the authenticity of what He has to say dismissed because it is surrounded by lies. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, do not pursue conspiracy.

This morning as I was reading a number of articles off of one of several amalgamated newsfeeds I enjoy, I noticed one from TIME magazine, entitled, *Why So Many People Believe Conspiracy Theories*. The author, after destroying the myth that every health organization around the world is covering up the conspiratorial mantra that vaccines are the cause of autism using Occam’s razor, presented his findings. First, conspiracy theories are for losers. Those whose political party has lost an election, who have failed in business and in life, look for someone else to blame for their futility.

And second, those who promote conspiracy theories almost universally demonstrate a need to be seen as special. Their lies set them apart as uniquely important from their perspective and are used to lure in others who will stroke their ego. The title of a study published in May 2017 in the *European Journal of Social Psychology* reveals their mindset. They consider themselves “*Too Special to Be Duped*.” This explains why they remain impervious to evidence that refutes their irrational beliefs.

**“With regard to** (*’eth* – concerning) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our

*shalown* – reconciliation) **of the spiritual implements** (*tsaba*’ – of the heavenly envoys and representatives), **Him** (*huw*’) **you should set apart** (*qadash* – you should treat as special and not include Him in anything which is profane or mundane).

**And** (*wa*) **Him** (*huw*’) **you should wonder about, be in awe of, and respect** (*mowra*’ ‘*atem* – you should revere), **and** (*wa*) **Him** (*huw*’) **you should be concerned about and inspired by** (‘*arats*’ ‘*atem* – you should be impressed and believe He has the propensity to prevail (hifil active)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:13)

I have come to see words like *mowra*’ and ‘*arats*’ as being similar to *yare*’, such that they convey reverence or fear, respect or dread, inspiration or anxiety depending upon the individual’s perspective and circumstance. Those who come to know and respect Yahowah will come to revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics instead, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah’s words either serve us or work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah at their trial and use it to sentence them.

**“So, then** (*wa*) **He will become** (*hayah* – He will exist) **as a sanctuary** (*la miqdash* – a temple, tabernacle, and set-apart place; from *qadash* – to be set apart from that which is common). **But** (*wa*) **as a stone** (*la ‘eben* – as a rock) **for smiting** (*negeph* – for striking and dashing) **and** (*wa*) **as a rock** (*la tsuwr* – as a hostile implement designed to lay siege) **for stumbling** (*mikshowl* – as an obstacle and for a downfall; from *kashal* – to stagger and totter) **for both**



(*shanaym* – for the two) **houses** (*beythy* – homes and households) **of Yisra’el** (*Yisra’el* – Individuals who Struggle with God).

**As a trap** (*la pach* – as a dreadful calamity) **and** (*wa*) **as a snare** (*mowqesh* – as a means of entrapment) **for the inhabitants** (*la yashab* – for those who live and settle) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation). (8:14)

**And then** (*wa*) **many** (*rabym* – a great number) **shall stumble** (*kashal* – they will falter and fail, stagger, totter over, be overthrown, and suffer a downfall) **upon them** (*ba hem* – with and in them) **and fall** (*wa naphal* – and go from a higher position to a lower one (qal perfect)).

**They will be captured** (*wa lakad* – they will be caught and seized), **broken** (*shabar* – they will be mauled, crushed, and destroyed, shattered and demolished (nifal perfect)), **and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by others).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:15)

And so, it would be. Yisra’el would be ruled by others for the next 2,700 years. Their overlords would include the Assyrians, Babylonians, Greeks, Romans, Byzantines, Arab Muslims, the Ottomans, and finally the British.

They had no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religions, their government, their military, and international alliances, He would have provided a safe sanctuary for them. It is the same for everyone in the world today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra’ey, treaties or the Towrah.

Let's reconsider God's admonition against being religious or political, being diplomatic or promilitary, and especially against promoting conspiracy theories...

**“Choose to associate yourselves with misleading shepherds, forming an association with evil and disingenuous pastors, befriending and attending to harmful and destructive leaders, people, and you will have chosen to be confused and discouraged, broken and destroyed, having chosen your fate which is to be dismayed, terrorized, and bewildered, shattered and abolished, even cast down in fear.**

**Choose to listen and respond, pondering being obedient to any distant lands, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military to defend yourself you will have chosen to be by yourself, having chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear, confused and paranoid, having failed by doing something dreadful. (*Yasha'yah* / Isaiah 8:9)**

**Choose to devise your schemes and plan your course of action based on the revolting advice and defiant counsel of others who promote malicious ideas, but it will be nullified because you have chosen to be in violation of the Covenant.**

**Choose to make a statement but it will not stand, it will not be affirmed nor restored, it will not be fulfilled nor accomplished, because truly *'Imanuw'el* / God is with Us. (*Yasha'yah* / Isaiah 8:10)**

**For indeed, this is what Yahowah said to me in a manner akin to a strong and strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me so that I would recognize the importance of being right, keeping me from walking in**

the ways of these particular people, approaching saying, (*Yasha 'yah* / Isaiah 8:11)

**'I do not want you to continually or consistently speak of, making a habit of claiming or declaring, even designating something as or responding to conspiracies, to anything which by association the people continue to claim that this is a conspiracy, that it is a covert plan to carry out harmful acts for a political or religious purpose, that it is people conspiring to spellbind others and to control them through deceitful means, tying things together in a scripted fashion to advance a political agenda.**

**And in addition, do not respect nor revel in, showing any regard for that which concerns them, for what they regard and believe has the propensity to prevail, terrorize, inspire, or oppress, wondering about or fearing them.'** (*Yasha 'yah* / Isaiah 8:12)

**With regard to Yahowah of the spiritual implements, Him you should set apart, never including Him in anything which is common, profane, or mundane.**

