



YADA YAHOWAH

OBSERVATIONS



VOLUME FOUR

TEACHING

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. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to 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

TEACHING

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Yahowah v. Lord

Who Are You Going to Call? ...

It is with tremendous pleasure that I share the story presented in *Melekym* / 1 Kings 18:16-40. It is as entertaining as it is enlightening. There was a certain panache with the way ‘*Elyah* | Yah is God, the prophet, dealt with the religious influences of his day.

As it turns out, ‘*Elyah* | Elijah devised a test specifically designed to denounce and disprove the religion of the Lord, the ‘*el* | god referred to as *ha Ba'al* throughout the Canaanite Bible. A recently discovered limestone stele from Ugarit in northern Syria depicts *ha Ba'al* | the Lord with a lightning bolt in his hand, revealing his role as “the Thunderer who Rides the Clouds.” In addition, a bronze figurine of *ha Ba'al* from the 13th century BCE was found at Ras Shamra, and it shows the Lord thrusting a bolt of lightning at a presumed critic such as myself.

As we shall soon see, the great confrontation between ‘*Elyah* | Elijah and the 850 prophets of *ha Ba'al* | the Lord and ‘*Asherah* | Beneficial Relationship, who was presented as the Mother of God, Queen of Heaven, and Madonna and Child, is depicted in *Melekym* / 1 Kings 18. This inspired account reveals that Yahowah’s prophet was fully aware of the claims the Canaanites had made in favor of their god because he used them against them. The *ha Ba'al* | the Lord as a storm god, was shown to be impotent by ‘*Elyah* when he couldn’t so much as ignite a fire beneath an altar.

Then after Yahowah kindled the fire, and ‘*Elyah* sought to embarrass the Prince of the Air further, it was

Yahowah who caused it to rain, extinguishing the fire that *ha Ba'al* was unable to snuff out. Without the images and texts from Tell Ras Shamra, we would not have known why the contest between real and imagined was structured in this way.

Let's turn to it now and see how the historical and religious texts of the Canaanites regarding *ha Ba'al* contribute to our understanding of the story. And as we begin, we witness the oldest political trick in the book. Politicians project their flaws and vulnerabilities upon their opponents in the hope of confusing constituents and deflecting criticism away from themselves, all while muddying the waters and slandering their rivals.

“And (wa) it came about (hayah – it came to be), when (ky) ‘Ach‘ab (‘Ach‘ab – Woeful Father or Father’s Brother; a compound of ‘ach – woe or brother and ‘ab – father (king of *Yisra’el* and husband of *Iyezebel / Jezebel*)) saw (ra’ah – viewed) ‘Elyah (‘Elyah – Yahowah is God) that (wa) ‘Ach‘ab (‘Ach‘ab – Woeful Father or Father’s Brother) said to him (‘amar ‘el huw – asked of him), ‘Is this you (ha ‘atah zeh), you troubler (‘akar – the source of hardship and anguish who distresses and oppresses, excommunicating the people) of *Yisra’el* (*Yisra’el* – Individuals who either Strive or Struggle with God)?” (Melekym / Rulers / 1 Kings 18:17)

And (wa) he answered (‘amar – he expressed, clarifying), ‘It is not I who has troubled (lo’ ‘akar ‘eth – I am not the source of hardship or anguish who distresses and oppresses, excommunicating the people of) *Yisra’el* (*Yisra’el* – Individuals who either Strive or Struggle with God) but you (ky ‘im ‘atah), and your father’s household (wa beyth ‘ab ‘atah), in that (ba) you have abandoned (‘azab ‘atah – you have rejected any association with, wholly neglecting) the conditions and instructions pursuant to the relationship with (‘eth mitswah – the terms of the covenant agreement with) **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) **and** (*wa*) **have followed after** (*halak* *'achar* – walking after) **the Lords** (*ha Ba'alym* – the owners and masters, the ones who control and possess in the name and title of Satan, the god of Babylon and Canaan). (*Melekym / Rulers / 1 Kings 18:18*)

So now (*wa 'atah*), **send for** (*shalach*), **assembling together** (*qabash*) **unto me** (*'el 'any* – for me), **all** (*kol*) **Yisra'el** (*Yisra'el* – Individuals who either Strive or Struggle with God) **to** (*'el*) **the Mount of Karmel | the Garden** (*Har ha Karmel* – mountain, hill, or range of the vineyard, orchard, or grain (bordering the harbor of Haifa and stretching to Megiddo)) **along with** (*'eth*) **the 450** (*'arba' me'ah wa chamesh*) **prophets** (*naby'* – those claiming to be messengers of God who can predict the future) **of ha Ba'al | the Lord** (*ha Ba'al* – the lord, master, and owner who possesses and controls, the name and title of Satan and the god of Canaan and Babylon) **and the 400** (*'arba me'ah*) **prophets** (*naby'* – those claiming to be messengers of God who can predict the future) **of the 'Asherah | Blessed Relationship** (*ha 'Asherah* – the Queen of Heaven and Mother of God in the Babylonian and Canaanite religions, the basis of Easter, a pagan goddess associated with Venus; from *'ashar / 'asher* – to benefit by blessing the way to the relationship) **who eat** (*'akal* – who dine) **at 'Iyzebel's | the Beast of Bel's | Jezebel's** (*'Iyzebel* – the Monster of Ba'al Dwells with Me and Where Ba'al is Exalted; from *'ay* – alas, a howling beast, *zabal* – is honored and exalted while dwelling, and *Ba'al* – the Lord) **table** (*shulchan*).” (*Melekym / Rulers / 1 Kings 18:19*)

Since I am always interested in why things happen in certain places, it is interesting that the remains of Neanderthals were found in caves within the Carmel range.

Carbon 14 dated to around 35,000 years ago, these finds demonstrate that Neanderthals survived well into the rise of Homo sapiens and that they were erect and modern in many ways. This is also where Thutmose III (the Pharaoh of the Exodus) won an early battle while he was co-regent with his stepmother and *Yowsyah* / Josiah met his death at the hands of Pharaoh Necho.

Also fascinating, Yahowah would deploy a single prophet while the King of Yisra'el, as Satan's representative, could call upon 850 prophets between the *Ba'al* and *Asherah* cults. The numbers are even more extreme now between years 5990 and 6000 Yah. While there may be 700 Covenant members today, and that will likely grow to over 7,000 before the final Family Reunion, there are 2.4 billion Christians, 1.8 billion Muslims, 0.9 billion Hindus, 1.5 billion communists and socialists, and around 4.0 million Orthodox Jews. There are also 2.0 million devoted conspiracy theorists, although 90% overlap the other societal disorders. Therefore, the ratio of overtly religious and political individuals to Covenant members is about a million to one – which is the estimate Yahowah provided in the 2nd Statement on the 1st Tablet.

As for the 450 serving the Lord, when searching for a comparative measure, if we were to add Catholic and Orthodox priests, pastors of independent churches, unaffiliated Christian authors, rabbis, imams, and monks, today the prophets of Lord Ba'al and Lady 'Asherah exceed 750,000 in the United States. With America representing five percent of the world's population, this extrapolates to 15,000,000 clerics worldwide. But for every religious whore who is paid to pander on behalf of pagan gods, there are ten times their number mumbling for nothing.

Of the 700 Covenant members today, growing to somewhere past 7,000 over the next ten years, with around 10% actively engaged editing, promoting, and distributing

these books, if this comparison is correct, rather than 850 to 1, it is now 200,000 to 1, contrasting religious clerics to active Covenant members. Thankfully, this is not a popularity contest. The truth has never been common. Yahowah has never been well received.

And that is the underlying message here. God wants us to know that to be with Him we must separate ourselves from most others. To speak for Yahowah we have to speak against the religious, political, and conspiratorial.

Given such a small following, had *Tea with Terrorists* and *Prophet of Doom*, and especially *Yada Yahowah, An Introduction to God, Babel, Questioning Paul, Observations, Shattering Myths*, and *Yada Yah Radio*, not to mention the many thousands of appearances on syndicated talk radio programs, drawn a wide audience and popular support, this measure of “success” would have demonstrated that we were wrong.

It is telling that the Adversary’s religious spokesmen dined with *‘Iyezebel | Jezebel* – a name which suggests that the Queen of Yisra’el was announcing that “the Beast of Ba’al Dwells with Me and so the Lord is Exalted.”

The question ‘Elyah poses and the answer he provides at the conclusion of the following statement should be plastered on the door of every home and church the world over. For this alone, we have been rewarded for having delved into the great showdown between the Lord and God.

“And (wa) ‘Ach’ab (*‘Ach’ab* – Woeful Father or Father’s Brother) **reached out** (*shalach*) **to all of the children of Yisra’el** (*ba kol ben Yisra’el*) **and assembled** (*wa qabash* – gathered together) **the prophets** (*‘eth ha naby’*) **on the Mount of Karmel | the Garden** (*‘el Har ha Karmel* – mountain, hill, or range of the vineyard, orchard, or grain). (*Melekym / Rulers / 1 Kings 18:20*)

Then (*wa*) **‘Elyah** (*‘Elyah* – Yahowah is God) **approached and presented himself** (*nagash* – drew near) **to all of the people** (*‘el kol ha ‘am*).

He said (*wa ‘amar*), **‘For how much longer** (*‘ad matay* – until when) **will you waver and vacillate** (*‘atah pasah* – will you continue to pass by and dance about the issue of Passover, becoming mentally unstable by failing to confront it, bouncing between such things, incapacitated and unable to commit) **over** (*‘al* – among) **the two** (*shanaym*) **opposing views** (*sai’phym* – different perspectives, variant thoughts, contradictory conclusions, conflicting opinions, and irreconcilable divisions; from *sa’aph* – to cut off the ambivalent, lopping off half-hearted branches)?

If (*‘im*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **is God, Almighty** (*ha ‘elohym* – the God), **choose to walk after Him** (*halak ‘achar huw’* – you should want to go to and follow after Him, choosing to conduct your life thereafter as He would (qal imperative)).

But if (*wa ‘im*) **ha Ba’al | the Lord** (*ha Ba’al* – the Master who Owns and Possesses), **make the choice to follow after him** (*halak ‘achar huw’* – you should want to go to him and behave like him, choosing to conduct your life thereafter as he would (qal imperative)).’

But (*wa*) **the people** (*ha ‘am*) **did not respond to him** (*lo’ ‘anah ‘eth huw’* – did not answer him) **with a word** (*dabar* – with any statement).” (*Melekym / Rulers / 1 Kings 18:21*)

Stupid is hard to resolve. Even when confronted by one of God’s most articulate and brilliant prophets, every Jew was dumbfounded. And that is Satan’s greatest victory, the reason he is the author and advocate of religion.

And while Christianity and Islam may be worse, this is the intent and consequence of Judaism.

It should be noted that as a noun, *Pesach* is Passover. As a verb, it can be either “to pass over” or “to waver and vacillate, failing to confront the issues.” This is the same dichotomy we witness between *yare*’, meaning revere or fear, and *’anah*, meaning respond or afflict, further demonstrating that our choices determine our fate.

This is the most life-altering and cathartic proposition any of us will ever encounter. With the referendum between God and the Lord, Yahowah or Satan, it is stunning, gut-wrenching, and essentially unfathomable to realize that most people cannot or will not distinguish between them. For most, the Lord is God. They unwittingly worship Satan and irrationally view Yahowah as their adversary.

And yet, according to ‘Elyah, the prophet whose very name declares that Yahowah is God, since he spoke for Him, there wasn’t a single person who could correctly distinguish between the Lord and God. That is breathtaking. This remained true until twenty-two years ago and is only marginally different today as a result of *Yada Yahowah*.

Considering for a moment that ‘Elyah was Yahowah’s Divinely inspired and authorized prophet and that he was speaking directly to the Children of Yisra’el regarding the life-and-death choice of walking to the one and only God or following after the Adversarial Lord, and he didn’t get so much as a single person to respond, after fifteen years of translating and sharing what Yahowah revealed through His prophets, this flawed implement is amazed so many have responded over the years.

The fact is, the way to death and destruction is broad, and many follow it. The way to life is narrow, and few find it.” Christianity, Islam, and Judaism are wrong for many

reasons, not the least of which is that they are popular – as is the Lord.

The most incredulous part of this lingering conundrum is how much more rational and rewarding one option is over the other. Yahowah has proven through prophecy that He is God and has demonstrated that He can be trusted. The Lord has demonstrated that he isn't God and that he cannot be trusted.

Yahowah is offering to perfect our souls, make us immortal, adopt us into His Family, raise us as His children, enrich our lives, enlighten our minds, and empower our souls, while liberating us to explore the universe. Satan would deny the faithful all of that, beguiling them into being fettered with him in the eternal darkness of She'owl. Yahowah has Moseh, Dowd, and 'Elyah speaking for Him, while Satan deploys the likes of Paul, Akiba, and Muhammad. It is the Towrah, Prophets, and Psalms versus the New Testament, Talmud, and Quran. It is brilliant vs. stupid, right vs. wrong, life vs. death, the truth vs. the lie.

The choice is yours. But for god's sake, stop vacillating between these two wholly contradictory and irreconcilable options. If the Lord is your god, goodbye and good riddance.

If I may take a few remaining swipes at this: since Yahowah has proven through prophecy that He is God and that we can therefore trust His *Towrah*, *Naby'*, *wa Mizmowr*, why do most people ignore, reject, or worse, oppose His testimony? It is worse than being ignorant and irrational; it is insane.

And speaking of ignorance, how is it that Christians have failed to accept the obvious realization that the Canaanite religion is so similar to their own? How have they missed the fact that their faith reflects Satan's ultimate ambition? The Son of God, who is actually called "the

Lord,” is worshiped as the Savior for having conquered death through his own death and resurrection and for having risen above his father, who is actually called, “God.” And for the over two billion Roman Catholic and Orthodox Christians, the Canaanite religion comes ready-made with the Queen of Heaven and Mother of God, Sunday Worship, a paid clergy, and even the forerunners of Christmas and Easter. Are you blind?

How is it that Christians have failed to recognize that what they call the “Old Testament” and their “New Testament” are not only contradictory, they are irreconcilable? How is it that they continue to vacillate between these opposing views, remaining crippled by having danced between conflicting perspectives, unswayed by their contradictory conclusions?

How is it that Christians, Muslims, and religious Jews have failed to make the obvious connection between the Lord and Satan? Even here, this confrontation is clearly between ‘Elyah as Yahowah’s representative and those who speak for the Lord. They are on opposite sides and are in opposition to one another. Yahowah cannot be the Lord. The Lord is adversarial to Yahowah. And that means that the Lord is “*ha Satan* – the Adversary.” Wake up and smell the logic.

It is with tears in my eyes that I press on, knowing just how frustrated Yahowah must be that His creation would rather worship Satan than get to know Him. And yet like ‘Elyah in Yisra’el around 850 BCE, if I do not speak for Yahowah, who will?

“Then (*wa*) **‘Elyah** (*‘Elyah* – Yahowah is God) **said** (*‘amar* – declared and mentioned, responding (qal imperfect)) **to the people** (*‘el ha ‘am*), **‘I am the only remaining** (*‘any yathar* – I am what is left, the lone surviving (nifal perfect – for a certain period of time I am acting as and enjoying the benefits of being the lone

remaining)) **prophet of** (*naby'* – man speaking for who can correctly convey the future according to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as 'elowah – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence).

I am the only one (*la bad 'any* – approaching concerning this, I am alone, by myself, and yet part of a branch, serving as a limb, part of the body, and member of the set-apart association).

But (*wa*) **the prophets** (*naby'* – those who claim to speak through divine inspiration) **of the Lord** (*ha Ba'al* – of the Master who seeks to own and possess (singular)) **are 450** (*'arba' me'ah wa chamesh*) **individuals** (*'ysh* – people and men).” (*Melekym / Rulers / 1 Kings 18:22*)

At least there was one. By all rights, Yahowah would have been justified in giving up on them.

Today, there is no authorized and inspired prophet speaking for Yahowah. There has not been one for the past two thousand four hundred years. But at least there is a Witness and soon there will be two with the return of 'Elyah.

As Dowd's Herald, I was called to translate and contemplate the words Yahowah conveyed through the likes of Moseh, Shamuw'el, Dowd, Yasha'yah, Yirma'yah, and Zakaryah, sharing what I have learned along the way. And yet, that is sufficient since Yahowah revealed more than we need to know to find our way back Home.

So that no one is confused, the fact that *ha Ba'al* means “the Lord” is readily affirmed and irrefutable. There is no question whatsoever that the Lord is neither God nor good, neither real nor right. Further, there is no debate over the realization that the prophets of the Lord were leading a popular, albeit counterproductive, religious cult. This was

a referendum between the Lord and Yahowah, making the Lord the adversary of God. These facts alone, at least among those who are informed and rational, are sufficient to disavow Christianity, Judaism, and Islam because the scriptures of each present the Lord as God when the opposite is true.

Further, there are only three ways that the god of Babylon and Canaan became known as the Lord. First, there is the possibility that pagans ascribed this name to their god because they saw the sun as lording over them. If so, by continuing to use this title, a petitioner is inferring that the pagan deity was real. A person might as well call their god Ba'al, Amen Rah, Adonis, Jupiter, Dionysus, Apollo, or Zeus, even Jesus or Allah. They are all the same.

Second, Satan may have chosen this title for himself because it serves his interests. It replaces the "*ha Satan* – the Adversary" title he is trying to dismiss while positioning himself to be worshiped as if he were God. But if so, a prayer to the Lord is a plea to Satan.

Third, Yahowah may have been responsible for attributing this title and name to the Adversary. He could have done so because it reveals Satan's ambition which is to rule over men and to be seen as their master. It may have been designed to differentiate the Adversary's ambition from His own as Father. But no matter which of these is true, the Lord is false.

With his next statement, 'Elyah is establishing the guidelines to resolve the debate between the Lord and God, between Satan and Yahowah, between fake and real. It begins with bulls, one of the Lord's favorite guises. It speaks of cutting because this is a referendum on being cut in or out of the Covenant relationship. There is wood, but no fire, because the timbers represent the doorway to life which is for naught without light.

Before we press on, however, I must tell you that the propensity for almost every Bible translation to replace Yahowah's name with "the LORD" in the midst of this debate between "*ha Ba'al* – the Lord" and "𐤁𐤏𐤃𐤁 – Yahowah" makes me nauseous, and indeed, infuriated. How dare they?

“**So** (*wa*) **let them present to us** (*nathan la 'anachnuw* – let them choose of their own volition to give to us (qal imperfect jussive – this offering is an expression of third-person volition with genuine and ongoing implications)) **two** (*shanaym*) **bulls** (*par* – a typically uncastrated adolescent to fully-mature male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away).

And then (*wa*) **let them choose** (*bachar* – let them select) **one** (*ha 'echad*) **bull** (*par* – uncastrated adolescent or fully-mature male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **for themselves** (*la hem*).

Cut it into pieces (*wa nathach huw'* – slice it into segments, dividing it) **and lay them on some wood** (*wa sym 'al ha 'ets* – placing them upon the timbers), **but without setting the fire** (*wa 'esh lo' sym* – but the fire not causing or bringing about).

Then (*wa*) **I will act upon** (*'any 'asah 'eth* – I will prepare and work on, engaging with) **the other bull** (*ha par ha 'echad*), **placing it** (*wa nathan* – giving it and bestowing it) **upon the wood** (*'al ha 'ets* – on the timbers), **also without setting the fire** (*wa 'esh lo' sym* – but the fire not bringing about).” (*Melekym / Rulers / 1 Kings 18:23*)

The bull was chosen by the religious establishments in Babylon, Assyria, Egypt, and Canaan for the same reason. Almost every religion, including Christianity, bestows astronomical attributes to their gods – and most were based

in astrology. The sun, representing god, crosses the Constellation of Taurus the Bull during the Vernal Equinox. Then the sun is said to impregnate the Mother of God so that nine months later, during the Winter Solstice, she can give birth to the Son of God. As the sun rises higher in the sky and the days grow longer than nights, the annual celebration of the resurrection of the Son of God on the Sunday closest to when the Sun crosses Taurus is symbolic of the earth coming back to life and crops rising.

There is yet another possibility for the bull, in that it is not a lamb. The titles “𐤅 𐤁 – God” and “𐤅 𐤁 – Father” both begin with the Aleph, drawn in a triangular fashion to depict a ram’s head: 𐤁. Satan, in competition with Yahowah, and as a Lord rather than a Father or Shepherd, chose a larger, more powerful, and imposing animal – one which is not nearly as curious, smart, or interactive. Walk into the children’s area of a zoo sometime and consider the presence of lambs and the absence of cows.

With lightning bolts in hand, igniting the fire should have been child’s play for the Lord. But if the god of lightning could not so much as cause a spark, he was a dud.

“You call upon the name (*wa qara’ ba shem* – then you issue a summons in the name) **of your gods** (*‘elohym ‘atem*), **and** (*wa*) **I** (*‘any*) **will invite, calling upon the name** (*qara’ ba shem* – will summon and call out, reading and reciting in the name) **of Yahowah** (*Yahowah* – based upon *‘elowah*’s – God’s *towrah* – guidance on His *hayah* – existence).

Then (*wa*) **let it be** (*hayah* – let it come to exist and be known (qal perfect consecutive)) **that the God** (*ha ‘elohym*) **who** (*‘asher* – who to show the way to the benefits of the relationship and to reveal the correct and restrictive path to life) **answers, responding** (*‘anah* – replies, making a declaration) **with fire** (*ba ‘ets*), **He** (*huw’*) **is God** (*ha ‘elohym* – is the Almighty).’

And all the people (*wa kol ha 'am*) **replied** (*'anah* – answered by responding), **This statement and resolution** (*ha dabar* – this accounting, treatise, and systematic approach, these words and this message) **is appropriately** (*wa towb* – is good, favorable, generous, and beneficial, pleasing and reasonable) **stated** (*'amar* – presented and conveyed).” (*Melekym / Rulers / 1 Kings 18:24*)

The pagan Yisra'elites were, of course, pleased with these conditions. This test played to their god's strong suit. The religious of the time not only attributed lightning and thunder to their gods, but they also deified fire, water, earth, and air. It was like playing poker and spotting your opponent four of a kind knowing that you would be dealt a royal flush.

As is His nature, Yahowah teased these prophetic parasites with *qara'* because this was also a referendum on the *Miqra'ey* vs. the pagan holidays. *Qara'* lets us know that we can “invite” God into our lives and enjoy a relationship with Him or be “summoned” before Him during a trial. We can “read and recite” His Word or listen to the rantings of the religious buffoons. We can be “called out” and “meet” with God, “welcomed” into His Home and Family, or we can remain outcasts with the rest of humankind.

Sometimes, especially among people who are not good listeners and who are prone to making ridiculous excuses, repetition is required.

“And (*wa*) **'Elyah** (*'Elyah* – Yahowah is God) **said** (*'amar* – declared and mentioned, responding (qal imperfect)) **to** (*'el*) **the prophets** (*naby'* – those who claim to speak through divine inspiration) **of the Lord** (*ha Ba'al* – of the Master who seeks to own and possess (singular)), **'Examine and choose** (*bachar* – test and select, probe and accept (qal imperative)) **for yourselves** (*la 'atem*) **one** (*ha 'echad*) **bull** (*par* – uncastrated adolescent or fully-mature

male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **and act upon it first** (*wa 'asah ri'shown* – and engage, doing your thing, preparing it first), **for you are many** (*ky 'atem ha rab* – because you are more numerous).

Then call upon the name (*wa qara' ba shem* – summon the reputation and renown) **of your gods** (*'elohym 'atem*), **but without setting the fire** (*wa 'esh lo' sym* – but the fire not bringing about).” (*Melekym / Rulers / 1 Kings 18:25*)

It is interesting that God is so patient. He waited, allowing the Lord and his multitude of prophets to go first, probing and choosing the best bull and the most auspicious pile of wood. The Lord and his clerics would be given an opportunity to perform a simple act, doing something any man could do – light a fire.

The reason I mention the Lord's inability to kindle a fire is that most people give Satan far too much credit. He's a pathetic, self-absorbed, braggadocious liar and showoff, but nothing more. This was probably the largest gathering of his prophets in human history, and he didn't even show up.

Satan can only be in one place at a time, he cannot do anything Yahowah has forbidden, and he only knows what he has previously witnessed or heard. He is just one of countless spiritual implements Yahowah created and is hopelessly outnumbered and overpowered. *Allahu Akbar* my ass (pun intended).

“And they grasped hold of (*laqach* – obtained and accepted, leading away) **the bull** (*'eth ha par* – male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **that they had produced for their benefit** (*'asher nathan la hem* – which they had offered for their advantage

and given to show their way) **and prepared it** (*wa 'asah* – engage and acted upon it).

Then they called upon the name (*wa qara' ba shem* – and they called out in the name, summoning the reputation) **of the Lord** (*ha Ba'al* – of the Master who seeks to own and possess (singular)) **from the morning** (*min ha boqer* – from the dawn and rising sun), (*wa*) **up until midday when the sun is at its highest and brightest during the day** (*'ad ha tsoharym* – as far as and up to noon), **saying** (*la 'amar* – commanding and hoping to be obeyed, pleading and declaring), **'O Lord** (*ha Ba'al* – Master), **answer us** (*'anah 'anachnuw* – respond to us, reply to us and provide some evidence, lift up your voice and speak)!'

But (*wa*) **there was no voice** (*wa 'ayn qowl* – there wasn't a sound), **and no one answered** (*wa 'ayn 'anah* – no one responded).

So (*wa*) **they vacillated and wavered, dancing about** (*pasah* – crippled over their failure to confront Passover, becoming mentally unstable by improperly engaging, bouncing between and incapacitated) **over** (*'al* – concerning the Almighty) **the altar** (*ha mizbeach* – platform for placing gifts or sacrifices to a deity) **which they had made** (*'asher 'asah* – which to show the benefits of their way they had acted upon).” (*Melekym / Rulers / 1 Kings 18:26*)

I cannot help but think of evangelical and Pentecostal Christians swinging their arms in the air and laying hands on one another while beseeching their god to do something for them. Having witnessed it, it always gave me the creeps.

Once again God is toying with the Lord's ministers. Their “*qara'* – summons” began as their god was rising in the sky, his dim light emerging from the darkness. And it continued until the sun was at its zenith, its highest and

brightest point of the day. But 93 million miles away, the big ball, fusing 620 million metric tons of hydrogen per second and 333,000 times the mass of the Earth, was neither God nor capable of igniting a fire.

But can you imagine the sense of futility? It takes about five seconds to say, “O Lord answer us.” Repeated twelve times a minute and 720 times an hour, they would have petitioned the sun 4,320 times without so much as a chirp. But then compare that to 15,000,000 priests, rabbis, pastors, and then imams in 6,000,000 synagogues, churches, and later mosques, petitioning their god in prayer for 1,212,265 days (from 1300 BCE to 2020 CE) without an answer.

And speaking of answers, *‘anah* is an integral part of the “*Miqra’ey* – Invitations to be Called Out and Meet” with God. The invitations Yahowah is extending for us to meet with Him, to become immortal, perfect, adopted, enriched, and empowered troubadours, afford us the opportunity to camp out with God. They are of no value to us unless we “*‘anah* – reply and respond, answering” the Invitations “by making a declarative statement.” *‘Anah* is also indicative of what happens to souls who reject or oppose what Yahowah is offering. Their souls will either be “*‘anah* – diminished,” ceasing to exist, or “*‘anah* – bowed down in judgment, humbled, afflicted, and abased” in She’owl.

Among the many things I continue to find incredulous about the religious, especially those who promote these poisons, is that they never admit defeat, no matter how obvious it is that their beliefs are invalid. The fact that their god never answers their prayers does not stop them from praying to him. The fact that their religion is based upon the cults God has impugned does not faze them. The fact that their scriptures contain thousands of invalid claims, outright lies, half-truths, logical fallacies, and contradictions is lost on them.

Set up a test to prove that they are wrong, and are thus wasting their lives and souls, and like an irritating mosquito that has been brushed away, they will move on as if nothing has happened and bite in another place. There is no reasoning with them. Neither God nor His Word resonates. And in fact, both irritate believers.

The most ironic thing about religion is that its proponents claim to speak for God when they all rail against Him. They all claim to lead to God when they all lead away from Him. They all claim the ability to save when none has ever saved anyone.

“And it came to be (*wa hayah* – so then it came to pass) **at midday, when the sun was at its highest and brightest point** (*ba ha tsoharym* – as far as and up to noon), **that** (*wa*) **‘Elyah** (*‘Elyah* – Yahowah is God) **mocked and taunted them, pointing out the irony to them** (*hathal ba hem* – ridiculed them, scorning and deriding them, openly showing his contempt for them while playing with them and laughing at them (*piel imperfect* – whereby the object, those praying to the Lord, came to continually embody the irony and ridicule)), **saying** (*‘amar*), **‘Call out** (*qara*’ – summon) **in a loud voice** (*ba qowl gadowl* – with a great many important voices) **for** (*ky*) **god** (*‘elohym*) **because he** (*huw’ ky*) **is meditating** (*syach* – is preoccupied with his devotional, pondering a frivolous conversation, and complaining about something senseless), **or perhaps** (*wa ky*), **he is having a bowel movement and is relieving himself** (*syg la huw’* – he has withdrawn to defecate in private and pee), **or rather** (*wa ky*), **he is out on a walk** (*darak la huw’* – he is shooting his arrows as he travels down the road, displaying his vigor and might).

Maybe (*‘uwlay* – what if) **he is sleeping** (*yashen huw’* – he is old and asleep, even chronically comatose) **and he must be awakened** (*wa yaqats* – so he needs to be roused from his stupor).” (*Melekym / Rulers / 1 Kings 18:27*)

Now that is funny. It is snarky and sarcastic. I rather enjoy 'Elyah's sense of humor, but I don't suppose the Canaanites would agree.

Just as I am certain that Jesus Christ didn't exist and was not God, that Paul was a false prophet, that the New Testament is unreliable, and the Christian religion is invalid, 'Elyah realized that Ba'al wasn't God and that the Canaanite religion was deplorable, so he did what Yahowah would have done – he mocked them. But more than laughing in their faces and taunting these reprehensible clerics, he pointed out the irony, sarcastically that it was noon, and their god was now at his most powerful, highest, and brightest point, but all his devotees were getting from him was a sunburn.

Sarcasm is intellectual humor, something also called satire or cynicism. It points out the irony in things and disparages them by making comparisons.

This narrative proves a number of things I've been harping on for years. There is nothing wrong with mocking religious advocates and clerics. In fact, it's the most appropriate response. That is what 'Elyah did, and there is no disputing that the Spirit of Yahowah was on him, that he was inspired by God, or that Yah cherished His relationship with this man to such a degree that, rather than have him continue to endure the religious, political, and militaristic malfeasance of his people and their foes, God was calling him Home.

The religious seldom refute criticisms of their faith with evidence or reason but instead dismiss critics by inferring that it is inappropriate and impolite, even unGodly, to criticize the underpinnings of their faith. They go so far as to claim that an individual attacking their religion is influenced by Satan.

Based upon this account, and so many others, however, the opposite is true. They deserve to be taunted

and ridiculed. It is Godly to show one's contempt, utter disdain, and complete disrespect for what they have done and said. In their positions of power and influence over people, they have misled them. Pretending to lead them to God and save their souls, they have done just the opposite. Religious advocates are reprehensible.

Also relevant, 'Elyah was the right man to do this job because he not only knew and loved Yahowah, he understood and despised religion. Yes, Yahowah inspired him, enlightening and empowering him, but it's evident from the way this test was structured that 'Elyah knew just how to embarrass the Yisra'elites who were worshipping the Lord. He was an expert in the Canaanite religion. That is one of many attributes that made him the perfect man for this job. And it is expressly why Yahowah is sending him back during the Time of Ya'aqob's Troubles. Who better to mock the religious, to point out the irony of their faith, than the man who proved he could do so?

And that means that the Christians and Muslims who survive deep into this fateful time will find 'Elyah, and especially the second witness who will accompany him, distasteful. The unnamed witness who speaks for God will be resolutely opposed to man's religions – and he will laugh at them with God's support and blessing.

I tend to suffer fools poorly. I will toy with those who call into my radio programs to irrationally defend their religion, often pointing out the ironic nature of their claims. And while I once viewed doing so as inappropriate, now we know otherwise.

We should all endeavor to be like 'Elyah. And who would have thought that Yahowah's prophet would have mocked 850 religious clerics in front of their following, suggesting that their god was either out meditating as part of his devotional, had been out taking a nap, or, best of all,

was having a bowel movement? God most certainly has a sense of humor – and so should we.

Although the mission has been to progress through *Yasha'yah* / Isaiah, and in so doing come to understand the connections between religion and death, between death and Paul, between Paul and Christianity, between Christianity and the Whore, between the Whore and Satan, between Satan and Babel, and between Babel and the Bible, even between the Lord and the Adversary, this adventure with 'Elyah has been especially rewarding. And just think, we embarked upon it for no other reason than we had come to know a great deal more about the Canaanite religion as a result of the Ras Shamra tablets.

You will note that, just as is the case today with Christians, the Lord's ministers were either unwilling or unable to accept the fact that their religion was as worthless as their gods. Rather than shut up and listen to Yahowah's "*qara'* – invitation," they continued to jibber jabber to the sky. It reminds me of the foolishness of Paul's "Pray without ceasing." When we flap our lips and wag our tongues, we are not listening to Yah.

"They called out (*wa qara'* – so they continued to summon (qal imperfect)) **with a great many loud and important voices** (*ba qowl gadowl*), **and cut themselves with their blades** (*wa gadad* – they banded together and sliced themselves as part of their worship (hitpaal imperfect – they acted upon their own initiative and made a habit of cutting themselves with sharp objects)) **as was their way of resolving disputes** (*ka mishpat hem* – consistent with their prescription and practice), **using swords and lances** (*ba chereb wa ba ha romach* – with double-edged swords and spears) **until blood gushed out** (*'ad shaphak dam* – while blood poured out) **upon them** (*'al hem* – over them)." (*Melekym* / Rulers / 1 Kings 18:28)

Rather than accept Yahowah's terms and cut themselves into the Covenant, they cut themselves out of it, lacerating their bodies in the process. And they were not alone. Self-inflicted wounds have long been part of religion. Christians did it throughout the Middle Ages, from 400 to 1600 CE, and some continue to do so today, carrying crosses during Easter.

Shi'ite Muslims whip themselves during the celebration of 'Asherah Day – in honor of the Queen of Heaven and Mother of God. Even Rabbinic Jews afflict themselves each year during Yom Kippur. It is hard to fathom why the faithful would want to spend an eternity with a god who enjoys watching his devotees hurt themselves.

Rather than celebrate that Yahowah's beloved Son volunteered to serve as the *Zarowa'* | Sacrificial Lamb, with Dowd shedding His blood so that we might live, they shed their own. This is akin to bowing down when Yahowah tries to lift us up. It is like Paul having claimed to have suffered so as to complete the insufficient sacrifice of his god.

Having debated countless religious individuals, I have come to realize that no matter how many times you prove them wrong, instead of listening, they turn the page and cite another inane verse from their twisted scriptures. That is what occurred on this day as well.

“It came to be (*wa hayah* – it came to exist) **as** (*ka*) **the sun passed by its highest and brightest point** (*'abar ha tsoharym* – the sun crossed its zenith and it was past noon), **they prophesized** (*naby'* – they claimed to speak on behalf of their god, predicting what would soon occur) **until the time** (*'ad la*) **to lift up** (*'alah* – to offer up) **the sacrifice** (*ha minchah* – the obligatory tribute in submission), **but** (*wa*) **there was no voice** (*'ayn qowl* – not a sound), **no answer** (*'ayn 'anah* – no response or reply),

and (wa) no one paying attention (*'ayn qesheb* – no one alert, listening, or responsive).” (*Melekym / Rulers / 1 Kings 18:29*)

“And no one was paying attention.” That, indeed, is the blight of religion. And it has never been worse than it is today. The putrid voices of the many drown out the lone voice speaking on behalf of God. Predicting a dark and dire fate for the few who are willing to convey Yahowah’s words, they fail to consider what He has already done. There is no answer that will prevail with such deluded individuals. And the irony of this is that they actually believe that the Lord they are speaking for and serving is God, when in truth, they are worshipping Satan.

Let’s pause here for a moment and reflect on everything we have learned thus far.

“And it came about when ‘Ach’ab, the Woeful Father, saw ‘Elyah, meaning Yahowah is God, that ‘Ach’ab said to him, ‘Is this you, you troubler of Yisra’el (Individuals who either Strive or Struggle with God)?’ (*Melekym / 1 Kings 18:17*)

He answered, **‘It is not I who has troubled the people of Yisra’el but you, and your father’s household (speaking of previous kings), in that you have abandoned and forsaken the conditions and instructions pursuant to the relationship with Yahowah.**

You have followed after *ha Ba’alym* | the Lords, who seek to control and possess souls in the guise of Satan. (*1 Melekym / 1 Kings 8:18*)

So now, assemble together unto me all Yisra’el to the Mount of *Karmel* | the Garden, along with the 450 prophets of *ha Ba’al* | the Lord and the 400 prophets of *‘Asherah* | the Blessed Queen of Heaven and Mother of God, who dine at *‘Iyzebel’s* | Jezebel’s (the Beast of

Ba'al Dwells with Me and so the place Where Ba'al is Exalted) table.' (*Melekym / 1 Kings 18:19*)

And 'Ach'ab reached out to all of the children of Yisra'el and assembled the prophets on the Mount of *Karmel* | the Garden. (*Melekym / 1 Kings 18:20*)

Then 'Elyah approached and presented himself to all of the people. He said, 'For how much longer will you waver and vacillate, failing to engage, continuing to pass by and dance about the issue of Passover? Have you not become mentally unstable by failing to confront it and incapacitated by being unable to commit over the two opposing views?

If Yahowah is God, Almighty, choose to walk after Him. But if it is the Lord, make the choice to follow after him.' The people did not respond, not even replying to him with a single word. (*Melekym / 1 Kings 18:21*)

Then 'Elyah said to the people, 'I am the lone remaining prophet of Yahowah. I am the only one. But the prophets of the Lord are 450 individuals. (*Melekym / 1 Kings 18:22*)

Let them present to us two bulls (which are ineffectual and in violation of the agreement and thus separating). And then let them choose, testing the outcome, before they select a bull for themselves. Butcher it and lay the pieces on some wood, but without setting the fire. Then I will act upon the other bull, placing it upon the wood, also without setting the fire. (*Melekym / 1 Kings 18:23*)

You call upon the name of your god. I will invite, calling upon the name of Yahowah. Then let it be known that the God who, to show the way to the benefits of the relationship, answers, responding by making a declaration with fire: He is God.'

And all the people replied, ‘This resolution is appropriately stated, favorable and generous.’
(*Melekym / 1 Kings 18:24*)

So ‘Elyah said to the prophets of the Lord, ‘Examine and choose for yourselves one bull and act upon it first, for you are many. Then call upon the name of your gods, but without setting the fire.’ (*Melekym / 1 Kings 18:25*)

Accordingly, they grasped hold of the bull that they had produced for their benefit and prepared it. Then they called upon the name of the Lord from the rising of the sun until midday when the sun was at its highest and brightest.

They said, ‘O Lord, answer us! Respond to us, providing some evidence you exist. Lift up your voice and speak!’ But there was no voice, and no one answered.

They vacillated and wavered, crippled over their failure to confront Passover, becoming mentally unstable by bouncing between various options.
(*Melekym / 1 Kings 18:26*)

And it came to pass that at midday, when the sun was at its highest and brightest point, ‘Elyah mocked and taunted them. He pointed out the irony of this to them, ridiculing and deriding them, openly showing his contempt for them.

He said, ‘Summon him in your loudest and most impressive voices because it appears that your god must be meditating. He is surely preoccupied with his devotional. Or perhaps he is having a bowel movement and is relieving himself. Maybe he has gone out for a walk.

Is he so old that he is napping and must be awakened and roused from his stupor?’ (*Melekym / 1 Kings 18:27*)

They called out with a great many loud and important voices. Then they banded together and cut themselves with their blades, slicing themselves as part of their worship as was their way of resolving disputes.

They used their swords and lances until blood gushed out all over them. (*Melekym / 1 Kings 18:28*)

As the sun passed its zenith, they prophesized until it was time to lift up the sacrifice. But there was no voice, not a sound. There was no answer, no response of any kind. No one was paying attention, listening, or responsive.” (*Melekym / 1 Kings 18:29*)

This should have been the death knell of religion, at least for those who stopped praying to the Lord and listened to God.



“Elyah (*wa ‘Elyah – Yahowah is God*) **said** (*‘amar – declared*) **to all the people** (*la kol ha ‘am*), **‘Move toward me, drawing near** (*nagash ‘el ‘any – come to me*).’

All the people (*wa kol ha ‘am*) **approached him** (*nagash ‘el huw’*). **Then he repaired** (*rapha’ – he restored*) **the altar** (*mizbeach – place for offering sacrifices representing the mount where the Pesach ‘Ayl was sacrificed; from zebach and zabal – an offering on behalf of an honorable dwelling place*) **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 shalown – reconciliation*) **which had been previously destroyed and**

lay in ruins (*ha haras* – that had been torn down).
(*Melekym* / 1 Kings 18:30)

And (*wa*) **‘Elyah** (*wa ‘Elyah* – Yahowah is God) **took** (*laqach* – obtained and grasp hold of) **twelve stones** (*shanaym ‘esreh ‘eben*) **according to** (*ka* – similar to and in the manner of, representing) **the number of tribes** (*mispar* – the written record and accounting of subdivisions based upon related family groups) **of the children of Ya’aqob** (*beny Ya’aqob* – the descendants comprising *Yisra’el*), **because it was unto them that** (*‘asher ‘el huw’* – to whom to show the way to the benefits of the relationship) **the Word** (*dabar* – the statements and communication) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **had come to exist** (*hayah* – exists and came to be (qal perfect)).

He declared (*la ‘amar* – to affirm, expressing in words), **‘Yisra’el** (*Yisra’el* – Individuals who Strive and Contend or Engage and Endure with God) **is your name** (*hayah shem ‘atah* – will serve to convey your proper designation and reputation (qal imperfect)).” (*Melekym* / Rulers / 1 Kings 18:31)

The fact that it was twelve stones, not ten, reveals that this referendum was for all *Yisra’el*, including *Yahuwdah*. And stones were chosen to represent the twelve tribes for one of two reasons: to demonstrate that Yah’s commitment to His people was rock solid or to infer that they were now dumb as stones – and no more responsive.

When Christians and Muslims dismiss *Yisra’el* with disdain, believing that they are somehow superior, they obviously have missed the point. Everything Yahowah revealed to humankind has been conveyed through *Yisra’el*ites. Without them, God is unknowable. Without

the promises He made to them, God would be unapproachable.

Yahowah gave His people a name that would correctly represent the best and worst in them. *Yisra'el* is a compound of *'ysh* – individual, *sarah* – who either strives and struggles or engages and endures, with *'el* – God.

“And (*wa*) with the stones (*'eth ha 'eben*) he rebuilt for the family (*banah* – he reconstructed, restoring a home for the household), an altar (*mizbeach* – place for offering sacrifices) in the name of (*ba shem*) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).**

Then he engaged to fashion (*'asah* – he expended considerable effort to make) a restoring channel (*ta'alah* – a renewing trench and repairing conduit for healing water) to approach the altar (*la ha mizbeach*).

They were suitable (*ka*) to house (*beyth* – serve as home to) two measures (*sa'ahym* – two defining quantifications of flour or grain of approximately 20 liters; from an unused root meaning to define) of seed (*zera'* – representative of offspring and descendants).” (*Melekym / Rulers / 1 Kings 18:32*)

Yahowah's *Beyth* – Family bears His name. His *Beryth* – Covenant is His Family.

When we examine the meaning of *ta'alah*, we find two definitions that are only united when we consider the purpose of the channel – which was to carry water. This conduit is restoring and renewing because that is the purpose of water.

It should be no mystery as to why there would be “two measures of seed.” The twelve tribes were now divided into two groups, *Yisra'el* and *Yahuwdah*. Their descendants would both be included in this demonstration.

Since the bull symbolized corruption and separation, it would be cleansed. And in the process, Divine intervention would be required to ignite it. There would be no sleight of hand, and no mistaking the result.

“Then he arranged the wood (*wa ‘arak ‘eth ha ‘ets* – and he put in order the timbers). **He cut the bull into pieces** (*wa nathach ‘eth ha par* – sliced the bullock into segments, dividing it), **and he laid them on the wood** (*wa sym ‘al ha ‘ets* – placing them upon the timbers).

He said (*wa ‘amar*), **‘Fill four jars to completion** (*male’ ‘arba’ kad* – fill to the point that they will hold nothing more, fulfilling their entire design capacity of four (representing the process of completion) pitchers) **with water** (*maym* – serving as a metaphor for the source of life and as the universal solvent to clean) **and pour them out** (*wa yatsaq* – so as to wash and cleanse) **upon the offering which elevates** (*‘al ha ‘olah* – on that which uplifts, making it acceptable) **and upon the wooden timbers** (*wa ‘al ha ‘etsym* – on the wood planks representing the doorway to life on Passover).’ (*Melekym / Rulers / 1 Kings 18:33*)

Then he said (*wa ‘amar*), **‘Do it again** (*shanah* – repeat it, doing it a second time).’ **And they did it a second time** (*shanah*).

So, he said (*wa ‘amar*), **‘Do it a third time** (*wa shalash*).’ **And they did it a third time** (*wa shalash*).” (*Melekym / Rulers / 1 Kings 18:34*)

Yahowah never misses an opportunity to teach. There were four jars filled with water. Four represents the process of completion. For example, the first four *Miqra’ey* have been completed. Yahowah fulfilled all four in year 4000 Yah. By doing so, He enabled all of the Covenant’s benefits.

Water is the source of life and the universal solvent, and thus represents cleansing. More than this, these dual aspects of water personify the express purpose of the first two *Miqra'ey* | Invitations to be Called Out and Meet: *Pesach* | Passover as the source of life and *Matsah* | UnYeasted Bread as the method of cleansing.

Three is the number of family, of father, mother, and child. Collectively, the first three *Miqra'ey* | Invitations to be Called Out and Meet – *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children, enable us to become part of Yahowah's Family. And just as there are three sets of *Miqra'ey*, three in the Spring, one in the Summer, and three in the Fall, human history from the expulsion from the Garden of 'Eden and the return to it, plays out in three sets of forty *Yowbel* | Redemptive Years.

The *Yowbel* | Redemptive Years of Yah's Lamb are spaced seven times seven plus one years apart, following the pattern established between *Matsah* | UnYeasted Bread and *Shabuw'ah* | the Promise of the Shabat, with the latter following the former by fifty days. Forty (representing the process of completion) times fifty (the interval between *Yowbel* | Redemptive Years of Yah's Lamb) represents 2,000 years. Using the final clue 'Elyah provided, we should expect three sets of forty *Yowbel* years to transpire during mankind's journey away from Yahowah with the Lord and then back to God. After all, that is the purpose of this story.

And indeed, that is exactly what we discover when we examine the record. In 3968 BCE, 'Adam and Chawah were expelled from the Garden for not listening to and acting upon what Yahowah had told them. Forty *Yowbel* later, in 1968 BCE, 'Abraham and Yitschaq met all of the conditions of the Covenant, affirming and accepting the *Beryth*, enabling the rest of us to follow their example should we want to be part of Yahowah's Family – because

on that day, Yahowah underscored the purpose of the *Yowbel* by providing the Lamb for the Passover sacrifice.

Two thousand years thereafter, in the *Yowbel* Year of 4000 Yah, 33 CE on the Imperial Roman calendar popular today, in the fourth millennium of human history, Yahowah fulfilled the first four *Miqra'ey* on Mount *Mowryah*, upon the same mountain He had affirmed the *Beryth* | Covenant with 'Abraham and Yitschaq. Dowd and the Set-Apart Spirit enabled all of the benefits of the Covenant – offering eternal life, perfection and vindication, adoption into God's Family, enrichment through our inheritance, and infinite empowerment – by enabling the promises of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*. And once again, Yahowah underscored the purpose of His *Yowbel* | Redemptive Years of Yah's Lamb. Through His work, we as slaves are freed, our debts are forgiven, and we are brought Home to live with our Heavenly Father.

From here, the math is easy. Forty *Yowbel* from 33 CE takes us to 2033, when on *Yowm Kipurym* | the Day of Reconciliations, the tenth day of the seventh month on Yahowah's calendar, in year 6000 Yah (sunset, 6:22 PM, Sunday October 2nd, 2033, in Yaruwshalaim), Yahowah will return with the Messiah and reconcile His relationship with Yisra'el and Yahuwdah.

That is what this trial facing Yisra'el, between Yahowah and the Lord, as conducted by 'Elyah, is revealing to us. And then, five days later, after transforming the Land back into the conditions experienced in the Garden of 'Eden and ridding it of all aspects of religion and politics, Yahowah will *Sukah* | Camp Out with His Covenant Family for one thousand years, taking us to Year 7000 Yah.