**Him you should wonder about, see as awe-inspiring, and respect, and Him you should be concerned about and impressed with His propensity to prevail.** (*Yasha 'yah* / Isaiah 8:13)

**So, then He will become as a sanctuary, as a set-apart place. But *He will be* as a stone for smiting and as a rock for stumbling for both houses of Yisra'el, as a trap and as a snare for the inhabitants of Yaruwshalaim.** (*Yasha 'yah* / Isaiah 8:14)

**And then many shall stumble upon them and fall. They will be captured, broken, and controlled by others.”** (*Yasha’yah* / Isaiah 8:15)



Yahowah is in the midst of affirming one of the most surprising declarations we have considered thus far. God not only doesn't want to save everyone, but He also wants the process of getting to know Him sufficiently challenging to weed out invasive species. If you are not receptive to learning, if you are not willing to respond appropriately to God's guidance, if you don't accept the fact that His testimony is limited to the *Towrah*, *Naby'*, *wa Mizmowr*, if you are not rational and don't appreciate the value of corroborating information, or if you fail to make the necessary connections to correctly ascertain Yahowah's approach to mankind, then He does not want you sniffing around the edges.

Yahowah realizes that individuals who straddle the line between man and God are ticking time bombs – far more trouble than they are worth. They are too easily misled, too often mistaken, too undisciplined, and far too unreliable to make eternal. Eventually, they will accept and promote conspiracies in opposition to Yah and His Covenant. However, because they would then be immortal, the only means to resolve the conflict would be to send them off to *She'owl* | Hell after having lived in *Shamaym* | Heaven. He is not going to let that happen, not for the sake of the half-hearted, but for the sake of His children.

What follows is extraordinary, even among a cavalcade of treasures. Yahowah foresaw, and then foreclosed on, a problem that, unchecked, would have become irresolvable. This suggests that one of the reasons rabbis remain fixated on their Talmud and Mishnah rather

than Yahowah's Towrah is that they do not understand it. Oblivious to God's propensity to teach, unaware of Yahowah's name, stupefied by the purpose of the Invitations to Meet, and ignorant of the intent of the Covenant, they engage in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only affects those spellbound by them and thus only religious Jews. Apart from their errant coopting of terms such as "Torah" and "Passover," their verbal diarrhea does not demean nor discredit Yahowah's *Towrah*, *shem*, *Miqra'ey*, or *Beryth*. They are disparaging themselves, not God.

**“Wrap up and restrict** (*tsarar* – cover up and enclose, narrow and confine the means to, impeding access (qal imperative active)) **the written Testimony presenting correct and corroborating information** (*Ta'uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), **securing access to** (*chatham* – sealing up access to the original autograph, affixing one's seal upon the signed document of, obstructing acquisition of) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) **among** (*ba* – with and by) **those I teach, clearly revealing knowledge** (*limuwd* 'any – My receptive students willing to learn from Me, those who are personally familiar with Me and with My approach and pattern, those to whom I impart information and who respond properly, accepting the guidance; from *lamad* – to teach and learn, to instruct and guide).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:16)

The first time through this, I thought that God was universally restricting access to His written testimony and Towrah guidance. And while there would be legitimate reasons for Him to do so at times, His restrictions were limited, because they were directed toward those who were *not* interested in His Teaching. This would, therefore, include all those who errantly and religiously refer to Yahowah's *Towrah* | Teaching as "the Law."

This list includes religious Jews, Christians, Muslims, and Socialist Secular Humanists. Yahowah has, therefore, made it impossible for those who seek obedience through the imposition of laws to comprehend His desire to guide His children toward a loving, familial relationship.

Yahowah's desire has always been to teach those who are "*limuwd 'any* – willing to learn from Me." God is as intent on enriching, enlightening, and empowering His Covenant Family as He is in precluding those who are averse to Him and to His children from using His words against them.

It is not only possible to appreciate Yahowah's "*ta'uwdah* – written confirmation of the relationship agreement," those who approach it appropriately will find God enhancing their understanding. This explains why there isn't a rabbi on Earth who can effectively argue against the translations and insights revealed in this gow'y's *Yada Yahowah, An Introduction to God, Observations, Coming Home, and Babel*, or even *Prophet of Doom* or *Questioning Paul*. I understand and they do not. They are too busy arguing among themselves and imposing their influence while I'm devoted to conveying the message of Father and Son.

Also telling: Yahowah has obstructed access to the original autograph of His Towrah, the signed copy He provided Moseh which is alongside the Ark of the Covenant beneath Mowryah in Yaruwshalaim, in that He

does not want it treated as a religious artifact. And yet, through the Dead Sea Scrolls, God has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Our attitude toward Yahowah, therefore, determines our access. As proof, contemplate why Yahowah deliberately concealed His presence from Yisra'el.

**“So (wa), I will wait in anticipation** (*chakah* – I will be patient while longing for that which is inscribed and engraved which cuts me into the relationship; from *chaqah* – to portray in print, engraving that which cuts in) **for the approach of** (*la* – to draw near) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **who is concealing His presence** (*sathar paneh huw'* – who is making His appearance and characteristics, even His existence, unknown) **from the House** (*min beyth* – from the Household) **of Ya'aqob** (*Ya'aqob* – One who Embeds His Heels, a pseudonym for *Yisra'el*).

**Then, therefore** (*wa* – accordingly), **I will confidently await the outcome which is beneficial and good** (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) **in association with Him** (*la huw'* – drawing near Him).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:17)

Here again, we find further proof that while God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra'el, and for no other reason than He told us He would do so.

There are several aspects of what follows worth our consideration. First, Yahowah is interested in raising and

thus educating His children. We come to Him and remain His sons and daughters.

Second, Yasha'yah was not responsible for attracting an audience, building a following, promoting this message, or reaching out to his community. Yahowah placed the children before him that He wanted to hear this message. And while these individuals were presented to Yasha'yah, the prophet considered the opportunity to convey Yahowah's message to these souls to be a gift.

Third, since Yasha'yah isn't known to have performed a single "sign or wonder" in the sense of a miracle, *'owth* and *mowpheth* are being used to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message that accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Then by punctuating His predictions with "*'owth* – illustrative and memorable examples," God provided "*mowpheth* – important and awe-inspiring events which serve to encourage a response, all by revealing future history."

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him and that He is ready, willing, and able to empower and enrich our existence?

**"Behold** (*hineh* – pay attention, look up, note the added emphasis and consider the details), **I** (*'any*) **and** (*wa*) **the children** (*ha yeled* – the young offspring) **whom to show the way to the benefits of the relationship** (*'asher* – whom happily to reveal the joys of the association and to show the place to take a stand and the correct steps to take which give meaning to life) **Yahowah** (*Yahowah* – an



accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has placed before me** (*nathan la 'any* – has brought to me, presented to me, bestowed and given to me) **for signs which serve to illustrate an example** (*la 'owth* – as a banner to convey a marvelous account which serves as proof and is memorable) **and** (*wa*) **as awe-inspiring and empowering miracles** (*la mowpheth* – as important symbols which encourage a response by way of an indication of future events) **in Yisra'el** (*ba Yisra'el* – with Individuals who Engage and Endure with God as well as with those who Struggle with God) **in conjunction with** (*'im* – together with) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the spiritual implements** (*tsaba'* – of the heavenly representatives) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in** (*ba*) **Mount** (*har* – the ridgeline, elevated terrain, and high elevation of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:18)

You will note that these empowering miracles will all be manifest in Yisra'el. They are not occurring in Mecca, the Vatican, or Washington. Moreover, God has not moved. His home on Earth remains in Tsyown. If you want to camp out with Him you will find Him there.

This has been a brief, albeit enlightening, interlude. Word by word we are learning some remarkable things about God.

**“Wrap up and restrict the written testimony presenting correct and corroborating information, the authorized documentation regarding the restoring relationship agreement pertaining to an inheritance,**

securing access to the Towrah, and its Source of Teaching, Guidance, Instruction, and Direction, among those I teach, to those I clearly reveal knowledge, to My receptive students who are willing to learn from Me and who are personally familiar with Me and with My approach and pattern, who are ready to respond properly and accept My guidance. (*Yasha'yah / Isaiah 8:16*)

So, I will wait in anticipation, patient while longing for that which is inscribed and engraved which cuts me into the relationship, of drawing near Yahowah who is concealing His presence, making His appearance and characteristics, even His existence, unknown from the House of Ya'aqob, a.k.a., Yisra'el.

Then, therefore, I will confidently await the outcome which is beneficial and good, anticipating, eagerly expecting an ingathering in association with Him. (*Yasha'yah / Isaiah 8:17*)

Behold, I and the children whom, to show the way to the benefits of the relationship, Yahowah has placed before me, brought and presented to me, even given to me for signs which serve to illustrate an example, as a banner to convey a marvelous account which serves as proof and is memorable, and as awe-inspiring and empowering miracles, important symbols which encourage a response by way of an indication of future events in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells, camping out, making a home and remaining in conjunction with the ridgeline of Tsyown where the Signs Are Posted Along the Way.” (*Yasha'yah / Isaiah 8:18*)

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The most sophisticated overtly spiritual religion is Qabalah. It was conceived by and is fully integrated into Rabbinic Judaism. And like most Satanic counterfeits, Qabalah draws its credibility from the Towrah. With this in mind, please consider...

**“And when** (*wa ky* – so to the contrary, rather and instead) **they say to you** (*‘amar ‘al ‘atem* – they plead with you, encouraging you), **‘You should consult** (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (qal imperative active)) **with** (*‘el* – in consideration of, moving toward) **the mediums** (*ha ‘owb* – those who claim to communicate with ghosts of the dead which is a form of sorcery, the witches, wizards, soothsayers, and occultists speaking for saints and familiar spirits; a conjunction of *‘ab* and *‘owr* – fathers of light) **and** (*wa*) **the spiritualists** (*ha yada’ony* – those claiming to possess spiritual insights, revealing knowledge gleaned from the spiritual world, false prophets, diviners, and necromancers; from *yada’* – to know and claim familiarity) **who meditate and mutter** (*ha hagah* – who ponder selected information, devise a plot, and express their woeful and imaginative opinions) **and** (*wa*) **who twitter satanic musings** (*ha tsaphaph* – who chirp like birds, whisper, and mutter that which is deadly; related to *tsapha’* – the offshoots of venomous serpents and poisonous vipers), **instead, shouldn’t the people** (*ha lo’ ‘am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition and seriously consider the revelations, look for, care about, and seek to develop a relationship (qal imperfect active)) **with** (*‘el*) **their God** (*‘elohym huw’*) **through** (*ba’ad* – from and for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** (*‘al* – as opposed to) **the dead** (*ha muwth* – those absent of life)?” (*Yasha ‘yah* / Deliverance is from Yahowah / Isaiah 8:19)

With the answer so obvious, why do as few as one in a million consult with God through the living and why do billions listen to the dead? Paul is dead, as are Akiba and Muhammad. So is every Christian Saint, the sages among Rabbinic Talmudist, and successful suicide bombers among Islamic jihadists.

Even if you are not checking, I want you to know that there were a number of options regarding the translation of 'al as "not." To begin, *ʿl* can be transliterated as either 'el or 'al. As a noun, 'el is "Almighty God." As a preposition, 'el is translated: "to, toward, in the direction of, on, at, by, among, or for." But 'al can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fit the context of the discussion.