There is a lot we can learn if only we are willing to listen and keep an open and inquiring mind. After all,

haven't we been told that 'Elyah was a prophet? Therefore, would it not be reasonable for us to at least try to ascertain the future implications of this historical event? Why else do you suppose we were told that there were four pitchers filled to completion with water and that they were deployed three times?

'Elyah, who had previously stated that Yahowah was the God of Ya'aqob, deliberately left Ya'aqob out of the following list, leaving only 'Abraham and Yitschaq. I suspect that this was specifically designed to get us thinking about the kinds of things we have just considered. We are also being reminded that 'Elyah is a prophet, suggesting that the failure to reference Ya'aqob / Yisra'el speaks of the people's current estrangement. It could well be underscoring the realization that they will come to know that Yahowah is God and appreciate the purpose of *Yowm Kipurym* | the Day of Reconciliations.

“So, the water (*wa ha maym*) **traveled** (*halak* – ran and went) **all around** (*sabyb* – on all sides, encircling) **the approach to the altar** (*la ha mizbeach*) **and also** (*gam*) **the restoring channel** (*'eth ha ta'alah* – the healing conduit for water and renewing and repairing trench) **filled with water** (*male' maym*). (18:35)

Then (*wa*) **when it came to be the time for the offering to rise** (*hayah ba 'alah minchah*), (*wa*) **the Prophet** (*ha naby'* – the one who is inspired to speak for God) **'Elyah** (*'Elyah* – Yahowah is God) **approached** (*nagash* – came near), **and said** (*wa 'amar* – declared),

'Yahowah (*Yahowah* – based upon 'elowah's – God's *towrah* – guidance on His *hayah* – existence), **God** (*'elohym*) **of 'Abraham** (*'Abraham* – Merciful and Enriching Father) **and Yitschaq** (*Yitschaq* – Laughter and Play), **this day** (*wa ha yowm*) **let it be known** (*yada'* – let everyone choose to acknowledge and accept, become aware of and understand (nifal imperfect jussive – the

subject provides the means to understanding and receives the benefit as an expression of volition in the third person with unfolding implications throughout time)) **to Yisra'el** (*Yisra'el* – to the Individuals who Engage and Endure with God) **that You are Almighty God** (*ky 'atah 'elohym*) **in Yisra'el and with Individuals who Engage and Endure with God** (*ba Yisra'el*), **and that I am Your associate and coworker** (*'any 'ebed 'atah* – I am your helper, implement, and willing servant; from *'abad* – to work, expending considerable energy and intensity to accomplish a task).

In accordance with Your Word (*wa ba dabar 'atah* – so then in and with Your Word), **I have engaged and made all of these statements** (*'asah 'eth kol ha dabarym ha 'eleh* – I have acted and accomplished all of this, conveying all of these words).” (*Melekym / Rulers / 1 Kings 18:36*)

Everything 'Elyah has said and done is in full accord with the Word of Yahowah. He spoke and acted in accord with everything he came to know and understand. That is the most that can be asked of any of us.

By comparison, the Lord, as the Serpent in the Garden, took snippets of Yahowah's words out of context and then embellished them, changing the original intent. By so doing, he beguiled and confused Chawah. This would be the same strategy Satan would use with his Apostle *Sha'uwl* / Paul, and then again with his Messenger, Muhammad.

It should be readily apparent, but if not, while I have done my utmost to prepare complete and accurate translations of Yahowah's Word, always presenting what God had to say in context, I am incapable of performing to 'Elyah's standard, which is to be in full accord. It is why I encourage you, and everyone who reads these books, to verify the meaning of God's words for yourself.

I have never been monetarily compensated for these translations and related insights. I do so freely because I enjoy learning from Yah, thinking about what He has said, and then sharing what it means for all of us.

I understand that not everyone has the time I have been afforded or the resources. And I realize that there are some unappealing consequences of being resolutely rational. Nonetheless, anyone seeking to know Yahowah, in addition to every Covenant member striving to better understand His testimony, ought to devote quality time to listening to what He has to say.

When we listen to Yahowah, when we come to know Him and accept what He is offering, He responds to us. In fact, by listening to God, every important question we could ever ask is answered.

We do not need Yahowah to kindle a fire or to burn brightly before us. Instead, we should come to know Him and then radiate His light as a result of observing and then contemplating His testimony.

God reveals who He is, shares what He is offering, and clearly conveys what He expects in return. He also admonishes us, warning us about what is not in our interests. Therefore, while we can appreciate why it was important for ‘Elyah to request this of God, and thereby impress upon Yisra’el that Yahowah is God and that the Lord is not, since he did so, we ought not have to.

“Please choose to reply to me (*‘anah ‘any* – of Your own volition and because it is what You want, respond by testifying, offering evidence (qal imperative)), **Yahowah** (*Yahowah* – based upon *‘elowah’s* – God’s *towrah* – guidance on His *hayah* – existence), **choosing to answer me** (*‘anah ‘any* – electing to make a declaration, shouting out, vocally communicating to me (qal imperative)) **so that this people** (*wa ha ‘am* – so that this family of related individuals) **may come to know** (*yada’* – may choose to

observe, accept, acknowledge, understand, and reveal (qal imperfect jussive – genuinely and literally, consistently and habitually as a matter of choice come to know and accept)) **that indeed, You** (*ky 'atah* – that surely and truly, You), **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), **are God Almighty** (*ha 'elohym*).

And You (*wa 'atah*) **have turned around** (*sabab* – have changed, encompassing (hifil perfect – causing them to be more like You for a finite period of time have transformed)) **their thinking and judgment** (*'eth leb hem* – their ability to observe what is happening and respond appropriately, taking to heart what they have witnessed and evaluated) **bringing them back again** (*'achoranyth* – returning to the original design specifications, as it was originally intended).” (*Melekym / Rulers / 1 Kings 18:37*)

This is the underlying message of *Yowm Kipurym* / the Day of Reconciliations. The surviving Yisra'elites are going to change their thinking, and by observing what has transpired and been said, they will respond differently, taking to heart for the first time in three thousand years that Yahowah is indeed, God. It will serve as the basis of their reconciliation and fulfill the intended purpose of the *Miqra'* | Invitation to be Called Out and Meet with God.

It may be subtle, but it is worth considering. The purpose of this demonstration was to turn around and transform Yisra'el's thinking so that they would consider what they have observed and take it to heart, thereby bringing them back again to the original intent – which was to know, understand, accept, engage in a relationship with, and then reveal Yahowah through His words.

We are now afforded a word's-eye-view of a miracle. And every word is dripping in portent...

“Then (wa) the fire (ha ‘esh – representing the radiant light and warmth) of Yahowah (Yahowah – the proper pronunciation of YaHoWaH as ‘elowah – God instructed in His Towrah – Guidance regarding His hayah – existence) descended, moving from a higher position to a lower one (naphal – fell and was allocated and distributed).

It consumed (wa ‘akal – and it devoured) the offering which elevates (ha ‘olah – uplifting sacrifice; from ‘alah – to lift up (representing Passover)) and also the wooden timbers (wa ‘eth ha ‘eshym – in addition to the wooden pillars comprising the doorway to life and the upright pole of Passover), along with (wa ‘eth) the stones (‘eben – symbolizing the rock-solid relationship Yahowah intended with the twelve tribes of Yisra’el) and the dust (wa ‘eth ha ‘aphar – the infinitesimal ash representing the descendants of Yisra’el, and thus the seeds which had been transformed by the fire), licking up (lachak – consuming by evaporating) the water (‘eth ha maym) such that to show the way to the benefits of the relationship (‘asher – revealing the correct path to walk to give life meaning), was in the healing and restoring channel (ba ha ta’alah – in the renewing trench and repairing conduit designed to carry life-giving water).” (Melekym / Rulers / 1 Kings 18:38)

The pieces of the puzzle comprising this test have been brought together. They collectively speak of Yahowah’s nature as light, fulfilling the Miqra’ey with His Son so that He might restore and reconcile His relationship with Yisra’el, healing the rift that had come to exist between Him and His people as a result of their affinity for the Lord.

Stupid is as stupid does. Trying to lift them up, they all fell down.

“And when each and every person (wa kol ha ‘am – when the entire family of related individuals) witnessed it

(*ra'ah* – observed it, seeing it with their eyes and considered it, paid attention to what was being revealed (qal imperfect)), **they fell upon their faces** (*wa naphal 'al paneh hem* – they dropped, falling away and prostrate, foreheads lowered, ultimately appearing to die, their presence cast down, as a result of their neglect, in front of and before this appearance and presence; from *panah* – to turn toward or away, to turn and look or to turn back (qal imperfect)).

They said (*wa 'amar* – so as to convey and utter, proclaim and announce, so as to repeat), **'Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **He** (*huw'*) **is the Almighty God** (*ha 'elohym* – the Almighty).

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), **the title, God, applies to Him** (*huw' ha 'elohym* – the Almighty).” (*Melekym / Rulers / 1 Kings 18:39*)

It is hard to talk when your mouth is in the dirt. Their reply was a product of their fear, not respect. They did not know Yahowah any better at that moment than they had in the minutes before the fire devoured everything arranged before them. They did not understand any of the symbols that you and I have considered.

This might sound judgmental, and indeed it is. But by falling down, they clearly demonstrated that they were still clueless. I have no doubt that they mumbled “Yahowah, He is the God” with dust in their noses and dirt on their lips, but their words would ring hollow for nearly three thousand years. Their proclamation was for another time, for 2033 CE rather than 1300 BCE, when the Children of Yisra'el will finally come to embrace the Light, and

actually mean it when they look up and call out, “The title of God applies to Yahowah.”

This is why Yahowah seldom conveys His presence through signs and wonders. It does not lead people to know Him but instead to be in awe of Him. That is not the intent of a loving Father.

And yet, even though the Yisra’elites were dumb as the stones, and although ‘Elyah had agreed to represent them, didn’t mean Yahowah’s prophet could be counted among the religious. He understood the consequence and fate of false prophets – of those who speak for the Lord.

Therefore, as a lesson to all who would dare be religious, especially Yisra’elites, we read...

“So then (wa) ‘Elyah (‘Elyah – Yahowah is God) said (‘amar – conveyed and declared, responding) to them (la hem), ‘Seize (taphas – of your own volition, having caught them in the act, capture, arrest, and control, dealing with (qal imperative)) the prophets (‘eth naby’ – those who claimed to speak on behalf) of the Lord (ha Ba’al – of the one acting as master and owner with the intent of possessing and controlling), not letting a person among them find salvation or escape (‘ysh ‘al malat min hem – choosing to not allow a single individual who is part of them to be spared (nifal imperfect jussive – a third-person expression of volition with ongoing implications throughout time whereby the people who were doing this would be influenced by their actions)).’

And they, after catching them in the act, captured and took control of them (wa taphas hem – they caught them and seized them, dealing with them (qal imperfect)).

They brought them down (wa yarad hem – they either fell down or were made to bow down before (hifil imperfect)) to ‘Elyah (‘Elyah – Yahowah is God) and to the Qyshown (Qyshown – to Lure and Snare in Serpentine

Fashion; from *qowsh* – to bait, lure, and then snare (winding through the Plain of Megiddo and dumping out into the Mediterranean)) **River** (*nachal* – brook or stream, gorge, valley, or ravine).

He killed them then and there (*shachat shem* – he took their lives, slaying and slaughtering them as a result of the name and reputation).” (*Melekym / Rulers / 1 Kings 18:40*)

God would have them do to the prophets of the Lord what the name and title *ha Ba'al* implies: take control of them, possessing them. They would not be allowed to continue plaguing God’s people, killing them.

For these religious ministers, there would be no chance of salvation or escape. Their souls were on a collision course with She’owl. They would spend eternity incarcerated with the likes of Sha’uwl.

You will note that ‘Elyah did not try to rehabilitate them or save them. He did not negotiate with them, respect them, compromise with them, or tolerate them. They, like every religious cleric before and after, sought to negate the value of Yahowah’s name by referring to their god as “the Lord.” It is the unforgivable sin that serves as the basis of the Third Statement Yahowah etched in stone.

They would be killed because they were promoting and spreading death. The outcome was appropriate and fair. There is no mercy, no salvation, for those who withhold the benefits of the Covenant from Yahowah’s people.

Even worse, those who align themselves with the Lord will forever be associated with him. As a result, they are afforded an express ticket to She’owl. Considering what they would have continued to do to plague Yisra’el, it was the most compassionate, loving, responsible, and moral response.

However, we are not God. We are not one of His prophets. Most of us do not live in Yisra'el under the authority of the Towrah. Therefore, we should not do what 'Elyah has done – even though it was the right action for him to undertake.

'Elyah is exceptionally unique. He was Yahowah's sole representative on Earth at this time. He was a prophet. He was an exceptional orator – one uniquely capable of expressing the life-and-death consequences of the intended relationship versus the Lord's religion. 'Elyah was one of only two men who was taken directly to heaven without first experiencing mortal decay or death. Moreover, 'Elyah will be one of the two witnesses during the Time of Ya'aqob's Troubles.

And it is during this time, as time as we know it comes to a close, that this man's words will actually pierce and kill the remaining advocates of religion, politics, militarism, and conspiracy. It will be as if his words are ablaze.

The fact remains people should be able to live in peace and not be victimized. When evaluating the life and liberty of those who are harmed in comparison to those who harm others, our compassion and support belongs to the abused, and our condemnation and disdain should be directed at the abusers. We ought to love the former and hate the latter. We ought to liberate the abused and constrain the abuser.

Even the name of the river, the *Qyshown*, affirms why Ba'al's prophets had to die. They had baited a trap and lured the nation of Yisra'el into their snare. They knew what they were doing and were now being held accountable. Can you imagine what the millions of beavers, minks, and bears, who were tortured to death in the steel jaws of a trapper's snare, would do if they could hold those who mercilessly murdered them for their pelts accountable?

In this case, death was an intervening step and not the penalty. The prophets of the Lord were sentenced to spend eternity locked up in the lightless realm of She'owl – from which there would be no escape. And they would have to spend an unlimited amount of time in unbearably close proximity to other snake-oil salesmen. In reality, they were given what they wanted: an eternity with the Lord.

You ought not be surprised, nor even bothered, by the conclusion of this affair. It was not just a test between Yahowah and the Lord, it was a referendum on life and death. This same choice is before all of us, and the consequences and penalties remain unchanged.

Finally, this is one of many times where we as readers are advantaged over the eyewitnesses. I would not have wanted to have been within a thousand miles of the stench of 850 of the Lord's prophets. I would have been far less patient with them than was 'Elyah.

I doubt we would have correctly identified each clue as we have now done with the benefit of time and perspective. Further, we would not have been overly excited by the fire, knowing that it was an infinitesimal manifestation of His power. To the contrary, we would have screamed our lungs out at the moronic response of the people who fell on their faces.

Now, for our own edification, let's review the conclusion to this amazing prophetic story...

“Elyah said to all the people, ‘Gather around me, drawing near.’ So, all the people approached him.

Then he repaired the altar for Yahowah which had been previously torn down and now lay in ruins. (Melekym / 1 Kings 18:30)

‘Elyah obtained and grasped hold of twelve stones, each representing the number of family groupings of the children of Ya'aqob. Unto whom, to show the way

to the benefits of the relationship, the Word of Yahowah came to exist.

He affirmed and declared, ‘Yisra’el will be your name. It will serve to convey your proper designation and reputation.’ (*Melekym* / 1 Kings 18:31)

With the stones he rebuilt for the family, an altar in the name of Yahowah. Then he engaged to fashion, expending considerable effort to make a renewing and restoring channel to approach the altar.

It was suitable to house two measures of seed (representing Yisra’el and Yahuwdah). (*Melekym* / 1 Kings 18:32)

Next, he arranged the wood. He cut the bull into pieces and laid them on top of the wood. He said, ‘Fill four (representing the process of completion) jars completely with water (serving as a metaphor for the source of life and as the universal solvent to clean).

Then pour them out so as to wash and cleanse the offering which elevates, making it acceptable, and also upon the wooden timbers (representing the doorway to life). (*Melekym* / 1 Kings 18:33)

He said, ‘Do it again.’ And they did it a second time. He said, ‘Do it a third time.’ And they did it a third time (indicating the number of times the promise of the Yowbel will be fulfilled in human history). (*Melekym* / 1 Kings 18:34)

Therefore, the water traveled and ran all around the altar as the renewing and restoring channel was filled with water. (*Melekym* / 1 Kings 18:35)

When it came to be time for the offering to rise, the prophet who is inspired to speak for God, ‘Elyah, approached, and said, ‘Yahowah, God of ‘Abraham and Yitschaq, this day let it be known to Yisra’el, let everyone choose to acknowledge and accept the

unfolding implications throughout time that You are Almighty God in Yisra'el, and I work with You.

In accordance with Your Word, I have engaged and made all of these statements. (*Melekym / 1 Kings 18:36*)

Please choose to reply to me of Your own volition, responding by testifying, offering evidence, Yahowah, so that this family of related people may come to know, choosing to observe and acknowledge, that indeed, You, Yahowah, are God Almighty.

Thereby, You will transform their thinking and judgment so that they take what they have observed and contemplated to heart, bringing them back again to the original intent.' (*Melekym / 1 Kings 18:37*)

Then the fire conveying the radiant light and warmth of Yahowah descended, moving from a higher position to a lower one as it was allocated and distributed.

It consumed the offering which elevates and also the wooden timbers (collectively representing Passover and the Doorway to Life), along with the stones (symbolizing the rock-solid relationship Yahowah intended with the twelve tribes of Yisra'el), and the dust (indicative of the infinitesimal ash representing the descendants of Yisra'el, and thus the seeds which had been transformed by the fire).

It licked up the water in the healing and restoring channel to show the way to the benefits of the relationship. (*Melekym / 1 Kings 18:38*)

And when each and every person, the entire family of related individuals, witnessed it, they fell upon their faces. They said, 'Yahowah, He is the God. The title, God, correctly represents Yahowah.' (*Melekym / 1 Kings 18:39*)

‘Elyah responded to them, ‘Of your own volition, now that we have caught them in the act, let’s capture and gain control over the prophets who claim to speak on behalf of the Lord, not letting a person among them find salvation or escape.’

And they took possession of them. They brought them down to ‘Elyah at the Qyshown (to Lure and Snare in Serpentine Fashion) River. He killed them then and there as a result of the name.” (*Melekym / 1 Kings 18:40*)

The Lord is deadly. Do not ever lose sight of this reality. This was not a game. And therefore, death for death.

Before we turn the page and move on to the 9th chapter of Yasha’yah, there are a couple of additional statements that caught my attention. In the first, we discover that to keep him safe and facilitate his work, Yahowah assigned a *mal’ak* messenger to ‘Elyah.

Realizing that he was the lone credible voice in a duplicitous world, there were many important things that Yahowah wanted ‘Elyah to accomplish before He called him Home. And the adventure would not begin again until the prophet was standing up and properly nourished. Only then would he commence the next stage of his journey.

We are reminded not only that God wants us to walk with Him, but also that His fortification will endure for forty days and forty nights – reaffirming this as the measure of the time of completion for any stage in Yahowah’s mission. And you will notice where ‘Elyah was being led, right back to the place Yahowah had given His Towrah Instructions to the Children of Yisra’el. It is where God spoke directly to His prophet. It is where we should go if we want to listen to Him.

“And the messenger (*wa mal’ak* – the spiritual representative and heavenly envoy) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **returned** (*shuwb*), **a second time** (*seny*), **and touched him** (*wa naga’ ba huw’*), **saying** (*wa ‘amar* – informing and announcing), **‘Arise** (*quwm* – stand up, get up, and accomplish the mission), **being nourished** (*‘akal* – eating) **because** (*ky*) **the path and journey** (*derek* – the way) **for you are numerous and important** (*rab min ‘atah* – for you are abundant and impressive, extensive and great).’ (19:7)

He stood up (*wa quwm* – he arose, got to his feet, and took a stand), **ate and drank** (*wa ‘akal wa shathah*).

Then he walked (*wa halak* – he traveled and journeyed out) **based upon the fortification** (*ba koach* – in the physical provision and vigor of the resource) **of that meal** (*ha ‘akylah ha hy’* – of that nourishing food) **for forty** (*‘arba’* – to make square and thus even) **days** (*yowmym*) **and forty nights** (*wa ‘arba’ layl*) **unto** (*‘ad* – as far as and until) **Choreb** (*Choreb* – Desolate; from *charab* – dry and lifeless place (on which Yahowah gave Moseh the Towrah on *Shabuw’ah*)), **the mountain** (*har*) **of God** (*ha ‘elohym* – the Almighty). (*Melekym* / 1 Kings 19:8)

Eventually (*wa*), **he came upon** (*‘el bow’* – he approached and entered) **a cave** (*ha ma’arah* – a barren den or uninhabited wasteland). **It was there** (*shem*), **when spending the night** (*lyn* – to lodge overnight and rest), **that behold** (*wa hineh* – when he became aware), **the Word** (*dabar* – the statement and message, the communication) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **came to him** (*‘el huw’*).

She said to him (*wa 'amar la huw'*) **'Why are you here in this place** (*mah 'la 'atah poh*), **'Elyah** (*'Elyah – Yahowah is God*)?' (*Melekym / 1 Kings 19:9*)

He replied (*'amar*), **'I have been extremely zealous and desirous, jealously devoted to a monogamous relationship** (*qana' qana' – I have been fervent and passionate about my exclusive relationship (piel infinite piel perfect)) **with** (*la – approaching and regarding*) **Yahowah** (*Yahowah – the proper pronunciation of YaHoWaH as 'elowah – God instructed in His Towrah – Guidance regarding His hayah – existence*), **the God of the spiritual envoys** (*'elohym tsaba' – the Almighty of the heavenly implements and representatives*).*

By contrast (*ky – for honestly*), **the Children of Yisra'el** (*beny Yisra'el – the Sons who Strive and Struggle with God*) **have forsaken, rejected, and abandoned** (*'azab – have rejected, neglected, and severed all association with (qal perfect)*) **Your Familial Covenant Relationship** (*Beryth 'atah – Your agreement, compact, and pledge signifying the binding oath of a marriage vow with the intent of You raising a family*).

They have torn down and destroyed (*haras – they have demolished and laid waste to*) **Your altars** (*mizbeach 'atah – platforms for placing sacrifices*), **murdered** (*harag – slain and killed*) **Your prophets** (*naby' 'atem – those who have been inspired to speak for You*) **with the sword** (*ba ha chereb – with a double-edged dagger or cutting implement*), **and** (*wa*) **I am left** (*yathar 'any – I remain*) **by myself** (*la bad 'any – I am alone, the only member and branch*).

And they are searching for me (*wa baqas – so they are looking for me, procuring information to hold me responsible*) **to take** (*la laqah – to grasp hold of, take away, and possess*) **my soul** (*'esh nepesh 'any – my consciousness*).'" (*Melekym / Rulers / 1 Kings 19:10*)

‘Elyah was passionate about His relationship with Yahowah. Nothing was more important to him. And yet he knew that nothing was less important to his kin, the Yisra’elites. They had forsaken the Covenant, as has everyone involved with Judaism, Christianity, Islam, and Humanism ever since. As few as one in a million embrace the Covenant.

In all fairness to ‘Elyah, there is no way of knowing if he would have been afforded access to the 91st *Mizmowr* / Psalm. He may not have known that Yahowah had deployed far more than the returning *mal’ak* he could see, to protect him.

The religious response to the truth, to God’s Word, has always been to silence His messengers. No one has done this better than the Roman Catholic Church. They were sure to torture every correct and courageous soul that interfered with their dominion over mankind.

What follows is a startling revelation, one which serves as a fitting conclusion to this time with ‘Elyah. In all of Yisra’el, there were only seven thousand men, women, and children who had not bowed before Ba’al. That is not to say that any of these people knew Yahowah, only that this was the full extent of those who were not paying homage to the Lord.

Everyone else, millions of people, either got down on their knees showing reverence for the Lord, as almost every religious person is prone to do, or gave lip service to him, some out of affection, others out of submission. Millions of people, even in Yisra’el, had become subservient and obedient to Satan, picking up arms on his behalf, and kissing those wearing his ring.

“I will leave a remnant (*wa sha’ar* – I will spare and leave behind (hifil perfect)) **in Yisra’el** (*ba Yisra’el*). **There are seven thousand** (*sheba’ ‘eleph*), **including all of those whose knees** (*kol ha berek ‘asher*) **have not**

bowed down, showing reverence (*lo' kara'* – knelt down, prostrating themselves) **to the Lord** (*la ha Ba'al* – to the one who seeks to be the master, to own and possess).

This includes every mouth (*wa kol ha peh*) **that has not submitted to him** (*'asher lo' nashaq la huw'* – which has not yielded in obedience to him, taken up arms on his behalf, or as a gesture of either affection or submission, kissed him).” (*Melekym / Rulers / 1 Kings 19:18*)

There is no indication that any of these seven thousand individuals knew Yahowah or were members of the Covenant. They may have all been agnostics or atheists. The fact is, they were not religious. There was hope for them, just as there is a very real possibility for Yahuwdym who are neither political nor religious today. Many, if not all, of them may come to know and love the God of Yisra'el.

Sadly, while Yahowah clearly won this challenge, overall, the prophets of Ba'al have prevailed. They have plagued the overwhelming preponderance of the people – continuing even to this today. Only one person on the planet knew Yahowah well enough to speak for Him, and millions if not billions were worshiping the Adversary.

✠✠✠

2

Which Son Is This?

He is My Son...

The 9th chapter of *Yasha'yah* opens with Yahowah presenting the antidote for religion. His light would resolve the mess man has made. A favored verse among Christians appears early in this chapter. Unfortunately for the faithful, it is always taken out of context and horribly misrepresented, so believers never seem to grasp just how hostile God is toward their religion.

Even worse, at least for Christianity, the son in *Yasha'yah* / Isaiah 9:6-7 is not “Jesus Christ” but, instead, Yahowah’s most beloved, *Dowd* | David. Among the litany of controversial conclusions peppering these pages, this is as delicious as any we have considered. Rather than predicting the “birth of Jesus,” it is focused on all *Dowd* has to offer.

If you are Jewish, please do not gloat at the misfortune of the faithful. *Yasha'yah* is your prophet, and he is presenting your Messiah and King, and yet you all but ignore him.

As we approach *Yasha'yah* / Isaiah 9:1, we are immediately confronted with the realization that there never should have been a chapter break between what has been labeled the 8th and 9th chapters. One thought flows naturally into the next. Therefore, to help mitigate some of the damage, we will begin our study of the 9th chapter restating what we learned in the 8th:

**“Yahowah expressed with unfolding implications,
‘Obtain for yourself a very large vellum scroll to make**

this known. Choose to write in the common characters associated with mortal man concerning: *Mahar Shalal Chuwsh Baz* (the rapid and thoughtless plunder of celebrating militants).” (*Yasha ’yah* / Isaiah 8:1)

We are beneficiaries of Yahowah asking His prophets to record His revelations in writing. Even now, it is as if we were there, listening along with *Yasha ’yah*. We should also be grateful that God invented the Hebrew alphabet with its pictorial letters. Since almost every letter was drawn to either depict mortal man, or to show something useful to us, we can use them to discern how Yahowah’s message applies to us.

“I will call upon and sustain a witness as a future Herald to testify for Me whose pronouncements are consistent with the evidence and who is logical, meticulous, and reliable because we can help one another by presenting what happened in the past to reveal what will occur in the future, consistent with Yahowah’s enlightenment, who functions as a counselor and advisor so as to remember Yah as a child blessed by Yahowah.” (*Yasha ’yah* 8:2)

The Herald’s pronouncements on behalf of the enduring witness and restoring testimony of Yahowah are logical, thorough, and reliable, consistent with the inspiration behind them. God’s message is presented in a credible and verifiable manner. If it were not both true and relevant, especially considering what follows, Yahowah would not have said it.

“And so, I approached the prophetess and she conceived, giving birth to a son. Then Yahowah said to me, ‘Call his name *Mahar Shalal Chuwsh Baz* | so senselessly impetuous he will be complicit in his victimization, being controlled and looted by the treacherous in this despicable conflict (*Yasha ’yah* 8:3) because before the boy 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 in the presence of the king of ‘*Ashuwr* | Assyria.’” (*Yasha ’yah* 8:4)

Yahowah has an appreciation for near and far prophecies because they communicate clearly over a prolonged period of time. Samaria fell to Assyria 2,700 years ago. And, just ten years from now, the Assyrian, who is the corporeal manifestation of Satan, will enter Jerusalem to subdue Israel.

We have been given freewill, such that there are consequences of our choices...

“Yet again, Yahowah spoke to me, continuing to testify regarding these dangerous future events, (*Yasha ’yah* 8:5) to say, ‘There is a consequence of these people having avoided and having rejected, coming to spurn the waters of *ha Shiloach* | of the One Who Is Sent, who walks as a gentleman, moving deliberately and compassionately while also launching a scathing attack against *Retsyn* | the Self-Willed and Pleasure-Seeking, as well as *ben Ramalyahuw* | the son Exalted Above Yah.’” (*Yasha ’yah* 8:6)

This prophecy would play out over the course of 2,700 years. By spurning Yahowah, Yisra’elites endured a long timeout for bad behavior and became susceptible to a stream of foreign invaders from the Assyrians to the Babylonians, the Greeks and Romans, Catholics and Muslims – even Fakestinians. And by denying Dowd’s role in fulfilling the Miqra’ey, Jews would suffer under rabbis, popes, and imams.

“Therefore, pay attention. Yahowah, who is God Almighty, is withdrawing. Simultaneously, He will rise up against them with the waters of a powerful torrent in addition to the numerous soldiers of the political

leader and dictator of ‘Ashuwr, the Assyrian ruler, along with the entire manifestation of his power. And it will rise over all of its channels and travel over all of its banks.’” (Yasha’yah 8:7)

Yasha’yah parlayed the impending Syrian invasion of Yisra’el to foretell a second incursion during our lifetimes – something which becomes obvious when we compare his 8th and 17th chapters. After the fall of Damascus sometime prior to 2030, a *ha nahar ha ‘atsuwm* | powerful torrent of Islamic soldiers and militants will flood into Israel from Syria – so many that Yahowah will have to intervene to stem the tide.

“And it will sweep in and alter Yahuwdah, exerting the considerable force of a flood while extending up to and reaching the neck in adversarial fashion, stretching out its wings to fill the breadth of your land so that ‘Imanuw’el | God Is with Us.’” (Yasha’yah 8:8)

While unethical leaders are common among nations, Israel is unique with the constant struggle between secular and sectarian agendas. An awkward power-sharing arrangement exists between religious fundamentalists, conservative, and progressive politicians within an ill-fitting and bribe-prone Parliamentary system. So, for Yahowah to save His people, both the overtly secular and orthodox sectarian must be rejected...

“People, if you choose to associate yourselves with misleading shepherds, form an alliance with disingenuous pastors, befriend harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged – divided, terrorized, and scattered.

If you choose to listen and respond to a distant country, arming yourself while preparing for your defense, you are choosing to gird yourself for war,

equipping your military in self-protection. By doing so, you will have chosen to be by yourself, having selected your own destiny, which is to be abolished or cast down, bewildered and broken.” (*Yasha 'yah 8:9*)

With Israelis expressing their allegiance to either egomaniacal rabbis or duplicitous politicians, the people have estranged themselves from Yahowah. And Israel's preoccupation with other nations, most recently Saudi Arabia, has made it vulnerable to repeating the fate of Czechoslovakia. After a litany of compromises and concessions to the Fakestinian terrorists, Hamas, the PLO, and Hezbollah will have their way with Jews.

Therefore, Yahowah is warning His people that they are inviting war. Estranged from Him, they will be left to defend themselves. But a time will come when their preparations for battle will be ineffective. The nation will be divided, intimidated, and then overwhelmed by the sheer number of militants. This will occur soon, in the decade prior to Yahowah's return with Dowd during Yowm Kipurym in year 6000 Yah / sunset on Sunday, October 2nd, 2033 CE.

“If you choose to devise your own schemes and plan your own course of action based upon the revolting and defiant counsel of those who promote malicious ideas, it will all be nullified because you will have chosen to be in violation of the Covenant. If you elect to convey such a message, talking incessantly about it, such notions will not stand, neither will they be fulfilled, because truly, ‘Imanuw’el – God is with Us.” (*Yasha 'yah 8:10*)

The disingenuous and irrational notions ingrained within political platitudes and religious rhetoric have a spellbinding effect on true believers. And while their adherents are many and their weapons are powerful, they

will not prevail, because in Yisra'el “*‘Imanuw’el* – God Is with Us.”

“Indeed, this is what Yahowah said to me in a manner akin to a strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me such that I would recognize the importance of being right, keeping me from walking in the ways of these peculiar people, approaching by saying, (*Yasha’yah* 8:11)

‘I do not want you to continually speak of conspiracies, making a habit of claiming something is a covert plan, even responding to or designating something a conspiracy, acting upon anything which by association, the people claim is a conspiracy, regardless of whether it is a clandestine scheme to carry out harmful acts for a political or religious purpose, or just trying to tie things together in a scripted fashion to reveal a hidden agenda. And in addition, do not respect nor revel in, showing any regard for that which concerns them, wondering about or fearing them.’”
(*Yasha’yah* 8:12)

Credibility is God’s calling card, which is why He is opposed to commingling His testimony with conspiratorial myths. His people are shortchanged when His good name and restoring revelations are associated with the utter stupidity of conspiratorial schemes. And yet, in spite of Yahowah’s overt warning, conspiracies propagate like viruses. With each new iteration, humankind seems to lose a score of IQ points. And the Progressives who feign enlightenment are now at the forefront of advancing the most irrational myths. Although, to be fair, the conspiratorial cults of Christianity, Judaism, and Islam have set a standard for delusions that are outmatched only by shape-shifting reptilian overlords deploying false-flag operations, spewing chemtrails, and imposing vaccines, while in cahoots with Jews to steal elections and subdue a

flat Earth through the protocols of climate change and cancel culture, thereby awakening the zombie apocalypse on behalf of the one-percenters. They insist it could happen, but I digress.

In reality, God should never be associated with anything religious or conspiratorial, political, militaristic, or patriotic...

“When it comes to Yahowah of the spiritual implements, never associate Him with anything that is common, popular, or mundane. It is Him you should be thinking about, respecting Him while being inspired by Him. And it is Him you should be concerned about. (*Yasha’yah* 8:13) Then He will be as a sanctuary in a set-apart place.

But He will also be as a stone for smiting, and as a rock for stumbling, for both houses of Yisra’el. There is a trap and a snare for the inhabitants of Yaruwshalaim. (*Yasha’yah* 8:14) Therefore, many shall stagger upon them and fall. They will be seized, shattered, and ensnared, lured into a trap, by others.

And they will stumble and be overthrown with a great many rabbis also falling. They will be destroyed, some cut off with others ceasing to exist, ensnared and controlled, even captured, becoming immovable while clinging together.” (*Yasha’yah* 8:15)

Yahowah is affirming the obvious: Jews have been their own worst enemy. Through the imposition of Judaism, they have not only inspired centuries of conspiratorialists, providing them the fodder to flog them, but they also have deprived themselves of a relationship with Yahowah.

After coopting terms such as Towrah, Shabat, Mitswah, Shem, Mashyach, Rab, and Halak, making them religious, Jews have demeaned and discredited Yahowah’s

Dabarym to such an extent, Yahowah deliberately blinded his people to prevent them from further undermining His revelations with their rhetoric, leaving rabbis to cite their own.

“Choose to wrap up and cover, storing and protecting the written testimony, keeping the correct information safe from those who oppose it.

Secure access to the Towrah, limiting it to those I teach and instruct, because it is for those I reveal My knowledge, and thus to My receptive students who are willing to accept My guidance and learn from Me.”
(*Yasha 'yah* 8:16)

Had Yahowah not blinded His own people to His message these many years, they would have done far greater damage to themselves and others. It was one thing to have lied in the name of Ha-Shem, but it would have been far worse to corrupt Yahowah's reputation. It was one thing to deny Dowd's fulfillment of the Miqra'ey as God's Son, but it would have been far worse to turn his means of removing religious guilt into a religious rite.

Therefore today, by preferring Talmud lessons in their Yeshivas taught by rabbis to participating in Yahowah's Beryth at the behest of His Son, the damage is limited to religious Jews. While lamentable, this is correctable among the receptive remnant comprising Yisra'el because the virus is constrained among a few million.

Therefore, based upon this pronouncement and others like it, we are confronted with the fact that the proliferation of religion in Israel left Yahowah with a difficult decision. He could continue to subject His Towrah, Shem, Beryth, Miqra'ey, and Ben to religious gerrymandering or conceal His witness from His already estranged people. He wanted them to understand it, and come back home, but He could not allow them to change it or confuse others about His intent. So having seen well into the future, God realized

that for the next 2,700 years He would find no one willing to listen or learn. During that time, He would essentially keep the Towrah under wraps, waiting for the opportunity and proper timing, knowing that He would find someone He could teach, someone willing to listen and then share the insights with Yahuwdym. That time is now.

“Therefore, I will wait in anticipation, while appreciating that which cuts me into this relationship, drawing near Yahowah who I understand must now conceal His presence, making His appearance and characteristics, even His existence, unknown to the House of Ya’aqob. I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him.” (*Yasha’yah* 8:17)

The great *naby’* | prophet, Yasha’yah, was called to write down Yahowah’s message so that we could read it. He was not responsible for attracting an audience, building a following, promoting this revelation, or saving anyone within his community. His assignment was to accurately convey Yahowah’s prophetic revelations – allowing us to complete the mission.

Further, since Yasha’yah performed very few “signs and wonders” in the sense of miracles, preferring reasoned rhetoric and accurate prophecies, *’owth* and *mowpheth* are used in this next statement to represent something far more impressive and enduring, credible and useful. By conveying a message such as this, which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Rather than making the lame walk or the blind see, even resurrecting a rotting corpse, words that are proven to deliver the stated results, can perfect and reconcile a Family worthy of God’s name.

“Pay attention to me and to what I have conceived on behalf of the relationship, even to the children whom

Yahowah bestowed through me and placed before me. We serve as signs to illustrate the message and way, enabling you to properly respond to future events which will occur in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells along the ridgeline of Tsyown where these Signs Are Posted.”
(*Yasha 'yah* 8:18)

The time is nigh. Consider this your invitation to the party which will be celebrated on Tsyown beginning at sunset, 6:22 PM in Yaruwshalaim on the Mow'ed of Yowm Kipurym during the 120th Yowbel year, October 2nd, 2033. Yahowah and Dowd will be there. Will you? Or will you continue to observe the misguided traditions of your wayward people?

“And when they say to you, ‘You should consult with and expect answers from the mediums who speak for those who lived in the past,’ considering those who claim to communicate with ghosts as spiritualists who mediate and mutter their imaginative and unfounded opinions, and especially those who twitter toxic musings – don’t do it. Instead, people, consult with God through the living rather than the dead.” (*Yasha 'yah* 8:19)

And with these words, the Zohar and Talmud are impugned. Unless inspired by the living God, the voices of the past have as much merit as their rotting bones.

So why do so few consult with God through the living and so many listen to the likes of Paul, Akiba, Maimonides, and Muhammad? Every Christian Saint, the sages among Rabbinic Talmudists, and successful suicide bombers have more in common than death.

“According to the Towrah and in concert with the written Testimony which presents correct and corroborating information regarding the restoration of the relationship, if they do not speak in a manner consistent with this specific message, using similar

words, then by association they lack discernment and will be for naught. They are unenlightened with no hope for tomorrow.

Their faith in what they desire will be nullified without any chance for a new day as a result of their ignorance, and because those associated with *ben Shachar* | the Children of the Dawn are the offspring of Satan.” (*Yasha’yah* 8:20)

This is an accurate assessment of every religious text. They are disqualified by virtue of their inaccuracies and contradictions. Books as incongruent as the Talmud and Towrah cannot coexist. And as a result, those who prefer faith to fact will cease to exist.

“They will pass through it stubborn and stiff-necked, strong-willed and perplexed, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority. And they will experience cruelty as a result. Starving, they will be afflicted.

It shall come to pass when they are improperly fed and weakened, they will become antagonized and provoked to anger, struggling with their change in status, frustrated with their cognitive dissonance over having been uprooted and splintered.

Their standing will decline, and they will be treated with contempt, which is a result of their propensity to diminish the importance of the King who has long sought to lead and advise them (*melek*), and because of their opposition to God, as they have turned away, abandoning this relationship.” (*Yasha’yah* 8:21)

This conclusion of *Yasha’yah* / Isaiah 8 reveals the identity of the subject of the prophecy found in Isaiah 9:6. It addresses events that will transpire just prior to God’s return with His Son. And since Dowd is the only *melek*

associated with Yahowah in this way, since he is the King of a united Yisra'el, we have been afforded a rather important insight.

“Unto the Land they will look, but behold, they will see disfavor and trouble along with antagonism as it shrinks in size during this time of darkness, of especially discouraging oppression. Into a place devoid of light, they will be driven, enticed as exiles and then banished as outcasts.” (*Yasha'yah* / Liberation and Salvation are from Yahowah / Isaiah 8:22)

The Children of Yisra'el have not spoken in a manner consistent with Yahowah's Teaching and Guidance for three thousand years. As a result, the Chosen People remain shrouded in darkness. Their dysfunctional attitude and sense of superiority render their best and brightest resistant to advice – even when it comes from God. As a result, Yisra'elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted from their land, the world would mock them, slandering and insulting their reputation as the Chosen People.

In *Yasha'yah* 8:21, “the King who has long sought to lead and advise” you, the Counselor Yisra'elites have “shown a propensity to diminish in importance,” is, of course, singular because *melek* is addressing Dowd, God's Son, the Messiah, and Savior. He is the only anointed King through whom Yahowah spoke to Yahuwdym. And it is through Dowd, through his *Mizmowr* | Psalms and *Mashal* | Proverbs, that you are being called home. This realization is especially poignant considering where all of this leads.

God's unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology – which essentially means – take everything away from the Dowd

and the Jews and give it to the Romans, Greeks, and their Church. This happens to be the very reason the upcoming prophecy is mistranslated and misappropriated, claiming for the Christian “Jesus” what Yahowah conveyed about His Son, Dowd. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, but the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

This horrible fate has befallen Yahuwdym because of the nearly universal failure among Jews to observe Yahowah’s Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three thousand years since the Children of Israel spoke in a manner consistent with Yahowah’s Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra’el has long been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of the Chosen People. Their dysfunctional attitude and sense of superiority have made the best and brightest resistant to advice – even when it comes from God.

Yisra’elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted, the world would mock them, slandering and insulting their reputation as the Chosen People.

All the while, their homeland, *Yisra’el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. It has even suffered the indignity of being renamed, “Palestine,” an ode to the nation’s long-extinct foes, the Philistines. Over one hundred generations of Israelites would live as

outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue because I am reiterating what Yahowah had to say about “Jews” living today. Surely, you do not think God is “anti-Semitic – against His Name – and yours (Yahowah and Yahuwdah).” Do you think that Yahowah would have bothered revealing this, or that I would devote my life to sharing it with you, if we thought that you were undeserving?

We are doing our utmost to shake the religion out of God’s People so that the descendants of Ya’aqob might come to embrace the relationship Yahowah established with his grandfather. I can assure you that I value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I am a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra’el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward God. Having left religion, I came home to the Covenant, and it is from Yah’s Home that I am inviting you to come home.

As we turn the page past the artificial break between the 8th and 9th chapters of *Yasha’yah* | Isaiah, the subject remains the same as does the focus. We are approaching the Time of *Ya’aqob’s* | *Yisra’el’s* | Israel’s Troubles. And yet, in the midst of this darkness, surrounded by adversarial influences, the day is approaching when a ray of hope will grow into a beacon of light. This transition commences with...

“Indeed (*ky* – truthfully and nevertheless), there has been no lack of counsel, no reason for discouragement,

or inability to flee from the darkness (*lo' muw'aph la hy'* – there is no reason for doom and gloom, despair or dejection because there is no shortage of advice and wisdom on how to take flight; from *'uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la 'asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who endure hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka ha 'eth ha ri'shown* – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwluwn** (*'erets Zabuwluwn* – Zebulun, son of Ya'aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha 'erets Naphthaly* – Naphtali, son of Ya'aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha 'acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*'eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyl | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra'elites, and other nations).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

This prophecy is addressed to the Kingdom of Yisra'el, which as a nation was united under the watchful and protective eye of the Messiah. But just 40 years after Dowd's initial reign, in 932 BCE, the Northern Kingdom of Yisra'el parted ways with Yahuwdah, establishing a rift that will endure until it is reconciled on Yowm Kipurym in the Yowbel year of 6000 Yah.

Yahowah receded from the Northern Kingdom when their king, Yarob'am crafted the Golden Calves and created a substitute for Pesach in 931 BCE. This left Yisra'el susceptible to attack, beginning with the Egyptians in 927 BCE. Around 740 BCE and continuing through 722 BCE, Tiglath-Pileser II, Shalamaneser V, and Sargon II of Assyria had their way with Yisra'el. Then, as predicted in Howsha', God withdrew from Judea, leaving Jews vulnerable to the Assyrians, Babylonians, Egyptians, Greeks, and Romans, including the abuses suffered under the Roman Church, which was followed by the violent nature of Muslims and the Third Reich. The subjugation of Jews continues today under Progressives and Socialists.

And yet, there has always been a means to flee the darkness open to those willing to trust the Towrah, its Miqra'ey and Beryth. So long as Jews listen to Him and respond, God stands ready to defend them.

For the tens of millions of Jews who have suffered grave indignities at the hands of conspiratorial Gentiles, Yahowah's assertion that they could have escaped may seem incredulous. And that is largely because they sought the wrong kind of relief. Upon careful consideration, there never was any rational reason for God to intervene to protect or heal anyone here on Earth because no one sought His help. And while that is counter to every religious notion, it is nonetheless true.

We would be wise to acknowledge that Yahowah has already provided all of the advice and counsel we would

ever need. There is no reason to be alone, living in the darkness, dismayed or discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path Home, and therein, Yahowah's Family awaits our arrival with open arms.

The noted exception to Yahowah's prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91, where those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others, such that they are better prepared to achieve the desired result. The ultimate example was Dowd, a man who was never immune to anguish.

Yes, those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah, Mizmowr, wa Naby*. Yet it would not have been easy because there was no one from either tribe through whom Yahowah could communicate His message of liberation.

While God is knowable apart from a personal introduction, such connections seldom occur because societal interference and institutional obstacles are practically insurmountable. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this, capitalize on your good fortune.

We know that there was a brief respite under *Chazaqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah's *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach, Matsah, and Bikuwrym*.

Unfortunately, even then Zabuwluwn was listed along with Manashah as the two tribes who mocked and scorned

Chazaqyah's | Hezekiah's messengers as they traveled around Yisra'el to invite the people to participate in the upcoming Feast of UnYeasted Bread. Having given up on countless lost generations, Yahowah withdrew. He held Yisra'el in contempt, the same way He perceives the religious today.

Turning to some of the most intriguing details, rather than just say 'Ephraym or Yisra'el, or list the ten tribes that comprised the Northern Kingdom, Yahowah chose Zebuwluwn and Naphthaly for a specific reason. Both sons were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was the furthest from Yaruwshalaim, but as such, it was closest to the marauding Gentiles who would capitalize upon this and oppress them.

This narrow region leading into the heart of the nation served as the doorway into Yisra'el for the likes of the Amalekites and Hittites, the Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, and more recently, Hezbollah and Hamas. A decade from now, and after the fall of Syria, it will be the entry point for the combined force of Islamic jihadists.

Zebuwluwn was the sixth son of Leah and the tenth overall to Ya'aqob. In spite of being among the most militaristic, his descendants are listed as one of the tribes who failed to drive out the Canaanites in *Shaphat* | Judges 1:30. Zebuwluwn is also linked with the sea on two occasions, as well as with ships, both obviously symbolic since they were landlocked. This suggests that their fate would lie in the hands of Gentile merchants. Indicating as much, Ya'aqob said: "Zebuwluwn shall dwell at the seashore. And he shall be a haven for ships. His flank shall be toward Sidon." (Bare'syth 49:13) Moseh would only say of them: "Rejoice, Zebuwluwn, in your going forth." (Dabarym 33:18)

Zebuwluwn and Naphthaly are also mentioned together in *Shaphat* / Judges 5:18: “Zebuwluwn were a people who despised and jeopardized their lives unto death, and Naphthaly, also, in the high places of the field.” This was among the reasons God withdrew from them and may be why they were called out for scrutiny in this passage, now facing an entirely different fate.