While there are shades of grey for those who have read the wrong material and listened to misleading people, for those speaking publicly about God there is only light or darkness, right or wrong, truth and lies, life and death, Yahowah or Shachar. The single adjudicating factor determining which side of this divide the speaker or writer is on is whether or not their testimony is consistent with the *Towrah* and *Ta'uwdah*, Yahowah's Source of Teaching and Guidance and His Written Testimony Regarding Restoration.

**“According to (*la* – approaching and concerning) the *Towrah* (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) and (*wa*) according to (*la*) the written Testimony which presents correct and corroborating information regarding restoration (*Ta'uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), if (*im* – whenever and whosoever on the condition) they do not speak (*lo*'**

*'amar* – they do not answer and respond (qal imperfect active)) **consistent with** (*ka* – in a manner which is comparable to and compatible with, in accordance with, like, and overlapping, the same as and in agreement with) **this specific word and message** (*ha dabar ha zeh* – these statements, accounting, treatise, and communication), **then by association** (*'asher* – then as a result) **they lack discernment, are for naught, are without light, and are approaching Shachar** (*'ayn la huw' shachar* – they are without and are negated, black, having nothing, failing to seek or earnestly inquire, they are lacking even so much as the first glimpse of light, and are moving toward Satan).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:20)

In the 14<sup>th</sup> chapter of *Yasha'yah*, which is where we are eventually headed in *Observations*, we discover Satan’s ploy, the Adversary’s name, fate, and association with Babel. As for that name, it is stated here: Shachar, meaning “to be black and seek the light of the rising sun.”

If a person is preaching from any one of *Sha'owl's* | Paul’s fourteen letters, they lack discernment, their words are for naught, and they are headed to Shachar in She’owl. If a person is speaking or writing in a manner that is consistent with the *Towrah* and *Ta'uwdah*, Yahowah’s Source of Teaching and Guidance and His Written Testimony Regarding Restoration, they are discerning, their words matter, they are enlightening and on their way to Yahowah. In the end, this is the only litmus test that actually matters.

As it relates to *Shachar*, in the Canaanite and Phoenician iteration of the *Ba'al* | Lord myth, as manifest in the Tell Ras Shamra texts, *shachar* refers to the “dawn and its dim light emerging out of the darkness,” in addition to being the name of the Canaanite and Phoenician god, Shachar. The fact that a pagan god bore this name is especially relevant because the central character in these myths is *Ba'al*, Yahowah’s principal name and title for

Satan. In that they are fascinating, even revealing, I'll discuss the Ras Shamra texts at the end of this chapter.

Moving on to the conclusion of the 8<sup>th</sup> chapter we find that having chosen to be religious rather than participate in the Covenant, having associated with Shachar rather than Yahowah, Yisra'el was headed in the wrong direction. Worse, no matter how bad things became for them, they remained stubborn. It was, indeed, perplexing.

**“Then (*wa*) they will pass through it (*'abar ba hy'* – intoxicated, they will travel through and cross over the darkness of Shachar) **stubborn and stiff-necked, strong-willed and perplexing** (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship and distress) **and** (*wa*) **starving and famished** (*ra'eb* – malnourished and weakened; akin to *roa'* – willfully malicious and overtly evil, afflicted and injured).**

**And it shall come to pass** (*wa hayah* – so it will come to be) **when (*ky*) they are malnourished and weakened** (*ra'eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted), **they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, displeased and furious, suffering from cognitive dissonance and dissidence in conjunction with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered).

**Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation** (*qalal* – they will be despised and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their**

**leaders** (*ba melek huw'* – against their kings, dictators, and elected officials) **and** (*wa*) **against their God** (*ba 'elohym huw'* – in opposition to the Almighty), **turning away** (*wa paneh* – facing away (qal perfect)), **unfaithful in the relationship** (*la ma'al* – moving toward adultery).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:21)

How many times have we heard Jews lament being “God’s Chosen People?” It is as if the abuse they have suffered was at His direction and not partly as a consequence of their own actions – and inaction.

The Towrah is resolute in this regard. If a people embrace the Covenant they will prevail and if they reject Yahowah’s testimony they will fail. And as it is so clearly stated in the Towrah, the status of those who reject Yahowah will be diminished. Why then have Yisra’elites chosen to slander and insult their God for having done precisely what He said He would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

“**Unto the Land** (*wa 'el 'erets* – then to the region) **they will look** (*nabat* – they will gaze), **but** (*wa*) **behold, they will see** (*hineh* – pay attention, they will find) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive rival mistress who is vexing and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity with an absence of light) **with discouraging** (*ma'uwph* – dejection and sadness, gloom) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed).

**And** (*wa*) **into a place devoid of light** (*'aphelah* – into total darkness, lacking any light), **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (pual passive)).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place wholly devoid of light: *She'owl*.

The conclusion of the 8<sup>th</sup> chapter of Yasha'yah begins by telling us that we should not go along with the flow. The excuse that we were just following orders, or that others are doing the same thing, is not going to fly with God. Further, while Yahowah is Spirit, being spiritual is a bad idea because the most active spirits are those of demons. Moreover, the affinity civilizations have for their founding fathers is not shared by God. If only we could effectively convey this to every religious person who believes they do not have to study because "the spirit will guide them." One may, but more likely than not, it will be in the wrong direction.

**"When they say to you, encouraging you, 'You should consult with, resort to, and expect answers from, seriously considering revelations in association with the mediums, those who claim to communicate with ghosts, speaking for saints and familiar spirits, and the spiritualists, those claiming to possess spiritual insights who meditate and mutter, expressing their woeful and imaginative opinions and who twitter satanic musings as the offspring of venomous serpents and poisonous vipers,' instead, shouldn't the people consult with, seeking information from while expecting answers from their God through and for the benefit of the living not the dead? (*Yasha'yah* / Isaiah 8:19)**

**According to the Towrah and according to the written Testimony which presents correct and corroborating information regarding restoration of the relationship and resulting inheritance, if they do not speak in a manner consistent with this specific word and message, then by association they lack discernment, are for naught, are without light, and are**



**approaching Shachar, also known as Satan. (*Yasha 'yah* / Isaiah 8:20)**

**Then they will pass through the darkness of Shachar stubborn and stiff-necked, strong-willed and perplexing, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, and starving and famished they will be afflicted.**

**And it shall come to pass when they are malnourished and weakened as a result of being willfully malicious and deliberately afflicted, they will become antagonized and provoked to anger, struggling with their change in status, furious in cognitive dissidence over having been uprooted and splintered.**

**Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation of their leaders and against their God, turning away, unfaithful in the relationship. (*Yasha 'yah* / Isaiah 8:21)**

**And unto the Land they will look, but behold, see disfavor along with adversarial antagonism and darkness with discouraging oppression.**

**And into a place devoid of light, they will be driven and stray, be exiled and enticed, lured and scattered, outcast and banished.” (*Yasha 'yah* / Isaiah 8:22)**

It is so obvious; it is a wonder God had to ask. But why do so many expect answers from those who have passed away instead of seeking guidance from God on behalf of the living?

Why do you suppose so many disdain the Towrah and reject the testimony of God, when Yahowah says that doing so is stupid? Why have so many been beguiled into

worshiping Satan as if he were God, thereby afflicting themselves with the plague of death?

With Yahowah offering such nourishing testimony, why are so many malnourished? When confronted with the Word of God, why are the preponderance of people so stubborn and resistant? Why do so many blame God for their problems when their decision to reject Him led to them? And why are so many antagonistic toward Yahowah, preferring oppression to freedom, darkness and gloom to light and life?



As promised, I would like to share some of what I have learned by researching the Ras Shamra texts. The ancient Mediterranean city of Ugarit where they were unearthed between 1929 and 1994, rose and fell during the Late Bronze Age, circa 1450 to 1190 BCE. It was located on the eastern shore of the Mediterranean Sea in what is northern Syria today. The Canaanite / Phoenician civilization traded with the Hittites to the north, Egypt to the south, Mycenae to the west, and Assyria and Babylon to the east, because it was the closest port to the headwaters of the Tigris and Euphrates rivers.

The Ras Shamra tablets were inscribed in a previously unknown variation of cuneiform, mostly in the decades before the city's fall at the hands of the "Sea People" in 1190 BCE. Wedges were used to form twenty-nine or thirty letters, the first twenty-two of which were decidedly Hebrew, written in the same order, conveying the same meaning, all while presenting similar sounds. The grammar, vocabulary, and syntax recorded in these tablets are decidedly Hebrew. Two additional inscriptions in this same alphabetic form were also found in Yisra'el, one on a tablet at Beth-Shemesh and the other on a bronze knife near

Tabor, demonstrating that this depiction of the Hebrew alphabet was widespread.

As far back as 1930, the tablets were readily deciphered by University of London professor of Assyriology, D.J. Wiseman, because the alphabet presented a Canaanite dialect of Hebrew – among the best-known ancient languages. Further, many of the names and accounts on the first 350 tablets were recognizable because they were part of the Towrah’s historical portrayals of these people, places, and cultures. In other words, the Towrah in its original paleo-Hebrew script served as the Rosetta Stone for the Ras Shamra tablets.

To the utter amazement, and quiet disdain of many linguistic scholars, the alphabet used by the early Canaanites and Phoenicians unearthed in the ruins of Ugarit was Hebrew, revealing that the phonetic writing system we have been examining was used more than 3,500 years ago – dating to the time of Moseh and beyond. The earliest known abecedaries prove that the order and expression of the Hebrew alphabet – a b g d h w z ch th y k l m n s e ph ts q r sh t – had long since been established and was passed along to the Canaanites, Phoenicians, Hittites, Greeks, and Romans. This is remarkable in that the initial phonetic writing system is inarguably our single most valuable invention and useful tool, and it forms the basis of the Towrah. In fact, the names attributed to the first twenty-two letters are a perfect match for the Hebrew alphabet.

As the Towrah suggests, most of the tablets are religious in nature. The “*Ab* – Father” of the gods was named “*El* – the Almighty.” This is not surprising since Satan not only covets Yahowah’s title, but the Adversary also wants to be worshiped as if he were “*el* – god.” But that was not all Satan plagiarized. *El*’s favorite number was seven, reflected in the seventy gods and goddesses he originally surpassed in supremacy.

But that's just the beginning. In a nod to what would become Christianity, the old god was ultimately discounted. He was a standoffish and shadowy father figure, uninvolved in human affairs. Also, in keeping with Christianity, 'El's consort, 'Ashirath (called 'Asherah in the Towrah and Prophets), and then later, 'Elat (who is also mentioned as a goddess and intermediary in the Quran), was the Queen of Heaven and Mother of God. Providing the model for the Trinity 1,500 years before Christians would borrow the concept, the Lord | *Ba'al* was 'Ashirath's most popular and beloved son.

While it is required in Christianity for Paul to be credible, 'El | God was a capricious and schizophrenic character, lost in a fog of contradictions in an arcane world of his own making. At times he was unable to refuse any request, and at others he was either impotent or uncontrollably violent. The cult craved a kinder, less imposing and wrathful, more involved and caring, merciful and loving god. Continuing to forge the groundwork for Christianity, the *Ba'al* | Lord became the *Ben* | Son of 'El | God by way of 'Asherah | the Queen of Heaven and Mother of God.