Of Naphthaly, Ya’aqob said that they will be “a doe let loose who offers beautiful words.” (Bare’syth 49:21) Moseh would say: “Naphthaly, satisfied with favor, and full of the blessing of Yahowah, take possession of the sea and the south.” (Dabarym 33:23) And while I don’t know how that fits into all of this, the fact remains that they were among those shouting curses at the people from Mount Ebal. In response, “the Lowy answered them and said, ‘Cursed is the man who makes an idol or a graven image – an abomination to Yahowah – the work of the craftsman’s hands which is clandestinely established. Cursed is he who dishonors his Father and Mother.... Cursed is he who misleads a blind person...or who distorts justice,...who engages in incest or bestiality,...who strikes his neighbor, accepts a bribe, or who does not confirm the words of this *Towrah* / Teaching by acting upon them.’” (Dabarym 27:14-26) Having committed these offenses, Yahowah rejected them with prejudice.

We now have extant evidence in the form of a lead tablet dating to the Late Bronze Age II (1400-1300 BCE) that Naphthaly did, indeed, proclaim these curses in this very place. More than just proving the early existence of the Hebrew alphabet, this tablet’s age, location, and message are consistent with something Moseh said to the Children of Yisra’el in *Dabarym* / Deuteronomy 11:26-32 which was then confirmed by Yahowsha’ ben Nuwn in *Yahowsha’* / Joshua 8:30-35. The parallels are undeniable.

The world first became aware of this tablet on March 24th, 2022, when archeologists led by Dr. Scott Stripling

and his team of scholars from the Associates for Biblical Research (ABR) held a videotaped press conference at the Lanier Theological Library in Houston, Texas to announce their discovery. Subsequently, their findings were proven accurate through the publication of a peer-reviewed scientific journal article. The lead tablet found beside the altar atop Mount Ebal dates to the time of Joshua when the Children of Israel first entered the Promised Land. Its discovery rivals the importance of the Dead Sea Scrolls.

The Ancient Hebrew script inside of the folded tablet offers an amazing validation of the earliest phonetic alphabet and an irrefutable affirmation of the entry into the Promised Land at the conclusion of the Exodus. It invalidates the arrogant and unGodly theories of Biblical scholars whose hypothesis suggests that the Torah was written by a committee comprised of the Jahwist, Elohist, Deuteronomist, and Priestly sources between 950 and 450 BCE, rather than by Moseh between 1447 and 1407 BCE.

Everything about it was consistent, affirming the same story, from the style of the letters matching what was expected, the vocabulary used, the message conveyed, the paleography dating to the correct period, the age of the lead and existence of the mine, the age, location, and nature of the site it was unearthed, the accompanying pottery shards, and even two scarab seals, both assigned to the reign of Thutmose III who reigned from 1479 to 1425 BCE. Considering all of this, the likelihood of authenticity is astronomically high.

As we have alluded, Naphthaly's birth was enveloped in a spat of sibling rivalry. We learn in Bare'syth 30 that Rachel became jealous because her sister, Leah, had been able to give birth to four sons, Reuben, Simeon, Lowy, and Yahuwdah, while she appeared barren. So, she arranged for Ya'aqob to impregnate Bilhah, her maid. Bilhah conceived and Rachel named the maid's first son, Dan. It was Bilhah's second son with Ya'aqob that Rachel then named

Naphthaly. She did so because: “Rachel said, ‘As part of a great struggle, I have wrestled with my sister, and I have prevailed.’ Therefore, she called his name Naphthaly.”

His name was based upon *pathal*, which is “to twist and to wrestle.” But it also means “to be tortuously crooked.” In addition, an argument can be made that Naphthaly is related to “*pathy* – simple and open-minded or a naïve simpleton,” as well as to “*pathah* – to entice, deceive, seduce, and persuade.”

That was then, but what about “*ha ‘acharown* – later – during the Last Days?” Now that Yahowah has reconciled His relationship with Yisra’el, what about the Gowym?

Our answer in this regard is based upon whether we translate *kabed* negatively or favorably. Since there are countless Hebrew words with a dark and light side, it is the context that determines their definitions. And in this case, we must ascertain whether we think Yahowah will come to look favorably upon “*derek ha yam ‘eber ha Yarden* – the way of the sea on the opposing side of the Jordan” which is “*galyl* – the pivot point of the sociopolitical realm and the open doorway” of “*ha Gowym* – the Gentile nations.” I think not, but, then again, *yam* can refer to any one of three seas or to Gentiles, and *galyl* can also be rendered as “Galilee.” But if we don’t read “Gentile” for *yam*, how does any one of the three “seas” have a “way” of which Yah can either “*kabed* – reward and honor” or see as “*kabed* – irrational and pretentious?”

Since God does not judge inanimate objects, *kabed* cannot be applied to a river or to a sea. It must, therefore, describe people and their nations. And Yahowah has been crystal clear regarding the ways of “*ha Gowym* – the Gentile nations:” emulate them and die. Since He is unchanging, *kabed*’s negative implications apply.

In this case, Yahowah is going to “*kabed* – deal harshly with the stubborn and irrational, and troublesome

nature,” of the Gentiles, particularly those influenced by the nations His Son, *Gabry’el* | God’s Most Capable and Courageous Man, a.k.a., Dowd, depicted as beasts in his revelation to *Dany’el* / Daniel. These include Babylon, Persia, Greece, Imperial Rome, and the Roman Catholic Church. To these monstrous empires and institutions, God will add those who have cursed Yisra’el, invading, oppressing, and subjugating His people, especially those who have done so from the northeast (through the land of Zebuwluwn and Naphthaly): the aforementioned Assyria, Babylon, Greece, and Rome, along with today’s Middle Eastern Muslims.

Yahowah was, is, and remains “*kabed* – troubled, even burdened, by their improper attitude and arrogance, their inadequacy and insensibility, their lack of responsiveness, pretentious airs, and vehemently oppressive nature.” There is no chance, whatsoever, that He will “*kabed* – distinguish and highly value” them, “honor and glorify” them. While there is a remnant of Gentiles who have chosen to participate in the Covenant, and who will be “abundantly enriched,” as part of the Covenant, they would never be described in association with the sea, much less shown existing on the opposing side of the *Yarden* in the sociopolitical realm of the *Gowym*.

This brings us to *galyl*. It could be addressing a number of things. On some occasions, it is transliterated “Galilee,” and serves as the name of the only significant watershed in Yisra’el, a freshwater lake that has been referred to as a sea. It serves as the headwaters of the *Yarden* | Jordan River and is located beneath the Golan Heights in northeastern Yisra’el. It is in the territory of the Naphthaly, but it is also linked to the Zebuwluwn as a result of the two prophecies associating them with the sea.

However, in this sentence, *galyl* is identified with *Gowym* and not with either of the Yisra’elite tribes. And since Yahowah considers the *Galyl* | Galilee part of

Yisra'el, and the source of the *Yarden* | Jordan, He isn't speaking of the Sea of Galilee in this prophetic statement.

Recognizing that it is not a title, we need to consider the meaning of the word. A search of the lexicons reveals that a "*galyl* – is a pivot point and hinge pin, an open doorway, district or region, a sociopolitical realm, and a circuitous and convoluted way." As such, Yahowah is holding the "sociopolitical realm of the Gentiles" accountable for what they have done, especially those who have penetrated Yisra'el at the open door and pivot point along the nation's northeastern border with Syria near the flashpoint known as the Golan Heights.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the Gospel of Matthew with a twisted and inaccurate rendition which reads: "**And leaving Nazareth** [which did not exist until the early 4th century and the rise of Roman Catholicism] **he** [“Jesus”] **went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken by the prophet Isaiah might be fulfilled: ‘The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.’”** (Matthew 4:13-16)

That was so divergent from the actual prophecy, it is clearly a Catholic creation. Compare it to: "**Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee for those who have been deprived of their freedom and constrained along the way as there was during the previous time when He receded from the land of Zabuwluwn and the land of Naphthaly.**

And so, in the latter time, He will struggle with the intensely oppressive and onerous weight, as well as the

grievous and troublesome nature of the dimwitted and intransigent masses associated with the way of the sea beyond the Yarden | to Go Down of Galyl the Circuitous and Convolutd way of the Gowym | Gentiles,” followed by...

“The people (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra’ah* – have been able to observe (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishing and important** (*gadawl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great things, to be magnified and empowered) **light** (*‘owr* – source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba ‘erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die), **the light** (*‘owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **has shined brilliantly upon them to enlighten them** (*nagah ‘al hem* – has been presented as a luminary over them, providing the

enlightenment, knowledge, and understanding needed to respond appropriately; attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the ‘am – family))).” (*Yasha ’yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the Gentiles at the time of the Christian era were the killers, not those living under death’s shadow. That remains so to this day.

The Christian misrepresentation is, therefore, incredulous. There is no evidence to suggest that a single *gowy*, much less many, saw or recognized *Dowd* / David as the Pesach ‘Ayil – much less knew what that represents.

There was no light to be seen in year 4000 Yah / 33 CE. This was an exceedingly dark period for *Yahuwdah* – and it would only get worse over time. Not a single eyewitness account spoke of an arrival of light shining brilliantly upon them. And this is because, while *Dowd* will be the light and as bright as the sun, this will not occur until his return on *Yowm Kipurym* in year 6000 Yah / 2033 CE.

Yasha ’yah is, therefore, speaking to the remnant of *Yisra’elites* living in the Last Days, during the transition from the Time of *Ya’aqob’s* Troubles to the Grand Reunion. Those who rekindle their relationship with Yah as a result of *Dowd’s* brilliant oratory and *Yahsha ’yah’s* prophecies will see his light shine upon them when he returns. And they, too, will have lived through the shadow of death. And in their case, *Yahowah* is now approaching them rather than retreating.

There isn’t any justification for a middle ground, for concluding that a great many people witnessed something

profoundly illuminating in 33 CE. The fact is, then as now, fewer than one in a million people recognize that Dowd, as the Messiah and King, became the Passover Lamb, nor do they realize the Son of God is returning as brilliant as the sun. God's people are just now becoming aware of this realization.

As we approach the next statement, there are two ways to translate "*rabah ha gowy*." The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God's people pursuant to announcing the arrival of the *gadowl 'owr*. This would be consistent with what Yasha'yah revealed in the previous chapter.

The second has Dowd referring to Yahowah's Family as a great "*gowy* | nation," which is improbable on this occasion because it will be in tatters at this time and will remain so until after Dowd's return. The Messiah is tasked with saving his people from the brink of extinction at the hands of Gowym. Therefore, because the Gentiles are the source of the ensuing darkness, God is not going to have us confuse one for the other. Moreover, considering Dowd's incontrovertible declaration in the 118th Mizmowr of ridding the world of Gentiles upon his return, it's inconceivable that Yah referred to His '*am* | family as a *gowy* | gentile nation at this time.

With this in mind, we are left with the realization that Yahowah is addressing the role a *gowy* will play in drawing His people back to the light by amplifying His word. This is the most literal rendering of the phrase *rabah ha gowy*.

“You have raised up and enabled the gentile (*rabah ha gowy* – You have increased the capability of this particular *gowy* to magnify and amplify Your Word, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission, or

alternatively: You have increased the nation (hifil perfect second-person masculine singular – Yahowah is responsible for enabling this lone *gowy*, empowering him such that he begins to reflect Yah’s nature and intent by amplifying His Word for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo’ gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the *gowy* such that he could represent You in an unpretentious manner)).” (*Yasha’yah* / Isaiah 9:3 in part)

This did not occur in 33 CE, nor on behalf of Christianity, no matter how one convolutes the evolving myths. While a powerful nation, Yahowah had nothing to do with Rome. From His perspective, they were the most vicious and anti-Jewish of beasts. He did not raise them up on this occasion nor did He enable their savage destruction of His Temple, Land, People, and Son. Moreover, from this point forward, Rome began to disintegrate under the weight of her own grotesque immorality.

Likewise, this cannot speak of Judea because the tiny province was so externally fragile and internally conflicted it would soon cease to exist. Rome would persecute Jews, robbing, enslaving, and murdering God’s chosen to their last gasping breath.

And, as mentioned, there were no Gentile eyewitnesses who claim to have seen a great light. Even in the fairytale, the lone eyewitness to wax poetic about a light dwelling among them was Yahowchanan – a Jew. And even then, he would claim that he was filled with Charis – the pagan Greek goddesses known for their naked presence at frivolous events.

Back to reality, should you question why Yahowah would introduce this prophecy by promising to raise up and enable a *gowy* to call His people home while not exalting

Himself, the answer is found in *Shemowth* / Exodus. Long ago, when the Towrah was first revealed, Yahowah understood the intimidation His Children experienced because of His overwhelming presence, light, and voice – the opposite of what He intended. And so, He would refrain from *lo' gadal* | improperly speaking of the favors He had sought to bestow upon His people.

And yet, knowing that He had to address them if any were to return Home prior to the fulfillment of Yowm Kipurym in year 6000 Yah, in the preamble of the most profound prophecy regarding what He was planning to do to make this possible, He introduced the *gowy* who would serve as His Witness. For a finite time, God equipped a *Choter* such that he would represent Him in an unpretentious manner.

You are witnessing the fulfillment of that prophecy. For the first time since these words were scribed circa 743 BCE (777 and 2,777 years prior to Dowd's fulfillment of the *Mow'edym*), a *gowy* has been raised up and enabled by God such that he has become the Voice explaining that *Dowd* | David is this light. This lone Gentile is the first, only, and most vociferous individual to prove that this entire prophecy, one relentlessly denied by Jews and incessantly claimed by Christians, speaks of the Messiah and Son of God – the Zarowa' – who is the subject of 2 Samuel 7, Yasha'yah 9 and 53, and Mizmowr 22, 88, and 89.

For over 1,000 years, Yahowah's prophets scribed His revelations and His witnesses have shared them. So, to hear God speak, we must pay attention, be observant, and listen carefully. From that lone exception on Choreb, when His voice boomed from atop the mountain, through 450 BCE with the last prophet, Malaky, Yahowah communicated with His people through *naby'* | prophets. And they were always Yisra'elites and Yahuwdym like Moseh, Dowd, and Yasha'yah – until now.

What changed is that His people stopped listening to Him. God's voice was drowned out by men with other agendas. Over this vast chasm of time, Yahowah searched the world to find a single Yahuwd among His chosen who would respond, but there was nothing but a deafening silence.

Since this problem was so pervasive, and His solution so exceptional, Yahowah decided that the best course of action was to warn Yisra'el in advance of it occurring so that when it happened as predicted, they would finally pay attention. He would address Yahuwdym through a *gowy* – telling them about one of their own, their Messiah and King, who would be serving as their Savior.

The Almighty would ask His prophets to speak of the final Witness often, addressing his role at the most opportune moments. And what could be more fortuitous than this, with the *gowy* presented in the preamble of His most commonly recited prophecy regarding His Son and the work they would accomplish together?

Yahowah is on record announcing that He would fortify a *gowy* to garner His people's attention. He would prop him up and empower him, equipping him to do what Yahuwdym should have done. It would be like using a candle to announce the arrival of a Son as brilliant as the sun. This would be a miracle worth elaborating on.

It would not be the first time that Yahowah would move His people with a single, ill-equipped individual. On a similar occasion, and as a prelude to an earlier *Yatsa'* | Exodus, He confronted the most egotistical nation on Earth to retrieve the Children of Yisra'el using a stuttering shepherd. It worked last time, so why not this time?

Although, to properly calibrate our expectations, on the previous occasion, only two of the six hundred thousand God sought to rescue actually made it into the Promised Land – and even that took forty years. This time,

we'd only have 32 years and no extensions. However, while I am not a man of Moseh's caliber or character, the potential audience has grown thirtyfold, and the technology needed to reach them is infinitely superior.

Moreover, we need not worry because the mission is forecasted to be successful. Those who are willing to listen will be delighted with the outcome of our journey. The final harvest may be small, but it will be joyous. It will be enriching too, as all that is Yah's to give will be lavished upon His Children.

Yah's people are coming home. This is a harvest in conjunction with a family reunion...

“The delight (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the ‘*am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh ‘atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka ‘asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil).” (*Yasha ‘yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

Not only was “*ha gowy* – the gentile,” singular, but so is every pronoun thereafter. I realize that this sounds awkward in English, but I am not at liberty to change the translation to accommodate sensibilities.

And there is good news here. Sometimes, one can become many. I know a *gowy* | gentile who has taken Yahowah’s name and words seriously, and who has joyfully shared the treasure he discovered along the way. He has come to appreciate Yahowah’s means to enrichment as well as His path to the harvest. As others have read this Gentile’s translations, and as they have considered the insights he has cheerfully offered along with them, Yahowah’s Covenant Family has grown.

Unless you believe that God’s idea of a joyous harvest is the death and enslavement of His people, this event did not occur in year 4000 Yah / 33 CE. Therefore, one would have to be a blithering idiot or religious buffoon to believe that the ensuing prophecy is addressing the mythical misnomer, Jesus.

The reference to a jubilant harvest and joyous apportionment speaks of the integration of the Miqra’ey and Beryth. We are invited to attend the harvests so that we might share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitation to engage in the Familial Relationship – particularly on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah / 2033 CE.

Therefore, it cannot be for the religious. At the behest of rabbis, Jews deny Dowd’s fulfillment of the Mow’edym – especially Pesach. They eliminated Matsah, they deny Bikuwrym, they believe Shabuw’ah was fulfilled 3,472 years ago, they replaced Taruw’ah with a Babylonian holiday, and they upended Kipurym, making it an occasion for self-affliction rather than a celebratory reunion. It cannot be for Christians either because they

disdain the Miqra'ey and replaced them all with pagan holidays. And they substituted a New Testament for the *Beryth* and “Jesus” for Dowd.

Even in their fanciful New Testament mythology, “Jesus” did not bring joy to Christians. According to their religious lore, they suffered persecution. There was no harvest either. And of course, the Church deliberately distanced itself from Yahowah, besmirching His witness and reputation in the process. Therefore, this prophecy cannot pertain to “Jesus” or to Christians. Moreover, since Dowd will be ridding the world of Christians, the faithful will have nothing to celebrate.

Reading this, now in the 21st century, the notion of a “*shalal* – spoil” seems a bit arcane. However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will be wrenched away from the Gowym, while their institutions, militaries, and governments are deprived of everything they had sought to take from God’s people. In this case, should a spoil be taken from them, it will be justified.

However, it is more likely that *chalaq hem shalal* | their valuable apportionment will comprise the blessings and benefits of the *Beryth* and *Miqra'ey*. This is what the Children of Yisra'el will be receiving and celebrating during this Yowm Kipurym reunion.

It is interesting to note that *gyl* | rejoicing was scribed in the imperfect, and therefore for the first time in this prophecy, is addressing something unconstrained in time. This suggests that the fruit of this harvest will endure forever.

As we now move forward, we find God speaking of a single individual liberated from societal constraints and freed of financial, religious, and political burdens. With that in mind, the last masculine singular reference in this pronouncement addresses *ha gowy* | the gentile responsible

for disseminating God’s message such that the result would be a joyous homecoming and reunion.

“**For** (*ky* – indeed, truly) **the constraints** (*‘ol* – the wooden frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) **of burdensome labor, economic pressures, or societal challenges pertaining to him** (*sobel huw’* – of demands on his time, resulting hardships, or compulsory obligations) **and** (*wa*) **that which is associated with** (*‘eth*) **the religious or political influences** (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one’s reach, and to cause one to bow down and be thrust aside) **continually upon his back, especially early on** (*shekem huw’* – repeatedly against his neck and shoulder at the beginning), **You have diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the rod and scepter of governmental authority over him** (*shebet ha noges ba huw’* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace for goods and services).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

This continues to address the *gowy* | gentile who was engaged by God to call His people home for their Kipurym reunion with Dowd. Yahowah recruited this foreigner using the same criteria He deployed when selecting *Moseh* | the One who Draws Out. Moses knew nothing about

Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the political, religious, military, and economic forces at play in Mitsraym. The depravity of man's way was readily discernible to Moseh – which is why he rejected it and became a shepherd.

The reason Yahowah prefers such individuals is because He'd rather teach us what we need to know about His Towrah, Miqra'ey and Beryth, rather than warning us about religion and politics. Sharing His guidance is uplifting and enriching while disparaging religion and politics is annoying. Moseh required no instruction on the latter, allowing Yahowah to focus on the mission at hand.

The things of God are enlightening and enriching – even emancipating. But there is nothing pleasant about man's most pervasive deceptions. Religion is a nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at that time, God chose the ideal person, one already predisposed to demonstrate His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God's predilections have not changed. Therefore, He found and solicited, then equipped and enabled a Gentile in a similar situation. With so much to accomplish through an otherwise ill-prepared individual explains why we find God working to diminish his economic burdens as well as the effect of religious and political influences on him. To be of any value to Yahuwdym, Yahowah needed his undivided attention. There would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was readily available and easily verified. Freed from distractions and benefitting from God's overwhelming support, this *gowy* could devote the time

to tell the intellectually captivating story of God and His Son. Working on behalf of the Creator of the universe and Author of life and for Dowd, the most interesting man who ever lived, would not be a burden.

As we move deeper into God's introductory statement, we find that *shakem* is from the verbal root, *shakam*, which speaks vociferously about Dowd's "continuous passion and dedication." *Shakam* depicts traits this Gentile admires in the consummate Yahuwdy, and to a lesser degree, proclivities he shares with him. We are "*shakam* – diligent and enthusiastic workers, getting an early start each day, continually focused upon the succession of events that played out on the ridgeline" of Mowryah, "passionately pursuing our calling, persistently shouldering the responsibility" which leads to conveying Yahowah's Word, "willingly over and over again for a prolonged period of time." It is Dowd's *shakam* that so endeared Yahowah to him. Even though we are among the one in a million who make this connection and revel in it, I suspect our Father is not only pleased we noticed but also thrilled we called this to His Family's attention.

It is also possible that *shakem* appeared here in connection with this Gentile because he is the first in 3,000 years to properly attribute this prophecy to the Son of God, our Messiah and Savior. And that's no small thing because the direction we take with regard to this declaration will lead us either to Yahowah and the Covenant or away from both.

This assessment brings us to a number of vital questions. Are we to observe the *Towrah*, *Naby'*, *wa Mizmowr* as we seek to learn about Yahowah or try to find Him in the Talmud? Are we to learn from Dowd's counsel and see his words as enlightening, or should we study Paul's and Akiba's? Who is the son who was given? Who is the man who valiantly defended God's people? Who is speaking for God? Who is the Counselor? Is Yahowah

drawing our attention to Dowd, who is conveniently named in this prophecy, or to “Jesus” who is not (and never existed)?

From a historical perspective, who, at the time of Yasha’yah’s writing, had been or would be the most prominent person in the life of Yisra’el, the Messiah and King “David” or the mythical misnomer, “Christ”? Which individual is Yahuwdym most likely to follow out of political and religious Babylon and back to Yisra’el?

In the battle of ideas between the world’s most popular religious faith and the Word of God, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to a man or a myth, to Ben ‘El, ha Mashyach, Melek, wa Ra’ah, the Zarowa’ and the Pesach ‘Ayil or to a nightmarish fairytale reminiscent of Dionysus and Odysseus.

On Dowd’s side of this equation, there are a thousand fulfilled prophecies and declarative statements. On the other side of the ledger, there is nothing – Dowd’s name is stated over 1,000 times compared to one whose name was never mentioned.

So how is it that the faithful prefer the obvious fraud to the most interesting man in human history by a factor of a billion to one? Considering the consequence of getting this right, and cognizant that the fate of Yisra’el on Yowm Kipurym hinges on Yahowah’s guidance, it seems evident that the phraseology regarding this *gowy* was placed in the preamble of the most misappropriated prophecy to help answer these questions.

And as we set forth in our quest to know Father and Son better, we find that they provide the means to unravel the misguided mythos of Replacement Theology – the most debilitating influence on humankind. By accurately translating this prophecy, and appreciating its intent, we

were able to unravel the lies upholding Judaism and Christianity. And with them impugned, Yisra'elites are free to come Home to Yahowah.

Turns out that all that was ever needed to accurately translate Yasha'yah 9:4, 5, and 6, was to pay attention to the context, subject, and grammar. For example, rather than a conjunction linking the two implements wielded by those in power, *shebet* is a construct. This reveals that the implements associated with religious and political institutions work in concert with one another as they extend and impose their reach.

Speaking of grammar, there is no question that *huw'* is correctly translated as the third-person masculine singular pronoun "him" in English. However, *huw'* can be "it" when addressing a singular masculine noun such as *gowy*, so long as *gowy* is translated as "foreign nation" rather than "individual Gentile." But since *gowym* is used to distinguish "Gentile nations" from Yisra'el, this option is in opposition to the message. Further, while nation and people are singular, both are comprised of many people, requiring the pronoun addressing either to be plural, and thus "them," rather than "him" or "it."

I share this because my translation is markedly different from most others and the grammar makes it appear somewhat self-centered. And yet, since there is no one else to whom any of this might potentially apply, denying the obvious would be disrespectful to Yahowah and devastating to His people.

It appears obvious that Yahowah found an underutilized and retired implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly three thousand years, words and insights that eluded humanity's grasp are being revealed. In the process, Yahowah becomes known to more Yahuwdym prior to His return than would

have otherwise occurred. And His Son is finally receiving the respect he is due.

These translations and insights do not rely on previously unrevealed revelations or additional prophets. The truth, though unnoticed by many, has been available to God's people for nearly 3,000 years. It means that this *gowy* isn't a prophet but instead a devoted translator with an inquisitive mind and an enabling Spirit.

As a result, God can honestly say that the means to know Him and engage in the Covenant relationship with Him has been there all the time – just waiting for His people to take Him up on His offer. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kipurym* / the Day of Reconciliations, is just ten years away from this writing.

In every way but one, I suspect that Yah would have preferred that His tool have Hebrew roots, that he would till Yisra'elite soil, and be of Yahuwdy origin. But since there weren't any such people available, none willing to disassociate from all forms of human authority, who were willing to be deployed in opposition to religion, politics, patriotism, and conspiracy. So God found another way.

There is a reason that God may have actually preferred working with a *gowy* in this regard. He would serve as a not-too-subtle reminder of the fact that Yahuwdym are to blame for their estrangement. It could have been different; it should have been different. Their very name, Yahuwd, reveals that they are Yahowah's Chosen People. God's words were written in Hebrew. The scrolls unearthed in Yisra'el are the source of our translations. And since they forfeited their calling, Yahowah may have wanted them to eat a slice of humble pie – one served up by a Gentile.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka*

– as” in the following statement. That’s important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I pulled the concluding phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than what preceded it...

“And (*wa* – then [from 1QIsa not in the MT]) **as in the day** (*ka yowm* – comparable to the time) **of Midyn | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (*Yasha’yah* 9:4) **surely since** (*ky* – indeed by contrast because) **every** (*kol*) **boot** (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) **of marching armies** (*sa’an* – of militaries on the move who tread and tramp upon) **is part of the commotion and clamor of battle** (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) **and since** (*wa*) **the attire** (*simlah* – the cloaks, clothing, and garments) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*), **they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma’akolet* – that which is consumed and destroyed; from *’akal* – to be devoured, eaten up and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*’eth* – bright and glowing illumination).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

This prophetic statement also reveals that Yahowah has been restrained and remarkably reserved up to this point. There has been only one occasion where He broadcast His message to His people in His own voice – and they cowered and turned away, which was the opposite reaction of what He intended. Since God promised never to do it again, He turned to prophets, which worked to a minimal extent through 450 BCE with Malaky.

But then, as we have shared, a problem arose: His people completely stopped listening to Him. This was as deplorable as it was unacceptable because Yahowah had made a promise to ‘Abraham, one He intended to keep. This left God with no other option other than to garner His people’s attention by equipping a *gowy*. He would have to prop the Gentile up and empower him, preparing him to do what Yahuwdym should have done instinctively. It would be like using the village idiot to inspire Einstein.

And yet, in a way, doing so would be in Yah’s wheelhouse. God would find the least qualified option to awaken the most qualified people. His approach would boldly proclaim, to all who would listen, everything they would need to know about God’s disposition and interests – as well as His preferences.

Yahowah prefers not to come across as fearsome or imposing. It is not in His nature to boast. And so, He would use a dented and ill-fitting tool to clear away the generations of misconceptions that had concealed the brilliant light of His beloved Son, Dowd. While this *gowy* would be incidental, the mission would be essential.

By its very nature, Yahowah’s brilliant and perfect Light is going to incinerate every soldier and army upon His return. Be forewarned: Do not join, participate in, equip, or honor any military force.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or promilitary. Quite

the opposite, He is going to eliminate everyone in uniform and everything associated with war and national defense. In a nation like America, where any reluctance to support the armed forces and salute the flag is considered an egregious offense against the country, Yahowah's overt hostility toward the things that man holds dear will come as quite a shock.

Considering the explicit mention of *Midyn* | Midian, it is incredulous that the proponents of the world's most popular religion misappropriate the prophecy presented in the next statement without regard for the fact that it speaks of a loud and bloody army that is incinerated by Yahowah. That did not occur in conjunction with the alleged birth of a baby god nor in the years leading up to the death of said god in 33 CE. Pointing out the obvious, this has not transpired at any time in our past. And it will not occur prior to Dowd's return with Yahowah in 2033, year 6000 Yah.

Since the prophecy regarding the Son who is given follows this statement, it's telling that the religious ignore it – for no other reason than it doesn't fit their narrative. And while ignorance may be the path to faith, it does not lead to Yah. Therefore, when we realize that the next line of this prophecy speaks of an exceptional Son, we cannot avoid the fact that *Yasha'yah* / Isaiah 9:6-7 applies to the prophet's past as well as to our future.

Since there is far more to *Madyn* | Midian than just the battle presented in *Shaphat* | Judges 6 and 7, before we consider what occurred on *Yowm Madyn*, I'd like to share some other possibilities. Of the twenty-four times its root, *dyn*, appears in the Hebrew text, four are in parallel with "*shaphat* – to decide by being discerning," which is to "exercise good judgment." It is twice used in conjunction with *mishpat*, making *midyn* somewhat equivalent in meaning. Therefore, it is fair to say that *Midyn* | Midian serves as a referendum on our ability to think.

There are copious and relevant insights pertaining to *Midyn* | Midian, each helping us appreciate why Yahowah referenced this, of all places, in the preamble of this marvelous prophecy introducing His Son as He perceives him. While I will share what I've come to know in the next chapter, I think it's best for us to remain focused and listen to what Yahowah inspired Yasha'yah to write regarding His Firstborn – of whom He is justifiably proud.

Therefore, on the first day of *Sukah* | Camping Out in year 5990 Yah, as the sun rises across the Caribbean Sea, Yahowah wants us to consider what is scheduled to occur as the sun sets in Yaruwshalaim on Friday evening, October 7th, a *Shabat*, when the dust has settled after the removal of every militant and military, and with the elimination of all traces of religion, politics, and conspiracy. Once He has restored the Earth to the joyous conditions experienced in 'Eden, we find that Dowd's seat of honor and kingdom will be restored – forever – a declaration that is astonishing in and of itself. And prior to this, we are told that God's beloved Son was placed before us to show us the way, providing the most wonderful counsel.

Our work together over these past 22 years has led us to the precipice of what Yasha'yah is about to reveal, to the same mountain and then on to the Promised Land. We learned that there is someone who is more important to our wellbeing and to our approach to God than Moseh. The most relevant insights into the relationship come from Yahowah's Son, His Messiah and King, the Prophet who would Shepherd and defend His people, a Yahuwd who wrote the songs that will be sung in Heaven.

For the past two thousand years, everyone has been wrong about Yasha'yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of the mythical misnomer "Jesus Christ" but, instead, descriptive of Dowd, more commonly known as "King David." Based

on what is said about him, the implications are astounding. Rather than worshipping a figment of man's imagination as a Dead God on a Stick, the world ought to have been listening to Dowd and following him Home.

Isaiah 9:6-7 does not predict the ludicrous notion of the "birth of God." It does not authenticate a Gentile religion. There is no validation here for a New Testament. In fact, the prophecy obliterates everything Christians believe.

Yahowah's personal perceptions regarding His Firstborn are no less caustic to Judaism. Turns out, God does have a Son, and he is our Messiah and King. Just as he was anointed three times on God's instructions, he has been here twice before and is about to return. His gift to us is the fulfillment of Pesach and Matsah as the Zarowa', leading to Bikuwrym and Shabuw'ah. Taruw'ah exists to herald his return on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah / sunset on October 2nd, 2033, which is the last opportunity for redemption. The celebration of *Sukah* | Shelters then follows for a receptive remnant of Yisra'elites who have disavowed Judaism and Israeli politics and embraced the Covenant.

We can learn far more from Dowd than from anyone else, including even Moseh and Yasha'yah. And this was always Yahowah's intent. It is why we possess so much of what Dowd wrote, all in the original language, all marvelously preserved, and all easily verified. There were more Psalm scrolls found in the caves above the Dead Sea than any other writings. Among them, we discover many which address this prophecy – most especially Mizmowr 89 that is Dowd's Song.

Nonetheless, the Haredim are prayerfully awaiting an unknown Messiah. They give no credence to what Dowd achieved on Pesach and they have forgotten all about Matsah and Bikuwrym. They are clueless regarding

Shabuw'ah, have replaced Taruw'ah, and they have inverted the intent of Kipurym, thereby forfeiting their salvation. There has not been a single rabbi who understands any of this, much less associates Dowd with the fulfillment of the Miqra'ey. As such, Isaiah 9 remains a conundrum.

Yasha'yah's prophecy affirms that Dowd was the most brilliant, articulate, and insightful man who ever lived. As the Son of God, the Messiah, and King, as the Passover Lamb and Savior, he will be returning with Yahowah to Shepherd his flock throughout space and time. As a result, Yasha'yah's inspired revelation not only brings the willing Home via one of their own, but it also completely discredits the notion that "Jesus Christ" was the Son of God, the Messiah, a king, or a Savior. God was not born, He did not die, and there will be no Second Coming of Christ.

Before we rejoin the prophecy, there are some additional insights that will enhance our appreciation of this magnificent ode to the Son of God. *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting both past and future events. Its depictions play out over a period of three thousand years. And since the past, present, and future are seen as one integrated whole from God's perspective, *Yasha'yah* 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts.

Therefore, in the transition from Hebrew to English, a translator must choose the tense that most accurately reflects the timeframe being discussed. In this regard, we must pay especially close attention to the conjugations which speak of things that are either completed during a finite period of time or remain open-ended, continuous, and ongoing with unfurling implications over time.

Also, in the Hebrew language, adjectives and adverbs follow their respective nouns and verbs. However, since

English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write “Spirit Set-Apart” in our translations.

As it relates to the following, Yasha’yah wrote: “counselor who is brilliant and insightful” not “Wonderful Counselor.” Similarly, the prophet spoke of “a valiant and heroic defender of God,” not “Almighty God.” The great prophet was inspired to write that the Son would be “an eternal witness providing enduring testimony for the Father.” He did not contradict himself by affording the child who was born the title “Everlasting Father.”

Additionally, *shem* is more than a “name” in that it also conveys an individual’s “renown and reputation.” I share this because there is only one actual “name” among the seven historic and seven prophetic portrayals of this individual’s nature and value. And that is Dowd.

There is one last introductory thought we need to address before we proceed. *Misrah* is an especially intriguing word, and it only appears twice in the entire *Towrah, Naby’, wa Mizmowr* – once in *Yasha’yah* 9:6 and again in *Isaiah* 9:7. Its representation in the lexicons is the residue of ancient Greek and Latin religious interpretations of this passage. There is no hint of “government or dominion” associated with *misrah*.

However, should the Christian theologians be right, if *misrah* were to actually mean “government, dominion, kingship, or rule,” then my case on behalf of Dowd is won before we begin. We are told explicitly in 9:7 that it is Dowd’s throne and his kingdom that will be established upon Yahowah’s return. Further, it will be everlasting, thereby excluding the possibility of a replacement. Moreover, Dowd was King of Yisra’el prior to year 3000

Yah. Same king, same place, same rules: Dowd, Yisra'el, and the Towrah.

This is a hydrogen bomb nuking Christianity – a fission implosion followed by a fusion explosion. Not only do we find the beloved Son of Yahowah and Yisra'el obliterating the possibility of a replacement, but it is also Dowd who has been here previously and is returning to shepherd his flock.

While rendering *misrah* as “government” proves my point, it is incorrect. And that is because it is readily apparent that the feminine noun is based upon a rather important verb, *sarah*. It not only serves as the name of the mother of the Covenant, Sarah, it lies at the heart of *Yisra'el* – nestled between *'ysh* | individual and *'el* | God – defining the connection between them.

Sarah, when incorporated into *Yisra'el* | Israel, describes individuals who either “engage, endure, and persist” with God, so as “to be liberated and empowered” by God, or those who have chosen to “contend, struggle, and strive” against God.

Therefore, the only informed and rational approach to *misrah* is to translate it based on its verbal root, *sarah*, recognizing that the actionable aspect of this word is both prevalent and well-defined. The resulting translation is also influenced by the realization that *misrah* has been modified by the addition of *my*. Transliterated and pronounced, “*mi*,” this is the same word that transforms the verb *qara'* into *miqra'*. *My* encourages us to ponder the implications of “who, what, where, when, why, and how” questions associated with the verb.

As a result, I have rendered *misrah* as the “opportunity to learn what can be known about how to engage and endure.” *Misrah* speaks of “the ability to persist and freedom to lead; from *my* – to ponder the implications of

sarah – being liberated to exert oneself and be free, to be empowered to contend and persevere.”

Therefore, what follows is a profoundly different and yet considerably more accurate presentation of *Yasha 'yah* 9:6 and 9:7 than any previously. The opening stanza may be the most memorable ever spoken...

“For indeed (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, the male offspring of parents, an infant who grows up to become a young man, a descendant; from *yalad* – was brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child (pual perfect passive)) **before us** (*la 'anachnuw* – for and among us), **a son** (*ben* – a male descendant, the masculine offspring of a mother and father) **was provided and placed, indeed, given as a gift** (*nathan* – he was offered and produced at a point in time, appointed and bestowed, brought and devoted (nifal perfect passive)) **concerning us** (*la 'anachnuw* – on our behalf, regarding our approach).

The opportunity to learn what can be known about how to engage and endure (*wa misrah* – the ability to persist and freedom to lead; from *my* – to ponder the implications of *sarah* – being liberated to exert oneself and be free, to be empowered to contend and persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*'al* – upon) **a continued succession of events transpiring upon his ridgeline and predicated upon the eagerness in which he pursued his calling early in his life** (*shekem huw'* – his to shoulder the burden at the beginning of a new day).

His reputation and renown (*wa shem huw'* – his personal and proper designation and name) **has been read**

and recited as (*qara'* – was for a time invited and summoned as, called out and welcomed as, met with and proclaimed as, even will be read aloud and announced as (qal perfect [from 1QIsa])): **a counselor providing valuable advice** (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is thoughtful and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele'* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, influential and fantastic, as well as prophetic), **a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man** (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*'el* – of the Almighty), **an eternal witness providing restoring testimony** (*'ed* – an observant and meticulous individual providing everlasting evidence from long ago, sharing proof which is reestablishing, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab* – of the progenitor, originator and male caregiver and provider), **the leader who conveys the authorized position** (*ha sar* – the trailblazer who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [from 1QIsa]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the

relationship), (*Yasha'yah* / Isaiah 9:6) **tremendously increasing** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the pattern and plan, as a student eager to learn is taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered).

As a result of this approach (*wa la* – then adding these things together, collectively, therefore and accordingly, facilitating this direction), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm's way, as well as deliverance, resulting in a free, healthy, and satisfying relationship) **will be without end** (*'ayn gets* – will never cease or be negated, and are unbounded and limitless, without constraint) **upon the throne** (*'al kise'* – before the seat of honor in association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved), **as well as** (*wa* – in addition) **upon**

his kingdom through his considered advice and counsel (*'al mamlakah huw'* – as a result of his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn 'eth hy'* – authenticated and authorized by it, to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place, in the feminine singular and thus addressing *mamlakah*)), **and (wa) to be restored and sustained by him** (*wa la sa'ad huw'* – to be renewed and upheld through him, to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw'* / it is masculine in 1QIsa and thus refers to Dowd or to his *kise'* | seat of honor vs. feminine in the MT, addressing the kingdom]), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by (wa ba – also with) being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard) **from then to now** (*min 'atah* – beginning congruent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

The deep devotion and passion (*qin 'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of**

Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with 'this' as feminine, meaning Yahowah is actually engaging such that we can be continuously right)).” (*Yasha'yah* / Isaiah 9:7)

Exhilarating and enlightening, indeed, empowering and enriching – this is not only Yahowah’s perception of His Chosen One and Firstborn Son, our Messiah, Savior, and King, it is what God is offering and would like to see with every child of the Covenant.

God loves His Son. And anything that discredits him, including Judaism, which denies Dowd these accolades, or Christianity, which transfers these perceptions to a myth, is despised by Yahowah. Therefore, if you want to be on the same page with the Almighty and live in His Home as part of His Family, it is incumbent upon you to properly assess and value what He adores. Dowd is, after all, Yahowah’s most cherished and restoring gift.

At the time of this writing, circa 740 BCE, the declaration, “a child was born before us,” would naturally have pertained to *Dowd* | David. He was not only conceived and born in the normal fashion, in the perfect conjugation, his birth is presented as a completed action, occurring in the past. When considering the statement, “a son was provided concerning us,” we should turn our attention to the one man deserving of Yahowah’s remarkable statement, “I am his Father and he is My Son.”

Yahowah chose Dowd to be the Messiah and King of Yisra'el. He chose him to shepherd His people, anointed him Mashyach to demonstrate His authorization, and then appointed him Melek. Further, in this case, the verb, *hayah*, was scribed in the imperfect, indicating that what would be accomplished through God's gift of His Son would continue to provide blessings throughout time. Dowd is not only the obvious and most qualified individual, he is the only man who once was and again will be King. By fulfilling the Miqra'ey, he alone serves as God's gift. He, distinct from all others, is specifically called the Son of God.

Those who have closely examined his Mizmowr know that Dowd is the "counselor providing valuable advice who is astoundingly brilliant and amazingly insightful." This is the Shepherd's and prophet's role – the one who wrote the Mizmowr and Mashal. When it comes to providing brilliant advice, thought-provoking guidance, and valuable insights, Dowd is in a class by himself. And while we have the utmost respect for Moseh and Yasha'yah, Dowd is the ultimate prophet.

Gibowr does not mean "Almighty," and thus his name was not "Almighty God" as Christians want the faithful to believe. This deception should be enough to make the rational reject religion.

Even when considering all of the mythos associated with his caricature, "Jesus" was never presented as a "*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community who was devoted to defending" God's people. Dowd was, however, the most courageous and capable man of God. It began with the defeat of a rather large Philistine and will continue with the eradication of antagonistic Gentiles. Jews understand the implications of this prophecy, making it obvious to them why they could not accept the myth of "Jesus" as the Messiah, much less as the fulfillment of this proclamation.

Unlike Dowd, who wrote voluminously about the *mishpat* | way to resolve disputes and achieve *shalom* | reconciliation, and then made the sacrifices to enable the Miqra'ey, the mythical “Jesus” didn't have much to say about the means Yahowah provided to fulfill the Covenant's promises. By contrast, Dowd explained exactly what he would endure to save his people, doing so 1,000 years in advance of it occurring. He became “an eternal witness providing restoring testimony on behalf of the Father.”

That said, no man is the “Eternal Father,” making the Christian “translation” absurd. At issue is *'ed*, whose primary definition reads just as I have rendered it: “an eternal witness providing restoring testimony.” *'Ed* speaks of an observant and thorough individual providing everlasting evidence from long ago. An *'ed* shares proof which is restoring. He is an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence of God.

In all of human history, no “leader” was as “authorized” by God as Dowd. He was specifically chosen, anointed three times, and appointed king, not once but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra'ah* to *Zarowa'*, and is called both *Gibowr* and *Tsadaq* countless times. He is even depicted as the Branch, a Prophet, and as the Hand of God.

It is hard to miss the connection between Dowd and *shalom*. Dowd's son, the last king to rule over a unified Yisra'el, was even named *Shalomoh* | Solomon – which is a variation of *shalom*. Not only is Dowd's redemption assured because he was right, but because he also facilitated the means to reconciliation leading to salvation by fulfilling the Miqra'ey. It is fair to say that Dowd epitomized *shalom*.

By serving as the Passover Lamb, Dowd opened the door to life. With his soul fulfilling UnYeasted Bread, he perfected his people, carrying their guilt into She'owl and depositing it there. As Yahowah's Firstborn, Dowd was restored into fellowship with his Father on *Bikuwrym* | Firstborn Children. And for having done these things, Dowd was enriched and empowered during *Shabuw'ah* | the Promise of Seven. This is why we herald his return during *Taruw'ah* | Trumpets, knowing that Dowd will provide *shalowm* during *Yowm Kipurym* | the Day of Reconciliations. Having made *shalowm* with God, Dowd's seat of authority will endure throughout the eternal celebration of *Sukah* | Shelters as the Covenant Family camps out with Yahowah in perfect *shalowm*.

As a result, those who listen and respond to Dowd's songs are "*shalowm* – reconciled and satisfied" "*'ayn qets* – beyond limitation." We are "*kuwn* – prepared and established," "*sa'ad* – restored and sustained," "*ba mishpat* – having exercised good judgment about the means to justly resolve the disputes" which would otherwise separate us from Yah. And this is because Dowd was "*tsadaqah* – right" regarding Yahowah, so our relationship will endure "*min 'atah* – from then to now" "*wa 'ad 'owlam* – and forevermore."

This prophetic portrayal concludes with Yahowah acknowledging that He "*'asah* – personally and consistently engaged throughout time to make this happen" because of His "*qin'ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love" for "*Dowd* – the Beloved." Considering that it was Yah's "*qin'ah* – fervor for exclusivity and ardent love" which lies at the heart of His relationship with His Son, Judaism stands in stark contrast by discounting his sacrifice, while Christians transferred these promises to create "Jesus Christ." God will never forgive those who are guilty of these grievous offenses.

And while this prophecy is purloined by Christians, Yahowah's primary grievance is with Yisra'el. It was written for them, for Yahuwdym to accept the gift of God's Son. This profoundly important prophecy has been available to Yisra'el for over 27 centuries. It was written in their native tongue by one of their own, pertaining to one of their own, close enough, long enough, and clear enough that it should have resonated with one of them – but no. Hopefully, that will change as a result of this translation and commentary. It is long past time to stop running from the truth and away from Yahowah.

When it comes to our relationship with our Creator, the realization that *Dowd* | David was right regarding God, the realization that his testimony was correct as it pertains to God, and the realization that he represents everything that is important to God comprise the conclusion we are invited to draw from the Word of God.

Dowd | David is the lone candidate fulfilling each aspect of this prophetic statement. And, to unquestionably confirm the obvious, he is named at the conclusion of the prophecy. All of us at times forget a name or address someone by the wrong name, but we never do so with our own children. There is no possibility that God asked his prophet to write "*Dowd* | David" if He meant to identify someone else.

So now this question: how can this promise be of any value to the religious if the basis of their belief relies on altering the words Yahowah spoke? How can it be seen as affirming a religion when the religious must turn the God who inspired this prophecy into a liar who would renounce His Son?

May I ask anyone still lost in religion: if this was about an unknown individual or worse, the "baby Jesus," why did Yahowah dispatch this statement to Yisra'el – to the very people the Christian Jesus allegedly rejected? If we are to

believe that this was about Christianity, why was the gift allotted to Jews?

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **dispatched** (*shalach* – reached out by sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya’aqob** (*Ya’aqob* – Yitschaq’s son, the Father of Yisra’el, to dig in his heels and impact his brother as a result of the consequence of his footsteps), **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; from *‘ysh sarah ‘el*.” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:8)

I feel sorry for Father and Son. This prophecy is such a wonderful gift to all of us, and yet for thousands of years, it has been used to validate a hateful religion while besmirching a loving relationship.

Now we know what Yahowah thinks of His Son. What do you say?

✠✠✠

Day of Midian

Fuel for the Fire...

No review of the brilliant and inspiring prophecy in *Yasha'yah* | Isaiah 9:1-8 is complete without a proper assessment of why it was preceded by a reference to *Madyn* | Midian and the obliteration of militaries. Not only does *Madyn* help set the scene, but the extermination of armies sets the timing, indicating that aspects of the prophecy pertain to the Messiah's glorious return. It is what he has done prior to his arrival that makes him the ultimate gift.

As we recall, Yahowah inspired *Yasha'yah* to write...

“And (*wa* – then) **as in the day** (*ka yowm* – comparable to the time) **of *Midyn* | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (*Yasha'yah* 9:4) **surely since** (*ky* – indeed by contrast because) **every** (*kol*) **boot** (*sa'own* – sandal of a soldier; from *sa'an* – the treading and trampling feet of warriors) **of marching armies** (*sa'an* – of militaries on the move who tread and tramp upon) **is part of the commotion and clamor of battle** (*ba ra'ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those

seeking to defend themselves) **and since** (*wa*) **the attire** (*simlah* – the cloaks, clothing, and garments) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*), **they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma'akolet* – that which is consumed and destroyed; from *'akal* – to be devoured, eaten up and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*'eth* – bright and glowing illumination).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

Since Yahowah did not incinerate the Madyn military at any time in our past, and He is not scheduled to exterminate every soldier until His return ten years from now, we are left peering into history to ascertain a modern incarnation of the Day of Midian.