As a result of his supposed benevolence toward man, his cult elevated Lord *Ba'al*'s status above 'El | God, the 'Ab | Father. The Lord, as the Son of God, is said to have driven his Father from his throne, becoming the principal object of worship, with the help of 'Asherah | the Mother of God and Queen of Heaven, who would now be worshiped in her own right. These prototypes served as the predecessors of Mary and Jesus, with the Roman Catholic Church establishing them as their primary objects of worship.

Also telling, the cults of the Lord | *Ba'al* and the Mother of God | 'Asherah celebrated annual holidays which both plagiarized and bastardized Yahowah's *Mow'ed Miqra'ey*, in similar fashion to Christianity. The

Roman Catholic Church established their Good Friday, Eucharist, and Easter Sunday to replace *Pesach*, *Matsah*, and *Bikuwrym*. Pentecost, now signifying the Birth of their Church, replaced *Shabuw'ah*. Among Protestants, their Rapture replaced *Taruw'ah*. Their Second Coming has served to replace *Kipurym*. And for all Christians, Christmas has replaced *Sukah*.

The quintessentially Canaanite culture had long been forgotten. It was buried under sixty feet of sediment when in 1929 a peasant's plow struck the first of many tablets to be unearthed from the Tell Ras Shamra site. Archeologists found a massive royal palace with ninety rooms laid out around eight enclosed courtyards. Crowning the hill upon which the city was built, two temples rose above the people. The larger was for Lord *Ba'al*, the *Melek / King*, and the Son of *'El / God*. The smaller was to Dagon, a deity now memorialized by the pope's elongated hat.

Among the ruins of the neighboring High Priest's palace, the scriptures of the Ba'alym religion were found. The most important literary documents present the Cycle of *Ba'al*, depicting the basis of the Lord's religion. Over the span of six clay tablets in particular, presenting 1,500 poetic verses, a royal scribe named Ilimiku composed the sweeping tale of the Lord's (*Ba'al's*) struggle to rise above every god and obtain the most elevated position within the pagan pantheon.

The epic tale begins with *Yam*, the god of the sea (read: Gentiles) and of chaos (read: evil), serving as the mythological Adversary. He was the embodiment of the adversarial image Satan is desperate to disown. Also telling, *Yam* is afforded Dowd's title.

In the midst of this divine intrigue, the priestly texts reveal that *'El* orders the gods to build a palace for *Yam*. He then bestows his authority and power upon his son, symbolizing that opposition to *Yam* is useless. Holding a

banquet in Yam's honor at the confluence of the rivers, 'El, after anointing *Yam* with curdled milk, reveals that henceforth, "*Yam's* personal name shall be *Yaw*, and he shall be known as the *Dowd* / Beloved of 'El." Then 'El tells *Yaw*, his Beloved, that he must drive his other son, Lord *Ba'al* from the throne.

As the myth progresses, when *Yaw*, formerly *Yam*, pursues *Ba'al*, *Kothar wa Chasis* comes to the Lord's aid, providing him with supernatural clubs with magical names to strike *Yaw*, promising *Ba'al* that "he will be victorious and will win a kingdom without end." Wielding the clubs, *Ba'al* kills *Yaw*. With the Beloved of 'El / God dead, the Lord *Ba'al* cries out that he should be King and worshiped as God.

The Lord *Ba'al's* rebuff of *Yam*, the god of the sea and of chaos, who is now masquerading as *Dowd*, is consistent with the Assyrian and Babylonian religious myths. It also portrays the Lord as the hero, with his victory over death establishing a new religious order on the ruins of the chaos and infighting that came before.

This is the model upon which Christianity's "Jesus" and his New Testament would prevail over the God of the "Old Testament." And in all of this we should see Satan, in the guise of the Lord *Ba'al* establishing the battleground for his rivalry with *Dowd*. Also in this way, Allah, who is Satan, can be worshiped as God while creating the illusion that he is opposed to the Adversary. The same is true in Paul's letters, where the wannabe apostle appears opposed to the spirit possessing him.

*Ba'al*, of course, wants to rise above the Most High and be worshiped as 'El / God. Swelling with pride, the Lord, with the help of 'Asherah, his mother, who is revered in her own right as the Queen of Heaven and Mother of God, after receiving a number of bribes is persuaded to allow him, her son, to have a Temple of his own. He

commissions *Kothar wa Chasis*, the Skillful and Wise, who supplied the bribes, to construct it for him. He is both soothsayer and carpenter, magician and stone mason. The resulting palace of cedar, silver, and gold is replete with a single window which the Skillful and Wise opens each year, traveling from his home in Memphis, Egypt, so that *Ba'al* can come and go, bringing rain and fertilizing the earth, providing for the continuance of life.

All the while, *Anath*, *Ba'al*'s sister and virginal lover, is shown attending a banquet in *Ba'al*'s honor. And in true Canaanite fashion, she murders the guards, slays the warriors, and then exiles the townsfolk, all while claiming to embody the religion of peace. She then tells *Ba'al* that she knew the secret behind lightning and would perform the religious rite on the Lord's behalf to give him control over thunderbolts in the sky and flashing lights. Is it any wonder then that Paul witnessed his Lord as flashes of light speaking to him with a thunderous voice on the road to Damascus? Should we be surprised that Yahowah describes Satan as the Prince of the Air and thus with limited command over the weather?

The Lord's arrogance was now aligned with Satan's hubris and reminiscent of *Sha'uwl*'s ego. He would brag about his victory over *Yam*, now *Yaw*, the *Dowd* / Beloved of God. Sitting upon the throne of god, he boasts that should anyone attempt to resist his power he would send *Mot*, the god of death, to deal with them. It is the basis of the line Paul would repeat from Dionysus: "It is difficult to kick against the goad." In fact, it would be through the myths of Dionysus that Satan would beguile billions to worship him as "Jesus Christ."

Now worshiped as the King of the Gods and Ruler of the World, the Lord *Ba'al* invited *Mot*, who was the personification of death, into his temple so that *Mot* / Death could acknowledge the Lord's sovereignty over him. But by inviting *Mot* to a banquet of bread and wine (*Pesach* and

*Matsah*), *Mot* becomes offended, saying, “Like a lion in the desert (read *Yahuwdah* in *Yisra’el*), I constantly hunger for human flesh and blood.” *Mot* threatened to “wilt and collapse the Heavens and break *Ba’al* into pieces, eating him.” Knowing the power of death, *Ba’al* tries to deceive *Mot*, the Lord telling Death that he will be his slave.

At this point, *Shapash*, who is *Shachar* in *Yasha’yah*, representing the Rising Sun, addressed *Ba’al*, advising him to find a substitute in his image that can be sought out and slain by *Mot*. There are echoes of this in the Quran. She then promises to bury his body if he agrees to enter the underworld. After doing so, the Lord God is presumed dead. This myth would be repeated in Christianity.

Thereafter, and reminiscent of Lent and the Weeping for Tammuz, *Anath* seeks after *Ba’al* “like a cow for its calf” and finds his body, which she “buries with sacrifices and weeping.” Oddly, then, she goes to ‘*El* and ‘*Asherah*, telling them that they can rejoice because the Son of God is dead. Knowing, however, that it is all a lie, *Anath* searches *She’owl* for the “shade of her brother, demanding that *Mot* restore him to her.”

But *Mot* claims to have eaten him. At this point, *Anath*, the Virgin, and *Ba’al*’s incestuous lover, goes into jihadist mode. As the mythical embodiment of Quran 5.33, she is depicted wading knee-deep in blood, slashing off heads, hands, and feet, binding the decapitated heads to her torso and hands to her sash, her heart filled with joy as she shoots her arrows into the enemies of *Ba’al* she is trying to terrorize. Slaying *Mot*, the personification of death is “burned in the fire and ground with millstones.”

*Anath* then boasts that she has put an end to the Seven-Headed Serpent who is the Darling of ‘*El*, to *Atik*, the Quarrelsome Calf of ‘*El*, and tellingly, to ‘*Ishath*, the Feminine Fire of ‘*El* who is the “Bitch of the Gods.” Satan clearly holds the Set-Apart Spirit in low esteem.



In the process, Lord *Ba'al* is reborn, bodily resurrected, returning to his Temple on Mount *Zephon*. Not to be outdone, Mot is also resurrected, complaining to Ba'al about the treatment he received. In response, Ba'al tries to appease Death by offering to feed Mot his servants. Unimpressed, *Mot* and *Ba'al* meet to duke it out on Mount *Zephon*, at which time Mot capitulates because *Shapash*, speaking for 'El, has declared that fighting against Lord *Ba'al* is futile. *Mot's* submission not only allows the Lord to rise above every god, by defeating death, Ba'al is seen as the Savior of mortal man. With the Lord *Ba'al*, a.k.a. Satan, having triumphed, and now reigning as 'El / God, the Canaanite religion would serve the Adversary for the next 2,500 years.

As the Lord doing battle against the personification of death, and against the influence of *Dowd*, Yahowah's Beloved, and his devotion to the *Towrah*, *Ba'al* is afforded Dowd's attributes while embodying Satan's ambitions. The myth even plays along the lines of a Trinity, with the elderly father-god, 'El, and his consort, 'Asherah, the Queen of Heaven and Mother of God, playing roles in *Ba'al's*, the Son of God's, rise.

Now that it has become obvious that the *Towrah* and Prophets convey a historically accurate depiction of the Canaanite religion, and that the Canaanites established the underpinnings of Christianity, it is no longer surprising that Yahowah presents *Ba'al* and 'Asherah as the mythological building blocks of the most popular Satanic religion ever conceived – consistently railing against their cults. And while it is true that many Yisra'elites adopted these reprehensible heathen myths, the principal participants in the Canaanite religion were dead and all but forgotten not long after the Children of Yisra'el entered the Promised Land. So, it wasn't of them that Yahowah was speaking per se but, instead, of what would emerge from their religious myths: Christianity and Islam.

But there is more to all of this. For example, the Ras Shamra tablets attest to the fact that there were male and female prostitutes serving in the Lord's | *Ba'al's* and the Mother of God's / *'Asherah's* temples, and that making donations to them would grant the petitioner's plea for abundant harvest, success in some worldly endeavor, or renewed health. But if bribes proved insufficient, the Canaanites resorted to child sacrifice (also attested in 2 Kings 3:27).

Indeed, proving that their "iniquity was complete" (*Bare'syth* 15:16), a plethora of religious canisters have been found with the bodies of young children distorted by suffocation as they struggled for life after having been buried alive as a sacrifice to the Canaanite gods. This helps to explain why Yahowah insisted upon ridding His home of these people before His children moved into the Promised Land.

It is interesting to contrast the real with the myth. Unlike *'El*, *'Asherah*, and *Ba'al*, Yahowah does not personify the characteristics of natural phenomenon, He was not represented by the stars, constellations, sun, or moon, He does not love or war with other gods, He does not die, and He is not resurrected. Unlike the pagan myths which were embroiled in subversive dramas with other gods, Yahowah intervenes in human history to free His people and lift them up.

He created humankind in His image, whereas *Ba'al*, *'El*, and *'Asherah* were created by men and women in their image. Further, Yahowah is alone. He has no consort. There is no Queen of Heaven, Mother of God, nor Virgin with Child. In fact, Hebrew does not even have a word for "goddess."

There are no images of Yahowah, no pictures, carvings, or statues. Not a single figurine of Yahowah has ever been found. And while the Canaanite, Phoenician,

Assyrian, and Babylonian gods and goddesses were relentlessly immoral, Yahowah is the living embodiment of the world's most moral text. His singular purpose is His Covenant, a family-oriented relationship with His creation rather than competing for supremacy with other gods.