Obviously, there is far more to *Madyn* | Midian than just the battle presented in *Shaphat* | Judges 6 and 7. Our understanding, therefore, builds upon the realization that its root, *dyn* often appears in parallel with “*shaphat* – to decide by being discerning.” It is twice used in conjunction with *mishpat*, making *midyn* somewhat equivalent in meaning. Therefore, *Midyn* | Midian encourages us to think.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place as an act of conscience. He demonstrated himself worthy by having walked away from a leadership position within the dictatorial government of *Mitsraym* / Egypt, which was overwhelmingly religious, aggressively militant, and oppressive in its imposition of a caste system. As such, his sojourn to *Midyn* is symbolic of dissociating ourselves from these same corrosive institutions today. It is a call for God’s people to walk away from the modern manifestations of religious, political, and geographic Babylon: Judaism, Christianity, and Islam, Europe and the

United States, as well as from military and economic engagements in the Middle East.

Had ‘Abraham not left Babylon, God would not have led him to the Promised Land. Had the Children of Yisra’el not left Mitsraym, Yahowah would not have led them back to Yisra’el by way of Midyn. Similarly, the Jews who remain bound to their religion, political party, or place within a foreign land will be excluded from the remnant who witness Yahowah’s return with King Dowd.

When Yahowah sought to honor His Covenant promises, He found Moseh in *Madyn* | Midian. He was an odd choice from a worldly perspective. He had left Egypt, where he lived like royalty. The Hebrew slaves, for whom he had risked everything to save from the oppressive regime, rather than show their appreciation for his sacrifice, turned against him. It would be a harbinger of the relationship between Yahowah and Yisra’el.

And yet, Almighty God would use this extraordinary man to convey His name and word to the world, and to save the Children of Yisra’el, over a million of them, from religious and political bondage in the process.

Today, the need is not nearly as dire. His people are not slaves. God’s testimony is readily available. No plagues, miracles, or dramatic showdowns are required. There is no need to endure forty years herding hundreds of thousands of bickering children through the desert or hear them complain about manna. Since Yahowah’s Towrah has been revealed, all we have to do is listen to what He has already said. Nothing needs to be added, just translated and contemplated. Yahowah hasn’t changed, nor has His message. And the tools at our disposal today are infinitely superior.

Therefore, knowing what we are leaving, and why, is nearly as vital as realizing where we are going. To appreciate this, it is important to recognize that Mount

Choreb / Horeb is in *Midyn*. It was the first point of safety after fleeing Mitsraym. It is the place where the Towrah was revealed. *Midyn* was the last place Yisra'el listened directly to Yahowah. Prior to this time, it was in *Midyn* / Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah's children.

It was in *Midyn* that Moseh was welcomed as if he were a Gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, **“I have been a sojourner in a foreign land.”** (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

Moseh is among the greatest men who ever lived. He showed great courage, character, and compassion in opposing the religious and political establishment which had made life so degrading for everyone apart from the pharaoh's family and his priests. It would be predictive of what the Roman Church would do to Jews and their own throughout Europe. As a Yisra'elite among Gentiles, Moseh witnessed how cruel men become when they are molded by their nation. He also experienced just how unappreciative and disloyal the Yisra'elites can be. But then in *Midyn*, he also saw that an individual gowy can be moral and welcoming.

While those experiences forged Moseh's character, there is no denying that he was an eighty-year-old man with a speech impediment. He was out tending sheep in a God-forsaken corner of the Arabian Desert when Almighty God chose this lone individual to emancipate, enlighten, and enrich His people.

The *Yatsa'* | Exodus from Mitsraym actually began in *Midyn* | Midian. Subsequently, the people's return to the Promised Land was made possible by what transpired in

this place where Yahowah introduced Himself and revealed the Towrah...

“**Moseh** was (*wa Mosheh hayah* – the One who Draws Out existed) **shepherding** (*ra’ah* – leading, protecting, guiding, and nourishing) **the flock** (*‘eth tso’n* – the sheep) **of his father-in-law** (*chothen huw’*), **Yithrow** (*Yithrow* – the Remnant; from *yathar* – to remain), **the Midyan priest** (*kohen Midyn* – one who ministers to the Contentious). **He led** (*nahag* – he guided) **his sheep** (*ha tso’n huw’* – his flock) **to the end** (*‘achar* – to the conclusion of spacetime, the last and hindermost part) **of the desert wilderness** (*ha midbar* – of barren wasteland where the word is questioned; from *my* – to ponder the implications and *dabar* – the word which is spoken) **and came to** (*bow’ ‘el* – he arrived at) **Choreb** (*Choreb* – knife’s edge, a sharp sword which cuts and separates), **the mountain** (*har*) **of the Almighty** (*ha ‘elohym*). (*Shemowth / Names / Exodus 3:1*)

And the Spiritual Messenger (*wa mal’ak* – the heavenly envoy, representative, and ambassador) **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) **appeared** (*ra’ah* – became visible and was shown) **to him** (*‘el huw’*) **by means of** (*ba* – in and with) **flaming** (*labah* – a spear of burning, the sharpened tip of a point of; from *lahab* – a gleaming blade of a sword of) **fire** (*‘esh* – radiant heat and light) **from the midst** (*min tawek* – out of the center or middle) **of the rocky crag** (*seneh* – a high and shimmering rocky cliff).

He looked (*ra’ah* – he was observant) **and beheld** (*hineh* – paid close attention, noticing) **that the rocky summit** (*ha seneh* – the high and sharp crag) **was ablaze** (*ba’ar* – kindled and illuminated) **with the fire** (*ba ha ‘esh* – with the blazing light) **but the crag** (*wa ha seneh* – the high cliff of the shimmering rocky place) **was not**

consumed (*'ayn huw' 'akal* – it was not eaten away or destroyed).” (*Shemowth / Names / Exodus 3:2*)

Sanah, “thorny shrub or prickly bush,” and *seneh*, “high rocky place” and “elevated and shining crag or cliff,” are indistinguishable in the Hebrew text. However, like many who have searched maps of the land of Midian and have examined pictures taken in the region, I have seen the burnt rocky heights of Mount Choreb. And since this is the Mountain of God and Yahowah is the “Rock of our Salvation,” I would opt for “shimmering high rocky crag” over “thorny bush” on this day and any day. Moreover, the spectacle was magnificent, making a crag a more reasonable venue than a shrub.

“**Moseh said** (*wa Mosheh 'amar*), **I want to** (*na'* – it is my desire to urgently) **change direction and go** (*suwr* – alter my orientation and take off toward) **to witness** (*wa ra'ah* – to see and consider, observing) **this phenomenally massive sight** (*'eth ha mar'eth* – this enormous spectacle; from *mah* – to question the implications of *ra'ah* – that which can be seen, inspected, and considered) **which is so enormous, extensive, and intense** (*ha gadowl ha zeh* – which is so powerful, elevated, and majestic; from *gadal* – growing, magnifying, empowering, vital, and amplifying).

But how and why (*maduwa'* – what is the reason or cause)? **There is nothing to burn** (*lo' ba'ar* – there is no cause for a fire and nothing to consume) **on the high, shimmering, rocky crag** (*ha seneh*)?” (*Shemowth / Names / Exodus 3:3*)

When (*wa*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **saw** (*ra'ah* – noticed) **that indeed** (*ky*) **he changed direction to draw near and see** (*suwr la ra'ah* – he altered his orientation to take off toward and approach what he was witnessing),

God called out to him, inviting him to meet with Him (*wa qara* ‘*el huw*’ ‘*elohym* – the Almighty summoned him to welcome him) **from** (*min* – out of) **the midst** (*tawek* – middle or center) **of the rocky heights** (*seneh* – the high and shimmering crag).

He said (*wa ‘amar* – He announced and proclaimed), **‘Moseh, Moseh** (*Mosheh Mosheh* – one who was drawn out and who will draw out; from *mashah* – to draw out!)’

And so, he responded and said (*‘amar* – he answered), **‘Look now and see, here I am** (*hineh* ‘*any* – behold, notice that I am here).’” (*Shemowth* / Names / Exodus 3:4)

Qara’ serves as the basis of *Miqra*’, which in the plural represents the seven annual *Miqra’ey* | Invitations to be Called Out and Meet. It is the first word Yahowah spoke to Moseh. *Qara*’ would define his mission and their relationship.

Moseh was slow in speech, not deaf, so there is a reason Yahowah repeated his name. I suspect that it was to draw our attention to the mission he was about to undertake which was to draw the Children of Yisra’el out of Mitsraym.

God can manifest Himself in any form He chooses, but light, which is eternal in time, enlightening, and empowering, is His favorite. However, we mortals can only come so close to this much energy without the source of life becoming too intense for us in our present state.

Following *qara*’, there are different ways to translate the Hebrew letters, Aleph-Lamed (אָלֶם). They can convey ‘*el* | God, ‘*el* | power, ‘*el* | to or toward, ‘*al* | Almighty, or ‘*al* | not, nothing, or none.

So it is either: **“And He said** (*wa ‘amar*), **‘do not** (‘*al* – do not be negated, reduced to nothing by the intensity of the powerful physical force) **come near** (*qarab* – approach

by getting closer to) **this place** (*halom* – in proximity to here)...” Or: “**Then** (*wa*) **God** (*‘el* – the Almighty) **said** (*‘amar*), **‘Approach and draw near** (*qarab* – be present next to) **this place** (*halom* – in close proximity)...”

The first rendition, while consistent with almost all English translations, does not work in this context because the last speaker was Moseh, and this is clearly God speaking to him. Therefore, *‘el* reveals the change of voice from man to God. Moreover, in His last statement, “*wa qara ‘el huw’ ‘elohym* – God called out to him, inviting him to meet with Him.” The Almighty was summoning Moseh into His presence and welcoming him. *Qarab* not only means “to approach and draw near,” it is something Yahowah asks of us during the celebration of the Miqra’ey. Additionally, *halom* speaks of “being in close proximity.”

Further, not only would it have been inconsistent with Yahowah’s purpose to send Moseh away since He intended to spend eternity with him, Moseh would spend 40 days and nights with Yahowah on Mount Choreb upon his return to this place. God was there to introduce Himself and meet with Moseh. They would become inseparable.

My conclusions also resolve the issue with the “*na’al* – sandals.” Why take them off if he was being sent away? How would the ground away from God be special?

Even if we were intent on leaving Aleph-Lamed as *‘al* rather than *‘el*, God could have been saying that, in spite of the evidence to the contrary, “you will not be negated and thus reduced to nothing by the intensity of this powerful force” by approaching.

All things considered, I think this is correct...

“Then (*wa*) **God, Almighty** (*‘el*) **said** (*‘amar*), **‘Approach and draw near** (*qarab* – be present next to) **this place** (*halom* – in close proximity).

Take off (*nashal* – slip off and remove, loosen and detach) **your** (*'atah*) **sandals** (*na'al* – shoes) **from upon** (*min 'al*) **your feet** (*regel 'atah*) **because** (*ky* – for the reason that truly) **this place** (*ha maqowm* – this home, dwelling, office, and source of direction in life; from *ma* – to ponder the implications of *quwm* – rising up and taking a stand, being upright and empowered, to be established and confirmed) **which, to show the benefits of the relationship** (*'asher* – which, to reveal the correct path to get the most out of life), **you are standing** (*'amad* – present, remaining and enduring) **upon** (*'al*), **it is set apart and special** (*huw' qodesh* – it is separated from that which is common and ordinary, unlike that which is corrupted by humanity) **ground** (*'adamah* – soil).” (*Shemowth* / Names / Exodus 3:5)

Yahowah wants us to approach Him and to be comfortable around Him. Therefore, God said, “slip off your sandals as if this place were your home.”

Mount Choreb, the Mountain of God, was chosen because it had not been contaminated by men. It was still special and set apart, and could serve as Yahowah’s “*maqowm* – office, the place where He would provide directions for life.” And that instruction would include being “*quwm* – upright” in His presence, not bowed down, while ready and willing to “*quwm* – take a stand” against that which is common and corrupt.

Everything important to God and essential for us is “*qodesh* – set apart.” If something is ordinary or popular, it is not of God.

“He said (*wa 'amar* – He continued by communicating), **‘I am** (*'any*) **the God** (*'elohym*) **of your fathers** (*'ab 'atah*), **the God of ‘Abraham** (*'elohym 'Abraham*), **the God of Yitschaq** (*'elohym Yitschaq*), **and God of Ya'aqob** (*wa 'elohym Ya'aqob*).”

Yahowah just affirmed that He is the God of the Covenant with Yisra'el. Had he wanted to convey something different, He could have left it at, “*any 'elohym* – I am God.” But He didn't. It is, therefore, essential that we recognize the implications. The beneficiaries of the Covenant with 'Abraham and the descendants of Ya'aqob, who became Yisra'el, matter most to Yahowah. They are His people. And that is why He was in this place meeting with Moseh – a Yisra'elite from the tribe of Lowy.

All of this must have been a bit overwhelming...

“**So** (*wa*), **Moseh** (*Mosheh* – One who Draws Out) **concealed** (*sathar* – hid) **his face** (*paneh huw'* – his presence), **because** (*ky*) **he was awestruck** (*yare'* – he was respectful and a bit too intimidated) **from** (*min* – as a result of) **looking at** (*nabat 'el* – gazing upon, having such high regard for, and caring about) **the Almighty** (*ha 'elohym* – the Mighty One).” (*Shemowth* / Names / Exodus 3:6)

In His office on Mount Choreb, Yahowah got down to business. He laid it on the line, telling Moseh what he already knew.

“**Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of אלהים, our '*elawah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar* – expressed by conveying), **I have witnessed and surely seen** (*ra'ah ra'ah* – I have observed and perceived, inspected and understand) **the oppression and persecution** (*'ony* – affliction and suffering, the harassment, poverty, misery, and humiliation) **of My people** (*'am 'any* – people) **who are in** (*'asher ba* – who need to be led along the correct path to the benefits of relationship) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the cruelty experienced in Egypt where the people are confined and restricted by religious and political persecution; plural of *matsowr* – to be

delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship and persecution during imposition of anguishing distress).

And I have heard (*wa shama'*) **their cry of distress** (*tse'aqah huw'* – their painful and despairing wailing, even the summons they are screaming) **because of** (*min*) **the presence** (*paneh*) **of their oppressive taskmasters who are exploiting them** (*nagas hem* – the tyrannical rulers who are manipulating and abusing them).

Indeed (*ky*), **I recognize and personally know** (*yada' eth* – I am aware of, acknowledge, and I am familiar with) **their pain and suffering** (*mak'ob hem* – their sorrow and grief, emotional and mental anguish and physical pain).” (*Shemowth* / Names / Exodus 3:7)

Yahowah chose Moseh because he was the only man on Earth who had witnessed what Yahowah had seen and agreed with God’s assessment. There would be a lot that Yahowah would have to teach Moseh for him to prevail, but when it came to the negative implications of religion, government, and caste-system economics, they were already of one accord.

Yahowah despises religion and politics because they are used to “‘*ony* – oppress and persecute” others, “afflicting them and causing many to suffer.” Man impoverishes while God seeks to enrich. With man, there is misery, but with God, mercy.

Yahowah was sharing some of the most telling words in the Hebrew language to convey His dismay with the consequence of human “oppression and persecution.” He does not want His people victimized. Religion deceives and debilitates while governments limit freedoms and control access to information.

God was familiar with the anguish His people were suffering because He would endure the agony of witnessing His beloved Son being tortured by the most ruthless empire during Passover. He would suffer as His Son carried his people's religious and political guilt into She'owl to remove this fungus during UnYeasted Bread.

“**So** (*wa*), **I have descended** (*yarad* – I have come down and have diminished this aspect of Myself) **to deliver them** (*la natsal hem* – to defend and spare them, rescuing and saving them by snatching them away) **from** (*min*) **the influence** (*yad* – the hand, power, and control) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of persecution and cruelty), **and to lift them out of** (*wa la ‘alah hem min* – to carry them away from) **that land** (*ha ‘erets hy*’ – that realm and nation) **to** (*‘el*) **a good** (*towb* – prosperous and beautiful, pleasing and agreeable, productive and beneficial) **Land** (*‘erets* – realm), **a spacious land** (*rachab ‘el ‘erets* – roomy and agreeable place) **flowing with** (*zuwb* – abundant in) **milk** (*chalab*) **and honey** (*wa dabash*), **to the place** (*‘el maqowm*) **of the Canaanite** (*ha Kana’any* – those who will be subdued), **the Hittite** (*wa ha Chity* – the shattered and broken), **the Perizzite** (*wa ha Parizy* – the overly open), **the Amorites** (*wa ha ‘Emory* – the boastful), **the Hivite** (*wa ha Chiwy* – the declarative), **and the Jebusites** (*wa ha Yebuwsy* – the rejected).” (*Shemowth / Names / Exodus 3:8*)

This would be a rescue mission. Yahowah was committed to lifting His people out of man's stifling influence. And God was offering to take them to a very good place.

What follows is repeated so that we do not miss God's overt disapproval of human political and religious schemes. They usurp liberty and constrain freewill. Yahowah's solution, which is emancipating and uplifting, is the antithesis of man's program.

“**And so, now, at this time** (*wa ‘atah*), **it is My desire that you choose to go, electing to walk as an expression of My will** (*halak* – let’s go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire)).

I will send you out (*shalach ‘atah* – I am dispatching and extending you, sending you off) **to Pharaoh** (*‘el Phar’oah*) **to bring out** (*yatsa’*) **My people** (*‘am ‘any* – My family), **the Children of Yisra’el** (*Beny Yisra’el* – sons who engage and endure with God), **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation).” (*Shemowth / Names / Exodus 3:10*)

In Hebrew, moods speak volumes. This is one of the rare occasions where a verb is subject to volition in the first and second person. The cohortative and imperative reveal that, while this mission was subject to freewill, meaning Moseh was being given a choice, not an order, it also conveyed the desire of God.

Everyone who has served the Almighty will empathize with Moseh. I have often asked the same question regarding my role in sharing what God revealed through His prophets, and through Moseh in particular. Surely, God could find someone better...

“**But** (*wa*) **Moseh** (*Mosheh*) **said to the Almighty** (*‘el ha ‘elohym*), **‘Who** (*my*) **am I** (*‘anoky*) **that** (*ky*) **I should go** (*halak* – I should walk) **to** (*‘el*) **Pharaoh** (*Phar’oah*) **and actually** (*ky*) **bring out** (*yatsa’* – deliver) **the Children of Yisra’el** (*‘eth Beny Yisra’el*) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym*)?” (*Shemowth / Names / Exodus 3:11*)

Having lived in and subsequently left Mitsraym, Moseh was the only qualified and available person to perform this mission. Yes, he was really old and had a

speech impediment. He had brazenly defied the laws of the land and as a result, had a death sentence hanging over his head. But none of that mattered. God does not work alone, and His criteria are considerably different than ours.

Even if bolstered by the entire Midyan community, Moseh recognized that he was wholly inadequate. His self-assessment, along with his appreciation for how the imposition of religious, political, and economic tyranny had led to the plight of his people, made the aging liberator an ideal implement. And he had character too – demonstrating that he was ready to risk his own life to protect the oppressed.

In Moseh’s case, he wasn’t just the best choice, there simply were no other options. God told us as much when He explained why Moseh had left Mitsraym. Therefore, we can learn from, but we ought not argue with, Yahowah’s rationale. It would not be the first or the last time Yahowah would engage with someone emerging from a similar situation.

This also suggests why, after working with some 40 receptive Yisra’elites, each of whom God inspired as prophets, Yahowah chose a *gowy* to share these insights. Obviously, since that time, there have been thousands of scholars and theologians better educated and equipped by academia to perform this mission of calling His people out of Babylon by more accurately and completely presenting His testimony to His people. But among the few who may have walked away from the liberalization of academia and the arcane nature of Judaism, there were none who were willing to listen to Yahowah and then engage.

Others were not considered for a host of reasons – all of which are worth considering. First, theologians with Ph.D.’s in biblical languages are engrossed in religion and earn a living from it. By definition, they are not liberated from this plague – as is required by God.

Second, for a scholar to maintain a standing in academia, they must ultimately profess what God detests – a politically correct, inclusive, multicultural, and exceedingly liberal agenda. They cannot serve as witnesses because Yahowah’s words are in conflict with their indoctrination. Simply stated, theologians and scholars cannot do as God requests without undermining their careers and standing in their religious and academic communities.

Third, there is the tendency for the acclaimed and credentialed to remain self-reliant and entrenched. They are far less likely to rely upon God. Yahowah works with us by enlightening and empowering those who are open and receptive – rather than those who are out to make a mark for themselves and earn tenure by publishing what their institution deems appropriate.

With the distortions promoted by Progressives throughout politics, academia, and the media, and with rampant Anti-Semitism, Cancel Culture, Critical Race Theory, Black Lives Matter, Multiculturalism, Feminism, Non-Binary Genders, Misandry, Democratic Socialism, LGBTQIA+, SWERFs, TERFs, and being Woke, I long for the time when the relative stupidity of Political Correctness was the extent of our issues. Ahead of his time, in 1984, George Orwell wrote: “Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And that process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right.”

It is the willingness to bow to the revisionist mandates of the politicized left along with the madness of the religious right that narrowed the field, such that Yahowah was left with a lone flawed, but serviceable, *gowy*. God affirms; He does not replace or revise.

While I had previously assumed that I was offered the job *per defaultam*, having studied Yahowah's preferences, it appears that I possessed attributes Yahowah wanted to exploit. I had met His prerequisite for engagement because, like Moseh, I had experienced and rejected religion and politics prior to my calling.

Such inquiry and introspection, even curiosity, are essential components of our interaction and communication with God. We should question everything and strive to appreciate why the narratives that comprise the Towrah and Prophets have been provided. Our goal ought to be to understand the insights and lessons which can be deduced from every discussion and then ascertain how they apply to our lives and to those of God's people.

Considering the Speaker, this assurance should have been sufficient...

“So then, He responded (*wa ‘amar* – He promised), **‘It is because** (*ky* – be assured), **I will be** (*‘ehayah* – I was, I am, and I always will be (qal imperfect – actually and literally on an ongoing basis I will continue to exist)) **with** (*‘im* – alongside and in association with, in an interactive relationship beside) **you** (*‘atah*).” (*Shemowth* / Names / Exodus 3:12)

I cannot help but laugh. Even in this most telling of passages, Yahowah has inserted something I find funny, especially in light of my personal inadequacies. While the primary meaning of *‘im* is as I have rendered it, “with, alongside, near, and in an associated interactive relationship,” it also means “in spite of,” which I take to mean: God will complete His mission in spite of Moseh's failings...or yours, or mine. It is something I have long known, but it is nice to see it in writing, nonetheless.

Yahowah prefers to do things, especially the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then paved a yellow-

brick road for His people to follow home. But instead, He went with Moseh. He could have fulfilled the Miqra'ey which played such an important part in this Exodus alone as well, but it would have been exceedingly awkward and inconsistent for Him to have done so. And that is why God collaborated with Dowd.

The Almighty could have written His Word on an enormous tablet and held it up in the sky. Thereafter, He could have deployed a *mal'ak* to scribe a Word.doc on a universal hard drive, putting it on the internet for all to see. But that isn't His style, and it is in conflict with His purpose.

In spite of our issues and limitations, God enjoys our company. It is, after all, the reason we exist.

“And this (*wa zeh*) is your sign (*la 'atah ha 'owth* – the signal and symbol, the illustration for you) **that indeed (*ky*) I, Myself, have sent you (*'anoky shalach 'atah* – I have dispatched you, reaching out through you).**

When (*ba*) you come out (*yatsa' 'atah* – you deliver, coming forth) **with the people (*'eth ha 'am*) **from (*min* – from) the Crucibles of Egyptian Oppression (*Mitsraym*), you will work with** (*'abad 'eth* – you will productively engage on behalf of (qal imperfect paragogic nun – you will actually and literally with ongoing implications throughout time do the will of)) **God (*ha 'elohym*) upon** (*'al*) **this very mountain (*ha har ha zeh*).**” (*Shemowth / Names / Exodus 3:12*)**

Every word of this speaks to us and is especially relevant to the fate of Yahuw'dym, both in our immediate past and near future. It is “so Yah,” and yet so contrary to what men would do. God didn't deploy an army, didn't dispatch a navy, didn't send in His vast array of spiritual envoys, didn't deploy diplomats to negotiate a treaty, didn't flash a mountain of gold before those He knew coveted it, and He didn't engage an imposing, articulate,

charismatic, influential, or prestigious individual but instead solicited the help of an aging, broken-down retiree with a rap sheet and scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on Earth.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one individual – which would require them to compete for Yisra'el's attention? Why choose someone with impressive credentials when God is able to supply whatever is required and in the process, demonstrate His involvement?

Wouldn't it make sense to work beside someone with a similar attitude, in a similar situation, with similar experiences when this formula clearly works? Why confuse everyone by altering the approach at this time? When being consistent is the hallmark of His reliability, why change?

Obviously, an old tool will do. Once Yahowah straightens it out a bit, knocks off some of the dust, repairs a few dents, and wrestles it free of the influence of others, liberating it from working elsewhere, He can put it to use in a productive way.

We turned to this review of *Shemowth* / Names because we were searching to understand the *Madyn* | Midian reference in Yasha'yah 9:5. Little did we expect that it would shed some interesting light on why a lone retired *gowy* may have been called to serve God's children.

Keep in mind, we have derived all of this by thinking our way through this preamble to the Exodus. God did not specify a single reason for having chosen Moseh. And even this is analogous to how Yahowah is using us today – although our message is just one of clarification and correction. Nonetheless, we similarly lack qualifications. But in the end, only two things matter: God's relationship

with us and our dedication to working with Him to share His Word.

Even if deduced rather than stated, it is obvious that Yahowah wanted to engage with someone who knew the Egyptians, their politics, religion, military, and economic system. Having experienced these things from the inside, and having left them because he disliked them, made Moseh especially effective while sparing God the ordeal of having to explain why He was so opposed to their ways. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left my work, religion, patriotism, and politics behind, to some extent, I see myself in Moseh's shadow. Without Him having to tell me, I understand Yahowah's aversion to these things. His position resonates with me as I'm sure it did with Moseh. And while I wasn't afforded the opportunity to climb the desolate crags of Choreb, there wasn't any reason to do so now that we find Yahowah ready and willing to talk to us through the words of the Towrah revealed upon this mountain.

While it was an individual calling, Moseh would not work alone. 'Aharown would join him as would others. In my case, it was Joe as my brilliant partner, Dr. Jeff as my devoted brother, James as my initial cohost, the irreplaceable Jacki as our publicist, Kirk as my devoted artistic friend, David as our marvelous webmaster, Mike as our fact-checker, JK, Molly, and Todd as editors, Dee managing our media outreach, and especially Leah as my Yahuwdy wife who became the most inspirational and supportive of all. In addition, I have enjoyed Yahowah's sponsorship, Yasha'yah's endorsement, the inspiration of the Seven Spirits of Yahowah standing behind each word, with countless mal'ak serving to create a stress-free zone to advance the mission of calling Yisra'el and Yahuwdym Home.

The affirmation that God was going to accompany Moseh on this mission was evidently good enough for the reluctant liberator, as it should be for us. Therefore, there was only one thing left that had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Carthaginians, Babylonians, and Assyrians, had a plethora of gods – all of which had names. Moseh knew the first question that he would be asked.

“And (wa) Moseh (Mosheh – One who Draws Out; from *mashah* – withdraw) said (‘amar) to God (ha ‘elohym – the Almighty), ‘Now look, if (hineh) I go (‘anoky bow’ – I return) to the Children (‘el ben – to the sons) of Yisra’el (Yisra’el – Individuals who Strive and Struggle with the Almighty and those who Engage and Endure with God), and I say (wa ‘amar) to them (la hem), “The God (‘elohym) of your fathers (‘ab ‘atah) sent me out (shalach ‘any – reached out through me) to you (‘el ‘atem), and they ask (wa ‘amar – they question) me (la ‘any), ‘What (mah) is His personal and proper name (shem huw’),’ what (mah) shall I say (‘amar – should I consistently and actually reply (qal imperfect)) to them (‘el hem)?”” (Shemowth / Names / Exodus 3:13)

It is the most important mission a man or woman can undertake: reaching out to the Children of Yisra’el at God’s behest. It is the most important question a man or woman can ask: what should I tell them is God’s personal and proper name?

Many may seek the will of God for their lives and yet here it is for the accepting. Many declare that they want to know God, and yet here is an engraved invitation.

While Yahowah would give Moseh a direct answer, He did not do so immediately. This is His approach to almost everything. His preference is to teach so that we go beyond knowing to understanding.

Not willing to invest the time to go to the next step, we humans have come to know many things, but understanding remains elusive. Without the proper perspective, without making the appropriate connections, and without a discriminating filter, too much information can be distracting and disorienting, even misleading. This is the undercurrent supporting religion, politics, patriotism, militarism, and conspiracy. They have some of the ingredients but no recipe, and their cake is half-baked.

Yes, God wants us to know His name. But far more than this, He wants us to understand His name. There was a bigger difference between Amen Ra, Amun, Aten, Horus, Seb, Isis, Osiris, Sobek, et al., and Yahowah than His name. Yahowah is for real. He created man and man created each of these imposters.

By revealing the basis of His name, Yahowah explained its meaning – as well as how to pronounce it.

“So (wa), God (‘elohym) said (‘amar – answered, explaining) to (‘el) Moseh (Mosheh – One who Draws Out), ‘I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first-person singular)) showing the way to the benefits of the relationship because (‘asher – leading along the correct path to get the most out of life toward) I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first-person singular)).” (*Shemowth / Names / Exodus 3:14 in part*)

YaHoWaH is based upon the vowels that comprise the verb, HaYaH. Meaning “to exist,” hayah previews all but one of the four letters in God’s name, even replicating the presentation of the two Heys. The order is different, with the opening Hey moved to the conclusion of His name – which essentially makes Yahowah’s name feminine.

There is only the addition of the Wah in the midst of these letters. And it, as it would transpire, is the most commonly used letter in the Towrah. It also appears as the

first word in God's answer. *Wa* means "and, then, so, in addition to, to increase, to include, and to associate the next in a series of related things." A *wa* is about "making connections." It is by "*wa* – bringing related things together" – that comprehension becomes possible as we move from knowing to understanding.

Among the foundational words in the Hebrew language, the verb *hayah* can be translated as "has been, was, am, will be, and become, to exist, to occur, to happen, and to transpire, to take place, come about, and abide." *Hayah* appears over 3,500 times in the text of the Towrah and Prophets, almost always in the qal stem, denoting a genuine relationship that should be interpreted literally.

'*Asher* is one of the most intriguing words in the Hebrew lexicon. It can be translated as simply as "who, which, with, where, when, or so that," but it is best understood when rendered as it was in God's declarative statement. My preference is to translate '*asher* as "to show the steps along the way which lead to the benefits and blessings of the relationship" and as "to guide us along the correct, albeit narrow and restrictive, path to get the most enjoyment out of living an upright life." As is the case with the *wa*, '*asher* exists to "establish a relationship between things, making a comparison." It conveys a "relevant and relative reference," resulting in a better understanding of Yahowah's message. '*Asher* can serve as a particle, conjunction, noun, name, and as a verb. '*Asher* is devoted to the relationship, is for our benefit, exists to show the way, and serves as a blessing.

Yahowah's answer conveys all of the following: "I Exist." "I was, I am, and I always will be." "I am God." "I am responsible for your very existence." "I am the source of your continued existence." "I am exactly who I say I am (and not what men say of me)."

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

“And then (*wa* – also, in addition), **He said** (*‘amar* – He responded and answered, sharing and communicating), **‘Tell this to** (*koh ‘amar la* – this is what you should express in words to (qal imperfect – literally and consistently)) **the Children of Yisra’el** (*Beny Yisra’el* – the Descendants who want to Engage and Endure with God), **“I Am** (*‘ehayah* – first-person singular of *hayah*: I Was, I Exist, and I Always will Be) **has sent me** (*shalach ‘any* – has at this moment in time reached out with me, dispatching me) **to you** (*‘el ‘atem*).”” (*Shemowth / Names / Exodus 3:14*)

There is no higher authority or greater calling. The source of our existence, the only God who actually exists, would travel from Mount Choreb in Arabia to the Nile Delta and back again with an eighty-year-old shepherd to rescue His wayward children from the most oppressive empire man had yet conceived. This would be interesting.

It has been said so many times that we can be certain Yahowah wants everyone to know that He was on a mission to liberate His people – the Children of Yisra’el – from institutionalized religious and political persecution. God was not saving Orthodox Jews, faithful Christians, or deadbeat Muslims through their religions but would, instead, mock religion while shattering its controlling consequences. Rather than blessing nations, He would all but destroy one.

God was not issuing commands, delineating a set of laws, or asking anyone to obey Him. He was instead freeing Yisra’el from bondage. And that is a stunning blow to Orthodox Jews, Christians, and Muslims. They have all sought to oppress Yahuwadm, either with their debilitating

edicts, ruthless persecutions, or genocidal rage. When such institutions stand in direct opposition to Yahowah, we can be assured that God is opposed to them.

Those who promote the myth that God's name isn't known, that it isn't important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking. Moreover, *Shemowth* / Names 3:13 and 3:14 are Yahowah's marvelous way of telling us exactly how to spell and speak His name – even understand His name. *'Ehayah 'asher 'ehayah* reveals all we need to know in this regard.

It is with profound frustration that I bring you this next statement. My exasperation is not with God but with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh's question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said, "Yahowah will be My name forever, My memorial for all generations."

And yet, almost every scholar and theologian responsible for crafting a translation, eliminated God's name and replaced it with Satan's ambition and title: "LORD." The single and solitary name capable of saving us from mankind's religious and political schemes was removed by the people responsible for these plagues.

"And furthermore (*wa 'owd* – again and again, repeating Himself beyond what would be expected and to bear witness), **God** (*'elohym* – the Almighty) **declared** (*'amar* – stated and testified, announced and proclaimed, communicated and conveyed (qal imperfect – actually and literally stated with unfolding implications over time)) **to** (*'el*) **Moseh** (*Mosheh* – One who Draws Out), **'You should say** (*'amar*) **this** (*koh*) **to** (*'el*) **the Children of Yisra'el** (*Beny Yisra'el* – the Descendants who want to Engage and

Endure with God), “**Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – the Almighty), **God** (*‘elohym*) **of your fathers** (*‘ab ‘atem*), **the God of ‘Abraham** (*‘elohym ‘Abraham*), **the God of Yitschaq** (*‘elohym Yitschaq*), **and God of Ya’aqob** (*wa ‘elohym Ya’aqob*), **has sent me** (*shalach ‘any*) **to you** (*‘el ‘atem*).

This (*zeh*) **is My personal and proper name** (*shem ‘any*) **forever** (*la ‘owlam* – for all time and throughout eternity). **This** (*wa zeh*) **is the way I want to be remembered** (*zeker ‘any* – is My symbol, memorial, commemoration, and inheritance right, My sign, signature, and the way I want to be recalled, mentioned, and known, My way of being respected and honored) **throughout** (*la*) **every generation and dwelling place** (*dowr dowr* – all time).”” (*Shemowth* / Names / Exodus 3:15)

Yahowah is God’s name. Yahowah has been and always will be His one and only name. It does not matter who you are, what language you speak, or where you live.

God does care what you call Him. And if you know Him, you refer to Him as Yahowah.

If you are not using Yahowah’s name, God is not listening to you, does not know you, and has no interest in you. Your worship, praise, and prayers are a waste of time and energy.

There is no excuse for not knowing and using Yahowah’s name. You can tell the rabbis who condemn those who celebrate Yahowah’s name to go to Hell (*She’owl* in Hebrew), which ought not to bother them since they do not think it exists.

As is the case with almost everything Yahowah says and does, and with almost everything experienced by His people, there are multiple fulfillments. This conversation

occurred and this mission was fulfilled over three thousand four hundred years ago. It was repeated twenty-two years ago, and it will be fulfilled ten years from now upon Yahowah's return.







Yahowah established the Covenant, doing so with 'Abraham, Yitschaq, and Ya'aqob. Yahowah liberated His people, doing so with Moseh. God has no other name. The Covenant has no other sponsor. There is no other.

The "LORD" is the title and name of another spirit. The LORD is not God. The LORD is controlling. There is no inheritance right associated with man's religious deities.

If I told you that my name is "Yada," and that "Yada" is how I always want to be known, and you ignored my request and called me "Master" instead, I would know several things. First, you do not know me. Second, you do not respect me. And third, you are intent on irritating me. Yahowah is God's name. The same lessons apply.

My wife and children bear my name because they are part of my family. Our Heavenly Father's name is Yahowah. For the same reason, His children are *Yahuwdym* | Related to Yah.

For those who may have fallen victim to the religious lie that "G-d's name is too sacred to be spoken," and/or "no one really knows how to pronounce it," here is some news for you. God just told Moseh to say it.

The four Hebrew letters  that comprise Yahowah's name are not unique. They are ubiquitous throughout the Towrah, and yet no one claims that the Hebrew language is unpronounceable. The fact is, there are five vowels and seventeen consonants in Ancient Hebrew – the language of revelation. Aleph  and Ayin  are vowels, as are the Yowd , Hey , and Wah .

We know from countless other Hebrew words that Yowd is pronounced similarly to the letter "Y" in the

English word “yes.” A Hey is pronounced “ah,” as in *hayah* – the very basis of Yahowah’s name. We can discern from ToWRaH and ShaLoWM that the Wah conveys the “o” sound in Hebrew.

Therefore, God’s name is YaHoWaH. He has provided us with the proper vocalization. We are without excuse.



Later in *Bamidbar* / Numbers 25:16-18 and then again in *Bamidbar* 31:7-9, we learn that what had a promising beginning did not turn out well for the Midianites. Their only role in this story goes well beyond the time that Moseh was living among them when Yahowah solicited his services.

God’s intent has never been to reveal Himself to everyone or to save everyone. Apart from His Chosen People, Yahowah finds most individuals irritating and not worth knowing. I cannot say that I blame Him. And even the Children of Yisra’el had their moments, long periods of time when they were not very appealing.

Rather than try to improve their attitude or alter the behavior of the Madyn, Yahowah ultimately sought to eliminate them as they digressed over time. Once rats have contracted the bubonic plague and are spreading the disease throughout the land, they cannot be reformed. Even if God, Himself, had offered the Midianites a cure for what ailed them, their political and religious leaders would have convinced the people to reject it.

After the rise of Catholicism, if Yahowah were to reconstitute Dowd molecule for molecule exactly as he was during the alleged trial before Pontius Pilot and the Roman establishment, the Church would convict him of heresy for denouncing them in favor of Yahowah and His Towrah.

These hypocritical and duplicitous men would find a way to blame the Jews for what they had done.

There is nothing Yahowah loathes more than religion. The Midianites were not only religious, but many also acted as missionaries and evangelists who sought to convert Yisra'elites to their religion. And they were evidently successful. The Yisra'elites joined in, celebrating the Lord's religious holidays, participated in the Feasts of the Lord, worshiped the Lord as the God of Light, and they bowed down to the Lord in *Pa'owr* at the urging of the Midianite priests.

As a consequence of being religious, Yahowah asked Moseh to execute every Yisra'elite leader in broad daylight before the people. So as a consequence of promoting a religion where the Lord was worshiped as God...

“Yahowah spoke to Moseh, saying, ‘Take an adversarial position to and quarantine (*tsarar ‘eth* – treat as an enemy, capture, secure, and enclose, be hostile to, oppose, binding up and confining) **the Midianites (*ha Madynym* – to be contentious and fight causing strife) **and disable them** (*wa nakah ‘eth hem* – attack them verbally with a heightened appreciation of the irony involved in subjugating them, strike and cripple them, conquer and defeat them, or destroy and kill them (hifil perfect)), (*Bamidbar 25:17*) **for they have been adversaries of yours** (*ky tsarar hem la ‘atah* – because they have been your hostile opponents and enemies, capturing and imprisoning you as your rivals in a constant state of conflict, oppressing and weakening you by continually harassing you) **with their cunning deceptions and subtle duplicity** (*ba nekel hem* – with their devious schemes, beguiling dishonesty, wily lies, and skillfully contrived machinations whereby people believe their conniving deceit) **with which** (*‘asher*) **they have defrauded you** (*nakal la ‘atem* – they have conspired to cheat you, deliberately beguiling you into accepting that which is**

wrong, using guile to cunningly cause you to believe something which is untrue, stealing what is rightfully yours) **with regard to the message** (*'al dabar* – over the statements, words, things spoken, and account) **of Pa'owr | the Open and Broad Path** (*Pa'owr* – the Popular and Accommodating Way of the Lord Ba'al, where Satan was worshiped as Light), **and as a result of the statements** (*wa 'al dabar* – because of the matter, words, and message) **of Kozby** (*Kozby* – My Lie, My Vain and Disappointing Deception, proven to be a liar), **the daughter of the leader** (*bayth nasy'* – the daughter of the exalted chief) **of Midian** (*Madyn* – Contentious).

Their sister (*'achowth hem*) **was the one slain** (*ha nakah* – struck down and killed) **in the day** (*ba yowm*) **of the plague** (*magephah* – of the pandemic, destructive, and deadly disease with massive causalities) **on account of the words spoken** (*'al dabar* – as a result of the message conveyed) **at Pa'owr | the Open and Broad Path** (*Pa'owr* – the Popular and Accommodating Way of the Lord Ba'al, where Satan was worshiped as Light).” (*Bamidbar* / Numbers 25:17-18)

The Midianites would endure the consequence of promoting their religion in proximity to the Children of Yisra'el. And since God does not change, we can be assured that the same fate awaits Christians and Muslims for having practiced and promoted their religions in Yisra'el. Through it all, many Yisra'elites will succumb and die, but there will be those who reject the Lord, and many of those will be spared. Called back into the Promised Land and to the Covenant, they will come to share Yahowah's aversion to religion.

Moving beyond Moseh's experiences with the Midianites, we find ourselves leaping forward in time to the Day of *Madyn* | Midian. Let's see how this story shapes our understanding of *Yasha'yah* / Isaiah 9:5, and in the process contemplate why it was mentioned immediately

prior to one of the Towrah's most cited prophetic verses. I suspect that it will help us more fully appreciate the purpose of the message presented thereafter.

Recounted in *Shaphat* / Judges 6 and 7, the events that led up to *Yowm Madyn* are as compelling as any we have studied thus far. It is yet another episode displaying Yahowah's overt animosity toward the religion of the Lord | *Ba'al* and the Mother of God | '*Asherah*. The Madyn religion was extraordinarily similar to that of the Canaanites which we examined from both sides throughout a previous chapter. In fact, any time we find God referred to as "the Lord," the presence of the Queen of Heaven, Mother of God, and Virgin with Child, the birth, death, and resurrection of the Son of God, and hostility toward Jews, we should recognize that Satan's fingerprints are all over it.

This time, however, rather than testing the Lord's ability to kindle a fire amidst some snarky taunts, the Day of Midian played out on a much larger stage. The Midianites and their allies, the menacing Amalekites, were not only destroying the Land, but they were also plaguing her people. If His family were to survive, Yahowah would have to clean house, removing the forerunners to the religions of Christianity and Islam from Yisra'el, along with their hosts – the militant believers.

As we open this curtain, darkness besieged the Land...

“The Children of Yisra'el engaged in things which were contemptible and perverted in the sight of Yahowah. So Yahowah gave them over into the influence of Madyn for seven years. (*Shaphat* / *Decide* / Judges 6:1)

The hand of *Madyn* | Midian overpowered Yisra'el. So as a result of the Midianites, the Children of Yisra'el made dens for themselves in inaccessible and defensive mountainous caves. (*Shaphat* / *Decide* / Judges 6:2)

It came to be that whenever the Yisra'elites planted their crops, the *Madynym* | Midianites, the '*Amaleq* | Amalekites (Arab descendants of Esau who were the progenitors of Islam), along with the *Beny Qedem* | Sons of the East (a synonym for *Babel* | Babylon from *Bare'syth* 11:2) rose against them. (*Shaphat* / Decide / Judges 6:3)

They set up military bivouacs in opposition to them, ravaging and ruining the crop, thereby destroying the harvest of the Land as far as '*Azah* | Gaza, leaving nothing to sustain life in Yisra'el, not even for the sheep, cattle, or asses. (*Shaphat* / Decide / Judges 6:4).

For they ascended with their livestock and their tents, arriving like locusts, both because they were numerous and because their camels were innumerable, entering the Land to corrupt and destroy it. (*Shaphat* / Decide / Judges 6:5)

Yisra'el was massively impoverished because of the presence of the *Madyn*, and the Children of Yisra'el cried out to Yahowah.” (*Shaphat* / Decide / Judges 6:6)

Yisra'el had become an annoyance to Yahowah expressly because they embraced the contemptible perversions of the *Madyn* – a religion remarkably similar to Christianity. As for the '*Amaleq*, these Arab descendants of Esau were the jihadists of their day, making them the forerunners of what we know today as Islam. This would be a referendum, not only on the propensity of the world's most popular religions to ravage God's people, but also of God's animosity toward them.

If the Children of Yisra'el were to survive, this allied religious, political, military, and economic assault would require Divine intervention. God would have to clean His own House. But why and how He would do so, and for whom, is the reason the Day of Midian was woven into Yasha'yah's prophecy.

God does not act in a vacuum. There is always a reason for His actions – especially when the consequence is the obliteration of every soldier on Earth. It would not be the first time. Egypt paid a price for the nation’s religious, political, military, and economic subjugation of God’s people as did the Naphylm before them.

Also interesting, as was the case with ‘Elyah and then Yasha’yah, God would speak and then act through a single individual – although others would join him along the way. This pattern is so often repeated and reinforced, it’s surprising that it isn’t better understood.

The next paragraph may be an embellishment of what is found in Dabarym because the next four verses do not appear in the 4QJudg fragments found in the caves above Qumran. That said, it is comforting to know that most of the rest of Shaphat 6 is attested in the Dead Sea Scrolls and it is remarkably consistent with the Masoretic Text.

“Now it came about when the Children of Yisra’el cried out to Yahowah on account of *Madyn* | Midian, (*Shaphat* 6:7) Yahowah sent an individual prophet to the Children of Israel, and he said to them,

‘Thus says Yahowah, the God of Yisra’el, “I lifted you up from the Crucibles of Oppression in *Mitsraym* | Egypt and led you out of the house of bondage. (*Shaphat* / *Decide* / Judges 6:8)

I saved you from the hands of the Egyptians and from the hands of all who oppressed and tormented you, expelling them, driving them away and removing them before your presence, and I gave you their land. (*Shaphat* / *Decide* / Judges 6:9)

Then I said to you, ‘I am Yahowah, your God. You shall not continually revere the gods of the *‘Emory* | Amorites in whose land you dwell.’ But you have not listened to My voice.”” (*Shaphat* / *Decide* / Judges 6:10)

In light of Yahowah's miraculous liberation of His people from religious, political, military, and economic oppression, it remains truly amazing that Christians are indoctrinated into accepting Paul's lies, such that they actually believe that the Towrah enslaves. It is equally curious that rabbis have hoodwinked Jews into believing that the Towrah is comprised of 613 Laws when there is not one to be obeyed.

Recognizing that false gods have never done anything for anyone, it is truly amazing that they have always been and continue to be so prevalent. Equally amazing, Yahowah continues to be unpopular and yet He is willing to do more than we can even imagine.

As this story progresses, keep in mind that the gods of the Amorites, the gods of the Canaanites, and the gods of the Midianites are not only comparable in many ways, but they are resident in the Trinity.

“Then a messenger of Yahowah arrived and stayed for a while in conjunction with, ‘Aphrah (a *Benyamite* | Benjamite town, meaning: to pulverize as the sun's morning rays cast shades of grey upon the dust). To show the benefits of the relationship, he approached Yow'ash (the Fire of Yahowah) of ‘Aby (My Father), while Gidi'own (One who Tears Down and Cuts Up), his son, was threshing grain in the wine press in order to withhold it from the presence of the *Madyn* | Midianites. (*Shaphat* / Decide / Judges 6:11)

The messenger of Yahowah appeared to him, saying, ‘Yahowah is with you, O man of character and capability.’ (*Shaphat* / Decide / Judges 6:12)

So *Gidi'own* | Gideon replied to him, ‘Please excuse me, sir, if there is an affirmation that God is with us, then why have we experienced all of this? Where are all His marvelous displays of power which our fathers

recounted to us? Didn't they say "Yahowah lifted us out of Mitsraym | Egypt?"

But now it seems Yahowah has rejected and abandoned us, giving us over into the hands of the Madynym | Midians.' (*Shaphat* / Decide / Judges 6:13)

Yahowah turned to him and said, 'Walk in your full potential and ability, and save Yisra'el from the hand of Madyn | Midian, whether or not I have sent you.'" (*Shaphat* / Decide / Judges 6:14)

I rather like Gidi'own's response, and I paraphrase: "If Yahowah is with us, then why is all this bad stuff happening to us? Once upon a time, He protected us, but now Yahowah is nowhere to be found." Nonetheless, Gideon missed the point. It wasn't Yahowah who rejected and abandoned Yisra'el but, instead, the Yisra'elites who had turned to false gods, thereby estranging themselves from Yahowah. Further, Yisra'el was oppressed because they emulated many of the political and religious notions of those subjugating them.

There are a number of surprising aspects to all of this. Normally, Yahowah chooses to work with significantly flawed implements, and yet here, Gidi'own was characterized as a man of outstanding character with tremendous abilities, so much so that God actually said that even if He were not sending him, he should rise to his full potential and go anyway because he would prevail. The moral here is that we should give God some credit for His design: us. And we should consider ourselves capable of doing what's right. Should we view ourselves as incompetent, and remain as total dependents, then what could God ever hope to get out of a relationship with us?

Said another way: if you want to understand Yahowah's testimony, then use the eyes and brain God gave you. If you want to be part of His Family, then learn what He expects of us and act accordingly.

More than this, even if there were not a God, we should still want to do the right things for the right reasons. Standing up against those who are abusive in order to preclude them from abusing others ought to come naturally. So, through Gideon, God is asking us to take a stand against these same foes – Christianity and Islam – or continue to sit by and let them plague the planet. Clearly, Yahowah wants us to act like Him.

There would be two false gods and two religions pulverized during the Day of Midian: the Lord and Allah – Christianity and Islam. And one man, sent by Yahowah, using his full potential and ability, would save God’s children from them – delivering those among them willing to listen by cutting down and tearing apart (hence his name) their objects of devotion while overtly attacking everything they represent. When it comes to doing what God wants accomplished, one person can make a tremendous difference.

While Gideon had courage and character, he may not have been the sharpest implement on the threshing floor. Unlike Dowd, he lacked conviction. Having not studied the Towrah, he needed explanations and proof.

“He said to Him, ‘Please excuse me, sir, but in what way will I save Yisra’el? Look, my clan is the lowest, neediest, and most vulnerable in *Manashah* | *Manasseh*, and I am the youngest and smallest in my father’s house.’ (*Shaphat* / *Decide* / Judges 6:15)

But Yahowah said to him, ‘Honestly, I will be with you. So, you can attack and destroy *Madyn* | *Midian* as one individual.’” (*Shaphat* / *Decide* / Judges 6:16)

The weakest would overwhelm the strongest. The one would triumph over the many. Words would prevail over weapons. When God is with us, it does not matter who opposes us.

Moseh knew the Egyptians, and had walked away from them, which is why Yahowah wanted to work with him. And you will note, Yahowah's response to Moseh was identical to His reply to Gideon. It was to say, "While I have chosen you for a reason, quite honestly, if we were to subtract the full complement of your capabilities from our combined capacity to carry out the mission, I think we'd still be fine."

Since I knew Christianity, and had walked away from it, this made me a more serviceable tool in Yah's hands. And yet at the time, it did not even dawn on me to ask Him why I was being solicited. If, in fact, He was asking me to do something with Him, it would soon be evident that I was bringing far less to the mission that He would be delivering.

So, it was not that Moseh or Gideon found "favor" with God, or that they were somehow qualified, but that instead, they had done the one thing that kept them from being disqualified. They had both, like 'Abraham before them, walked away from politics and religion.

"Then he said to Him, 'If now I have attained favor in Your eyes, then perform for me a sign showing that it is You who has spoken with me.'" (Shaphat / Decide / Judges 6:17)

Then Gideon said to the messenger of Yahowah...

"Please do not withdraw from here until I come back to you and extend my gift, offering a present, and set it before you."

So He said, 'I will live until you return.'" (6:18)
Excuse me, but I think God's response is funny.

I have never asked Yahowah to "perform a sign for me." To do so would insult Him and call my intelligence into question. He has already provided us with more proof of His Divinity than we can process. He has conclusively demonstrated that He inspired the words we are reading.

Take it or leave it, but do not ask God to perform tricks for you. It is insulting. Moreover, should you find yourself in a similar situation, consider it miracle enough that Yahowah will accomplish something wonderful and enduring.

That said, while I have a friendly and relaxed relationship with Yah, I have never asked Him to stay put while I scrounge up a present. My time with Him is spent listening to what He has to say, thinking about it, and acting upon it. While I'm no bargain, I realize that the only present God wants from me is my attention.

To his credit, Gidi'own realized that Yahowah's favorite meal is Passover. And apart from substituting a goat for a lamb, by bringing Matsah he got it right. However, while Yahowah spoke in first person through His *mal'ak*, this meeting with Gideon was handled by His spiritual representative. God did not come down to Earth on this occasion to engage this fellow in snappy banter.

“Then *Gidi'own* | Gideon went and prepared a young goat and half a bushel of unyeasted grain. The meat he placed in a basket and the broth, he put in a pot. Then he came out, approaching him instead of Allah. (*Shaphat* / Decide / Judges 6:19)

The messenger of God said to him, “Take the meat and the unyeasted bread and set them on this rock. But the broth, you should choose to pour out.” And he did so. (*Shaphat* / Decide / Judges 6:20)

Then the messenger of Yahowah extended the limit of the staff that was in his hand and touched the meat and the unyeasted bread. Fire rose up from the rock and devoured the body and the matsah. Then the messenger of Yahowah walked away out of his sight.” (*Shaphat* / Decide / Judges 6:21)

Mal'ak do not eat. So rather than mock young Gideon's gift, Yahowah's messenger turned it into a learning experience. He not only demonstrated what would happen to the body of the Passover Lamb, but he also revealed the importance of consuming Pesach and Matsah together. After all, the first without the second is the worst possible scenario. In an instant, Yahowah's messenger exposed the two most deadly myths of Christianity and Judaism: there would be no bodily resurrection and Passover without UnYeasted Bread is a bad idea.

It is funny in a way, but Gideon seemed comfortable chatting with and challenging the *mal'ak* while he was hanging out with him, but once he walked away, he lost it. I suspect that this is the problem with preferring signs to understanding, and not having spent enough time reading the Towrah.

“When Gidi’own indeed recognized that he was the messenger of Yahowah, he said, ‘Oh no, Yahowah, dear God! For it just so happens that I have seen a messenger of Yahowah face-to-face.’ (Shaphat / Judges 6:22)

So Yahowah said to him, ‘*Shalown la 'atah* | You should chill out and calm down. Do not be awed or fear. You are not going to die.’ (Shaphat / Judges 6:23)

And so Gidi’own built an altar there to Yahowah and called it: ‘*Shalown Yahowah.*’” (Shaphat / Judges 6:24)

Alright, so you caught me. Among the officially approved definitions of *shalown*, you won't find “chill out and calm down.” But nonetheless, that is what I think Yahowah was inferring with “*shalown* – peace and tranquility unto you, you are free from danger, I'm friendly and you should relax because this is a beneficial situation.”

There is a bit of symbolism in everything, all designed to teach us something about God. And the most important

message on this occasion was that the residue of religion would be abolished.

“That same night it came to pass that Yahowah said to him, ‘Take your father’s castrated bull, symbolizing that which is in violation of the agreement, frustrating and ineffectual, and a second cow, symbolic of going on a different path, which is seven times of renewal old.

Then tear down and demolish, completely destroying the altar of the Lord | *ha Ba’al* which belongs to your father. Also cut off the ‘*Asherah* | the shrine to the Queen of Heaven and Mother of God, which is beside it. (*Shaphat / Decide / Judges 6:25*)

Build for the family an altar for Yahowah, Your God, upon the summit of the protective refuge there in order for the proper arrangement and battle lines to be established.” (*Shaphat / Decide / Judges 6:26*)

Yahowah will not compete with false gods. It is beneath His dignity. And He will not be seen around them. So, if we want His help, we must first rid our premises of all obstacles.

“Then Gidi’own took ten men who were working with him and did as Yahowah had spoken to him. But because he was too afraid of his father’s household and the men of the town to do it by day, he did it by night.” (*Shaphat / Decide / Judges 6:27*)

It is telling that the people were so devoted to their religion, that removing altars to false gods was a frightening proposition. It was so bad, Gideon felt compelled to do the right thing under the cover of darkness. The world was on its head, feet flopping around in the sky. And the people’s brains were no bigger than the dust between their toes.

“When the men of the town arose early in the morning, they noticed the altar of the Lord | *ha Ba’al* was torn down, and the ‘*Asherah* | the shrine to the Queen of Heaven and Mother of God which was beside it was cut down. (*Shaphat* / Judges 6:28)

They said to one another, ‘Who did this thing?’ And when they searched about and inquired, they said, ‘Gidi’own, the son of *Yow’ash* | Joash, did it.’ (*Shaphat* / Decide / Judges 6:29)

Then the men of the town said to *Yow’ash*, ‘Bring out your son so that he may die, for he has torn down the altar of the Lord | *ha Ba’al*, and indeed, he has cut down the ‘*Asherah* | the shrine to the Queen of Heaven and Mother of God which was beside it.’ (*Shaphat* / Decide / Judges 6:30)

But *Yow’ash* said to everyone who stood against him, ‘Will you quarrel and plead for the Lord | *ha Ba’al* just to save him? Whoever will argue for him, pleading on his behalf, shall be put to death by morning. If he is a god, let him contend for himself, because it’s his altar which has been torn down.’ (*Shaphat* / Decide / Judges 6:31)

Therefore, on that day he renamed him *Yaruba’al*, that is to say, ‘Let the Lord | *ha Ba’al* contend against him,’ because he had torn down his altar.” (*Shaphat* / Decide / Judges 6:32)

It has always been this way in religious communities, especially among Christians and Muslims. They claim that their “god is loving and merciful,” that theirs is a “religion of peace,” and that their “god is all-powerful and omnipresent,” and yet they brutally attack any perceived threat to their faith. Aware that they cannot defend their god or their religion through evidence or reason, they silence and condemn their critics – often Jews.

Knowing that their “all-powerful god” has never answered their prayers, they always take matters into their own hands and fight on their impotent god’s behalf. And since Yahowah has proven Himself, Christians and Muslims like to pretend that their god was once the God of the Jews – the One who did all that really impressive stuff, like create the universe and conceive life.

There is a place and a reason to fight, but both are limited. With rare exceptions the only appropriate time is in one’s home, protecting one’s family from harm. The only valid reason is to stop hostile individuals in one’s immediate neighborhood from harming those who cannot defend themselves, preventing them from raping, killing, or kidnapping your family or those in your community. You ought never to fight for your country or your religion, for land or politics, for profit or glory, for control or to silence your critics. As we told our children when they were toddlers: “Use your words.”

If you are convinced that your god is real and that his scriptures are trustworthy, rather than attack, let your god defend himself. And while that was the undeniable and unambiguous message conveyed here, for the past thousand years, Christians and Muslims have ignored it.

Just as we see religious, political, and military leaders and the institutions they represent, working together hand in hand, on this day, the religious *Madyn* joined forces with the militant *Amaleq*.

“Then all the *Madynym* | Midianites and the *Amaleqym* | Amalekites along with the sons of the east (representing *Babel*) gathered together.

They crossed over and established a military encampment in the valley of *Yzra’el* | Jezreel (Offspring of God). (*Shaphat* / Decide / Judges 6:33)

Then the Spirit of Yahowah adorned *Gidi'own* | Gideon in white, clothing him in a garment of light (*labash* – covering his body in white, dressing him up with light, taking him to a superior and elevated state).” (*Shaphat* / Decide / Judges 6:34)

If you are looking, it's hard to miss the similarity between *Yzra'el* (a compound of *zera'* – seed and offspring planted and produced by, and *'el* – God) and the Set-Apart Spirit adorning *Gidi'own*. The verb, *labash*, means “to dress someone, clothing them, and thus to put on a garment and wear it.” It is based upon “*laban* – white” and is related to “*lahab* – brilliantly gleaming.” This strongly suggests that the Spirit “adorned him in a Garment of Brilliant White Light.”

Yahowah does not just talk the talk, He walks the walk, leading the way. Even better, He invites us to follow Him. The moment the Spirit adorned *Gidi'own* in Her Garment of Light, he became more like God. He alerted the people that militant men with evil intent had entered their home, which was the purpose of blowing the trumpet. Then he invited them to stand up, come together, and follow him. He did this by sending messengers out to the people. His invitation was even from *qara'*, the verb which sits at the heart of the *Miqra'ey*.

“He blew a trumpet, and the ‘*Aby'ezer* | Abiezrites (the Father Helps) were summoned. And he encouraged them to follow behind him. (6:34)

He sent messengers throughout *Manashah* | Manasseh, and they also were summoned to follow along behind him. He sent messengers to ‘Asher, Zebuwluwn, and Naphthaly, and they rose to the occasion.” (*Shaphat* / Decide / Judges 6:35)

This may be one of the reasons Zebuwluwn and Naphthaly will be among the first territories liberated by Dowd and Yahowah upon their return. They were the first

to join Gidi'own on this day. And they were in sync with 'Asher, which speaks of walking along the correct path to the beneficial relationship Yahowah intended.

My least favorite part of this amazing story is the one part most people know: the miracle of Gideon's fleece. The reason I don't care for it is that I'm well past wanting God to prove Himself. He has done so. I know it, and I'm appreciative. I realize that Yahowah can be counted on to do as He has promised, so rather than asking Him to perform a miracle, I'd rather enjoy the benefits of the relationship and grow beyond what should be the first uncertain step of a toddler. My hope, therefore, is to find something else meaningful about this test.

“Gidi'own said to God, ‘If You intend to save Yisra’el by my hand, as You have spoken, (6:36) behold, I will place a wool fleece on the threshing floor. If there is dew covering the fleece alone, and all the land is desolate and dry, then I will know that You will rescue and deliver Yisra’el by my hand, as You have spoken.’ (*Shaphat / Decide / Judges 6:37*)

And it was so. When he arose early the following day and squeezed the woolen fleece, he drained dew from the fleece sufficient to completely fill a drinking cup with water.” (*Shaphat / Decide / Judges 6:38*)

Choreb is the Hebrew word rendered as “desolate and dry” as one of the parameters of the test. *Choreb* is “the mountain of God” where His light burned brightly and His Towrah was revealed. It is where He met with Moseh, before and after the exodus.

It appears here to establish a contrast between the fleece and the “*erets* – Land,” demonstrating that Yisra'el needed the living waters which would one day be provided by the Passover Lamb, represented in this case by the woolen fleece. Moreover, the Hebrew word for “fleece” is *gazah*, which is from the verb “*gazaz* – to cut down, to

destroy, and to cut off.” This is relevant because the Passover Lamb was cut down from the upright pole providing the doorway to life on *Pesach*. His body was destroyed later that night while his soul was cut off from God and sent to *She’owl* on *Matsah*. And as we now know, Yahowah’s Home was built upon a threshing floor – the place where grain is separated from the chaff.

Even the word for “dew,” *tal*, is telling. It is from *talal*, which is “to cover,” thereby reinforcing the effect of being clothed in the Spirit’s Garment of Light. Illustrating that these were living waters, *tal* speaks of “prosperity and abundance.” And *tala’* is “to be repaired and renewed,” while *talah* presents a “lamb which is weaned and growing.”

“I will know” was the purpose of the test. It is from *yada’*, the word that serves as the basis for everything we do. Our mission from the very beginning has been to “*yada’* – discover, find out, become aware, observe, acknowledge, and know” what Yahowah “has revealed and made known” to us so that upon “coming to comprehend and understand the information which we have examined” we can “become familiar with, come to respect, and choose to agree with” Yahowah. Through *yada’*, we “become acquainted with” God, “recognizing” who He is, “cognizant” of what He is offering, and “aware” of what He expects.

The repeated phrase “*ba yad* ‘any – by my hand” is also revealing. When Yahowah reaches down to lift us up, He expects us to reach up and grasp His hand 𐤁. By doing so, we remain connected to God and guided by Him, but with one hand free. And it is by using this connection and a degree of independence that we engage, go to work, and get things done.

In Yahowah’s name – 𐤁𐤅𐤁𐤀𐤁 – we see this idea manifested in the letters He chose to compose it. And that

is why in the midst of this message and His name we find *hayah* / **אָיָה**, the verb that reveals that Yah exists. And in the heart of *hayah*, we find Yahowah's "אָ – hand."

You'll note that, in the first example, the Land, representing Yisra'el, was dry and lifeless, as only the fleece, representing the Lamb, was immersed in living waters – demonstrating that Yisra'el would not initially benefit from what the Messiah did for them on Passover in 33 CE. But then, when the test is repeated, Yisra'el is immersed in the living waters, indicating that in 2033 the nation would come to realize that the Zarowa' came so that they might live.

“Then Gidi'own said to God, ‘Do not let Your frustration be aroused with me so that I may choose to convey just one more step. Please, I want to make a test just once more with the woolen fleece.

Please, let it now be dry and desolate (*choreb*) only on the fleece (*gazah*), and let there come to exist (*hayah*) dew covering (*tal*) all the Land ('*erets*).’ (6:39)

God engaged in this way during the night. For it was (*hayah*) dry and desolate (*choreb*) only on the fleece (*gazah*), and dew covered (*tal*) all the Land ('*erets*).” (Shaphat / Decide / Judges 6:40)

It is the story of Yisra'el's hesitation and ultimate redemption.

אָיָה

Shaphat 6 served as the preamble of the Day of Midian. All Yah has done thus far is solicit Gideon. The Madyn are still looming large.

“Then Yaruba'al, that is, Gidi'own, and all the people in the family who were with him, rose early in

the day and camped before ‘Eyn Charod | the Sight of Terror.

The camp of Madyn | Midian was to the north of them by the hill of Mowrah (Teaching Respect) in the midst of a deep and profound depression (‘*emeq*).'” (Shaphat / Decide / Judges 7:1)

The scene is now set. With the shrines to the Lord and the Mother of God torn down, and the signs of what would one day be manifested in the Land, now revealed, family members who answered the invitation rose, camping out in the Sight of Terror. Before this day was done, those who were living in the shadow of death would learn a newfound respect for Yahowah.

While ‘*emeq*’ means “valley, a depressed geological formation,” it is written identically to ‘*omeq*, the “place of the dead in the depths of a region of reduced spatial dimensions.” It is indistinguishable from “‘*amoq* – a deep and profound profundity for those who remain ignorant as a result of deliberately deviating from the truth while plotting a cunning course.” Sounds an awful lot like *She’owl* and its inhabitants to me.

“Then Yahowah said to Gidi’own, ‘There are too many people with you for Me to give Midian into their hands, lest Yisra’el becomes self-aggrandizing toward Me, glorifying themselves, saying, “My hand has saved me.”’ (Shaphat / Judges 7:2)

Therefore, please issue a summons, calling out (*qara*’) into the ears of the people, saying, “Whoever is apprehensive or anxious, let him return, withdrawing from Mount Gil’ad.”’ So then 22,000 people returned, but 10,000 remained.” (Shaphat / Decide / Judges 7:3)

Countless Christians have claimed to have accomplished great things in the Lord’s name. And while their success is dubious, their numbers are not. There are

over two billion of them. And that is a problem, because God clearly doesn't like working with large groups of people. The larger the number, the more popular the group, the more certain people become that they are right.

Worse, gang mentality begins to set in. A single individual is far more likely to listen to God and do as He would have done, than a mob, where many voices take on a life of their own. If you don't think this is so, check out the Talmud and experience the effect for yourself.

God has said it before, and He will say it again. He is not impressed with quantity. He is not interested in popularity. By their size alone, neither Christianity nor Islam are part of God's plan – nor is any form of Judaism. Yahowah has never assisted a missionary or rewarded a jihadist. There are neither Christians nor Muslims in Heaven. There are not any rabbis either.

It is especially revealing that the determining factor separating those who would go on with God and those who would turn around and go the other direction would come by way of a "*qara*" – invitation to meet and be called out." Those who were "fearful, apprehensive, anxious, or afraid" were not welcome, thereby destroying the myth that we are to be "God-fearing."

I suspect that it did not matter to Yahowah if they were afraid to be with Him or terrified of the warriors assembled before them. The fear of God is as debilitating as is the fear of man. This lesson was lost on twelve thousand of the twenty-two thousand Yisra'elites.

Gil'ad is also symbolic. It is a compound of *gal*, which is either indicative of a spring, of waves, or a stockpile of something valuable, and *'ed*, which addresses restoring and enduring testimony. Considering what they were standing upon, that was a lot to run away from. Yet the majority withdrew on this day, and most would do the same every day thereafter.

If you are of the belief that God is looking to maximize the quantity of people saved, you may be disappointed to learn...

“Then Yahowah said to *Gidi’own*, ‘There are still too many people.

Tell them that you want them to go down to the water and I will test them (*tsarap*), removing the impurities, for you there by name.

And it shall be that he of whom I say to you, ‘This one shall go with you,’ he shall go with you. But anyone and everyone of whom I say to you, ‘This one shall not go with you,’ he shall not go.’” (*Shaphat* / Decide / Judges 7:4)

This time, *tsarap*, an entirely different word, was used for “test.” Rather than focusing on a referendum designed to prove something can be trusted, *tsarap* is designed to “remove impurities through the process of refining.” It is to “purge by testing.”

While it is not surprising to me, Yahowah’s statement is at odds with Judaism, Christianity, and Islam, where man chooses to be with their religious god rather than the other way around. Here it is God alone who is doing the choosing, deciding who He wants to be with and who He does not.

Let’s reinforce something that should be obvious. The fact that God is doing the choosing rather than man is not up for debate. The rhetoric here is crystal clear. Therefore, what matters is to assess why.

God’s proclivity in this regard is so inconsistent with religious sentiments that I have long sought to understand His viewpoint. So here are my thoughts...

First, mankind has been universally conditioned by the scriptures and clerics of Judaism, Christianity, and Islam, in addition to the advocates of Secular Humanism, to

believe that the Torah is outdated, legalistic, mean-spirited, difficult to understand, and incapable of guiding or saving anyone. It is presented as a collection of myths that have either been replaced by an entirely different plan or by science and reason. This jaundiced view is so pervasive that there is no incentive to invest the time to prove everyone wrong – especially knowing what societies do to silence and discredit those who undermine their religion or government.

Under these conditions, without Yahowah introducing Himself to us as He did ‘Abraham, I don’t think that there would be a soul on Earth with the courage or conviction to do as we have done. In our case, even with Yahowah’s intervention and the Spirit’s edification, it still required investing ten hours a day, six to seven days a week, for twenty-two years without any monetary gain or societal benefit – in fact, just the opposite. The lies are too popular, the misdirection so pervasive, and society’s response far too caustic for anyone to find, come to know, understand, and love Yahowah strictly on their own initiative.

The only thing that may be more unpopular than Yahowah, Himself, is His Towrah. And without it, no one is going to find God. And yet, Yahowah wants us to know Him and love Him, so how can He resolve this problem without making a mockery of freewill?

To answer that question, we find ourselves alongside *Gidi’own* | Gideon, wondering why God wanted to engage with fewer and fewer people. Since that was inarguably Yahowah’s intent, we would do well to adhere to the same guidelines but change the venue. Rather than have billions of unsightly souls mobbing His doorstep and begging to be let in, with all of them competing with one another to gain access to Heaven, it’s evident by this example that we are more likely to see what Yasha’yah witnessed.

In Yasha'yah's presence, Heaven's Door was opened, and no one was seen standing outside asking to be let in. Even though the directions to God's Home are clearly presented in the Towrah, in the Miqra'ey, through the Beryth, and on Tsyown, especially resplendent in Dowd's Mizmowr, with step-by-step instructions guiding us along the way, seven and then twenty centuries have come and gone with fewer than a handful of applicants. There has not been so much as one in a million who recognized where to apply.

For man to know God, as was the case with 'Abraham and Moseh, indeed even with Gidi'own, Yahowah has to introduce Himself. How we respond to Him, and what we do following this introduction, is up to us. It is like walking up to someone and introducing ourselves. It is just a hello unless both parties take the next step and choose to engage.

Second, Heaven is Yahowah's Home and eternity is a very long time. Since God created us and the universe in which we live, He has every right to choose whom He invites into His Home. If He does not use His discretion in this regard, who is going to keep the irritants out?

Who is going to make sure that there is *shalowm* in the family, that we all get along, and most importantly, that every soul enjoys the kinds of things we will be doing? If a lifetime of growing through discovery and learning does not sound like much fun, heaven would be hell. Without a filter, *Shamaym* would be no different than 'Erets.

Third, there is only one way to engage in a relationship with Yahowah and only one door into Heaven. Yahowah has laid it out and presented His way. We ought not to believe that we get to choose our own path and then expect God to neglect His and accept our approach. We do not get to make up the rules for His Home. He has established them and is not about to change any of them just because some

people, like Paul or Akiba, for example, think they have a better way.

As parents, we can set the expectations for our children. Many mislead them, telling them to love their country, and encouraging them to be patriotic and align with a particular political party. In our homes, we have the right (although it would be wrong) to tell our sons and daughters that they should serve in the military, go to church, and fear the LORD.

But no parent is going to accept a complete stranger with an entirely different agenda, controlling their children's lives. The fact is, man's way is incompatible with God's way, and He isn't going to accept someone else directing His children's lives.

Fourth, Yahowah is either a bit of an introvert or a doting parent. He obviously does not want a gargantuan family for a reason. Ten billion Christians, five billion Muslims, three billion Hindus, and a couple of billion Humanists is somewhere around twenty billion too many.

Mob mentality is not His style. He has never striven to be popular. And with too large a family, a God who cannot be set apart and unique and be omnipresent or omniscient, could not possibly spend quality time with each of His sons and daughters if they were more like locusts than lions.

On our scale of things, it would be like comparing a mother and father, building a home and raising their son and daughter together, loving them individually and teaching them everything they know, while spending quality time together over the course of their lives doing things which are both fun and enriching, to an administrator, who, with taxpayer money, oversees the construction of a thousand-bed orphanage, turning over the management of it to a burgeoning staff.

As we have seen, Yahowah is hands-on. He nurtures one relationship at a time. He speaks through one person at a time. He is only personally involved in one nation, a small one at that. He has one Family, one Home, and one Way into both. Not surprisingly, He is One.

Where there are many, we will seldom find God.

Therefore, it would be God's decision on who would return or remain. What He says is all that matters.

That does not mean God can be capricious. He cannot change His mind. He is incapable of becoming unreliable. These things would be out of character.

While all anyone has to do to engage in a relationship with Yahowah is to closely examine and carefully consider His testimony as it is found in His *Towrah*, *Naby'*, *wa Mizmowr*, come to know Him by name, accept the conditions for participating in His *Beryth*, and answer His invitations to His *Miqra'ey*, there isn't much of a chance that anyone is going to figure all of that out and do it completely on their own.

The explanation as to who is turned away and who remains is right before our eyes. It is based entirely upon what Yahowah says. And there is only one place where His words are conveyed: His *Towrah*.

By investigating why Yahowah mentioned the "Day of Midian" prior to His prophetic announcement regarding His son, we have discovered many things, all of which have been insightful. Almost every word has been a treasure. It is our reward.

Speaking of insights, it is apparent that Yahowah recognizes that dogs are especially loving and faithful companions, traits He evidently delights in. But those who bow down are an entirely different kettle of fish. They are apt to be religious, and the religious are not welcome in heaven. This was the next test...

“Therefore, he brought the people down to the water. And Yahowah said to Gidi’own, ‘Anyone who laps up the water with his tongue as a dog laps, you should set by himself as a member with a share of the whole, apart from everyone who kneels, bowing down on their knees to drink.’ (Shaphat / Decide / Judges 7:5)

Now it came to be that the number of those who lapped, putting their hand to their mouth, was three hundred individuals. But all the rest of the people bowed down on their knees to drink water.” (Shaphat / Decide / Judges 7:6)

The phrase, “you should set by himself,” is from *yatsaq ‘eth huw’*. It is “to be present and established.” It is related to *yatsab*, which takes it the next step: “to take a stand, and present oneself, certain of the truth.” These are positive traits.

The phrase, “with a share of the whole while set apart,” is from *la bad*, which denotes: “approaching and drawing near as a member, as part of the overall body, as an extension or branch from the trunk, with a share of the whole.” This, too, is a step in the right direction.

Children should never bow down before loving parents. That would be moving in the wrong direction. It is not appropriate in any family situation. Good parents strive for the opposite effect: getting down on their knees to lift their children up. This, not surprisingly, is how Yahowah envisions His relationship with us. If you do not agree, if you want to get down on your knees to lift Him up, you may be a nincompoop.

Bowing down in a religious setting is so common that it is how we envision a person being religious. And that is why God used this test. And please note: God told all of those who bowed down to go away. He would not engage with them. He does not want us to bow down. He does not want to be worshiped. He is opposed to religion.

While 300 is a little more than one percent of 22,000, and three percent of 10,000, keep in mind that the original 22,000 were culled from several million Yisra'elites at the time. This makes the 300 one in ten thousand.

Additionally, three hundred is telling in yet another way. While Yahowah solicited Gideon individually, he would not work by himself. Gideon was supported by three hundred Covenant members.

This number resonates with me because it is a reasonable estimate of the most active individuals who have joined the Covenant Family as a result of the translations and insights presented in these books and radio programs. Therefore, the *gowy* the prophet spoke of in *Yasha'yah* / Isaiah 9:3-4 is in a similar situation to Gidi'own.

“Yahowah said to Gidi'own, ‘With the three hundred individuals who lapped, I will save you, and I will give the *Mady*n | Midianites into your hands.

So let all the other people walk away, each individual to his place.’ (*Shaphat* / Decide / Judges 7:7)

The remaining people took the food and provisions in their hands and their showphars.

And all the other individuals of Yisra'el, Gidi'own sent each to his home. But the three hundred individuals, he empowered.” (*Shaphat* / Decide / Judges 7:8 in part)

Following the first 12,000, another 9,700 were headed away from God and back to their “*maqowm* – place,” wherever that might be. They would be returning to their “*maqowm* – home and office where they would live and work,” but neither would be with Yahowah.

And as sad as that may have been, there were far worse places to go...

“The camp of Madyn was below him in the valley, filled with cunning and evil plots revealing the unfathomable depths unto which the ignorant will descend. (*Shaphat / Decide / Judges 7:8*)

Now it came to pass during that same night that Yahowah said to him, ‘Arise and take a stand. Go down against the military encampment, for I have given it into your hand. (*Shaphat / Decide / Judges 7:9*)

But if you are afraid to go down, walk with Purah, your associate, to the camp. (7:10) Then you will hear what they are saying.

And afterward, your hand will be strengthened when you eventually choose to go down against the militant camp.’

Then he went down with his associate, Purah, to the outposts of the slime organized in battle array for war in the army encampment. (*Shaphat / Decide / Judges 7:11*)

Now the *Madyn* | Midianites and the ‘*Amaleq* / Amalekites along with all the sons of the east (*Babel*) were lying prostrate in their ignorance, like locusts, and just as numerous.

They had so many camels, they could not be counted, similar to the abundance of sand on the shore of the sea.” (*Shaphat / Decide / Judges 7:12*)

Clearly, Yahowah is not opposed to taking a stand against those who would harm His Children. Moreover, He knew the future and stated the outcome before it occurred in the normal flow of human events.

The name Purah is from *parah*, meaning “to be abundantly fruitful and flourish.” We can assume that Purah spoke Madynite or ‘Amaleqite and would serve as a translator, or at the very least, he was more confident than Gidi’own.

This is the second time the Madyn and ‘Amaleq have been equated with locusts. Moving in large and loud swarms, these insects devour everything in their path. They even starred in one of the plagues inflicted upon Egypt.

It is also the second mention of camels. These unclean, noncompliant, flea-ridden, mean-spirited beasts are renowned for their ornery attitudes, and will routinely bite the hand that feeds them and spit in the face of those tending to them. Moreover, it is yet another clue linking the moronic and belligerent men riding them with Islamic jihadists.

“When Gidi’own arrived, he noticed that a man was recounting a dream to his comrade.

And he said, ‘Behold, I had a dream and noted a round loaf of barley was overturned, tumbling into the Madyn | Midian camp.

It entered into the tent and struck it such that it collapsed and fell, even turning it upside down so that the tent was prostrate.’ (*Shaphat / Decide / Judges 7:13*)

His compatriot replied, ‘This could be nothing other than the sword of Gidi’own | Gideon, the son of Yow’ash, a man of Yisra’el.

God has given Madyn | Midian and everyone in the militant encampment into his hand.” (*Shaphat / Decide / Judges 7:14*)

In that God had suggested that Gideon go down to the enemy encampment and listen to what those who were poised to destroy Yisra’el were saying, the most logical assessment is that the dream, and the fact that it was being interpreted this way by an enemy preparing for battle in the first tent the men approached, at the very moment Gideon arrived, and without he or Purah being detected in the opposing army’s camp, is that it was staged by Yahowah to bolster the fledging confidence of His troubadour.

Gidi'own's response to what he witnessed seems to affirm this conclusion, especially when *chawah*, which is rendered as "he was enlightened by the announcement" in this next statement, is translated using its primary rather than secondary definition. One of the most commonly misrepresented Hebrew words, *chawah*, means: "to tell, to explain, to announce, to inform, to show, and to declare, verbally communicating using words to express, elucidate, enlighten, and make known." Nothing in the word's etymology suggests that it means "bow down and worship."

In this particular context, it's a wonder almost every English Bible translation got it wrong, and they have Gideon "bowing down and worshiping" in the enemy encampment. It is as if they missed the entire purpose of the test Yahowah conducted next to the water, where "all of those who knelt, bowing down on their knees" were sent away. It is as if they didn't realize that these two men were still inside the camp of the largest enemy force they had ever seen, and were not in a position to bow down, much less worship, without losing their heads.

Even the thought of it is preposterous. It is as if the religious scholars serving Christian Bible publications did not bother to consider what preceded this statement or what follows immediately thereafter. Once both men returned to the relative safety of the Yisra'elite camp high up on the hill, Gidi'own expressed in words what he had come to know.

"And it came to be as *Gidi'own* | Gideon heard the consensus of the dream and its interpretation that he was enlightened by the announcement.

Returning to the Yisra'elite camp, he said, 'Arise, and choose of your own accord to take a stand, for Yahowah has given the camp of Midian into your hands.'" (*Shaphat* / Decide / Judges 7:15)

One last thought on “*chawah* – he was enlightened by the announcement:” it was expressed in the hitpaal stem, which is rare. This form is used to convey that the subject, Gidi’own, was not being influenced by anyone else and that he was speaking on his own initiative. In other words, no one was putting these thoughts into his head or words into his mouth. No one was telling him what to think or say. He had finally figured it out and had come to embrace his mission – and said as much.

In more common vernacular: Gideon had hitched up his pants, rallied his troops, and was ready to roll. Further, since *chawah* was in the imperfect conjugation where the implications are ongoing, Gidi’own was no longer a candle blowing in the wind. He was committed and would be steadfast from this point forward.

Even the intervening verb, *quwm*, rendered as “arise, and choose of your own accord to take a stand,” was written in the imperative mood, and was thus a declaration of volition. This demonstrates that *chawah* could not be rendered as “bow down.” Last time I checked (unless you are former San Francisco quarterback, Colin Kaepernick), bowing down is the opposite of standing up.

“He divided the three hundred individuals into three crucial parts, and he put showphars into all of their hands, along with empty jars with torches inside the containers. (*Shaphat* / Decide / Judges 7:16)

Then He said to them, ‘Look at me and engage likewise. When I come to the outskirts of the camp, let it transpire that as I do you should do. (7:17)

When I sound the showphar, along with everyone who is with me, then you sound the showphar all around the military encampment, saying, “For Yahowah and for Gidi’own.”” (*Shaphat* / Decide / Judges 7:18)

They would be outnumbered by at least one hundred to one. They were infinitely out-armed, that is if you don't consider the size of Yahowah's arms. They would oppose swords, arrows, lances, and spears with musical instruments and improvised tiki torches. It was Yahowah's way of doing things, not man's.

Affirming this, the word translated as "torches" is *lapyd*. It is a "firebrand, a stick burning on the end which has been coated in pitch or flax, which has been soaked in olive oil and then ignited." *Lapyd* is from an unused verbal root, meaning "to shine, producing light by burning brightly." In that Yahowah is light, the *lapyd* announced His presence and participation.

And so did the *showphars*. These trumpets were constructed out of a ram's horn and were used to announce things that were important to God. Driving this point home, the first of the two letters in Yahowah's favorite titles, "Father – א ד" and "God – ו ד" is a ram's head, replete with horns: ד. Further, *showphar* is from the verbal root, *shaphar*, which means: "to be beautiful and pleasing, to be bright and good, to be acceptable and fair."

"Gideon and the three hundred men who were with him arrived at the outskirts of the army installation at the start of the midnight watch. It was when they had just gotten up to be observant.

Then they blew the showphars and smashed the jars which were in their hands. (*Shaphat* / Judges 7:19)

When the three foremost divisions sounded the showphars and shattered the jars, they held the torches in their left hands and the showphars in their right hands for blowing.

They called out, 'To lay waste for Yahowah and for Gidi'own!'" (*Shaphat* / Decide / Judges 7:20)

An argument can be made that “to lay waste,” which was translated from *charab*, meaning, “to destroy, make desolate, and leave in ruins,” should have been vocalized as *chereb* and rendered as “sword.” But unless they were endowed with a third hand, they clearly were not carrying “swords.”

Further, this was a “*qara*’ – summons” before the eternal Judge, not something they just decided to “*amar* – say,” as was evidenced by the sounding of the showphars and the light of the torches. Even the Hebrew word for “jar,” *kad*, determines “what is false and who is lying.”

The same choice between “*charab* – utterly destroyed” and “*chereb* – sword” reappears in *Shaphat* 7:22. The verb is not only grammatically superior to the noun, it provides a more accurate depiction of what occurred.

The Madyn, ‘Amaleq, and their allies from Babel had come to finish what they had started, which was to “*charab* – lay waste to” Yisra’el, “utterly destroying” the nation, leaving it “desolate and in ruins.” As such, and since Yahowah is fair, it was appropriate for this plague of locusts to receive what they intended to perpetrate upon Yisra’el as recompense.

“Each individual was present, taking a stand, orderly arranged and succeeding in his place around the military encampment.

Then the entire army darted about, was chased off, and ran, crying out while making a hellacious noise as they fled. (*Shaphat* / Decide / Judges 7:21)

When the three hundred blew the showphars, then Yahowah brought about their destruction, upon each individual along with his evil comrade, throughout the entire army.

The militants fled as far as *Beyth-Shitah* | the House of Scourged Sticks, toward *Tsarerah* | Oppression, as

far as the lips of ‘*Abel-Machowlah* | They Thought they were Able, upon *Tabath* | Being Cleansed.’” (*Shaphat / Decide / Judges 7:22*)

If we listen to Yahowah and respond as He has instructed, we have nothing to fear, no matter how outnumbered we may be. Yahowah will cause our opponents to vanish before our eyes.

However, for those who seek to harm Yahowah’s children, a different fate awaits. That is why the Day of Midian was presented in the preamble to the prophetic witness of Isaiah 9:6-7. Yahowah is going to obliterate the world’s militaries upon His return. It will be as it was on *Yowm Madyn*.

Light will eliminate the darkness. The Gentile nations will be held accountable and get what they deserve. A Gentile will be liberated to serve as a witness, joyously explaining what will occur upon Yahowah’s return with Dowd – who will perform as Gidi’own, but on a much larger stage.

The time of darkness and oppression will end, and Yahowah will arrive with His Son and embrace His people on the Day of Reconciliations during the 120th Yowbel. Then, during the five days that separate *Yowm Kipurym* from *Sukah*, His Messiah will deal appropriately, albeit harshly with the irrational, pretentious, and oppressive nature of those on the opposing side of the Jordan in the sociopolitical realm of the Gentiles.

God’s Family, those who have walked in darkness and error, will see the light, and they will emerge from the shadow of death at sunset, 6:22 PM in *Yaruwshalaim*, October 2nd, 2033. Concurrently, the Gentiles whose lives God has enriched through the Covenant will be elated, cheering Yahowah’s appearance as part of the harvest of souls who are ecstatic with their inheritance.

God has cast away every economic burden along with the influence of those wielding political, religious, and military power. And so, it will be like the Day of Midian, when the trampling boots and blood-soaked uniforms of every soldier will be used as fuel in the fiery light of His return.

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Replacement Theology

Who Do You Think You're Fooling...

Based upon what Yasha'yah revealed, there is no one more important to our wellbeing and to our approach to God, than His Son, Dowd. He is the source of the most sublime advice and supreme sacrifice. And that is the reason Yahowah inspired Yasha'yah to wax poetic about him.

Based on what is said about him, the implications cannot be overstated. We can come to know our Heavenly Father and benefit from what He is offering through the lyrics and prose of His most beloved Son.

Previously, when we considered *Yasha'yah* | Isaiah 9:6-7, it was not only presented within the context of all God said before it, but our concluding analysis was also focused upon the proclamation's purpose – to share Yahowah's great admiration for His beloved Son. I'd like to demonstrate why it should not have been misappropriated.

“For indeed (*ky*), a boy (*yeled*) was born (*yalad*) before us (*la 'anachnuw*), a son (*ben*) was given as a gift (*nathan*) for our approach (*la 'anachmuw*). The opportunity to learn what can be known about how to engage and endure (*wa misrah*) has been and will continue to be (*wa hayah*) based upon (*'al*) the continued succession of events transpiring upon his ridgeline and predicated upon his eagerness to shoulder burdens (*shekem huw'*).

His reputation and renown, his personal and proper designation and name (*wa shem huw'*) has been read and recited, welcomed and proclaimed as (*qara'*): a counselor providing valuable advice, a mentor who offers direction and thought-provoking guidance to deliberate (*yow'ets / ya'ats*) who is astoundingly brilliant and amazingly insightful (*pele'*), a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man (*gibowr*) of God (*'el*), an eternal witness providing restoring testimony (*'ed*) for the Father (*'ab*), the leader who conveys the authorized position and appropriate stance (*ha sar*) on reconciliation and restoration leading to salvation (*shalowm*), (*Yasha'yah 9:6*) tremendously increasing (*rab*) the ability to learn and respond to (*lam*) the means to engage and endure, to be liberated and empowered (*ha misrah*).

As a result of this approach (*wa la*), reconciliation and restoration, complete satisfaction and total contentment, far more favorable circumstances and salvation (*shalowm*) will be without end (*'ayn qets*) before the throne (*'al kise'*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom through his considered advice and counsel (*'al mamlakah huw'*) so as to be prepared and established by it (*la kuwn 'eth hy'*), and (*wa*) to be renewed and upheld, restored and sustained by him (*wa la sa'ad huw'*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by (*wa ba*) being vindicating and right (*tsadaqah*) from then to now (*min 'atah*) and forevermore (*wa 'ad 'owlam*).

The deep devotion to exclusivity in the relationship and passion to accomplish something special through the ardent love (*qin'ah*) of Yahowah (*Yahowah*) of the vast array of spiritual implements (*tsaba'*) has

consistently engaged to make this happen (*'asah zo 'th*).”
(*Yasha 'yah* / Salvation is from Yahowah / Isaiah 9:7)

By themselves, but unmistakably when juxtaposed, *yeled yalad* demonstrate that this child was a typical boy who was conceived and born in an ordinary manner. There was nothing unusual about his birth – and therefore, this boy was not God. This could have been written about every man who has ever lived with the sole exception of ‘Adam.

An unidentified pregnant woman gave birth to a baby boy, something consistent with what *Yasha 'yah* wrote in 7:14. And while that is mundane, that was the intent. The fact that an unnamed young woman would give birth to the most important child in human history means that the Gospel accounts were wrong when they claimed that the baby “Jesus” fulfilled a prophecy regarding a virgin birth.

Therefore, the opening statement in one of the most critical prophecies misappropriated by Christians to justify their religion, actually disproves it. Further, since the events leading to Dowd’s conception and birth were undisclosed, he qualifies while “Jesus” is disqualified.

Virgin births were contrived among the sexually charged myths of cavorting pagan gods and goddesses to distinguish the birth of a particular god, making him appear especially important and innocent. The resulting effect was also that the mother could be esteemed as the Mother of God, the Queen of Heaven, and the Madonna with Child, simultaneously, thereby establishing multiple objects of worship from a single act of fiction.

Further, it was common for the beneficiaries of a mythical virgin birth to die and be bodily resurrected. These religious fables were typically accompanied by rays of the Sun, representing the Father of the Gods. He is believed to have impregnated a virgin on Easter Sunday, which was celebrated during the full moon nearest the Vernal Equinox. Nine months later, at the Winter Solstice,

the Virgin and Child would appear before a world longing for longer days and shorter nights. It was all designed to impress the impressionable and explain why the plants that died back in the fall were reborn in the spring.

These absurd myths were syncretized into Christianity to make the baby god appear to be the equal of his pagan peers while justifying the continuance of the popular religious celebrations now known as Christmas and Easter. Astarte was transformed into Mary while Tammuz, Osiris, Dionysus, Bacchus, and Ba'al were amalgamated into Jesus.

But it did not happen that way. God did not follow the pagan script. He did not solicit the assistance of a virgin or create a fabled story regarding the birth of His Son. And this is because, God's firstborn would be anointed into the role in his first life and he would earn this acclaim in his second when fulfilling Bikuwrym after enduring Pesach and Matsah.

Both verbs, "*yalad* – was born" and "*nathan* – was given," were scribed in the perfect conjugation. That is significant, because the perfect, unlike the imperfect, is constrained in time. It is used to present a completed act, that is to say something which is not ongoing. This naturally implies, but does not concretely confirm, that the verb's action "was" fulfilled prior to this writing. As such, it would apply to Dowd and exclude "Jesus" from consideration.

Further, while Dowd was born into the role of the Messiah and returned as the Zarowa', both lives were properly presented in the perfect conjugation, which is to say finite in duration. And when he arrives in year 6000 Yah to fulfill Kipurym as our eternal King, he will not be reborn. By contrast, the Christian mythology regarding "Jesus," requires him to live forever – something which is not possible when written using the perfect conjugation.

As a result of the underlying grammar, the “is born” or “is given” renderings found in Christian Bibles are inaccurate. Concurrent action is by definition ongoing (imperfect conjugation) and thus cannot have been a completed action (perfect conjugation). That said, it is possible to address a future birth or gift using the perfect conjugation, thereby limiting both acts to a particular and finite period of time. But as I have affirmed, this is a serious problem for the myth of “Jesus” because it would place temporal restrictions upon the nature of God’s gift. Doing so would serve to undermine his alleged purpose.

Facts are facts, and the fact is God cannot be born. God is eternal, infinite in time, which means He cannot die either. Therefore, the “child who was or will be born” cannot be “God.” The impossible notion itself eliminates the possibility of “Jesus Christ” being born as God.

This leaves us with Dowd. He was born by natural means, and he was provided and placed before us for a limited period of time during his life as the Messiah and again as the Zarowa’. As previously stated, the prediction that he will return as king and then reign forever isn’t in conflict with the perfect conjugation when applied to *nathan* because it was addressing the years Dowd wrote his *Mizmowr* / Psalms and then fulfilled the *Miqra’ey* | Invitations.

The fact that Dowd is the only actual name Yahowah provided in both lists of seven titles and descriptions is definitive, as is the fact that Dowd is the only person of whom Yahowah is known to have said, “He is My son and I am his Father.” By contrast, there is no justification of any kind behind the spurious notion that the life of “Jesus” was foretold, much less that he was the “Son of God.”

Yahowah has asked His creation to listen to what He has to say, which is accomplished by reading the testimony He inspired and then preserved for us through prophets like

Dowd and Yasha'yah. God wants us to trust and rely upon Him, which is achieved by observing His *Towrah* | Guidance. This was something Dowd was exceptionally competent at doing and articulate in presenting. Yahowah would like us to accept the conditions of His *Beryth* | Covenant, which Dowd embodied, and become part of His Family, which Dowd enabled. When we do these things, we are afforded the opportunity to camp out with Yahowah and with His shepherd, Dowd.

In all of human history, no one explained the reasoning behind these things better than God's Son. He not only understood them, and capitalized upon them, pleasing God beyond measure, more than anyone who has ever lived, he devoted his life to sharing what he had learned. And while that was a life extraordinarily lived, Dowd would have two more. In his Second Coming, he earned the respect and admiration of his Father by volunteering to fulfill Pesach and Matsah – which is the inspiration behind the pronouncements found throughout Isaiah 9.

Beyond this, the only man who unified Yisra'el will be the one whose kingdom will be reestablished. The man who most valiantly defended his people will save them in the end. The man who established Yaruwshalaim as his home will come home.