Also, let's ponder the difference between *hayah*, an always-existing, eternally living God of light as Yahowah has defined Himself, and the dying and resurrected gods like *Ba'al*, Tammuz, Osiris, Dionysus, Bacchus, and, of course, the Christian Jesus. It is why we find in Yahowah's rebuke of *Sha'uwl* / Paul and Christianity in *Chabaquwq*, the prophet clearly stating, "God, You cannot die."

Speaking of the 2<sup>nd</sup> chapter of *Chabaquwq* / Habakkuk, there is even more that we can learn by studying the Hebrew text of the Ugaritic legal documents. Scholars who have read them have determined that the first word in the 3<sup>rd</sup> verse of the 2<sup>nd</sup> chapter, the adverb, 'owd, should have been diacritically marked as the noun, 'uwd, and therefore have been translated as "testimony" rather than "still" or "yet."

Not knowing this, in the *King James Bible*, rendered three hundred years before these tablets were unearthed, we find: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Similarly, in the *New American Standard Bible* we find: "For the vision is yet for the appointed time; It hastens toward the goal, and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay."

*Chabaquwq* 2:3 reads: "**Indeed** (*ky* – so therefore it is truthful and reliable), **the testimony** ('uwd – the restoring and eternal witness) **of this revelation from God** (*chazown* – this divine communication) **is for the Mow'ed Appointed Meeting Times** (*la ha mow'ed* – for the time of the *Mow'ed*).

**It provides a witness to and speaks, pouring out evidence** (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*). **The extended period of time required for this question to be resolved** (*'im mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo' kazab* – this revelation shall not deceive, delude, nor fail).

**Expect him in this regard** (*chakah la* – be certain concerning this) **because indeed** (*ky*), **he will absolutely come** (*bow' bow'* – he will certainly come upon the scene and make his appearance), **neither being delayed nor lingering** (*lo' 'achar*).” (*Chabaquwq* / Embrace This / Habakkuk 2:3)

Immediately prior to this, we find...

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **answered, approaching me** (*'anah* – responded to me), **and He said** (*wa 'amar*), **‘Write** (*katab* – use the alphabet to inscribe) **this revelation** (*chazown* – this communication from God), **and then** (*wa*) **expound upon and reiterate it using those letters** (*ba'ar* – teaching others its significance by plainly and clearly declaring it using large and distinct alphabetic characters) **upon** (*'al*) **writing tablets** (*luwach* – engraving it in stone) **so that** (*ma'an* – for the express purpose and intent that), **by reciting this** (*ba qara'* – by reading this), **he might run and go away** (*ruwts* – he might flee).” (*Chabaquwq* / Embrace This / Habakkuk 2:2)

Yahowah’s prophetic testimony regarding Sha’uwl needed to be recorded so that when Paul came along 666 years thereafter and fulfilled it, the world should have known to reject him. The written record proved God to be trustworthy when His prediction was actualized in human history, while at the same time proving that the founder of

the world's most popular iteration of the Canaanite religion was dead wrong.

Also interesting in light of the Ras Shamra texts, the presupposition of natural explanations required by the scholastic endeavor of “higher criticism” have subsequently been proven invalid with these archeological discoveries. The scientific, historical, political, and religious basis of Yahowah's arguments are consistently shown to be valid. And the miraculous nature of His prophecies was indeed committed to writing long before the events He predicted transpired.

Moreover, the principal argument rendered in favor of five authors of the Towrah by higher criticism hinges on words the skeptics claim were not ever written by the same author, when the Ras Shama tablets, which date to the same time period, reveal quite the opposite. In particular, the pronouns said to have indicated different sources are routinely used in conjunction with one another in the same clay tablets. Even the words for “sacrifice,” which allegedly required a different author and time period for the “Leviticus” text, were shown to be in common usage circa 1450 BCE, further nullifying the scholastic arguments.

Of particular interest relative to the controversial declaration in Yasha'yah 7:14 of a young woman versus a virgin giving birth to a son, a tablet unearthed in Ras Shamra dating to 1400 BCE uses both “*bethuwlah* – virgin” and “*almah* – young woman” in the same verse, speaking of *Anath*, the unmarried goddess who was both virginal and young when she served *Ba'al* by killing *Mot*.

Further, beyond proving that the Canaanite religion served as the model for Christianity, there are some interesting additional nuggets that can be gleaned from it. For example, prior to reading the Ras Shamra tablets and learning that the Canaanites boiled a kid (a young male goat) alive in their mother's milk to appease their deities as

part of their religious rituals, it wasn't clear why Yahowah issued a prohibition against doing so in *Qara'* 23:19, *Shemowth* 23:19, 34:26, and *Dabarym* 14:21.

Yahowah was trying to convince His people not to ascribe to a sickening religious custom. After all, roasted meats are healthier, and they offer improved flavor. Then there is the ambiance of the fire, in addition to its symbolism relative to the smoke rising up and the flames providing light. Additionally, we ought not forget the fire's ability to eliminate the body of the sacrificial victim.

God wanted His people to be healthy and He wanted His children to enjoy themselves. If He could convey some meaningful symbolism along with the fire, so much the better. Moreover, He did not want His people to mimic heathenism.

Similarly, the instruction in *Dabarym* 23:17-18 against male and female prostitution was designed to differentiate Yahowah's family from the surrounding civilizations. God wanted to inoculate His children from the prevalent immoral religious practices of man. The "Most Holy One" in the Canaanite religion was the most acclaimed temple prostitute – a sacred whore.

The message here is simple. Yahowah does not want us to corrupt our relationship with Him by bringing other gods to His parties.

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