Keep in mind that this pronouncement follows a prophecy that is evocative of Yahowah's return to Yisra'el on His people's behalf. It reveals that God is going to hold Gentile nations accountable and obliterate their militaries with His brilliant light. In fact, the entire presentation thus far in Yasha'yah 9 is indicative of year 6000 Yah in 2033. This is when the remnant of Yisra'el will witness the great light of Father and Son, forever resolving the darkness that has haunted our world. Further, we are told explicitly that it's Dowd's throne and kingdom that is being established – and not for a moment, but forever.

While Yahowah began speaking about entering a dark world, and of holding the Gentiles who oppressed Yisra'el accountable, incinerating many of them, by the time we reach the 6th statement, with the reference to a child and son, it becomes readily apparent that He is presenting how He chose Dowd while he was still a child, and then how they grew together, working hand in hand for the benefit of Yisra'el and the Covenant. And then the prophet explains how they will reengage to protect Yisra'el upon their return.

This is also about the telescoping of time – of showing time from a spiritual perspective – with prophecy covering past and future events. That which occurred nearly three thousand years ago, circa Year 3000 Yah, is collapsed upon and runs parallel with what will occur in year 4000 Yah and will transpire soon in year 6000 Yah. Yahowah and Dowd have and will provide all of these things over three millennia.

Forty *Yowbel* ago, Yahowah offered His Covenant to 'Abraham and Yitschaq. Thirty *Yowbel* in our past, Yahowah announced that Dowd was His Son. And in Dowd's Song, the 89th *Mizmowr*, God foretold that His Firstborn would return as Light and rule as king. Between these events, Dowd revealed that he would fulfill the Mow'edym in *Mizmowr* / Psalms 22 and 88. He explained how the Covenant's promises would be fulfilled so that he might return as our Savior – earning our respect just as he had Yahowah's

You may be wondering why God would rule the world through a man, by way of his kingdom and upon his throne, rather than sit upon His throne in His Home. The answer is twofold. Everything Yahowah has arranged from the very beginning was done expressly for this purpose – to engage in a conversant, productive, and mutually enriching relationship with His creation. There is no point or purpose, and nothing is to be gained, by God working alone.

Secondly, even during the millennial Shabat celebration of *Sukah*, nothing even approximating the totality of Yahowah will be able to enter and live in the three-dimensional realm of Earth. That is to say, even if God wanted to do so, He cannot reside here. So long as man inhabits the Earth, Yahowah's influence is limited to interacting through implements, messengers, and diminished manifestations which are set apart, in addition to selected men. His favorite man, of course, was and clearly remains, Dowd.

While he is more commonly known by a rabbinical corruption of his actual name, "David" versus Dowd, no one other than Moseh is even in his league. That would include the likes of Muhammad, Akiba, Maimonides, Buddha, Confucius, or Paul, Julius, Augustus, Hadrian, Nero, Caligula, or Constantine, Achilles, Socrates, Plato, Aristotle, or Alexander, Napoleon, Shakespeare, Henry VIII, Louis XIV, Victoria, or Elizabeth, Washington, Jefferson, or Lincoln, da Vinci, Columbus, Luther, Newton, Darwin, or Einstein, Marx, Lenin, Stalin, or Hitler.

And yet, according to *TIME* Magazine's list of *The Most Significant Figures in History*, King David ranks 57th, behind everyone I've already listed plus the likes of Charlemagne, Theodore Roosevelt, Mozart, Beethoven, Ulysses S. Grant, Carl Linnaeus, Ronald Reagan, Charles Dickens, Benjamin Franklin, George W. Bush, William Churchill, Genghis Khan, Charles I, Thomas Edison, James I, Nietzsche, FDR, Freud, Hamilton, Gandhi, Woodrow Wilson, Bach, Galileo, Cromwell, Madison, Mark Twain, Edgar Allan Poe, Joseph Smith, and Adam Smith. Is there any wonder the world is so screwed up?

Moses did not make the top 100, nor did Adam, Noah, Abraham, Sarah, Jacob, Joshua, Samuel, Solomon, Isaiah, Hosea, Jerimiah, Elijah, or Zechariah. Ahead of all of them, the editorial staff of *TIME* reveres: George III, Immanuel

Kant, James Cook, John Adams, Richard Wagner, Tchaikovsky, Voltaire, Andrew Jackson, Constantine, Socrates, Elvis Presley, William the Conqueror, John Kennedy, Augustine of Hippo, van Gogh, Copernicus, Vladimir Lenin, Robert E Lee, Oscar Wilde, Charles II, Cicero, Rousseau, Francis Bacon, Richard Nixon, Louis XVI, Holy Roman Emperor Charles V, King Arthur, Michelangelo, Philip II, Wolfgang von Goethe, Ali (founder of Sufism), Thomas Aquinas, Pope John Paul II, Descartes, Nikola Tesla, Harry Truman, Joan of Arc, Alighieri Dante, Otto Bismarck, Grover Cleveland, John Calvin, and John Locke.

Methinks God thinks differently. It's amazing He puts up with any of us.

Under the category of “not thinking differently,” or just “not thinking,” every English Bible I checked, including the *New International Version*, *New Living Translation*, *English Standard Version*, *New American Standard Bible*, *King James Bible*, *International Standard Version*, *God's Word Translation*, *American Standard Version*, *King James 2000 Bible*, *American King James Version*, *Douay-Rheims Bible*, *Darby Bible Translation*, *English Revised Version*, *Webster's Bible Translation*, the *World English Bible*, and *Young's Literal Translation*, published: “**the government will be on his shoulder.**”

However, even in their mythology, the “**government**” was never on Jesus’ “**shoulder**” and according to the prophet’s declaration in 9:7, it never will be. So, either Christian Bible publishers have all misrepresented these words, in which case their translations cannot be trusted, or Isaiah lied, in which case the entire prophecy is moot. That is quite the conundrum for the Christian myth.

The most accurate translation of *shem* is either “name” or “personal and proper designation.” But in cases where attributes are presented instead of names, *shem* must be

rendered as “designation, renown, or reputation.” And yet, fully aware that there wasn’t a single name among the four (or five, depending upon the outcome of the “Great Comma Debate”) titles and attributes delineated after *shem*, they all doggedly rendered it “**name**” rather than “designation, renown, or reputation.”

This reminds me of Christians ruminating over the nature of the “thorn in Paul’s side” when he explains that it was “a representative and messenger from Satan” in the same sentence. Since we can reasonably assume that they can read, what is incapacitating their ability to think about what they are reading?

And yet, all of the following published “**shall be named**” before a list that didn’t include a single name: the *English Standard Version*, *New American Standard Bible*, *King James Bible*, *International Standard Version*, *God’s Word Translation*, *American Standard Version*, *King James 2000 Bible*, *American King James Version*, *Douay-Rheims Bible*, *Darby Bible Translation*, *English Revised Version*, *Webster’s Bible Translation*, the *World English Bible*, and *Young’s Literal Translation*. And it isn’t as if they don’t realize that there is a serious disconnect, because two very popular Bibles, the *New International Version* and *New Living Translation*, completely ignored *shem* and wrote: “**and he will be called.**”

As we know, *qara’* can be translated: “invite or summon, read or recite, call out or proclaim, welcome or meet, designate or announce.” The fact, however, that *qara’* was scribed in the perfect conjugation in 1QIsa, the Great Isaiah Scroll (written in Yahuwdah circa 200 BCE) versus the imperfect in the Masoretic Text (compiled in Spain from a Babylonian scroll circa 1100 CE) strongly suggests that “was called” is preferred over “**is or will be called,**” thereby pointing once again away from “Jesus” and to Dowd.

In Hebrew grammar, as is the case with most languages, adjectives follow the nouns they are modifying, but not in English. With each depiction, therefore, to be correct, the order has to be reversed, just as I have done.

Yowe'ts as it appears in the text, versus the more common transliteration, *yo'es*, can be used to depict the role an individual is engaging in when acting as “counselor, advisor, consultant, analyst, or mediator.” It can also portray the nature of their activity, for instance, “a counselor providing advice.” *Yowe'ts* is “an advisor who provides directions and thought-provoking guidance, a counselor conveying information for us to deliberate, an analyst who proposes an agenda and reveals the purpose of a plan, or a mentor who speaks out and urges those who listen to follow the directions and thinking he is presenting because what he is sharing is reasonable and valuable.”

In this case, the counselor and his advice are “*pele'* – astoundingly brilliant and extraordinarily insightful, marvelous and amazing, wonderful and distinguished.” As *pele'*, the advice is not only set apart from the ordinary but also serves to separate those who act upon it from that which is common among man. *Pele'* further indicates that the counsel is empowering, even prophetic.

Dowd was all of these things, as were his lyrics. In fact, no prose has ever been more brilliant or insightful. The advice he presented throughout his Psalms and Proverbs remains extraordinary, empowering, and prophetic. And his fulfillment of the Miqra'ey take *pele'* to the limit of even its miraculous implications.

There is no dispute that, through the Set-Apart Spirit, Yahowah provides wonderful counsel. But the *Ruwach Qodesh* is feminine, and this reference was decidedly masculine. Further, Her advice has not been written down for us to contemplate or evaluate.

Therefore, the one providing the outstanding advice is Dowd. No one provided more of it. And as it pertains to the other guy, the mythical misnomer, “Jesus,” he didn’t scribe a single word for us to read.

No person ever offered more sublime advice or performed a more supreme sacrifice than did Dowd. His counsel is recorded throughout 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, and especially in the lyrics of his Proverbs and Psalms, not to mention the number of times he is cited throughout the prophets, just as he is here in Isaiah. The best advice mankind has ever received from a counselor came from the mouth and hand of Yahowah’s most beloved Son, Dowd.

And beyond comparing an overwhelming treasure of written testimony to nothing, every book containing Dowd’s testimony was preserved among the Dead Sea Scrolls. As we have proven throughout *An Introduction to God, Yada Yahowah, Observations, and Coming Home*, we can confidently study his advice today because his words were accurately preserved in the original language. But with the mythical misnomer, Jesus, the Christian New Testament was not only written in Greek, but the hearsay accounts also presented therein were so carelessly maintained it is now impossible to know what he may have said – even if he actually existed.

I found it interesting that English Bible publishers were confused as to whether *pele*’ was modifying *yowe*’*ts* or if they were unrelated, as if they were expressing two different sentiments, with some placing a comma between “Wonderful” and “Counselor” and others not. Those combining them, albeit in the wrong order, as “**Wonderful Counselor**” include: *New International Version*, *New Living Translation*, *English Standard Version*, *New American Standard Bible*, *King James Bible*, *International Standard Version*, and *God’s Word Translation*.

Those adding a comma and treating *pele'*, the noun, and *yowe'ts*, a verb, publishing “**Wonderful, Counselor**” include: the *American Standard Version*, *King James 2000 Bible*, *American King James Version*, *Douay-Rheims Bible*, *Darby Bible Translation*, *English Revised Version*, *Webster’s Bible Translation*, the *World English Bible*, and *Young’s Literal Translation*. It’s odd that these two words would be separated by a comma when every other descriptive phrase was combined. I can only imagine the “Great Comma Debate” among the clerics trying to put punctuation between a noun and a verb, as if they were pretending that both were names.

Moving on to the next phrase, *gibowr* describes a person, not God. We have come across *gibowr* many times, and on each occasion, we have acknowledged that it describes “a courageous and competent man who is an influential leader, a prominent official, a mighty warrior, a valiant hero, even a strong, brave, and capable defender.” Dowd was all of these things. Jesus was none of them.

There is a note found in the *Dictionary of Biblical Languages* many have missed. It reads: “**The idiom may have a focus on the might or power of the individual and not the deity, even though others see it as a *crux* for the deity of Messiah.**” They knew what I’ve just shared with you: *gibowr* isn’t describing God but is instead indicative of the valiant man who would reveal and reflect the Almighty’s nature. And Dowd will do so to such an extent, in the 89th Mizmowr, the Messiah Dowd is called ‘*Elyown* | Almighty God upon his return. And while that is astounding, the profession is made of Dowd circa year 6000 Yah, not the misnamed fellow two thousand years ago.

Gibowr cannot and should not be used in reference to deity. ‘*Elyown* means “Almighty,” as do ‘*el* and ‘*al* when presented as titles rather than prepositions. While there is no disputing the fact that *gibowr* addresses an exceedingly

capable and courageous defender of God’s people, this title is devastating to Christianity. The lone prophetic passage in Daniel 9 which speaks of the arrival of a *Mashyach* | Messiah, from which Christians have misappropriated “Christ,” was delivered by the actual Mashyach Dowd, who is *Gabry’el* | God’s Most Capable and Courageous Man.

Recognizing these things, it becomes evident that the Hebrew title, *’el* | God, when followed by the adjective / noun, *gibowr*, should be translated: “**a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man (*gibowr*) of God (*’el*).**” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:6, in part)

And yet, the scholars and theologians working on behalf of the business executives associated with the *New International Version*, *New Living Translation*, *English Standard Version*, *American Standard Version*, *New American Standard Bible*, *Holman Christian Standard Bible*, *International Standard Version*, *NET Bible*, *New Heart English Bible*, *God’s Word Translation*, *English Revised Version*, *Darby Bible Translation*, *Young’s Literal Translation*, and the *World English Bible* all did what religious people are prone to do: repeat the same lies ad nauseam. In each, you will find “**Mighty God.**”

The *King James Bible*, *King James 2000 Bible*, *American King James Version*, and *Webster’s Bible Translation*, published “**The mighty God.**” While the Roman Catholic *Douay-Rheims Bible* uniquely rendered *’el gibowr* as “**God the Mighty**” followed by “**Father of the world to come.**” The *Jubilee Bible 2000* tried to distinguish itself with: “**The Wonderful One, The Counsellor, The God, The Mighty One.**”

So, do you suppose that no one at any of the religious publishing outfits responsible for promoting these mistakes

bothered to look up *gibowr* in a Hebrew dictionary or consider how *gibowr* was used elsewhere in the text of the *Towrah, Naby', wa Mizmowr*? Or is it that the truth was inconvenient and thus irrelevant?

Not only is “**Mighty God**” wrong, even within their own mythology, there isn’t a single statement from Jesus claiming that he was “**Mighty God.**” The misnomer referred to himself as “the son of man.” To render ‘*el gibowr* “**Mighty God**” is to deceive. To apply it to Jesus is to engage in Replacement Theology.

The next descriptive couplet, the sixth of the first seven, reveals that this man, who is obviously Dowd, was and remains “‘*ed* – a continuous, eternal, and perpetual witness repeatedly providing restoring and everlasting testimony” about his “‘*ab* – Father.” Dowd “‘*ed* – shared evidence which is enduring and conveyed information regarding the perpetual nature of the restoring relationship he had developed” with his Heavenly Father.

‘*Ad*, meaning “ever, till, as far as, even to, up to, or until,” and ‘*ed*, meaning “eternal witness and restoring testimony,” are indistinguishable in the original Hebrew text found on the Great Isaiah Scroll. Both are written using the letters, Ayin Dalet, which is דַּעַ / דַּעַ or אֵי. The only difference between them is found in the Masoretic Text’s diacritical markings which would not stain God’s witness until the 11th century CE, eighteen hundred years after this was scribed.

Transliterated as ‘*ed*, the word appears 70 times in the *Towrah, Naby', wa Mizmowr*. It is the primary Hebrew term for “witness repeatedly providing restoring and everlasting testimony.” It is from the Hebrew word “‘*uwd* – to repeatedly bear witness, returning to provide restoring testimony, doing so over and over again, to testify about and affirm that which restores, continually speaking as a witness.”

By comparison, the transliteration as *'ad* is from “*'adah* – to pass on, to advance, to pass by, and to pass away.” Of the 180 times *'ad* is presented in the Torah, Prophets, and Psalms, as a result of the Masoretic markings, it is only rendered as “everlasting” twice (once incorrectly here in Isaiah 9:6 and then again in Isaiah 45:17, which depicts “Yisra’el being saved by Yahowah as an everlasting witness to the restoring testimony of salvation, thereby eliminating their confusion.”).

'Ad is translated as “ever” 42 times, “end, evermore, or old” 6 times, “by, as long, hitherto, when, how long, or as yet” 99 times, and as “till, until, unto, ever, for, or to” 32 times. And to be completely forthright, *'ad* is also translated as “prey” 3 times. I can only assume that choosing *'ad* over *'ed* and then rendering *'ad* as “everlasting” was a case of monkey see, monkey do. It is wholly unjustified. The text does not read “**Eternal Father.**”

The only way it could have been any more obvious, that *'ad* does not mean “everlasting or eternal” and that “*'ed* – continually serving as an eternal and restoring witness” was intended, would be for there to be a commonly used Hebrew word for “everlasting and eternal.” And so, there is. *'Owlam* bears the distinction of being the principal Hebrew word for “eternal and everlasting.”

In fact, *'owlam* is often found in conjunction with *'ad* to say “*'ad 'owlam* – until forever,” with *'owlam*, not *'ad*, conveying the “forever and eternal” aspects of the phrase. Therefore, the phrase reads...“**an eternal witness providing restoring testimony (*'ed*) for the Father (*'ab*).**”

Once again, with the truth staring them in the face, the following Bible translators ignored the “eternal witness providing restoring testimony” connotations of *'ed* and instead erroneously promoted the moronic notion that the

“son” would be named the “Eternal / Everlasting Father”:
the *New International Version*, *New Living Translation*,
King James Bible, *King James 2000 Bible*, *American King
James Version*, *English Standard Version*, *American
Standard Version*, *New American Standard Bible*, *Holman
Christian Standard Bible*, *International Standard Version*,
NET Bible, *Jubilee Bible 2000*, *New Heart English Bible*,
God’s Word Translation, *English Revised Version*, the
World English Bible, and *Webster’s Bible Translation*.

As I mentioned previously, the Roman Catholic
Douay-Rheims Bible published: “Father of the world to
come.” The *Darby Bible Translation* tried: “Father of
Eternity,” as did *Young’s* [not so] *Literal Translation*.

Pouring more rain on the Christian parade, the
Christian Jesus was not a “father.” And this serves as yet
another obvious disqualification.

However, Dowd “‘ed – repeatedly and continually
served as a witness, providing eternal and restoring
testimony” regarding his Father. And that is why Dowd is
the lone individual of whom Yahowah would say: “He is
My son and I am his Father.” It is why Dowd was
specifically called a *naby’* | prophet.

Turning now to the last of the seven initial depictions
of this remarkable man’s contribution to humankind, we
find that it addresses the result of the lyrics he composed in
the waning days of the third millennium of human history.
It reveals that he is: **“the leader who conveys the
authorized position and appropriate stance (*ha sar*) on
reconciliation and restoration leading to salvation
(*shalown*).”**

There are occasions when it is appropriate to translate
sar as “prince, chief, captain, vassal, noble, or official,” but
only the last of these can rightfully be applied in this
context. And “official” only works if it is understood to
mean “authorized, sanctioned, and endorsed.” Then it is

only if we cherry-pick “leader, ruler, patron and overseer” out of the potential list of secondary connotations associated with *sar* that we find something remotely workable.

Therefore, if we want to be right in our rendering, we are compelled to consider *sar*’s root, which is the verb, “*sarar* – to act and prevail, to have the power and authority to contend, and to orchestrate and succeed.” That only gets us so far, that is until we realize that *sar* is the masculine form of the feminine noun, *sarah*. Therefore, we can extract what we have come to know about *sarah* and apply it to *sar* and add “to engage and endure, to be liberated and empowered.”

Clearly, it isn’t an accident that *sar* and *sarah* are found in the heart of the name, Yisra’el. And since everything Yahowah said leading into Yasha’yah 9:6 has been focused upon Yisra’el, and recognizing that Dowd was Yisra’el’s greatest king, and in many ways embodied Yisra’el, we should not be surprised that *sar* and *misrah* appear three times in this prophecy regarding the restoration of Yisra’el through the everlasting testimony and restoring actions of their Messiah and King.

From the very beginning, indeed from 3968 BCE, Year 0 Yah, to the present day, and even beyond, Yahowah is focused on saving His people, not the world as a whole. As we have correctly surmised, if it were not for the promise God made to ‘Abraham regarding Yisra’el in 1968 BCE, He wouldn’t return for anyone. The only reason that Gentiles have been afforded the possibility of *shalown* with God is because Yahowah’s Word is binding. If we accept what He offered ‘Abraham, Yitschaq, and Ya’aqob, Yahowah is obliged to deliver the same benefits.

Shalown means many things, all of which are related. It speaks of “reconciliation and restoration, of salvation and companionship, of restitution and redemption, of peace

and prosperity, of satisfaction and favor, of an association based upon mutual affection and friendship, delivering health and prosperity, contentment and tranquility.” Dowd enjoyed all of these things as can we. He even based the name of his beloved son, Solomon, on *shalowm*.

More than anything, Dowd brought *shalowm* | peace to Yisra’el 3,000 years ago and *shalowm* | salvation to the Covenant Family 2,000 years ago, and he will deliver *shalowm* | reconciliation upon his return. If that does not qualify for this endorsement from Yahowah, I cannot imagine what would.

Let’s be clear: “Jesus” was not a “prince” and he did not bring “peace.” So why did all of the following religious Bible translations claim otherwise: the *New International Version*, *New Living Translation*, *King James Bible*, *King James 2000 Bible*, *American King James Version*, *English Standard Version*, *American Standard Version*, *New American Standard Bible*, *Holman Christian Standard Bible*, *International Standard Version*, *NET Bible*, *Jubilee Bible 2000*, *New Heart English Bible*, *God’s Word Translation*, *English Revised Version*, the *World English Bible*, *Webster’s Bible Translation*, *Douay-Rheims Bible*, *Darby Bible Translation*, and *Young’s Literal Translation*? It was a clean sweep.

While Dowd was not a “prince” either, in that he was not related to King Sha’uwl, he was the leader of his country. And Dowd, unlike Jesus, brought peace, salvation, and reconciliation.

That said, rendering *shalowm* “peace” is like using a single adjective to describe one’s life’s work. It is like saying: the Towrah is nice. I liked it. *Shalowm* is a powerful word with extraordinarily important ramifications regarding our relationship with Yahowah. It is not something we would be wise to shortchange.

In Hebrew, without capitalization or punctuation, most new sentences are announced through the use of the conjunction “*wa* – and, so, but, or then.” There was no conjunction between *ha sar shalown* and *rab lam*, telling us that 9:7 is the continuation of the thoughts expressed in 9:6. However, three thousand years separate the first seven descriptive phrases from the second seven.

This reveals that the Children of Yisra’el will become what Yahowah intended. It also indicates that a few *gowym* will be invited to tag along. It will all transpire as part of a glorious celebration of Yahowah’s eternal passion for His beloved Son, Dowd.

Rab means “great, extensive, and abundant, tremendous and plentiful, to the greatest extent possible.” It appears some four hundred times in the Hebrew text and is sometimes rendered as “much or many, numerous or extensive.” *Rab* is contracted from *rabab*, which conveys: “to be many or to become great.” *Rabab* is sometimes translated as “to increase and to multiply.” It addresses quantity and quality, the number and the size, the amount of something and its capacity. Vocalized as *rob*, it presents similar concepts, including: “a large amount or to a significant degree, much or many, a great number or impressive size, extensive, widespread, long-lasting, or abundant.”

Lam is contracted from *lamed*, which means “to learn and then teach.” As is the case with *rab*, it also communicates the idea of “greatly increasing,” although in this case, it “is expanding our capacity to learn while enhancing our ability to respond appropriately.” *Lam*, and *lamed*, from which it is contracted, are synonymous with the notion of a “one who learns and then shares what they have come to know.” It is about “imparting the instruction learned as a student.”

To be *lam*, we must first “be taught by another, having received clear and compelling revelations which prepare us to intelligently convey what we have learned.” But beyond just “*lam* – providing the information while teaching how to become familiar with the guidance needed to be properly educated,” *lam* prepares us “to accept, to act upon, and respond to these instructions.” To *lam* is “to diligently study and then explain the particular pattern of behavior being witnessed.”

Knowing what these words mean individually, let’s reflect upon what they are telling us collectively. When applied to Dowd, more than anything, more than his courage with the sling, more than his aptitude as a shepherd, more than his prowess with the lyre, more than his ability to compose music God dearly loves, more than his talent for writing memorable lyrics, Dowd was a teacher. And so is Yahowah. It is the shared bond that forever unites God and this man.

Words are simply inadequate to explain how thrilled I am to see *lam* in this context. It encapsulates my perception of the Towrah as Teaching, Yahowah as my Teacher, and Dowd as God’s best student and beloved protégé. Dowd presents Yahowah and His Towrah from man’s perspective. He translates the majesty of the Divine message into words and images we can all understand.

Dowd did not write the *Towrah*, he explained it and fulfilled it. Dowd did not initiate the *Beryth*, he lived it and enabled it. Dowd was not the first prophet nor the last, just the most effusive. Dowd may not have been good, but he was right, and in the end, that is all that really matters.

There are twelve different words for “teaching” in the *Towrah*, *Naby’ wa Mizmowr*. *Lamad* conveys both sides of the equation: to teach, one must first learn. It is the first lesson I convey to every new member of the Covenant.

They all want to rush out and enthusiastically share what they have learned, but they do not yet know enough to be effective. I ask those new to the Family to invest a minimum of two years diligently studying Yahowah's Word before they walk out as toddlers and attempt to communicate His message to anyone else.

It is far more than just knowing what Yahowah said. It takes understanding to be effective. And that is where Dowd shined. By contrast, there are thousands of theologians and scholars who know more about the Towrah than I do, but I doubt anyone understands its purpose any better.

That said, even though I am the first in thousands of years to convey these insights regarding Dowd, I feel like I am a slow learner. I say this because much of this I missed, even after nearly a score of years.

Fortunately, I have never been influenced by the rabbinic replacement for Yahowah's Towrah, the Talmud. Its name was derived from the related *talmyd*, meaning "great teacher and scholar." Unlike Dowd, these arrogant religious bastards actually believed that they were smarter than God. It is why I was ultimately able to figure this out, while after 2,000 years, they are as lost as ever.

Yahowah is not only smarter than we are, He is the teacher and we ought to be His students. A day will come when He will enrich and enlighten us to the degree we will be able to engage in mutually satisfying dialog. That is the goal, the designed benefit of the Covenant. But between now and then, we ought to appreciate the fact that our ears always remain open and our mouths were designed to close.

To my mind, among men, Dowd was the most brilliant and insightful. And yet he never once said that of himself. He realized that as smart as he may have been, he was no match for the brilliance of his Father.

By now *ha misrah* has become a trusted friend, so there is no need to renew acquaintances. And yet, I want to underscore an important point. It should be obvious now that *ha misrah* does not mean “the government or dominion.” We’d have to be idiots to believe that the point of all of this was to: “*rab* – tremendously, abundantly, greatly, and extensively, to the largest extent possible” “*lam* – increase the ability to learn about and appropriately respond” to “the government,” no matter how many Bibles render *ha misrah* as such.

To hide their duplicity, it should be noted that English Bibles misrepresent *lam*, rendering it “for,” as if it were simply a preposition, and then add “his” before “government” even though *huw’* does not appear in the text. They were all either incompetent or deliberately deceitful, and I will let you decide which best applies.

One or the other verdict must be rendered against the plethora of theologians responsible for the following “translations” because they all rendered *lam rab ha misrah* as “for the increase of his government:” *English Standard Version, King James Bible, King James 2000 Bible, American King James Version, New Heart English Bible, American Standard Version, Darby Bible Translation, English Revised Version, the World English Bible, and Webster’s Bible Translation.*

Others were wrong in different ways, the *New International Version* with “of the greatness of his government.” The *New Living Translation* published “His government and its peace will never end.” The *New American Standard Bible* offered: “There will be no end to the increase of His government.” The *Holman Christian Standard Bible* authored: “The dominion will be vast and its prosperity will never end,” while the *NET Bible* suggested: “His dominion will be vast and he will bring immeasurable prosperity.”

To this mix, the *International Standard Version* proposed: “Of the growth of his government....” *God’s Word Translation* composed: “His government and peace will have unlimited growth.” To which they added: “He will establish David’s throne and kingdom,” doubling down on the missing *huw’*.

Loving a big crowd, the *Jubilee Bible 2000* proposed: “The multitude of his dominion and the peace shall have no end.” Catholics, craving a return to the days of the Holy Roman Empire, in their *Douay-Rheims Bible*, actually had the audacity to write: “His empire shall be multiplied.” Last and not least, the misnomer, *Young’s Literal Translation*, gave us: “To the increase of the princely power...”

Having compared what they wrote to what Yasha’yah said, I am convinced they wanted their Lord’s position on government to match their own – for it to be pervasive and unchallenged, extensive and enduring. For their plan to work, all they needed was for the vast preponderance of people to believe them and to forego questioning or learning. If no one seeks to learn the truth, lies and liars prevail. It is the miracle of religion. Only a fool would believe that the prophet wrote: “Of the increase of his government...” or, my favorite, “His empire shall be multiplied.” Heil Jesus!

We were all afforded our *nepesh* | consciousness to observe and respond to the evidence set before us. We were all given a *neshamah* | conscience to consider where those facts lead. Humankind was bestowed with *nadabah* | the freewill to respond as we see fit. I have used these gifts to present Yasha’yah’s statement as I think he intended. He is directing our attention to Dowd. I am trying to do the same. He has earned Yahowah’s respect and should have garnered ours as well.

Next, we find the third and fourth insights which can be gleaned by those seeking the benefits which can be derived by reading Dowd's love letters.

“As a result of this approach (*wa la*), reconciliation and restoration, complete satisfaction and total contentment, far more favorable circumstances and salvation (*shalowm*) will be without end (*‘ayn qets*) before the throne (*‘al kise’*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom through his considered advice and counsel (*‘al mamlakah huw’*) so as to be prepared and established by it (*la kuwn ‘eth hy’*), and (*wa*) to be renewed and upheld, restored and sustained by him (*wa la sa’ad huw’*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by (*wa ba*) being vindicating and right (*tsadaqah*) from then to now (*min ‘atah*) and forevermore (*wa ‘ad ‘owlam*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:7 in part)

The *wa* indicates the end of one sentence and the beginning of the next. *La* is actually a preposition, unlike *lam*. It is directional in nature, conveying the ideas of “approaching and drawing near” spatially, or “being in accord” with something intellectually. *La* “moves us toward” *shalowm*. *La* “is an extension toward the goal of” *shalowm*. “In order to capitalize upon the intent of” *shalowm*, we must “be concerned about and respect the particulars specified within and the point of” *shalowm*.

As for *shalowm*, it is the single most commonly spoken Hebrew word. For the better part of the past four thousand years, Yisra’elites have greeted one another with “*Shalowm*.” While it means “to be reconciled and restored, even to be completely satisfied,” most Jews believe that they are simply saying, “Peace.”

But “peace” is actually nothing more than a shallow derivative of living within “an entirely favorable

circumstance, being content and prosperous, being tranquil and safe, secure from all hazards in a healthy and satisfying relationship.” *Shalown* is from the verb, *shalam*, which means: “to reward by restoring, to reconcile by providing recompense, to make amends by offering restitution, to perform by providing compensation.” As such, *shalown* delineates the way the *Miqra’ey* | Invitations to be Called Out and Meet enable the benefits of the *Beryth* / Family-Oriented Covenant. It is why the city in which the Covenant was affirmed, indeed the City of Dowd, even the city where the *Miqra’ey* were fulfilled, was named: “*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation and Restoration.”

To render *shalown*, “peace,” and leave it at that, is inadequate to the point of being negligent. It is akin to giving a grain of rice to a family and claiming that you fed them.

When it comes to the message Dowd presented in his 119th *Mizmowr* / Psalm as an ode to the Towrah, rendering *shalown* “peace” misses the point entirely. Likewise, Yasha’yah isn’t talking about “world peace.” Everyone except those who butchered the prophet’s words to sell their Bibles was addressing a much more important issue: “*shalown* – reconciling and restoring our relationship” with God. If you want to know how this is achieved, torch Paul’s letters and read Dowd’s lyrics. Or if you want to witness *shalown* in action, became part of the *Beryth* and celebrate Dowd’s fulfillment of the Day of Reconciliations.

When contemplating the enduring effects of *shalown*, there are three related possibilities with *‘ayn qets*. They are “without end” and thus “everlasting,” “without limit” and thus “infinite,” “never negated,” and thus “trustworthy and dependable.” All three aspects apply – and they are all important in this context.

Likewise, with *'al kise'*, we have some options. The first of these would be to assume that it means “upon the throne.” But *kise'* isn't just a “seat of honor,” it also speaks of “something being concealed by a garment, being covered in apparel, or being clothed in an overwhelming manner.” From the verbal root, *kasah*, this is either addressing a “dignified and authorized seat of honor” or an “empowering and royal robe which covers those clothed in it.”

As such, I envision the beneficial properties of the Mercy Seat of the Ark of the Covenant and the Set-Apart Spirit's Garment of Light, both of which were designed to reconcile our relationship with Yahowah so that we could sit down beside him. Dowd enjoyed both and enabled both so that we could enjoy both. They are both “*'ayn qets* – without end and thus everlasting, without limit and thus infinite, and incapable of being negated and thus trustworthy and dependable.”

If you are a Yisra'elite or Yahuwd, and thus an “Israeli” or “Jew” in the common vernacular, you should turn your attention to Dowd. He was right about Yahowah, about the Towrah, about the Beryth, and about the Miqra'ey – even about Yisra'el. And let's be clear, this cannot be about Jesus when Yasha'yah said that it as about Dowd.

The prophet's next word, *mamlakah*, is derived from *malak*, and that's important because in addition to “sovereign authority,” *malak* takes us back to where we began, reinforcing the value of Dowd's “intelligent advice, considered counsel, and thoughtful guidance as king” of Yisra'el. *Malak* in turn is related to *mal'ak*, the Hebrew word for “heavenly messenger and spiritual message.”

The phrase *la kuwn 'eth huw'* can be translated literally as “to establish with it.” It addresses the result of Dowd's thoughtful advice, which is to enjoy what Father

and Son have prepared for us. Dowd's way is "authorized and authenticated, firmly established and supported" by none less than God, Himself.

When we are fed by Dowd and living with Yah, we are "*sa'ad* – renewed and upheld, strengthened and secure, nourished by the most favorable sustenance." And that would be with none other than Yahowah's Word.

For those who have studied Dowd's masterpiece, the 119th *Mizmowr* / Psalm, his definitive dissertation on the Towrah, you already know that *mishpat* is one of the king's favorite words. Based upon *shaphat*, which is "to make a decision by exercising good judgment," *mishpat* is indicative of *Matsah*, where Yahowah exonerates His children, doing so by "justly resolving disputes." Forgiveness is not capricious. Redemption isn't free. God has a plan. He has offered His prescriptions for living. And He has clearly articulated how He will decide our fate. And so, it is by fulfilling the Miqra'ey that Dowd facilitates the benefits of *mishpat*.

More than anyone who has ever lived, Dowd was *tsadaqah* | right about God. He and his Father are "tsadaqah – correct, fair, and just." Working collaboratively, they "vindicate and acquit" everyone who attends the Miqra'ey and accepts the Covenant's conditions.

Let's be abundantly clear on this point. Regarding Dowd, Yahowah expressly stated that he was "*tsadaq* – right." Dowd "*tsadaq* – vindicated and acquitted" the Children of the Covenant by fulfilling the Mow'edym. It is, therefore, the *Towrah*, *Beryth*, *wa Miqra'ey* that present the Messiah and Zarowa' as *tsadaqah*.

In this regard, Dowd is the antidote for Paul's plague of death. Dowd was saved by the Towrah, not condemned by it. And Dowd saved us by fulfilling the Towrah.

To be in full accord with the Towrah does not require all that much from us, neither obedience nor perfection, just the proper response. Yahowah and Dowd have done all of the work to make our salvation relatively simple. It is their way of perfecting the imperfect. All we need to do is listen to what they have to say, agree to God's terms, and accept Dowd's gift, and act upon their advice.

If we follow Dowd's advice, we too will be vindicated. We will share in his inheritance. We will sit on his throne. We will live in his kingdom, forever.

Yisra'el, Yasha'yah is directing your attention to Dowd, to everything that was written and said about him, to everything he wrote and said. Listen to him.

When it comes to life with Yahowah, it "*min 'atah* – begins now, at this time, coinciding with this declaration. And it is "*ad 'owlam* – forevermore, throughout all time."

While I have a favorite Psalm, the 89th, they are all wonderful, full of marvelous counsel and extraordinary advice. They all celebrate Dowd's relationship with Yahowah. They are all instructive, most are prophetic. They are enlightening and inspiring. Their focus is to provide nourishing sustenance so that we can execute good judgment, resulting in our vindication.

Not that we need it, but there is one last remaining indication that this prophecy pertains to Yahowah's most beloved Son. It concludes with:

"The deep devotion to exclusivity in the relationship and passion to accomplish something special through the ardent love (*qin'ah*) of Yahowah (*Yahowah*) of the vast array of spiritual implements (*tsaba'*) has consistently engaged to make this happen (*'asah zo'th*)." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:7 in part)

Since Dowd’s name means “love,” and since the verb upon which it is based speaks of “passion,” this is God’s way of saying that He will do all of this with *Dowd* | the Beloved. It is Yahowah’s love for this man and their shared “*qin’ah* – passion” that inspired a proud Father to convey this assessment of His Son. And it is God’s admiration for what Dowd has said and done that has the Almighty administering the Millennial Shabat of Sukah through him. Just ten years from now, on the Shabat of Sukah in year 6000 Yah, Friday at sunset, October 7th, 2033, Yisra’el will welcome two extraordinary friends back home, Yahowah and His Son, Dowd.

Having spent much of the past few years reveling in Dowd’s relationship with Yahowah and being thrilled by his *Mizmowr*, I feel vindicated. As much as I have come to love this man, Yahowah loves him all the more. Dowd is the most important person who ever lived. He is the best-informed and most articulate individual in human history. No one has ever been closer to God. His is the most rational and brilliant mind of all time – a maestro of what matters most. And it was Dowd who fulfilled Pesach and Matsah leading to Bikuwrym and Shabuw’ah so that we might enjoy life within the Covenant Family.

From preamble to summation, this prophecy is focused in its entirety on Dowd and his remarkable covenant with Yahowah. This has also been about Yisra’el and, therefore, the Shepherd’s redemption of his flock.

Bringing it all together and without interruption, Yahowah inspired Yasha’yah to write the following prophecy about His beloved Son, Dowd...

“For indeed (*ky*), a boy (*yeled*) was born (*yalad*) before us (*la ‘anachnuw*), a son (*ben*) was given as a gift (*nathan*) for our approach (*la ‘anachnuw*). The opportunity to learn what can be known about how to engage and endure (*wa misrah*) has been and will

continue to be (*wa hayah*) based upon (*'al*) the continued succession of events transpiring upon his ridgeline and predicated upon his eagerness to shoulder burdens (*shekem huw'*).

His reputation and renown, his personal and proper designation and name (*wa shem huw'*) has been read and recited, welcomed and proclaimed as (*qara'*): a counselor providing valuable advice, a mentor who offers direction and thought-provoking guidance to deliberate (*yow'ets / ya'ats*) who is astoundingly brilliant and amazingly insightful (*pele'*), a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man (*gibowr*) of God (*'el*), an eternal witness providing restoring testimony (*'ed*) for the Father (*'ab*), the leader who conveys the authorized position and appropriate stance (*ha sar*) on reconciliation and restoration leading to salvation (*shalown*), (*Yasha'yah 9:6*) tremendously increasing (*rab*) the ability to learn and respond to (*lam*) the means to engage and endure, to be liberated and empowered (*ha misrah*).

As a result of this approach (*wa la*), reconciliation and restoration, complete satisfaction and total contentment, far more favorable circumstances and salvation (*shalown*) will be without end (*'ayn qets*) before the throne (*'al kise'*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom through his considered advice and counsel (*'al mamlakah huw'*) so as to be prepared and established by it (*la kuwn 'eth hy'*), and (*wa*) to be renewed and upheld, restored and sustained by him (*wa la sa'ad huw'*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by (*wa ba*) being vindicating and right (*tsadaqah*) from then to now (*min 'atah*) and forevermore (*wa 'ad 'owlam*).

The deep devotion to exclusivity in the relationship and passion to accomplish something special through the ardent love (*qin'ah*) of Yahowah (*Yahowah*) of the vast array of spiritual implements (*tsaba'*) has consistently engaged to make this happen (*'asah zo'th*)." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:7)

To transfer any of this to the mythical misnomer Jesus Christ is offensive and disrespectful. There is no justification for robbing Dowd of these accolades by promoting Replacement Theology.

What Yahowah began with His Son opens the door to the final chapter of life with His family here on Earth. Should you want to experience this, the most reasonable approach would be to learn from the one individual named therein. Dowd's seat of honor has already been set in place. If we want to sit beside him, as I do, I'd recommend reading his *Mizmowr* / Psalms.

There can be no doubt based upon this Divine proclamation: Dowd was Yahowah's best student and His most acclaimed spokesman. We know more about what Dowd said and did than anyone in ancient history.

And let me share another interesting thought. With the human experience lasting six thousand years from the expulsion from the garden to our return to it, guess whose life was lived in the exact center of that time, three thousand years from both beginning and end: Dowd.

Upon reflection, as I have been celebrating what we have just learned, while also beating myself up a bit for getting it wrong many years ago, I have come to realize that having been raised under the influence of Christianity, this was an easy passage to mistranslate. I have done it. For those whom the Christian party line has been drummed into our heads, we can recite misrepresentations of these verses from memory.

The words flow out of our consciousness: “*For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end.*” Although it all begins to fade out from that point on. The reference to the “throne and kingdom of David,” which will be “established henceforth and forever,” is so incongruous with the Christian misappropriation that it cannot be included without poking holes in the myth.

Nonetheless, if you look up each word in a Hebrew – English lexicon, you will conveniently find a justification for the prevailing translations. Under *ha misrah*, you will see “government.” Under *gibowr*, you will see “mighty.” Among the many words associated with ‘*ad*, you will come across “eternal.” Look up *sar* and you will read “prince.” “Peace” will be listed among a score of words associated with *shalown*. Therefore, without an open mind, and from the wrong perspective, if you are not careful, it’s more likely than not that you will fail, just as I did a decade ago when I first attempted to translate *Yasha ’yah* / Isaiah 9:6-7. After all, the lexicons were assembled by the same publishing houses that promoted these grossly errant renderings of the prophet’s words.

Fortunately, God was patient and His Ruwach were enlightening. Given enough time, I was able to present an accurate translation and with it, a proper interpretation. Fortunately, I did not infer that I was inerrant and, instead, encouraged you to verify the text for yourself. And I have been willing to admit my mistakes and correct them – investing almost as much time editing *Yada Yahowah* as composing it. Fortunately, I’m a *choter*, not a *naby*’.

But apologies aside, I should have known better. Even an unsuspecting Christian pawn who has been played for a fool should have been able to figure this out. Reading the

sponsored renditions is no better than examining reptilian discharge in a swamp – to cite a visual example.

Let me explain: If you were to dive into a septic bog and grab a bucketful of alligator excrement, then dissect what you had found, studying the evidence by amplifying the specimens individually and collectively under a microscope, sharing every nuance that could be derived from a close and careful evaluation of this collection, the fact remains that all you would be contemplating would be a chaotic arrangement of reptilian discharge that has been rotting away in a swamp. Nothing will ever change that, no matter how accurate or complete your rendition of the information conveyed therein becomes. It makes no difference how one slices, analyzes, polishes, or rearranges this product of decay.

The Christian representations are incongruous. “Jesus” was never in charge of the government. After all, it was the government that crucified him. The only name presented in the list of attributes was Dowd, more commonly known as David. There was no reference to “Jesus,” either.

It should be readily apparent why the prophets spoke of Dowd, referring to him by name over one thousand one hundred times, and yet never mentioned a person even remotely like “Jesus” – not once, ever. Even in the mythology, Jesus was never called “Wonderful Counsellor.” And if we are to believe any aspect of the fables, he explained that the “Counsellor” would arrive once he had departed. The “child who was born” could not have been “Mighty God,” and especially not the “Everlasting Father,” because an infinite and eternal being can neither be born nor die – and he could not have been both.

It is obvious that the Christian Jesus wasn’t and will never be a “Prince.” He was the furthest from a *gibowr*. He

did not bring *shalown* | peace but instead devastating war. The government was not on “Jesus’ shoulder,” and it will never be since it is “*Dowd’s* | David’s kingdom which will endure forever.” And on and on it goes, with one incongruent statement following another. The consumption of reptilian discharge has been established as prime cuisine. And yet, it is sickening.

Dowd is the crowning achievement of creation. He was a brilliant man who sought to know God, who came to love Him, and who engaged in a relationship with Him. He was chosen by Yahowah and was raised as God’s Son. Yahowah chose to be his Father. They made beautiful music together, composing and sharing the most enlightening and empowering, enriching and inspiring, lyrics ever written or sung. We are the beneficiaries of their work together. By observing, closely examining and carefully considering what they said and did, we can be just like them.

The means to following Dowd into Yahowah’s *Beryth* | Covenant Family is through his fulfillment of Passover and UnYeasted Bread – over three cruel and vicious days in ‘Abyb in year 4000 Yah. It was an experience the Father had to dread, allowing His beloved Son to suffer in this way. And yet, that was nothing compared to the anguish Father and Son have endured as a result of Jews collectively rejecting all that they have done.

So why now, after forty Yowbel and seven hundred years have passed since Yasha’yah penned Yahowah’s pronouncement, have we finally gotten this right? How is it that billions upon billions of people have been led to believe that this prophecy spoke of “Jesus,” when that is impossible?

Why hasn’t anyone attributed it to *Dowd* | David when he is not only named in the midst of it, but he is the only viable candidate? Or better question yet: why is the most

important prophetic declaration focused solely upon Dowd's life and his everlasting testimony and restoring sacrifice? What did he say and do that is so vital that it deserves our undivided attention?

I know, and now so do you. Dowd is not only the exemplar of what it means to be Towrah-observant and to participate in the Covenant, no one explained its purpose, conditions, or benefits better.

Based upon what Yasha'yah was inspired by Yahowah to reveal, there is someone who is more important to our wellbeing, and to our approach to God, than Moseh. In word and deed, Yahowah's beloved Son, His Messiah and King, the Prophet who would Shepherd and defend God's people, a Yahuwd who was chosen to write the songs that will be sung in Heaven is our Savior.



They Were Wrong

The Head of the Snake...

Yahowah is clearly unhappy with Yisra'el's behavior, especially with that of the rabbis who have carved out a role for themselves God did not sanction. The opening eight chapters of Yasha'yah, which were analyzed in *Observations*, are devoted to rebuking them.

And yet, apart from the religious whom He disdains, *Yahuwdym* | Jews are and always will be His children. There is no hint of Replacement Theology, not at the end of days, nor 2,700 years ago when Yasha'yah made this announcement.

As disappointed as God is with His people's propensity to be religious, their tendency to be arrogant, and their self-reliance, He knows that we are approaching the day when this will all change. And yet before it does, a bad situation will get worse.

“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 [from 1QIsa vs. *'adony* in the Masoretic Text]) **has sent out** (*shalach* – has dispatched and extended) **a message** (*dabar* – a word and statement) **to Ya'aqob** (*Ya'aqob* – One who Embeds His Heels, a synonym for Yisra'el), **and it will be allocated** (*naphal* – it will befall, be allotted, and apply) **to Yisra'el** (*ba Yisra'el* – with regard to the individuals who either engage and endure or struggle and strive with God).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:8)

“**All the people were wrong** (*wa kol ra’ah ha ‘am* – then everyone in the family was evil, corrupt, and perverted [from 1QIsa vs. *yada’* – know in the MT]), **even ‘Ephraym** (*huw’ ‘Ephraym wa* – especially the ten tribes comprising the Northern Kingdom) **and the inhabitants** (*yashab* – including those who reside) **of Shimrown** (*Shimrown* – Observant; from *shamar* – to observe), **who say** (*la ‘amar* – who declare) **in the pride** (*ba ga’awah* – in conceit) **and in the arrogance** (*wa ba godel* – self-adulation) **of their hearts, conveying their perceptions of themselves** (*leb* – revealing their opinions, self-appraisal, and judgment, conveying what they have incorporated into their hearts), (*Yasha’yah* 9:9) **‘the sun-dried bricks and clay writing tablets** (*labenah* – the means to whitewash) **have fallen** (*naphal* – have been taken down) **but** (*wa*) **we will rebuild** (*banah* – we will reconstruct) **with dressed stone** (*gazyth* – with that which cuts away and severs).

The fig trees (*shiqmamym* – sweet and edible fruit-bearing deciduous trees with broad leaves, while known as a sycamore-fig (this is a fig tree and bears no resemblance to the common sycamore found elsewhere)) **have been cut down** (*gada’* – have been felled and no longer exist) **but** (*wa*) **we will change them to** (*chalaph* – we will exchange them with) **cedars** (*‘erez* – strong, tall, aromatic, evergreen timbers; related to *‘arown* – ark).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 9:10)

This is an example of choosing man’s way over God’s way and believing that it does not matter. It is akin to rejecting the Covenant believing that religion can save. Faith is an unreliable substitute for the relationship Yahowah intended.

Speaking of man’s way of leading people astray, United States Senate Majority Leader, Tom Daschle, misquoted and misappropriated this statement on 9.12.2001 in the aftermath of the Islamic terrorist attacks against the World Trade Center. Ignorant of the fact that

this statement portrays the arrogance of man, rather than his resourcefulness, the senator stated: “I know that there is only the smallest measure of inspiration that can be taken from this devastation. But there is a passage in the Bible from Isaiah that I think speaks to us all at times like this. ‘The bricks have fallen down but we will rebuild with dressed stone; the fig trees have been felled but we will replace them with cedars.’ That is what we will do. We will rebuild and we will recover.”

The message conveyed in *Yasha'yah* / Isaiah 9 was specifically conveyed to Ya'aqob, and thus Yisra'el – not to Christians or to America. It was an assessment of their arrogance, not a source of inspiration. But it is ironic that this American political leader applied the condemnation of Israel's national hubris to the United States, suggesting that it spoke of American resilience.

Worse than wrong, God finds this attitude insulting.

“**Therefore** (*wa*), **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon *'elowah's* – God's *towrah* – guidance on His *hayah* – existence) **will allow the adversaries of Retsyn | the Self-Serving to do as they intend** (*sagab 'eth tsar Retsyn* – will permit the enemies of the Self-Willed and Pleasure-Seeking One to accomplish their designs) **against him** (*'al huw*’).

So (*wa*) **his enemies** (*'eth 'oyeb huw*’ – those who are hostile to him) **will be spurred on** (*sakak* – will be incited and encouraged to be hostile): (9:11) **'Aram** (*'Aram* – Arameans from the Syro-Arabian desert and Upper Mesopotamia) **from the east** (*min qedem*) **and** (*wa*) **the Palishty** (*Palishty* – invading foreigners and terrorists) **from the west** (*min 'achowr*’).

They will devour (*wa 'akal* – they will lay waste to) **Yisra'el** (*Yisra'el*) **with open mouths** (*ba kol peh*’).

And for all of this (*wa ba kol zo'th* – so with all these things) **His frustration** (*'aph huw'* – His disappointment and displeasure, His anger and resentment) **has not returned** (*lo' shuwb* – has not turned around or changed) **and** (*wa*) **His hands** (*yad huw'*) **are still** (*'owd* – are continuously) **outstretched** (*natah* – extended and stretched out).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:12)

As was the case with the *Madyn* | Midians, the relationship between Yisra'el and 'Aram began well. Both Yitschaq and Ya'aqob married 'Aram | Aramean women. But the relationship soured after Yisra'el reestablished itself following the Egyptian captivity. The 'Aram | Arameans attacked Yisra'el during the reign of King *Sha'uwl* | Saul but were subsequently subdued by Dowd. During Solomon's decline, they experienced a resurgence under Retsyn.

As Yisra'el fell away from Yahowah, Retsyn's 'Aram was actually equated with *ha Satan*. A period of unmitigated strife came to exist between the Northern Kingdom and the Arameans during the reign of 'Ahab | Ahab around 860 BCE, primarily because the Yisra'elite king was goaded into attacking 'Aram by four hundred of the Lord | *ha Ba'al*'s clergy.

The first time Yahowah said it, we took the time to consider why it was appropriate for God to strike Yisra'el, hoping to awaken the nation from their prolonged stupor, one which had now become debilitating and deadly. And as with the previous occurrence, we find Yahowah with arms outstretched, ever ready to forgive and accept His wayward children.

“The people (*wa ha 'am* – so then the family of related individuals) **did not turn** (*lo' shuwb* – did not come back) **to Him who made contact with them** (*'ad ha nakah huw'* – unto Him who struck them) **nor** (*wa 'eth*) **did they**

inquire about or seek after (*darash* – they made no attempt to know, search for, or care about) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **of the vast array of spiritual messengers** (*tsaba’* – of the assembled and directed heavenly envoys and implements). (9:13)

So (*wa*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon ‘*elowah*’s – God’s *towrah* – guidance on His *hayah* – existence) **of the assembled and directed heavenly envoys** (*tsaba’* – of the vast array of spiritual messengers) **will cut off** (*karat* – will cut away and separate from, banishing) **from** (*min* – out of) **Yisra’el** (*Yisra’el* – Individuals who either Engage and Endure or Struggle and Strive with God) **their foremost leaders** (*ro’sh* – the highest ranking and the source of the issue) **and the tail of the snake, including any kind** (*wa zanab* – any sort) **of appeasers, compromisers, or intermediaries** (*kaphah* – of pacifiers and conciliators, of peacemakers, mediators, or mollifiers who expiate and seek to please by offering concessions) **as well as** (*wa*) **those who bow their heads** (*’agmown* – the twisted and muddled who bow down, the lowly and little one who is so troubling) **within** (*ba* – in [from 1QIsa not in the MT]) **one day** (*yowm ‘echad*).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 9:14)

This has not yet been accomplished. So once again we are viewing a future remedy to a nagging problem. The people of Yisra’el have not turned to Yahowah, nor have they sought to know Him. They are still being misled by their leaders.

Therefore, the first step toward solving this issue is to separate the beguiling leaders from the people. The second step requires eliminating the appeasers and peacemakers who will try to work out a compromise of some sort – something Yahowah will not accept.

Religious publications are wont to render the concluding phrase: “So the LORD cuts off head and tail from Israel, both palm branch and bulrush in a single day.” But this makes no sense whatsoever. People do not have tails and God has never decapitated anyone. The notion of a naked palm tree is not appealing, and reeds and bulrush contribute to the ecosystem. So, let’s see if we can do better.

There are a wide variety of ways to translate *ro’sh*. All we have to do is determine which rendering best fits within the context of Yahowah cutting them off and removing them as a result of their attitude toward Him. Of these choices, “foremost leaders” is the best fit, but “the highest ranking” and “the source” of this problem both work as well. So does “head” but only if one extrapolates to see it as the “head of political, religious, and military institutions or organizations.”

Zanab means “tail.” It is typically used to describe the “tail end of a snake,” which is an appropriate metaphor in this context. While it can be rendered as “stump of wood,” apart from some isolated religious imagery, there would be no reason to cut that which has already been chopped down. It is also hard to justify the proclivity of Bible publishers to translate *zanab* as if it were the “stem” of the “*kaphah* – palm frond,” especially since feather palms do not have a stem per se.

Moreover, *zanab* is closely related to “*zanah* – prostitute,” which is potentially pertinent. Its root, *zan*, means “any kind or sort of something.” And since it is possible to incorporate both the “tail end of a snake” and “any kind” into the statement, I have chosen to do so.

As for *kaphah*, the context determines whether it should be translated as “appeasers, conciliators, pacifiers, compromisers, intermediaries, or peacemakers,” on one hand, or “palm branch or palm frond” on the other. Either

position can be defended. However, while palm fronds were used in a wide array of religious ceremonies, there would be no reason to rid the region of the plant when it's the religious perversion of it that is the problem.

The same approach works for *'agmown*. Although it is rendered as “**rush**” twice and “**bulrush**” once in the “Authorized Versions,” there are a number of alternative connotations that are significantly superior in this context. These include: “those who bow their heads” and the related “twisted and muddled who bow down.” My personal favorite, as a result of having come to know what Paulos means, is “the lowly and little one.” He and his ilk will be banished from the land.

Should you question this approach, and wonder whether it was appropriate to search the definitions for their religious and political implications, here is Yahowah's explanation...

“The foremost leaders are (*ha ro'sh huw'* – the highest ranking and the source of the issue) **part of the religious and political hierarchy** (*zaqen* – those within the society who make decisions for others, the government officials, senators, and representatives, the dignitaries and elder statesmen, and the most prominent individuals) **as well as those whose presence is honored and lifted up** (*wa nasa' paneh* – those whose appearance is promoted while they lie with their mouths and whose persona is desired and exalted while beguiling and betraying with their speech), **and** (*wa*) **the tail of the snake is** (*ha zanab huw'*) **the person who claims to speak for God** (*naby'* – the individual who claims prophetic inspiration) **who teaches** (*yarah* – who openly confesses, pouring out instruction and guidance, offering information) **that which is misleading and false** (*sheqer* – mistaken beliefs and deceptive faiths based upon irrational, vain, fraudulent, and useless lies, that which is not true, thereby betraying the

people who rely upon it).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 9:15)

Having spent the past twenty-two years studying Yahowah’s testimony, it is obvious that God is affirming that He is going to cut off and remove all aspects of religion and politics upon His return – cleaning house from the top down. Nonetheless, I appreciate the reassurance statements like this provide. And beyond the affirmation, we now know that political and religious leaders will be dealt with immediately, dispatched in just one of the five days between *Kipurym* and *Sukah* in year 6000 Yah. We also know that our approach, of searching roots to define words and choosing the most appropriate connotations, is indeed, valid. God just said that we were right.

When one considers the number of times and ways Yahowah has condemned religious and political leaders, the only thing more surprising than thousands of them touting the Bible to justify their positions, is that anyone owning a Bible believes them. The level of sheer ignorance required to believe that a Christian pastor or priest is speaking for God is beyond comprehension. Why are there millions of churches and synagogues when there should not be any?

In this regard, God has not been the least bit ambiguous. From the beginning, the primary message of *Yasha ’yah* / Isaiah has been: God damn religion. If you are a Christian, you have no excuse for your pathetic faith. You will get no sympathy from God or from me. Shame on you.

It is also a wonder, indeed a miracle, that kings convinced anyone that they had a Divine right to rule. As for popes making such claims, they have earned their express tickets to hell. Their arrogance is only surpassed by their deceit. The only question is: how many Catholics will they take with them?

“For (wa) this is how it is (*hayah* – it was, is, and continues to be, always existing that): **those who guide and lead** (*‘ashar* – that those who pronounce invocations and blessings and who encourage) **these people** (*ha ‘am ha zeh*) **have misled them, causing them to err and go astray** (*ta’ah* – have deceived and intoxicated them, prompting them to wander away (piel active – the subject deliberately perpetrates this upon the objects)).

And (wa) those who have been guided, led, or encouraged by them (*‘ashar huw’* – those upon whom invocations and blessings have been pronounced) **have consumed that which is befuddling and confusing** (*bala’* – have swallowed the deceptions to the point that they have been rendered incapable of properly processing information or understanding, are misled by the spread of misinformation, led astray by drinking in harmful and destructive words, having accepted and embraced that which is ignorant and irrational (pual passive – the objects passively suffer the effect of what the subjects have done to them)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 9:16)

God is going to hold accountable those who feed people poison and send their sorry souls to *She’owl*. If you ingest their poison, you are going to die. Religion is toxic. Paul was the plague of death. Muhammad was Satan’s Messenger.

More than anything, religions are “*bala’* – confusing and befuddling.” Those who believe have “*bala’* – swallowed the deceptions and as a result have been rendered irrational.” They are “incapable of processing information and therefore will never understand.” Religious Jews, Christians, and Muslims alike have “*bala’* – consumed harmful and destructive words, they have accepted and embraced that which is ignorant and irrational.” It is, therefore, impossible to reason with the religious.

The realization that this was deliberately done to them is enough to make a moral and discerning person abhor religious clerics. They are the root of the problem and the reason that so few people know God. And that is why God must remove every religious leader prior to reintroducing Himself to His people.

The simplest and most direct rendering of each word is sufficient for any informed and rational individual to disgorge the lies of their leadership, to vomit out every deceitful utterance of their government and religion. However, when these words are amplified and the fullness of their meanings are considered, this becomes an exposé on the cause and consequence of what ails the world. Religion is rubbish. Patriotism is propaganda. Politics is putrid. They are the problem, not the solution.

This next statement is profoundly important. It is a wake-up call for those who run for political office.

“Therefore (*‘al-ken* – for this express reason), **with regard to** (*‘al* – toward and unto) **their elected individuals** (*bachuwr huw’* – the best of their young men, their most sought-after individuals and the people they have chosen to lead them, those influencing their decisions and morals, their assayers, judges, and those who have chosen to be soldiers; from *bachar* – to choose, prefer, elect, decide, select, and appoint), **my Upright One** (*‘edown ‘any* – my Upright Pillar) **will not forgive or save them** (*lo’ chamal* – will show no mercy, will not save or pity, will neither feel nor express any compassion [from 1QIsa vs. *samach* – rejoice in the MT] (qal imperfect – denoting a literal interpretation of an actual occurrence with ongoing implications throughout time)).

And (*wa*) **as for their fatherless children** (*‘eth yathowm huw’* – their lonely individuals and orphans without the Heavenly Father and Spiritual Mother) **and** (*wa*) **the congregation of their religious and forsaken**

women (*'eth 'almanah huw'* – the females and widows among them who are dumb enough to be bound to religious and societal customs and who silently live in lifeless houses; from *'alman* – to be forsaken, feminine of *'alam* – to be bound and dumb, silent or unable to speak), **there will be no compassion or concern** (*lo' racham* – there will be no mercy, no affection, no love, no pity, no relationship, and no association of any kind), **indeed, for any of their** (*ky kol huw'* – as a result of all of their) **unGodly filth** (*chaneph* – Godless and profane hypocrites, common and ordinary people who are corrupt, defiled and unfit, polluted and limp, lacking the backbone to take a stand) **or** (*wa*) **for those with the misfortune of being wrong** (*ra'a'* – those who have chosen poorly and have become unacceptable, displeasing, and noxious, annoying and harmful, evil and injurious), **in addition to** (*wa*) **every** (*kol*) **mouth** (*peh* – every spokesperson making a declaration) **who communicates** (*dabar* – who conveys in words, speaking) **foolishness and folly** (*nabalah* – outrageous and disgraceful things which show that they are senseless, ignorant and irrational, completely lacking the capacity of understanding).

Through all of this (*ba kol zo'th*), **His displeasure and resentment** (*'aph huw'* – His anger and disappointment) **have not changed or returned** (*lo' shuwb* – have not turned away or been relinquished), **so** (*wa*) **His hand** (*yad huw'*) **remains** (*'owd* – is again, and beyond anything that could be expected) **outstretched** (*natah* – spread out and extended).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:17)

We have come a long way since we read in *Yasha'yah* / Isaiah 9:6 that Yahowah would change the world through the child who was born. Now, we find that the people have chosen to rely upon *bachuwr* | elected individuals to save them. While *bachuwr* can be rendered as “young men,” that appears to be a wholly inadequate translation based

upon its root, “*bachar* – to choose, to prefer, and to elect.” Therefore, in this context, rendering *bachuwr* as “young men,” clearly misses the point since God’s animosity has been directed toward religious and political leaders. And in today’s world, at least apart from Islamic and Communist countries, they are “elected.”

With some notable exceptions such as “know” versus “evil” in the 8th verse, most of the discrepancies in the 9th chapter between the Masoretic Text and the Great Isaiah Scroll are relatively minor. But there is a tremendous difference between “*lo’ samach* – will not be happy” and “*lo’ chamal* – will not forgive.”

As a result, there is no mistaking the implications, *lo’ chamal* is used in *Yirma’yah* / Jeremiah 50:14 when Yahowah instructs Cyrus’ armies to “not spare any arrows.” Even worse, in *Dabarym* / Deuteronomy 13:8, when the Towrah instructs us to avoid serving any other gods, especially those worshiped in the surrounding Gentile nations, and to disassociate from individuals who speak on their behalf, *lo’ chamal* is used to tell us that we “should not seek to save them, feel sorry for them, or show any compassion or mercy toward them.” Instead, those who promote religious gods deserve an eternity in She’owl for the crime of drawing God’s children away from Him.

Putting this all together, God will show no mercy toward, will not forgive, nor will He save elected officials, those who have chosen to be soldiers, or those who have sought to influence morality within their society. The most sought-after individuals will not be seen with God.

There is only one way inside our Heavenly Father’s Home. Our adoption is facilitated through the “*Beryth* – Covenant” and the path follows along the steps of the “*Miqra’ey* – Invitations to Be Called Out and Meet.” By approaching our Spiritual Mother along the way, we are invited to camp out with our Heavenly Father. But should

we turn away from them and remain “Fatherless,” should we discount the Covenant requirement to disassociate ourselves from all forms of religion, then there will be no relationship or association with God of any kind.

A moment ago, I posed a question. I wondered how many religious people would be lured into She’owl by their popes, priests, pastors, rabbis, and imams. And while God has not enumerated them, He has affirmed that He will show the faithful no mercy. If you are an orphan, in the sense of being a Fatherless man, you are outside God’s concern because you are not part of His Covenant Family. If you are a religious woman, you will be forsaken by God. In either case, the religious will be seen as unGodly filth, as corrupt and polluted hypocrites who lack the character and good sense to stand up and speak out against the lies.

There is a consequence of being wrong, just as there is a benefit of being right. Those who profess foolishness and follow religious buffoonery will be estranged from God. And while it isn’t stated, it is implied: if Yahowah isn’t going to care about the religious, we shouldn’t either.

Believing that they are being “godly,” Covenant orphans are “*chaneph* – unGodly.” Believing that they are “pleasing” God, the religious “*ra’a* – are unacceptable, annoying, and noxious.” They are all hypocrites.

Here once again are the statements that follow the prophecy directing our attention toward Dowd...

“Yahowah has sent out word to Ya’aqob, and it will be allocated to Yisra’el. (*Yasha’yah* 9:8) All the people were wrong, everyone in the family was evil, corrupt, and perverted, especially ‘Ephraym and the inhabitants of Shimrown, who say in the pride and in the arrogance and self-adulation of their hearts, conveying their perceptions of themselves, (*Yasha’yah* / Isaiah 9:9) ‘the sun-dried bricks and clay writing tablets, even the means to whitewash, have been taken

down, but we will rebuild with dressed stone, denoting that which separates and severs. The fig trees have been cut down and no longer exist, but we will exchange them with cedars. (*Yasha'yah* / Isaiah 9:10)

Therefore, Yahowah will allow the adversaries of Retsyn to do as they intend against him. His enemies will be spurred on, incited and encouraged to be hostile: (*Yasha'yah* 9:11) 'the Arameans from the Syro-Arabian desert and Upper Mesopotamia from the east and the Palishty invading foreigners and terrorists from the west.

They will devour Yisra'el with open mouths. And for all of this, His frustration, disappointment and displeasure have not returned, and His hands are still continuously outstretched. (*Yasha'yah* / Isaiah 9:12)

And yet the people did not return to Him who made contact with them, nor did they inquire about or seek after, even make an attempt to know Yahowah of the vast array of spiritual messengers. (*Yasha'yah* / Isaiah 9:13)

Therefore, Yahowah of the assembled and directed heavenly envoys will cut off and separate from, banishing from Yisra'el their foremost leaders and the tail of the snake, including any kind of appeasers, compromisers, or intermediaries, pacifiers and conciliators, peacemakers, and mediators who seek to please by offering concessions, as well as those who bow their heads as a result of being twisted and muddled by the lowly and little one who is so troubling, all within one day. (*Yasha'yah* / Isaiah 9:14)

The foremost leaders are part of the religious and political hierarchy as well as those within the society who make decisions for others, the government officials, senators, and representatives, the dignitaries and elder statesmen, and the most prominent

individuals, in addition to those whose presence is honored and lifted up, whose appearance is promoted while they lie with their mouths, beguiling and betraying with their speech, and the tail of the snake is the person who claims to speak for God who teaches and openly confesses that which is misleading and false, who are mistaken in their beliefs and deceptive faiths which are based upon irrational, vain, fraudulent, and useless lies, betraying the people who rely upon it. (*Yasha 'yah* / Isaiah 9:15)

For this is how it is: those who guide and lead these people have misled them, causing them to err and go astray. And those who have been guided, led, or encouraged by them, those upon whom invocations and blessings have been pronounced, have consumed that which is befuddling and confusing, having swallowed the deceptions to the point that they have been rendered incapable of properly processing information or understanding. (*Yasha 'yah* / Isaiah 9:16)

Therefore, with regard to their elected individuals, their most sought-after individuals and the people they have chosen to lead them, those influencing their decisions and morals, my Upright One will not forgive or save them and will show them no mercy.

And as for their Fatherless children and the congregation of their religious and forsaken women, there will be no compassion or concern, and no relationship of any kind, indeed, for any of their unGodly filth, their profane hypocrites, common and ordinary people who are corrupt and polluted, lacking the backbone to take a stand, or for those with the misfortune of being wrong, who have chosen poorly and have become unacceptable, noxious, and annoying, in addition to every spokesperson who communicates foolishness and folly, outrageous and disgraceful things which show that they are senseless, ignorant and

irrational, completely lacking the capacity of understanding.

Through all of this, His displeasure and resentment has not changed or returned, so His hand remains outstretched.” (*Yasha ’yah* / Isaiah 9:17)



God is not a proponent of handing out participation trophies. You are either right or you are wrong. You prevail or fail. You are in the Covenant or excluded from it, from God, and from Heaven.

There was an old camp song whose lyrics still rattle around in my head: “It only takes a spark to get a fire going. And soon all those around can warm up in its glowing.” Well, that is how it is with religion. It spreads like wildfire and quickly consumes everything in its path. And once the world is devastated and lifeless, this wasteful and deplorable condition begins to appear normal.

“For indeed (*ky*), being wrong (*rasha’ah* – being incongruent with the God’s guidance, guilty of violating God’s directions, invalidated by being incorrect regarding God’s teaching, unrighteous, wicked, and evil, held accountable, declared guilty, condemned, and punished for perpetrating serious crimes) burns and destroys (*ba’ar* – kindles a blaze, consumes, and kills) like (*ka* – the same way as) fire (*ha ’esh* – the flames of light).

It consumes (*’akal* – it eats away and devours) those who focus upon the thorn and who are fixated on the briars (*shamyr* – those who observe and consider the brambles; from the verbal root *shamar* – to observe, focus upon, and consider) and (*wa*) the piercing pricks who impose an improper response (*shyth* – those who join together in conjunction with the thorn; from the verbal root

shyth – to demand, impose, appoint, and set forth, to pay attention and be devoted to, showing a high regard for an improper response).

It starts to burn (*yatsath* – it is kindled and set ablaze) **in the interwoven underbrush beneath** (*ba sabak* – in the dense and intertwined thickets which make it difficult for anyone to pass through) **groves of trees** (*ya'ar* – cultivated regions, recognizing that groves served as places of worship in most pagan religions), **swirling and rolling upward** (*'abak* – whirling around and ascending, twisting, turning, and billowing) **in an arrogant and majestic column** (*ge'uwth* – in a raging, violently agitating, and conceited pillar, lifted up and exalted, surging and swelling, esteemed as glorious, as the uplifting presence) **of smoke** (*'ashan* – that which obscures and makes opaque, preventing the passage of light).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 9:18)

According to the various lexicons, almost all of which were designed to support existing Bible translations, *shamyr* and *shyth* both mean “brier, bramble, and thorn bush.” Unless we determine what distinguishes one from the other, it would be verbose to use two words with identical meanings. To resolve this apparent problem, we should naturally turn to the verbal root of each word to see how they may differ.

Back in the day, thorn bushes were used as a fence to separate properties, either protecting a family and their livestock from attack, keeping thieves away from something valuable, or simply keeping people away from one another. Therefore, had He chosen one of these two terms, if we did not know Yahowah, we might assume that He intended to burn down the fences that separate people and the hedges used to protect families. However, since His primary purpose is to protect His family and since He is resolutely against commingling and multiculturalism, this interpretation is not viable.

As is typically the case, the most accurate and revealing way to ascertain the meaning of Hebrew nouns is to consider their verbal root. And in the case of *shamy* with *shamar*, and *shyth* with its actionable form, *shyth*, the verbs explain why these nouns were chosen. Through the lens of *shamar*, *shamy* can be rendered: “Those who focus upon the thorn and who are fixated on the briars.”

The “thorn” represents Satan’s influence on Paul (with Satan’s messenger being the thorn in his side (2 Corinthians 12:7)), and thus Christianity, and a brier is an invasive and unpleasant bush that chokes out native and productive plants. Then from the perspective of the verbal form of *shyth*, we see the influence of Roman Catholicism: “The piercing pricks who impose an improper response, joining together in conjunction with the thorn.”

Pauline Christianity has devastated humanity, devouring billions of souls. And it was kindled in the underbrush, among the peasants, in the desolate regions of what is now Syria, Turkey, and Greece. His twisted and arrogant smokescreen rolled upward through Rome, and from there swirled throughout the world, eventually obscuring God’s light. As is His custom, Yahowah has reinforced His explicit denunciations with vivid allegories.

Year after year clerics and kings fanned the flames, decade after decade, century after century for nearly two millennia, until nothing of value survived. The entire earth became infected by their invasive and debilitating fungus, one which completely corrupted and then choked out the vineyard Yahowah and Dowd had planted. And unfortunately for the faithful, people are the firebrands of religion. So long as believers exist, religion will continue to smolder among human souls.

“Out of the intense displeasure (*min ‘ebrah* – from the enormous disappointment and dissatisfaction [1Q]Isa reads *min* – from while the MT has *ba* – with) 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 assembled and directed heavenly envoys and implements), **the Land** (*ha 'erets* – the region, nation, material realm, and earth [*ha* is from 1QIsa]) **was scorched and darkened** (*'atam* – was burned).

And the people (*wa ha 'am* – so the family of related individuals [plural in 1QIsa]) **have become** (*hayah* – were, are, and continue to be) **likened to** (*ka* – identified with) **the fuel** (*ma'akoleth* – that which is burned, consumed, and destroyed) **for the fire** (*'esh*), **each individual unto his fellow countryman** (*'ysh 'el 'ach huw'* – a person against his brothers and among his relatives) **until no one is spared** (*lo' chamal* – no one can be saved, not even delivered from it, leaving no opportunity for leniency, mercy, or compassion).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:19)

While Yahowah would have every right to be angry with what mankind has done to His Land, and while He would be justified in displaying His righteous indignation by devouring what the flame of religion had wrought, I don't think that is what is happening here. I suspect Yasha'yah has witnessed Yahowah's extreme displeasure with what man has done to darken His Land. But it has been men torching men, not God. Religion is man's blight, not Yahowah's.

Speaking of man's debilitating scar, the worst ever perpetrated is Paul's promotion of a New Testament, replete with his Gospel of Grace. That seems to be what is being addressed in this statement.

“And he shall divide into two parts (*wa gazar* – he will conceive a plan which severs the association, cutting

people off and causing them to lose their lives by removing his new addition which is officially decreed from the original foundation and root, excluding and exterminating through disassociation) **upon the right hand** (*'al yamyn* – from that which is right and by way of the sea (and thus Gentiles), serving as the basis for Benyamyn, the most infamous of whom was *Sha'uwl* / Paul) **and continue to be deprived of anything nourishing** (*wa ra'eb* – remain famished, starving, and allowed to go hungry, suffering from a prolonged pandemic).

They eat (*'akal* – they are consumers who devour and destroy, eating up the wealth of others) **on the left** (*'al samow'l* – to the north (left would represent liberal socialists and secularists while north would indicate either the Roman Catholic Church or the European Union)), **but** (*wa*) **they are not satisfied** (*lo' saba'* – they are not content, nor have they had their fill).

Each individual (*'ysh* – each person) **is consumed and destroyed** (*'akal* – is eaten away and ruined) **by the perceived Good News and humanity** (*basar* – the fixation on the physical body, the flesh and blood, man as part of the animal kingdom and human nature, the foreskin, genitalia, and sexual orientation, especially the appeasing, appealing, and pleasant message) **of his own power and sacrificial lamb** (*zarowa' huw'* – of that which he has sown and that which he has produced, of his influence and authority, of his military and armed forces).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 9:20)

Yamyn is the root of the name of the tribe of *Benyamyn* | Benjamin, and without question, its most influential and infamous descendant is *Sha'uwl*, known to the world as Paul. He is not only the predominant author of the Christian New Testament, having been responsible for half of it, writing 14 of its letters, himself – without him there is no New Testament.

In Galatians, Paul's first letter, he introduced an idea that is wholly incompatible with God's teaching. He did so in the midst of an appalling, bald-faced lie, stating that his New Covenant replaced the old one because the covenant memorialized in the Towrah on Mount Sinai was conceived with Hagar and thus enslaved.

As an interesting aside in this regard, Yahowah's prophecy regarding Benyamyn was that he was a ravenous wolf that devours its prey – a perfect fit for this assessment. And if I am not mistaken, Rome, which became Roman Catholicism, claimed to have been suckled by a wolf.

Everything Yahowah has shared with us is true. His words are nurturing and satisfying. Everything Paul wrote is untrue. Those who accept and ingest his testimony will never be satisfied because they are deprived of anything nourishing.

The reference to the “left” or “north” is either the liberal mindset of Socialist Secular Humanists and their replacement morality, political correctness, and multiculturalism, or a reference to the European Union and their Roman Catholic heritage. They devour and destroy the wealth of others and yet are never satisfied.

The Secular Humanists are preoccupied with the “*basar* – flesh, with the notion that man is just another animal, and with exploring all aspects of human sexuality.” Socialists are also devoted to their “*basar* – appeasing and accommodating mantra, their message of ‘love’ trumps hate.”

As is the case with liberal nations, their “*zarowa*’ – authority and influence” is a result of their “*zarowa*’ – armed forces and military.” The most glaring example is China, but as America has grown more liberal, its military has become the largest and most powerful in human history. The nation is particularly impressed with what it has “*zarowa*’ – produced.”

The Roman Catholic Church considers itself the vicar of the Gospels, the architect of the New Testament, and the purveyor of the “*basar* – Good News.” More than any institution in human history, the Roman Catholic Church is fixated on “Christ’s *basar* – physical body and human nature.” They are intoxicated with their “*zarowa*’ – authority and power,” and have created their own version of the “*zarowa*’ – sacrificial lamb.” With them it is “God on a Stick.”

There is a lot we can learn if only we are willing to look and if we know where to look. The poetic becomes profound.

The 9th chapter concludes with...

“**Manashah** (*Manashah* – Forgotten; from *nashah* – to forget) **with** (*’eth*) **’Ephraym** (*’Ephraym* – Bandages Covering Worthless Ashes; from *’apher* – to cover over a wound and apply a bandage, and *’epher* – worthless ashes), **and** (*wa*) **’Ephraym** (*’Ephraym*) **with** (*’eth*) **Manashah** (*Manashah*), **together** (*yahdaw* – altogether) **they are against** (*hem ’al*) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah).

Through all of this (*ba kol zo ’th*), **His displeasure and resentment** (*’aph huw’* – His anger and disappointment) **has not changed or returned** (*lo’ shuwb* – has not turned away or been relinquished) **so** (*wa*) **His hand** (*yad huw’*) **remains** (*’owd* – is again, and beyond anything that could be expected) **outstretched** (*natah* – spread out and extended).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 9:21)

When we see ‘Ephraym and Manashah listed together, our thoughts ought to harken back to the one thing that differentiated them from the original twelve tribes. As we know, the twelve tribes of Yisra’el were named after Ya’aqob’s twelve sons: Ra’uwben, Shim’own, Lowy, Yahuwdah, Ysachar, Zebuwlwn, Dan, Naphthaly, Gad,

‘Asher, Yowseph, and Benyamyn. These names are presented in a number of places, including *Bare’syth* 46, *Dabarym* 33:6-25 and *Shaphat* 5:14-18. You’ll note, neither ‘Ephraym nor Manashah were included.

However, that changed in *Bare’syth* 48, where we find Ya’aqob telling Yowseph: **“So now as for your two sons who were born** (*yalad* – [same verb as in verse 6]) **to you in the land of Mitsraym before** (‘*ad* – [incorrectly rendered ‘everlasting’ in verse 6]) **I came to you in Mitsraym, they are for me** (*la ‘any hem* – they approach and come near me).

‘Ephraym and Manashah as (*ka* – are similar to and correspond with) **Ra’uwben and Shim’own, let them be for me** (*hayah la ‘any* – let them exist approaching me (qal imperfect jussive)).” (*Bare’syth* / In the Beginning / Genesis 48:5)

Since there has been a reference to right and left, during this time **“Yowseph put ‘Ephraym on his right side and Manashah on his left side, toward Yisra’el.** (48:13) **But Yisra’el crossed his hands and put his right hand on the head of the younger boy, ‘Ephraym. Then he put his left hand on Manashah.”** (*Bare’syth* / In the Beginning / Genesis 48:14)

There are not a lot of details here, but there are some tantalizing hints.

“And Yisra’el (*wa Yisra’el* – Individuals who Engage and Endure with God, a pseudonym for Ya’aqob) **blessed** (*barak*) **Yowseph** (*Yowseph* – Join with Yah), **saying** (‘*amar*), **‘The God** (*ha ‘elohym*) **before whose presence** (*la paneh huw’* – to approach and draw near His appearance and in a direction to face Him) **and with whom** (‘*asher* – with whom to show the way to the benefits of the relationship and the correct path to give life meaning) **my fathers** (‘*aby ‘any*), **‘Abraham** (‘*Abraham* – Merciful and Enriching Father) **and** (*wa*) **Yitschaq** (*Yitschaq* – Source

of Laughter and Play), **walked** (*halak* – journeyed through life, traveled with and followed (hitpa'el perfect – on their own accord independent of any outside influences)), **the God** (*ha 'elohym*) **who has been my shepherd** (*ha ra'ah 'eth 'any* – who has led, nurtured, guided, and protected me) **all of my life** (*min 'owd 'any* – from my beginning until now) **to this day** (*ha yowm ha zeh*), (48:15) **the spiritual being** (*ha mal'ak* – the heavenly messenger) **who has redeemed me** (*ha ga'al 'any* – who has ransomed me, freed and liberated me, who paid the price to acquire me, buying me back) **from everything disagreeable** (*min kol ra'* – away from that which is neither good nor beneficial, out of that which is evil, hindering, harmful, displeasing, unpleasant, and malignant, from anything which hinders the relationship), **bless** (*barak* – kneel down to lovingly lift up) **the boys** (*'eth ha na'ar* – the young men who are teenagers) **and** (*wa*) **let them be called out** (*qara' hem* – let them be invited and summoned, met and welcomed (nifal imperfect jussive)) **in and by** (*ba*) **my name** (*shem 'any* – my reputation and renown) **and the name of my fathers** (*wa shem 'ab 'any*) **'Abraham** (*'Abraham* – Merciful and Enriching Father) **and** (*wa*) **Yitschaq** (*Yitschaq* – Source of Laughter and Play).

Let them grow (*dagah* – let them increase and multiply) **tremendously** (*la rob* – becoming abundantly great and numerous) **in the midst of the Land** (*ba qereb ha 'erets* – in the inward part of the country).” (*Bare'syth* / In the Beginning / Genesis 48:16)

By setting his right hand on 'Ephraym, the second-born, Ya'aqob elevated him above Manashah. And it was deliberate. When Yowseph asked Ya'aqob / Yisra'el to change hands...

“His father (*'ab huw'*) **refused** (*ma'an* – did not agree). **He said** (*wa 'amar*), **‘I know** (*yada'* – I am aware) **my son** (*ben 'any*), **I know** (*yada'* – I understand). **He also** (*gam huw'* – indeed, Manashah) **shall become** (*hayah la*)

a people (*'am* – a family), **and in addition** (*wa gam*), **he shall be powerful** (*huw' gadal* – he will be rich and important, and wealthy and well fed, considered a great power, but he will also be boastful and disparaging and magnify himself).

Nevertheless (*wa 'uwlam* – however, on the other hand and to show a contrast), **his younger brother** (*'ach huw' ha qaton* – his blood relative who is the youngest, smaller and less significant, simple-minded, lowly and little ('Ephraym)) **shall be greater and more powerful** (*huw' gadal* – he will be richer and more important, wealthier and better fed, considered a greater power, but he will also be even more boastful and disparaging, magnifying himself all the more) **than him** (*min huw'* – than Manashah).

And his descendants (*wa zera'* – his ('Ephraym's) offspring) **shall become** (*hayah* – will be) **an abundant group** (*malo'* – a full quotient of similar) **of Gentile nations** (*ha Gowym* – of uncultured non-Yisra'elite people who are pagan).' (*Bare'syth* / In the Beginning / Genesis 48:19)

So (*wa*) **he blessed** (*barak* – he invoked divine favor upon) **them** (*hem*) **in that day** (*ba ha yowm ha huw'*), **saying** (*la 'amar*), **'Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God, who are Liberated and Empowered by God) **with you** (*ba 'atah* – in you or through you) **shall offer blessings** (*barak* – will invoke Divine favor and provide ongoing benefits (piel imperfect – the objects, 'Ephraym and Manashah, are put into action and enjoy the effects of the blessing for a long time with ongoing implications)), **saying** (*'amar*), **“God** (*'elohym*) **appoint you** (*sym 'atah* – cause you, place you, and arrange for you) **to be as** (*ka* – to be like) **'Ephraym** (*'Ephraym* – Bandages Covering Worthless Ashes; from *'apher* – to cover over a wound and apply a bandage, and *'epher* – worthless ashes) **and like** (*wa ka* – and as)

Manashah (*Manashah* – May Be Forgotten; from *nashah* – to forget or be forgotten).”

So (*wa*) **he placed** (*sym* – he appointed, caused, and arranged for) **‘Ephraym** (*‘Ephraym* – Bandages Covering Worthless Ashes; from *‘apher* – to cover over a wound and apply a bandage, and *‘epher* – worthless ashes) **before** (*la paneh* – in advance of the presence of) **Manashah** (*Manashah* – May Be Forgotten; from *nashah* – to forget or be forgotten). (*Bare’syth* / In the Beginning / Genesis 48:20)

Then (*wa*) **Yisra’el** (*Yisra’el* – An Individual who Engaged and Endured with God, An Individual who was Liberated and Empowered by God, a pseudonym for Ya’aqob) **said to** (*‘amar* – conveyed and declared to) **Yowseph** (*Yowseph* – Join Yahowah; from *Yahowah* and *yasaph* – to be added to and to join oneself to Yah), **‘Behold** (*hineh* – please look up and pay attention), **I am about to die** (*‘any muwth* – my body will be separated from my soul; related to *muwsh* – to depart and remove, going from one state to another), **but** (*wa*) **God** (*‘elohym* – the Mighty One or Almighty) **will exist** (*hayah* – will be (qal wa perfect consecutive – conveys volition which transforms the completeness of a perfect act into the continuous experience of the imperfect)) **with you** (*‘im ‘atah* – in a relationship with you, in association with you, interacting near you) **and will bring you back to** (*wa shuwb ‘eth ‘atem ‘el* – and in addition will return you to) **the Land** (*‘erets*) **of your fathers** (*‘aby ‘atem*). (*Bare’syth* / In the Beginning / Genesis 48:21)

Moreover (*wa*), **I have given** (*‘any nathan* – I have offered and bestowed, placing before, appointing and providing) **to you** (*la ‘atah*) **one** (*‘echad* – a singular) **succession of events to be pursued passionately and diligently** (*shakem* – opportunity to get an early start and enthusiastically engage in ongoing work) **over and beyond** (*‘al*) **your brothers** (*‘ach ‘atah*) **which** (*‘asher*) **I**

obtained (*laqah* – I seized and received) **from** (*min*) **the hand** (*yad*) of **the ‘Amory** (‘*Amory* – Sayers; from ‘*amar* – to say; transliterated Amorites) **with my sword** (*ba chereb* ‘*any*) **and** (*wa*) **with my bow** (*ba qesheth* ‘*any*).” (*Bare’syth* / In the Beginning / Genesis 48:22)

We now can deduce the following: ‘Ephraym and Manashah were born and bred in “*Mitsraym* – the Crucibles of Religious, Political, and Military Oppression, and Economic Anguish and Leprosy.” They would carry this plague throughout their lives, never fully disgorging the contamination.

They would be called Yisra’el. They would become numerous, influential, and powerful. ‘Ephraym, however, would not only become greater than Manashah, but he would also be the impetus of a great many Gentile nations, being woven into the fabric of their societies. And yet, even though they would live away from Yisra’el, they will be brought back. So perhaps they are in America, where forty percent of the entire Yisra’elite population lives today, and are soon headed back to the Land.

And whatever the portent may be, I am grateful for the reappearance of *shakem*, because now we have absolute proof that it should not always be translated as “shoulder,” especially when the context disallows it.

With Yowseph’s birthright divided between his sons, ‘Ephraym and Manashah were allotted land within Yisra’el. And while this division now makes thirteen tribes, the Lowy were set apart and not given any land. ‘Ephraym’s allocation was directly north of Benyamyn which was right above Yahuwdah. Manashah’s territory was due north of ‘Ephraym’s.

Ya’aqob’s final prophetic blessings do not include ‘Ephraym or Manashah, but instead, he addressed their father, Yowseph. When seeking to understand why certain

tribes appear in prophecy, their prophetic portraits are often revealing. Ya'aqob said:

“**Yowseph** (*Yowseph* – Join Yahowah; from *Yahowah* and *yasaph* – to be added to and to join oneself to) **is a productive son** (*ben parah* – is a son who is fruitful, producing an abundant harvest of flourishing offspring often acting like wild asses (qal participle construct – verbal adjective bound to Yowseph)), **with a son who is like a wild ass** (*ben parah* – offspring who are productive but also asses (qal participle construct – verbal adjective bound to appearances)) **based on** (*'al* – upon or by) **appearances** (*'ayn* – what is seen with the eyes, outward appearances, and what is observed).

His daughters (*bath* – his female offspring, women, settlements; from *banah* – that which is built and established) **step** (*tso'ad* – march and stride) **upon** (*'al* – over) **that which should be observed and regarded** (*shuwr* – that which should be beheld, the song that should be sung, the journey that should be followed, that which should prevail, and the proper boundaries). (*Bare'syth* / In the Beginning / Genesis 49:22)

Having become great (*wa rabab* – producing an abundance and obtaining a high status, as well as being shot at (qal perfect – actually for a limited time)) **will make him unpleasant** (*wa marar huw'* – embittered him, causing him to be toxic, angry, and hateful, disagreeable and venomous (piel imperfect – he will suffer the effects of his success for an ongoing period of time)), **and** (*wa*) **they will hold a grudge against him** (*satam huw'* – they will resent him, slander and insult him, seek vengeance while verbally attacking him, try to vanquish him, reveling in their animosity toward him, and they will become his adversary (qal imperfect)), **shooting the Lord's missiles** (*ba'al chets* – directing the Lord / *Ba'al's* arrows and weapons; from *chatsats* – cutting off and dividing in the midst). (*Bare'syth* / In the Beginning / Genesis 49:23)

And yet (*wa*), **he lived there** (*yashab* – he established a dwelling place and settled, inhabiting it (qal imperfect)) **for a long time** (*ba 'eythan* – constantly and continuously).

His power and weaponry (*qesheth huw'* – his bows; from *qashah* – tendency to be harsh, severe, and fierce, difficult, stubborn, burdensome, and obstinate, even cruel) **were capable and agile** (*pazaz* – nimble and impressive, swift and adroit, able to accomplish their mission; from *paz* – very expensive), **but his hands, armed forces, and power** (*zarowa' yad huw'* – his arms and army and his power and control) **were separated from** (*min* – out of and separated from) **the influence** (*yad* – the hands) **of the Mighty One** (*'abyr* – the Strong and Powerful One) **of Ya'aqob** (*Ya'aqob* – Embed One's Heels), **away from** (*min*) **the name** (*shem* – the renown and reputation) **of the Shepherd** (*ra'ah* – the One who cares for the flock, guides, feeds, and protects the sheep), **the Rock** (*'eben* – the Stone; from *banah* – to build and establish) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God, who are Liberated and Empowered by God). (*Bare'syth* / In the Beginning / Genesis 49:24)

By (*ba*) **the God** (*'el*) **of your father** (*'ab 'atah*), (*wa*) **who can help you** (*'azar 'atah* – who can assist you, strengthen and empower you), **and** (*wa*) **by** (*'eth* – with) **the Almighty** (*Shaday* – the Most Powerful), (*wa*) **who can bless you** (*barak 'atah* – who will get down on His knees to lift you up in love (piel imperfect)), **providing the gifts** (*barakah* – offering the blessings, the prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of Heaven** (*shamaym* – of the spiritual realm and abode of God) **from the Almighty** (*min 'al* – from above, near God), **inexhaustible** (*tahowm* – vast, moving, and empowering; from *howm* – readily available, easily obtained, albeit lightly considered, more than sufficient, substantive, and

enriching) **blessings** (*barakah* – gifts of prosperity and more favorable circumstances, the oath and gift, the promise to lift up and enrich, the solemn vow) **of a restful dwelling place to stretch out** (*rabsts* – of a home to sit and recline, a shelter suitable for living) **under** (*tachath* – beneath and below) **the gift** (*barakah* – offering the blessings, the prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up, even the benefit) **of the bosom** (*shad* – the area of the body between the neck and abdomen, serving as a metaphor for a child enjoying the loving, protective, warm, and nurturing embrace of a mother; may be a contraction of *Shaday* – Almighty) **and** (*wa*) **of the loving womb** (*rechem* – of the merciful and compassionate point of origin; from *racham* – love and mercy, affection and compassion)? (*Bare'syth* / In the Beginning / Genesis 49:25)

The oath and blessing (*barakah* – offering prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of your father** (*'ab 'atah*) **are affirmed and overwhelming** (*gabar* – are established and strengthening, powerful and revealing), **beyond** (*'al* – above and over) **the benefits** (*barakah* – the blessings, offer of prosperity, vow to enrich, commitment to provide even more favorable circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of my birth** (*harah 'any* – of my conception), **up to the extent** (*'ad* – as far and as much) **of the bounty** (*ta'uwah* – the most desirable and pleasing aspects, the great passion and ultimate desire; from *'awah* – the sign and mark denoting the desired purpose) **of the everlasting summits** (*giba'ah 'owlam* – of the eternal ridgeline and mountain ranges, the ancient and enduring hills and unlimited elevated terrain).

May they exist (*hayah* – may they be (qal imperfect jussive)) **in association with** (*la* – near and directed toward) **the finest** (*ro'sh* – the head, the uttermost heights, the beginnings, the best aspects, and the first and foremost) **of Yowseph** (*Yowseph* – Join Yahowah; from *Yahowah* and *yasaph* – to be added to and to join oneself to, son of Ya'aqob and Rach'el) **and** (*wa*) **in association with** (*la* – near and directed toward) **the cranium** (*qadqod* – the crown of the head and location of the brain under the scalp, the uttermost extremity of a person who is standing upright) **of him who is especially devoted to God and set apart** (*nazyr* – of the individual (masculine singular) who is dedicated to a Divine purpose or mission and separated from others; from *nazar* – to be dedicated, devoted, and set apart, albeit not pruned, yet separated) **from his brothers** (*huw' 'ach* – his (masculine singular) countrymen and relatives, friends and associates; also from any woe, jackal, pain, or despondency).” (*Bare'syth* / In the Beginning / Genesis 49:26)

In seeking to glean the prophetic implications, we should consider the following insights regarding the transition from Yowseph to 'Ephraym and Manashah, and what this might all mean in today's world: 1) They would be productive, producing an abundant harvest. 2) They would, at times, behave like wild asses, at least based upon appearances. 3) They would tread upon, trampling down, that which should have been observed and highly regarded, and thus would act like religious Jews and Christians with regard to the Towrah. 4) Growing great will make them unpleasant, hateful and disagreeable. 5) They will be resented for their slanderous and insulting ways and seen by many to be the Great Satan for shooting the Lord's missiles. 6) 'Ephraym and Manashah will live in this distant land for a considerable period of time. 7) The nations in which they live will be noted for their impressive weaponry and agile military. 8) The nations' armed forces, however, will be in opposition to Yahowah. 9) God's

blessings will be available to them, providing the liberty to stretch out and access to our Spiritual Mother's nurturing. And 10) there will be those among them whose blessings will overwhelm those enjoyed by Ya'aqob, at least for those who are thoughtful and devoted.

Here, then, is the conclusion to the 9th chapter of Yasha'yah. This has been an amazing journey.

“For indeed, being wrong, incongruent with God’s guidance and guilty of violating His directions, being invalidated by being incorrect regarding God’s teaching, burns and destroys like fire. It consumes those who focus upon the thorn and who are fixated on the briars and the piercing pricks who impose an improper response.

It starts to burn in the interwoven underbrush beneath groves of trees which served as places of worship, swirling and rolling upward in an arrogant and majestic column of smoke which obscures the passage of light. (*Yasha'yah* / Isaiah 9:18)

Out of the intense displeasure of Yahowah of the spiritual messengers, the Land was scorched and darkened. And the people have become likened to the fuel for the fire, each individual unto his fellow countryman until no one is spared. (*Yasha'yah* / Isaiah 9:19)

And he shall divide into two parts, conceiving a plan which severs the association, cutting people off and causing them to lose their lives upon the right hand (serving as the basis for Benyamyn, the most infamous of whom was *Sha'uwl* / Paul) and continue to be deprived of anything nourishing, suffering from a prolonged pandemic.

They eat on the left, but they are not satisfied. Each individual is consumed and destroyed by the perceived

Good News and humanity, the fixation on the physical body, of man as part of the animal kingdom, and his sexual orientation, of his own power and sacrificial lamb, of that which he has sown and that which he has produced, of his influence and authority, even his military and armed forces. (*Yasha 'yah* / Isaiah 9:20)

Manashah, to be forgotten with 'Ephraym, covering over a wound by applying a bandage, and 'Ephraym with Manashah, together (*yahdaw* – altogether) they are against Yahuwdah, those who relate to Yah and who are related to Yah. Through all of this, His displeasure and resentment, His anger and disappointment, has not changed or returned so His hand remains outstretched.” (*Yasha 'yah* / Isaiah 9:21)

☩

6

The Assyrian

Woe to Those who Write Scripture...

The 10th chapter of *Yasha'yah* picks up right where we left off, with Yahowah exposing and condemning religion and politics. These evil human appendages would cost His people their reputation, possessions, and lives.

This time, God ascribes blame, identifying the common denominator in these pervasive worldwide schemes. We will be introduced to an extraordinarily arrogant and merciless implement, to the Assyrian. We will discover how this tool, whether wielded as a rod, staff, scepter, or spear, denoting the implements of economic, religious, political, and military control, would seek to rise above his Maker and come to defraud the masses as if he were God.

This all came as a bit of a surprise to me because I did not expect to be introduced to the Adversary or have God explain from whence he came or how he would prevail until we were well into the 14th chapter of *Yasha'yah* / Isaiah. And while I realized that the key to understanding who Satan is and how he operates would lie in those words, and while I was aware that the Adversary was nothing more than a spiritual implement gone awry, I was pleasantly surprised that Yahowah unambiguously described him as such.

We will soon learn that God would let Satan do as he desired because by acting upon his corrupted programming, the Adversary could be used to teach God's wayward children a lesson they should have understood.

But in fact, Yisra'el would not learn this lesson for another 2,700 years and Satan would never come to respect his limited role.

The reason that I had previously been unaware that the 10th chapter's portrayal of the Assyrian was actually Satan is because the Adversary is identified with Babylon in the 14th chapter of Yasha'yah. But what is the difference between 'Ashuwr and Babel? Is it not the same place, the same people, the same militant approach, the same religious devotion?

It was during this time, circa 725 to 700 BCE that Assyria adopted the Babylonian name for their god and began to call him "*Bel* – Lord." They too were now "*Ba-Bel* – With the Lord." There was no longer any distinction between them and little between them and the worldwide religions that would emerge from them: Christianity, Islam, and Talmudic Judaism.

This then will make the transition from religious Scripture to Satan especially telling. So, without further ado, thus begins the 10th chapter of Yasha'yah...

“Woe (*howy* – alas, this warning signaling impending doom) **to those who inscribe** (*chaqaq* – to those writing and enacting (qal participle active)) **deceitful, idolatrous, and inappropriate** (*'aown* | *'awon* – corrupt and immoral, inaccurate and fraudulent, unfavorable and troublesome, wicked and evil, unjust and unjustified) **statutes** (*choq* – prescriptions for living, regulations and decrees, thoughts and ordinances, portrayals and inscriptions) **and** (*wa*) **to those who compose and record** (*kathab* – who write down, issuing a written statement (piel active – the object suffers the effect)) **scripture, writing letters and books** (*kathab* – inscribing documents, publishing books, and communicating things in writing), **which are troublesome and laborious** (*'amal* – oppressive, unpleasant, and unappealing, perverse and miserable, works oriented,

requiring considerable effort, which are wearisome; from ‘*amal* – to labor and toil intensively, unrelenting and unrewarding work).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:1)

For those prone to quoting Paul’s final letter to his lover, Timothy, and objecting by suggesting that “all Scripture is inspired by god and profitable for teaching” (2 Timothy 3:16), you may want to be careful. First, Paul’s god was indistinguishable from the Assyrian whom we will meet momentarily. And second, he wrote *grapho*, which was the common Greek word for “writing,” the equivalent to the Hebrew “*kathab* – writing.”

Paul’s toxic scribbles only became “Scripture” because a misguided theologian transliterated the Latin word for writing, *scriptura*, into English. Yahowah does not inspire Scripture. He has no association of any kind with Latin, with Rome, with Greek, with the Greeks, with Paul, with Timothy, with Paul’s Epistles, or with their resulting “Scripture.”

Yahowah is warning His children, telling them to avoid anything that has been written by religious Jews, Christians, Mormons, or Muslims. Rabbis wrote their Talmud as a collection of religious arguments which they fraudulently ascribed to God. In so doing, they replaced the learning and liberty we enjoy in the Towrah with a suffocating and wearisome religion with countless rules and regulations.

Christians created an inappropriate and idolatrous (recognizing that their Trinity is Babylonian and the Lord is their god) religion with an endless set of laws which they inscribed in their Scripture and Church Canon. Worse, they deceitfully portrayed Yahowah’s Towrah as “unrelenting and unrewarding work” in their New Testament.

The Mormons require ten percent of their members’ income, and 18 months to two years of each person’s life

as part of their mission, in addition to imposing highly restrictive rules on conduct. The conditions which must be met to allow entrance into their inner sanctum are particularly burdensome.

Muhammad was illiterate, so while this does not apply directly to him, Islam is a works-based religion. The prayers, donations, and hajj are mandatory. And while jihad is required of every male, Muslim women have no rights and are punished for the smallest and most arcane infractions of Islamic Law.

While there are many culprits here, if we were to nominate four, they would be Paul, Akiba, Maimonides, and Joseph Smith. But they did not work alone.

Yahowah's position on His *Towrah* | Guidance is clear: it will never change, therefore do not add to it nor subtract from it. Therefore, how does one justify the Pauline New Testament, the Babylonian Talmud, Maimonides' *Mishnah Torah*, Muhammad's Quran, or Joseph Smith's Book of Mormon?

They all attempt to derive their credibility from Yahowah's *Towrah* but then supplement and negate it, all claiming that their new twist on things was Divinely sanctioned. This religious position is not only ignorant and irrational, it is unGodly. Even worse, we will soon discover that Scripture is Satanic.

“For (*la*) they scheme to pervert and turn away (*natah* – they plot, warp the process, and conspire to bend and twist, deceptively leading) the powerless and impoverished (*dal* – the poor and needy, those without status in the community, the helpless and weak, but also the languishing and apathetic) from justice (*min dyn* – from a proper defense and from exercising good judgment, from justly resolving disputes, from engaging in debate, and from rational decisions).

And then (*wa*), **they rob** (*la gazal* – they steal, snatching away and seizing) **those who are downcast and forced to bow down, who are too preoccupied to respond** (*‘any* – the unpretentious and straightforward, those without hubris or status, those they oppress and afflict; from *anah* – to be preoccupied and depressed, humbled and afflicted (negatively) or to answer and respond (positively)) **of My people** (*‘am ‘any*) **of the means to justly resolve disputes and to exercise good judgment** (*mishpat* – of the proper plan and prescriptions and of their share of the whole) **such that** (*la*) **the forsaken and silent religious widows** (*‘almanah* – the bound (which is the basis of the word religion) and dumb who have been silenced and thus have no voice in what happens) **serve as** (*hayah* – shall exist as) **their prey** (*shalal hem* – their spoil) **and** (*wa*) **the fatherless** (*‘eth yathowm* – the child without the Father, an orphan of the covenant) **are their plunder** (*bazaz* – are held in contempt and despoiled).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 10:2)

It is a popular myth promoted among liberals that they are compassionate and help the poor. But in actuality, they are contributing nothing of their own to them and are robbing them of both character and opportunity. Stealing someone else’s money, and thereby punishing success, and then allocating some of it to the poor, enriches and empowers those who administer the bankrupt system while keeping the poor dependent upon the liberals orchestrating the impoverished scheme.

Worse, by perverting the truth, by tweaking the process to serve their agenda, and by imposing the ultimate *neshamah* / conscience killer, Political Correctness, they have conspired to rob billions of the means to exercise good judgment. Deprived of the ability to think, they have made Yahowah’s means to resolve disputes inaccessible. Secular Humanists have even throttled the people’s ability

to engage in debate. Most people are not only ignorant, but they are destined to remain that way.

This next line, and the statement which follows, may speak to near and far fulfillments. The Assyrian assault on Yisra'el was devastating, and it would occur in the near term. But as we now know, Yahowah's return will be catastrophic for those who are in opposition to Him and His people, much like the Day of Midian. Therefore, this question remains relevant today...

“So (*wa*), what will you do (*mah 'asah* – how will you engage) on the appointed day of visitation and reckoning, of responsibility and accountability (*la yowm paqudah* – upon the assigned and authorized day of judgment, of conviction or clemency, of assembly and oversight, of punishment or mercy; from *paqad* – to attend the appointment overseeing judgment, of observation and consequence) during the destruction and desolation (*wa ba showa' ah* – of eradication and elimination) which shall come (*bow'* – which will arrive (qal imperfect)) from afar (*min merchaq* – from a distant place)?

To whom (*'al my* – unto what) will you flee (*nus* – will you escape to (qal imperfect)) for help (*la 'ezrah* – for assistance)? And (*wa*) for how long (*'an* – now and then later as an interrogative questioning a period of time, either simultaneous to or overlapping another period of time) will you abandon (*'azab* – will you forsake and disassociate from) your status and honor (*kabowd* – your reward and dignity, your manifestation of power and enrichment)?”
(*Yasha 'yah* / Freedom is from Yahowah / Isaiah 10:3)

The obvious implication is that when the government, military, legal or economic system people have chosen to rely upon fails, or their wealth proves insufficient, God isn't going to save them. So then, who are most people going to turn to? Deeper still, how long will Yisra'el forsake the status and honor they have with Yahowah?

How long before they reject what man is offering so that they can accept what God is willing to provide?

This appointed day of visitation, of reckoning, judgment, accountability, punishment, or mercy is *Yowm Kipurym* in year 6000 Yah. As I edit these words, it is ten years hence and will occur at sunset, 6:20 PM in Yaruwshalaim, Sunday, October 2nd, 2033, on the Roman Calendar popularized by the Roman Catholic Church. You have been invited to attend this meeting.

If you, or those you love, have survived the ordeal up to this point, but have not yet decided to attend Yahowah's *Miqra 'ey* | Invitations to be Called Out and Meet, it will be too late. If you didn't accept Yahowah's Invitation to benefit from His Son's Passover and UnYeasted Bread sacrifices, resulting in Firstborn Children and the Promise of the Shabat, you are now ill-prepared to meet with God.

The last to change their ways and return to Yahowah will be Yahuwdym in Yisra'el, and it is for them that this book is written. And for them, the final *Pesach*, *Matsah*, and *Bikuwrym* will occur on Wednesday, Thursday, and Friday through Saturday, beginning and ending at sunset, on April 13th through 16th, 2033. They will be three extraordinarily rewarding days seven months from the conclusion of three exceptionally horrible years.

While it should be obvious, the rivals to God have always been religion and government. Most people have been conditioned to rely upon them for everything from guidance to salvation, from liberty to the necessities of life. But they will fail on all accounts, leaving the political and religious forsaken and forlorn.

And what they will have forgone is the opportunity to be part of Yahowah's Family, and of receiving the benefits of the Covenant. They will have squandered their inheritance, especially if they are Yisra'elites.

If my understanding of this next statement is accurate, then there is something worse than losing your freedom or your life, and that is to bow down before men, to capitulate to them. Those who do will be seen as having capitulated to the religious, political, economic, and military schemes inspired by the Assyrian.

Believing that they are with God, they will be without Him. Such is the case with anyone and everyone who bows down to worship their god.

“**Without Me** (*bilthy* – by negating Me and disassociating from Me), **they bow down on their knees** (*kara'* – they prostrate themselves, miserable and dying, slumped over in worship (qal perfect)) **beneath** (*tachath* – below, instead of, in exchange for, and as a consequence of) **those in fetters** (*ha kebel* – the chained, shackled, and bound [from 1QIsa vs. the MT with the similar *ha 'asyr* – the captives being bound and confined by force against their will) **and** (*wa*) **below** (*tachath* – beneath, instead of, in exchange for, and as a consequence of) **the fallen** (*naphal* – the dying) **who have been slaughtered** (*hereg* – whose lives have been intentionally and viciously taken).

And even with (*wa ba* – in and through) **all of this** (*kol zo'th*) **His disappointment and frustration** (*'aph huw'* – His resentment and displeasure, His anger and animosity) **have not returned** (*lo' shuwb* – has not turned away (qal perfect)), **and still** (*wa 'owd*), **His hands** (*yad huw'*) **are outstretched** (*natah* – stretched out (qal passive)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:4)

Yes, there is something far worse than being enslaved, incarcerated, or dying, and that is to bow down to those who would otherwise deprive a person of life or liberty. The souls of those who die apart from God cease to exist, while those who bow down in submission in a religious or political setting, will find themselves eternally separated

from Yahowah and susceptible to being imprisoned in *She'owl*.

This is the fourth time we have read this concluding statement. I mention it because there is a subtle and profoundly different way to translate it. *'Aph* can be interpreted as anything from “disappointment and frustration” to “animosity and anger,” with “displeasure and resentment” sitting somewhere in between.

It makes a considerable difference because, while it is a bad idea to “frustrate and disappoint” God, should that be the extent of it, if we were to adopt a different approach, response, and attitude, His perception of us may change. But “anger and animosity” are typically the result of much more egregious behavior, which is considerably harder to resolve, much less, forget.

That said, these differences are actually less concerning compared to whether Yahowah’s resentment “has not turned away from” or “has not returned to” Yisra’el. If it is the former, God’s hands (*yad* is plural in 1QIsa) are outstretched against His people while if it is the latter, He is welcoming Yisra’el back with open arms. With all that they have done, especially considering what He has offered to do for them, Yahowah would be wholly justified in continuing to see them as a huge disappointment.

In this case, Yisra’el was showing no signs of wanting to come home to God, so Yahowah was not in a position to protect them. They would experience up close and personal the sting of nationalism and militarism as inspired by the Assyrian.

Before we press on, please consider this quick review of the introductory statements in *Yasha'yah* / Isaiah 10:1-4. God remains focused on exposing and condemning all aspects of religious and government malfeasance. And foremost among their crimes is publishing and promoting Scripture.

“Woe, this warning signaling impending doom to those who inscribe inaccurate, idolatrous, and inappropriate, fraudulent and unjustified statutes and portrayals, and also to those who compose and record Scripture, writing letters or books which are troublesome, imposing wearisome and laborious tasks, requiring unrelenting and unrewarding work. (*Yasha’yah* / Isaiah 10:1)

For they scheme to pervert and turn away the poor and needy, the powerless and impoverished, even the languishing and apathetic who are too preoccupied to respond, from justice and from exercising good judgment, as well as from engaging in rational decisions and debate.

And then, they rob those they force to bow down, those they oppress and afflict who are too preoccupied to respond, of my people of the means to justly resolve disputes and to exercise good judgment, such that forsaken and silent religious widows have become their prey and the fatherless have become their plunder. (*Yasha’yah* / Isaiah 10:2)

So, what will you do on the appointed day of visitation and reckoning, of judgment and destruction, of responsibility and accountability, of punishment or mercy, which shall come from afar? To whom will you flee for help?

And for how long now and thereafter will you abandon your status and honor, your reward and dignity, and especially your manifestation of power and enrichment? (*Yasha’yah* / Isaiah 10:3)

Without Me and by disassociating from Me, they bow down on their knees, and they prostrate themselves, miserable and dying, slumped over in worship beneath those in fetters and below the fallen, under the dying who have been slaughtered.

And even with all of this, His disappointment and frustration have not returned, so still, His hands are still outstretched.” (*Yasha'yah / Yasha'yah 10:4*)

The question lingers in the air for those who remain religious, who are political and patriotic: what do you trust and who do you rely upon? On whose side will you be on come the day of judgment: man's or God's?



Since Yahowah is warning the Assyrian, it might be a good idea to distance ourselves from him and distance ourselves from the arenas in which he operates. We do not want God to find us in his company.

In this next statement, Yahowah is revealing something that was unsaid, but should have been obvious, in the story of Satan's influence on Chawah in the Garden. Satan was not only allowed in by God, and thus served a purpose, the Adversary was desirous of deceiving mankind and of robbing humans of the benefits of the relationship God had intended.

That is to say, Satan was an egregiously faulty implement whose programming had gone haywire. And that is why, in this case, Yahowah deployed the jussive mood to affirm that He was allowing the Adversary to do as he desired, which was to infect man with the same virus that had caused him to abandon his purpose. And the only reason that God was allowing this was because by letting the Assyrian into Yisra'el, their interaction would demonstrate quite tangibly what life without a correct understanding of God would be like.

The Assyrian would reveal the extent of his participation in religion, government, economics, and especially the military, doing so unambiguously. This

demonstration and subsequent declaration exposes the many ways these human institutions are capable of abusing God's people. Forewarned is forearmed.

“Woe (*howy* – this warning of impending doom) **to the ‘Ashuwr | Assyrian** (*‘Ashuwr* – the Assyrian, the one who fights to conquer, the one who treads upon in the name of the Lord and ‘Ashur, the sun and warrior god symbolized by an archer with a winged disk), **the rod, staff, scepter, and spear** (*shebet* – the symbols of economic, religious, political, and military power, the oppressor's club) **of My disappointment and frustration** (*‘aph ‘any* – of My resentment and displeasure, My anger and animosity).

The nation's means to project its influence (*mateh* – the tribe's and race's symbols of authority and means to extend its control, its military's missiles, arrows, lances, and spears and its government's capacity to discipline, beat, and control; from *natah* – to extend and stretch out, to influence and thrust aside) **in their hands** (*huw' ba yad hem*) **is an expression of My righteous indignation** (*za'am ‘any* – is the appropriate response based upon My oft-stated resentment and clearly communicated disappointment, My disenchantment and dissatisfaction with that which I denounce and abhor).” (*Yasha'yah / Freedom is from Yahowah / Isaiah 10:5*)

The “*‘aph* – disappointment and frustration, resentment and displeasure, even animosity and anger” was Yahowah's and it was directed at His people. The *shebet* were associated with Assyria. The “rod, staff, scepter, and spear” were all implements that served as “symbols of the nation's means to control its people and others through economic, religious, political, and military oppression.”

Similarly, the *mateh* represent the Assyrian's “means to project his influence.” Based upon *natah*, these are not just “symbols of authority,” they are the “implements

deployed to extend the individual's or government's control, his or its military's missiles, arrows, lances, and spears and his or its political will to discipline the people while beating others into submission.”

Za'am isn't a word we have seen very often, and yet it serves as the forbearer of what we would call “an expression of righteous indignation.” By using *za'am*, Yahowah is “stating that He has clearly communicated His disappointment and dissatisfaction.” This should not come as a surprise because He is on record “denouncing what He considers abhorrent.”

Isn't it true that the entirety of Yasha'yah thus far has been devoted to this very thing – to announcing Yahowah's righteous indignation against religion and politics, militarism and abusive economic practices? Even when Yahowah has addressed positive things, such as planting His vineyard with Dowd and His desire to celebrate Dowd's life and lyrics, it was to reveal the contrast between His offer and man's response, thereby explaining and justifying His disappointment.

There are implements Yahowah deploys and casts aside, as a farmer might do with a troublesome spade. The Assyrian was used and will be discarded.

There are times, as I've mentioned previously, when “*gowy* – gentile” is used in reference to Yisra'el, but that is only when Yisra'el is so wayward that the nation has become indistinguishable politically and religiously from the “*gowym* – gentile nations” surrounding them. This could be one of those times. But I don't think so. I suspect that the Godless individual who is wholly distinct from Yisra'el is the Adversary.

“**As** (*ba* – with) a **Godless** (*chaneph* – an unGodly, profane, common, and defiled, desecrated and polluted) **gentile individual and / or nation** (*gowy* – gentile, typically used to depict a foreign individual or nation

(singular), a population of heathen animals), **I will allow him and / or it to stray** (*shalach huw'* – I will allow him to wander into another area as an extension of his and its influence (piel imperfect – the family suffers the effect of the action)), **thereby** (*wa*) **be in opposition to** (*'al* – over or upon, opposed to) **the family** (*'am* – people who are related, typically used to describe the Children of Yisra'el) **causing My intense displeasure** (*'ebrah 'any* – of insolence and a haughty attitude toward Me; from *'eber* – beyond and opposite and *'abar* – to pass over).

I authorized him to do as he desired (*tsawah huw'* – I commissioned and instructed him to do as he always wanted (piel imperfect jussive – the object, who is the Assyrian, suffers the effect of this authorization well into the future as a result of acting upon his individual cravings and desires because the jussive is an expression of volition in the third person)), **which was to plunder** (*la shalal* – which was to loot, seizing the possessions of) **his prey** (*shalal*) **and to** (*wa la*) **carry off that which was valuable which he had stolen from those he would conquer and loot** (*bazaz bazaz*), **and to set himself over them** (*wa la sym huw'* – to place him upon them), **trampling them down** (*mirmas* – stepping on and treading upon them) **as if they were** (*ka* – like) **mud** (*chomer* – undesirable and malleable clay, pliable, slimy, and swampy sludge) **in their public places** (*chuwts* – in their streets and marketplace).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 10:6)

As we moved deeper into the statement, it became increasingly obvious that Yahowah was addressing a lone individual and not a nation. It also became clear that the *gowy* was not Yisra'el but instead a foreign influence.

While the *'Ashuwr* / Assyrian is the leader of a wicked regime, in the material realm, tyrants have armies. And they typically plunder for money. Rather than work themselves, militants were encouraged to steal from those who were productive. Islam was born this way. It was the

explicit purpose of every one of Muhammad's seventy-five terrorist attacks, beginning with Badr (chronicled in the 8th Sura). They call this approach socialism today. But then it was little more than a criminal enterprise. There was precious little to distinguish Muhammad from the Godfather of the Mafia.

Before modern military contrivances, belligerents were not equipped to exterminate surrounding nations or obliterate their cities, because that consumed too many resources without a commiserate gain. So as was the case with the Romans, the Mongols, and the Muslims, they murdered just enough people and destroyed sufficient property to prevent anyone from opposing their parasitic operation. If everyone was killed and if everything was destroyed, the belligerents would run out of prey and would have to actually work to support themselves. That wasn't part of their plan.

There were some belligerents, however, who thought of themselves as gods. As narcissistic psychopaths, they tortured people and abused others sexually for the sadistic pleasure it brought them. Examples would include some of the Devil's best (Author's Note: if you are squeamish, you may not want to read these depictions. If you already know that man isn't basically "good," there is nothing in this list that will enhance your understanding of Yahowah):

Tamerlane (the Muslim madman whose murderous campaigns slaughtered seventeen million people, decapitating civilians and leaving monstrous mountains of skulls as a memorial of his demonic intent),

Roman Emperor Tiberius (a mass murderer and sexual deviant who trained thousands of little boys to crawl between his legs and give him oral satisfaction before throwing them over the wall of his home and to their deaths in the ocean below),

Roman Emperor Caligula (who enjoyed barbecuing and then eating his prisoners, watching animals mutilate his enemies, and then having sex with his sisters),

Roman Emperor Commodus (who got off on watching people die and therefore staged lavish games to satiate his perversion),

Phalaris, the Tyrant of Acragas (he either crucified his rivals or roasted them alive inside a bronze bull),

Russian Tsar Ivan the Terrible (who fed the heads of foes to hungry dogs, beat his pregnant daughter, and murdered his son, then watched as one thousand citizens of Novgorod were tortured to death for presumed disloyalty),

Vlad the Impaler (who impaled 20,000 men, placing pointed stakes up their anus so that they would die slowly, hacking thousands of children to death and feeding them to their mothers, cutting off the breasts of women and forcing the husbands to eat them),

Elizabeth Bathory (sexually abused, publicly humiliated, and then systematically mutilated and murdered 650 girls, torturing them for weeks on end in the most perverted ways imaginable, all because she believed virginal blood made her skin glow),

Attila the Hun (dismembered tens of thousands by ripping their bodies apart, limb by limb),

Genghis Khan (poured melted metal into his foes' eyes to kill them as painfully as possible),

Roman Emperor Nero (burned and boiled his rivals alive for his entertainment),

Antiochus IV Epiphanes, King of the Seleucid Empire (circa 170 BCE this pagan monarch tried to remove Jews from Israel and impose his own Greek gods and goddesses upon them, ultimately slaughtering eighty

thousand Yisra'elite men, women, and children in their homes because they wouldn't worship him or his gods),

Persian King Cambyses II (after conquering Egypt, he killed everyone associated with the Apis Bull cult to celebrate the birth of the Son of the Sun),

French Revolution leader Maximilien Robespierre (obsessed with decapitating friends and family alike as the best way to demonstrate forgiveness),

Communist Dictator Mao Zedong (caused over seven million citizens to commit suicide, chopped off the fingers of hungry children, and nailed the hands of others to their tables, while burning those he didn't like alive after dousing them in kerosene (Socialist Secular Humanism is so liberating and compassionate, it's no wonder its devotees see it as superior to Free Enterprise)),

Sultan Ibrahim the Mad of the Ottoman Empire (raped virtually every overweight woman in his kingdom while their husbands watched and then executed them),

Spanish Dominican Friar and Grand Inquisitor Tomas De Torquemada (tortured tens of thousands to death, especially Jews, using the cruelest, most perverted, and demented methods ever devised by men, taking great delight in ripping apart his captives' genitals while serving his Lord (Catholicism at its finest.)),

Emperor Hirohito of Japan (slaughtered millions of Chinese men, hanging them by their tongues and genitals by iron hooks, then disemboweling and roasting them while murdering countless Chinese women, whom after they had been raped were hypocritically stabbed to death by jamming bamboo sticks into their privates),

Belgium King Leopold II (created the Congo Free State Project which led to the demise of three million Congolese),

and let's not forget: **Adolf Hitler, Josef Mengele, Heinrich Himmler, Adolf Eichmann, Grand Mufti Muhammad Hussein**, all of whom focused their perverse ways on Jews, or **Pol Pot** who managed to obliterate a quarter of his comrades.

There are more, many of whose stories are told in the opening volume of *Babel*, but you get the point. Demon-possessed men and women are Satan's little helpers. But it was important for us to consider the consequences of men and women. And as a surprise to many, when it comes to killing Jews and abusing women, the Book of Ezekiel keeps pace with the Quran, demonstrating common authorship.

What follows is designed to affirm that the Assyrian will be used up to a point. This foreign foe and Yahowah are not in agreement regarding the outcome of the impending siege. Being a narcissist and model psychopath, the Assyrian would have preferred to destroy everything and annihilate everyone, but God could not allow that to happen because of the oath He had made to reconcile His relationship with Yisra'el.

The Assyrian will be allowed to take a spoil, looting Yisra'el to his heart's content, even take some hostages, as he had done long ago in 'Eden, but Yisra'el, as was the case with the Garden, would not be totally destroyed nor would God's people be completely exterminated. The Adversary was given access but put on a short leash. He would be restricted, otherwise, the damage would have been irrecoverable and catastrophic.

Based upon this, an argument can be made that *ha Satan* does not know his fate, or barring that, does not want to accept it. And since we mere mortals know that his destiny is to be incarcerated in She'owl along with those who advocated on behalf of his political, religious, economic, and military institutions, it must be the latter.

Satan has not only beguiled billions of men and women, along with some *mal'ak* / spiritual messengers, but he has also managed to fool himself into believing that somehow, some way, he will manage to prevail.

“But (*wa* – and, or but, even in addition) **he does not, however** (*huw' lo' ken* – he (still speaking of the Godless gentile nation) does not so much as), **intend to perish** (*damah* – expect to be destroyed or plan to serve as a parable whose ruinous actions will eventually cease). **In his heart, and from his perspective** (*wa lebab huw'* – as it relates to his attitude and judgment) **he does not consider that it will play out as such** (*lo' ken chashab* – he does not impute this outcome similarly).

Indeed (*ky* – to the contrary), **from his perspective it is his desire** (*ba lebab* – in his judgment and heart, his intent is) **to destroy, decimating and exterminating everyone else** (*la shamad* – to demolish everything and annihilate all others (hifil infinitive construct – to do to them in the fullness of time what is intended for him)) **and to** (*wa la*) **cut down and disassociate** (*karat* – to cut off, uproot, tear apart, and eliminate) **not a few gentiles and nations, but many** (*gowym lo' ma'at* – not a relatively small number of uncultured and pagan people unrelated to Yisra'el, but many).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:7)

I suppose his mantra may be: if I kill enough souls, if things get so far out of hand that God is revolted by the whole scene, He'll be too disgusted with everything He created to hold the implement He conceived for this purpose accountable. So that is how Satan sees all of this playing out. Billions will die so that one misguided tool might not be thrown away and discarded.

It is especially telling, however, that Satan knows that his ability to kill Yisra'elites is limited but that it is open season on Gentiles. The only restrictions on *gowym* would

be on behalf of Covenant members adopted into Yah's Family, of which there would be as few as one in a million. But with Yahuwdah and Yisra'el, a remnant would remain. A promise would be kept. Satan's franchise on death would be territory specific and come with an expiration date.

The Assyrian, however, would not allow these restrictions to hamper his style. As was on display in the Garden, this snake remained impressed with himself and with the new-found sovereignty of those he dragged along with him...

“For (*ky* – because, and to prove the point, surely), he says (*'amar*), ‘Are not (*ha lo*) my commanders (*sar* ‘any – my captains and officers, my princes and rulers, my soldiers and warriors, my religious and societal leaders) altogether (*yahdaw* – completely) embodied with political, religious, and military authority (*melek* – sovereign and able to do as they desire)?” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:8)

All of Satan's demons are AWOL. They used their restricted freedom, which was limited to a single act of rebellion, to follow *ha Satan* out of Heaven. And since they were programmed to follow Yahowah's orders, outside of the chain of command, they are now free to do as they please, at least until they are eternally incarcerated in *She'owl*.

But that isn't what the Assyrian is suggesting. He would not have used *sar* to describe his fellow *mal'ak* / spiritual implements. If you misappropriated *sar* as I just did, don't feel bad. It took me three days and three edits of this statement, those which precede it and those which follow, to figure it out. And yes, I called myself a nincompoop for having failed to see it.

So, now, let's try again, cognizant of what Yahowah had just said of the Assyrian. Remember: “Indeed, from his perspective it is his desire to destroy, decimating and

exterminating everyone else, and not to cut down and disassociate a few gentiles and nations, but many.” With that in mind, the Adversary in the guise of the Assyrian, replies...

“To prove the point (*ky* – for because, indeed, truly and surely), **he says** (*‘amar*), **‘Are not** (*ha lo’*) **my commanders, my kings and dictators, my princes and political leaders, my captains of industry and military officers, and especially my religious and societal authorities** (*sar ‘any* – my government rulers, my soldiers and warriors) **altogether and completely** (*yahdaw* – thoroughly, collectively, and abundantly) **embodied with political, religious, and military authority as the leaders of their nations and institutions** (*melek* – sovereign and able to do as they desire)?” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 10:8)

Satan isn’t bragging that his fellow *mal’ak* / spiritual implements are sovereign leaders imbued with uncontested authority but instead that the world’s clerics, kings, priests and presidents, captains of industry and generals of the army are “his,” in that he is controlling them and that they are collectively working for him.

It was the shortest line in the entire chapter, and yet it may have been the most revealing. If you want to find Satan, don’t seek out a witch or warlock, don’t pull out a Ouija Board or attend a séance. March up to Capitol Hill, check out an Army base, harken the doors of a church, enter a mosque, or peek inside a synagogue. And while you won’t see Satan standing there, beaming brightly, proud of what he has accomplished, you’ll find his influence. It is yet another reason Yahowah wants us to walk away from these things.

The point of this next statement is that from the perspective of a money-grubbing and territory-grabbing

despot, every place looks the same. In his own mind, the Assyrian was free to torment Yisra'el just as he had...

“**Is not** (*ha lo'*) **Kalnow** (*Kalnow* – transliterated, Calno (a Babylonian and Assyrian city near Aleppo (meaning: Fortress of Anu (an Assyrian deity)))) **like** (*ka* – akin to) **Karkamysh** (*Karkamysh* – transliterated Carchemish (capital of the Hittite Empire along the northern Euphrates (meaning: Tower of Chemosh)))? **Is not** (*ha lo'*) **Chamath** (*Chamath* – transliterated Hamath (located in northern Syria (meaning: Fortress or Walled))) **similar to** (*ka* – resemble) **'Arpad** (*'Arpad* – transliterated Arpad (another northern Syrian city, also conquered by the Assyrians (meaning: Supported)))? **Is not** (*ha lo'*) **Shimrown** (*Shimrown* – transliterated Shimron (a Canaanite royal city later allotted to Zebuwlwn (meaning: Dregs))) **the same as** (*ka* – comparable to) **Dameseq** (*Dameseq* – transliterated Damascus (capital of Syria (Tears)))?” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:9)

What the Adversary is saying here is that while the names of the gods, governments, and militaries differed, the essence of what these places represented was really all the same. Apart from the names, the Fortress of Anu was indistinguishable from the Tower of Chemosh. What is the difference, Satan is asking, between Bel and Ba'al, Zeus and Jupiter, Osiris and Dionysus, Allah and Jesus?

Chamath and 'Arpad were both military fortresses and garrisons. Did it really matter where they were located? Shimrown and Dameseq were political capitals. Were the names of the cities or kings relevant, or were the governments and rulers essentially the same?

I suppose that there is a history lesson here worth investigating. At the time, Sargon was king of Assyria. He was the individual responsible for adopting the Babylonian name for god, “*Bel* – Lord.” By this time, he may have

conquered much of Syria and the Northern Kingdom and would have had Samaria and then the ultimate prize, Yaruwshalaim and Yahuwdah, in his sights.

This would have been the second conquest of Kalnow because Sennacherib brags of taking it and selling off its inhabitants as slaves. Karkamysh was famous for its Tower to the Gods and thus has been considered a potential site for the Tower of Babel. This may also be the city where the “abomination of the Moabites” occurred. (1 Kings 11:7)

Originally a Babylonian settlement along the Euphrates, it was conquered by the Hittites and became their leading commercial site. The Hittites would lose it to the Egyptians under Thothmes I, circa 1600 BCE. A subsequent revolt was suppressed by Ramses II. It was then completely razed by Shalmaneser IV. And long after this prophecy, Pharaoh Necho’s army was defeated at Karkamysh by Nebuchadnezzar.

Chamath was the capital of the Aramaeans. They paid tribute to Dowd. That would not last. Without Yisra’el’s protection, and in conjunction with Damascus, the city was subdued by Shalmaneser IV following a failed revolt. It would once again join with Damascus, but this time also in concert with Samaria, in rebelling against Assyrian subjugation, only to be reconquered by Sargon.

About all we know about ‘Arpad is that it was sufficiently important politically, religiously, or economically to be besieged by Tiglath-pileser II for three years. It would join with Chamath during their fight against Sargon and lose.

The final two cities, Shimrown and Dameseq, were wrapped up in the history of Retsyn (the Self-Willed and Pleasure-Seeking) and *ben* Ramalyahuw (the son Exalted Above Yahowah) which was detailed in *Yasha’yah* / Isaiah 7 and 8. They would rise up in unison against Tiglath-pileser and then again against Shalmaneser.

The point is, all of these places actually existed. They were capital cities and the seats of government, important places of commerce, centers of worship, or sites where the military was garrisoned. They were all pummeled at one time or another by Assyria, but also by Egypt and Babylon. So, while it took an array of despots to subdue these places, they all eventually fell. Bodies are no match for spears and arrows, much less bullets and bombs. Man has clearly mastered the ability to subdue and subjugate, to destroy and kill.

The Assyrian is the ultimate curator of false gods. If ever there was one, he is a religious aficionado. But no matter his perverted fascination with mythological beings, if his braggadocio could be trusted, Yisra'el and Yahuwdah could compete with the best of them when it came to making worthless objects of worship.

“As (*ka'asher* – because) **my hand** (*yad 'any*) **discovered** (*matsa'* – found and uncovered, encountered and attained) **the governments** (*mamlakah* – the kingdoms and states) **of religious images** (*ha 'alyl* – of the objects of worship, of idolatrous reverence and extortion, of worthless and ineffectual pagan effigies and false gods) **and** (*wa*) **their representations of false gods** (*pasyl hem* – their carved, cast, or chiseled idolatrous images used in religious worship [plural in 1QIsa]), **they could be compared with** (*min* – were from or more abundant than) **Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching on Reconciliation) **and** (*wa*) **compared with** (*min* – were from or more abundant than) **Shomarown** (*Shomarown* – Observe Light).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:10)

In business and life, my preference has always been cooperation over competition, but that has seldom been the mindset of tyrants, militants, or the religious. And it sounds as if Shomarown and Yaruwshalaim were in competition

with Gentile nations when it came to idol production. But at least, Satan was duly impressed.

In that there was nothing distinguishing the capital cities of Yahuwdah and Yisra'el from those of the Gentiles, as they had become equally religious, the Assyrian posed a logical question to God:

“Shouldn’t I do the same thing (*ha lo’ ka’asher ‘asah* – shall I not act similarly) **to** (*la*) **Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching on Reconciliation) **and** (*wa*) **her objects of worship** (*la ‘atsab hy’* – her statues crafted to appear as if they were gods and illicit religious reverence) **as I have done to** (*ken ‘asah* – as I have acted and profited with) **Shomarown** (*Shomarown* – Observe Light) **and her religious images** (*wa la ‘alyl hy’* – of the objects of worship, of idolatrous reverence and extortion, of worthless and ineffectual pagan effigies and false gods)?” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:11)

Fair is fair, after all. Doesn’t every object of worship deserve a similar fate?

The Assyrian megalomaniac, religious enthusiast, world conqueror, and mass murderer, was given the opportunity to speak for the forces of evil everywhere. He is the voice of nations, of religious institutions, and of military establishments. And while it is already obvious, soon there will be no doubt as to why the unnamed Assyrian has become so influential.

So now that this Adversary has spoken, it’s the prophet Yasha’yah’s turn to respond. Ultimately it would not matter what the Assyrian desired or would boast. It is Yah’s will that matters. Yahowah is not in competition with this Adversary. He is the One allowing Satan restricted access to His people and place.

“**Then** (*wa*) **it shall come to pass** (*hayah* – it will occur) **that** (*ken* – because truthfully [from 1QIsa]) **my Upright One** (*‘edown ‘any* – my upright pillar) **will complete** (*batsa’* – will finish and fulfill (piel imperfect active – the object, Tsyown, is put into action through the fulfillment with ongoing implications)) **all** (*kol* – the entirety of) **His work** (*ma’aseh huw’* – His labor and undertakings and occupation, His focused expenditure of energy in order to accomplish His goal; from *‘asah* – to act and engage) **around** (*ba* – among and with) **the ridgeline** (*har* – Mount and mountain range) **of Tsyown** (*Tsyown* – of the Signs Posted to Mark the Way) **and within** (*wa ba* – and around) **Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation).”

As Yahowah’s prophet, Yasha’yah knows the yearnings of God’s heart. He understands what He intends to do and where He expects to accomplish it. He is even aware of God’s propensity to love His work. He recognizes Yahowah’s “*ma’aseh* – is focused expending the energy required to accomplish His agenda” on Tsyown in Yaruwshalaim – not in the Vatican, in Mecca, in Washington, in New York, London, Paris, Berlin, Beijing, or Moscow. He is not working in conjunction with the Church nor with any nation. In fact, Yasha’yah knows that Yahowah is actually opposed to the unmitigated belligerence and arrogance of Gentile institutions and nations. After all, he heard God say...

“**I will hold accountable** (*paqad ‘al* – I will summon and reckon, count and list, record and attribute) **the exceedingly conceited and self-aggrandizing** (*godel* – the overwhelmingly improper and arrogant) **attitude and judgment** (*leb* – perspective and approach) **manifested by** (*pary* – generated and produced by) **the dictatorial leader** (*melek* – the ruler and sovereign, the tyrant and despot, the most influential individual) **of ‘Ashuwr | Assyria** (*‘Ashuwr* – to fight, conquer, and tread upon in the name of ‘Ashur,

a warrior god symbolized as an archer with a winged disk), **because I'm in opposition to** (*wa 'al*) **the haughty, self-willed, and unwarranted** (*ruwm* – self-promoting and self-elevating, independent and exalted, defiant, rebellious) **boastful look** (*tiphe'reth* – exaggerated view of himself and self-glorification) **in his eyes** (*ba 'ayn huw'* – associated with his appearance). (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:12)

For he says (*ky 'amar* – indeed, he claims), **'By the might of my hand** (*ba koach yad 'any* – by the power, strength, ability, authority, and resources in my control), **I have acted** (*'asah* – I have engaged, producing and accomplishing this) **and by my sage wisdom and superior intellect** (*wa ba chakmah 'any* – and through my intelligence and my acumen, my aptitude, shrewdness, and skill), **because I know how to assess the situation, understand what is happening, and deduce the appropriate response** (*ky byn* – because I'm smarter, quickly considering and fully comprehending, for I am perceptive and discerning (*nifal perfect* – the king is responsible for and then claims to benefit from his understanding)).

I remove (*wa suwr* – I abolish) **territory and boundaries** (*gabuwlah* – the government and its borders; from *gebuwl* – the territory, lands, nations, or states) **of peoples** (*'amym* – of families and nations, of ethnic groups).

Whatever they had planned and prepared to accomplish (*'athyd hem* – no matter the future they were poised to enjoy, their destiny or fate, whatever they were fit to achieve) **I spoil and steal** (*shasah* – I pillage, plunder, ransack, and loot under compulsion or military might (*poel perfect* – the victim suffers the effect which is intensified)).

I descend upon and subjugate (*wa yarad* – I come down upon, conquering, bringing down and humbling) **the**

inhabitants (*yashab* – the settlements and communities where people live) **as if** (*ka* – as, like, in the manner of, and similar to) **Almighty God** (*'abyr* – a strong and mighty warrior, a vigorous stallion, or aggressive bull, the Mighty, Strong, and Powerful One with the strength and ability of God).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 10:13)

It's a good thing to develop and hone our skills, but not when they are used to deprive entire communities of their liberty, lives, and possessions, their hopes and dreams. There are few things more empowering and beneficial than understanding, but it is counterproductive when used to play God and promulgate a self-serving political, religious, or military agenda.

Beyond this, self-reliance cripples our ability to be effective witnesses. Yahowah's Word is the source of everything we come to know and understand which has value in life. These are not our words, this is not our plan, it is not predicated upon our ability, but His. And it is Yahowah who gave us the capacity to *shamar* | closely examine and carefully consider His testimony in the first place.

We cannot even take credit for what God is offering, in that it is Him, not us, who is providing the benefits of the Covenant. Moreover, when we engage with God, we are constantly reminded that we are dimensions removed from His intellect and capability, resources and power.

The best we can do is apply the intellect and skills we have been given and refine them to examine His Word so that we come to know, understand, accept, and share Yahowah's *Towrah*, *Naby'*, *wa Mizmowr*. If we are to excel at something, let it be something worthwhile and enduring. May that be our conquest. May our victory be pleasing to Him. Then, perhaps, one day we will be thrilled to hear Him say, "I'm proud of you, My son. Well done."

Rather than pretending to be God, let's enjoy Him making us more like Him.

There have been countless chiefs, kings, pharaohs, and emperors who have claimed to be gods. But even then, they were so small, limited, and frail, the most arrogant of them seldom went beyond claiming to be the son of god, his representative on Earth. That is not what is happening here. The Assyrian descended upon people as if he were Almighty God. He wanted to be seen, known, worshiped, and feared as God – or at least as his interpretation of God.

The Assyrian is, therefore, none other than Satan. He is the only being sufficiently arrogant, sufficiently evil, sufficiently powerful and enduring, to even attempt such a thing. Who else would seek to convince a world of people over the entire course of human history to actually believe a created being, an implement no less, was God and worthy of worship?

Just pulling off the irrational idea that God, the Creator of the universe, would want His creation to worship Him, to fear Him, to bow down in submission to Him, was so preposterous, it's a wonder he even attempted to promote such an absurd and counterintuitive notion, much less think he could pull it off. And yet he did. And it worked.

The Adversary is a lot of things, irrational, misguided, duplicitous, and unreliable, but he is not stupid. And yet, he isn't nearly as brilliant as these words suggest. He has overstated his prowess. He is neither omnipotent nor omnipresent. And while his influence is pervasive, his ability to hamper humankind has been restricted. He is not allowed to perform miracles, inspire prophecies, alter history, harm Yahowah's Covenant children, or actually reveal himself as light. His capacity to create is essentially nil. His every religion is a pathetic counterfeit. While he is immortal, he will never be forgiven. Nothing he promises can ever be relied upon.

And yet, with all of these limitations, the Adversary has been remarkably effective. He has fooled far more people than God has convinced. For every individual who has chosen to engage in a relationship with Yahowah, a million or more have been beguiled into worshiping Satan.

The Assyrian would boast...

“My hand (*wa yad ‘any*) has found and taken possession (*matsa’* – has discovered the location, uncovered, and attained) of what could be equated to the likeness of (*ka* – compared to and the equivalent of) the nest (*ha qen* – the receptacle) of the capabilities and wealth (*la chayl* – the vigor and strength, the aptitude and character, the military prowess, even the socio-political and religious identity) of the peoples and nations (*ha ‘amym* – the families, ethnic groups, and citizens identifying with a political entity).

And as one gathers and removes (*wa ka ‘asaph* – in the manner one takes and collects, withdrawing) eggs (*bytsah*) which have been neglected and abandoned (*‘azab* – which have been left behind, released on the condition of servitude, and forsaken) all over the entire earth (*kol ha ‘erets* – throughout all the land), I (*‘any*) gathered and removed them (*‘asaph* – I collected and took them, withdrawing and assembling them together).

And there did not exist (*wa lo’ hayah* – and there was not) a wing or appendage (*kanaph* – or so much as the outermost edge of a garment or feather) that fluttered or fled (*nadad* – that moved or escaped, which flew or wandered away, which attempted to stray or flee), nor anyone who so much as opened their mouth (*wa patsah peh* – nor who dared to speak out), not even a twitter or chirp (*wa tsaphaph* – nor whisper, not letting out a peep).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:14)

Fear! His victims were afraid to move, afraid to speak. This is the how and why behind terrorism. But the fact that the overwhelming preponderance of people lack the courage to stand up against evil, and will consistently capitulate rather than take a stand, ought to be a wake-up call for humanity. It isn't what God would do. It isn't what He expects from us. It's why He stated earlier in this prophecy that there was something worse than losing one's life and liberty.

This should lead the rational to two vital conclusions. First, in that God is denouncing this tactic, the Christian and Muslim mantra that "good men are god-fearing" is preposterous. Second, if you are going to take this stand and if you are going to do what we are doing, which is to boldly and bluntly expose and condemn governments, religions, militaries, and economic schemes, you'd better be right. Learn the truth and then act upon it. The last thing the world needs is another religious martyr or political hero.

Inspiring national aspirations the world over, the Assyrian is articulating the reason why God despises politics and religion, patriotism and militarism. In his view, the world and everything in it was his to do as he pleased. No one and nothing else mattered. The Assyrian was a wannabe god, lord of all he could see – the embodiment of Satan.

And yet this arrogant and maniacal individual was nothing more than an implement, a tool. Therefore, with this example and dialog, we are introduced to the Adversary, his arrogant attitude, his self-serving nature, his desire to take away people's futures, their opportunities, their lives, to rob them of everything.

It has always been the case when religion, government, economics, and militarism are commingled. Those who benefit from this union, the pastors and priests,

the prime ministers and kings, the captains of industry and generals in the army, work together to assure their future success. Those who wouldn't capitulate, those who wouldn't bow down in submission, those who didn't show the expected zeal for cleric and country, would be ostracized or imprisoned, abused and usually tortured, and often killed – all too typically horribly and publicly.

And that is why Satan could boast that no one lifted a finger to counter his ambitions, no one spoke out against him, no one even tried to flee. Instead, during these periods of crisis, most people became even more religious and patriotic.

We see it today the world over after a terrorist attack or call to war. The more the government and the military fail, the more supportive of their government and their military the people become.

Consider what has happened in America, especially the rise of patriotism following the 9-11-2001 Islamic Suicide Bombings and subsequent failed invasions of Afghanistan, Iraq, Libya, and Syria. A monstrous proxy war with Russia followed. Anyone who dares say that the things the people are relying upon and praising are actually the cause of the problem, not the cure, are publicly condemned, ostracized by society, and threatened by the thoughtless political and religious zealots.

It has always been this way. Bad people inspired by a bad spirit do bad things and their victims forgive them, hand over their souls, and go about the remainder of their lives as zombies.

Let me share some examples. Islam is responsible for perpetrating ninety-nine percent of all terrorist acts worldwide, and the best Muslims have done so for the past forty to fifty years. And yet the United States sells hundreds of billions of dollars worth of especially deadly and

destructive military hardware to overtly religious, dictatorial, and militant Islamic regimes.

It invades Islamic countries and destroys them, sending a tsunami of Muslim refugees out to infect the rest of the world. Not knowing who it is fighting or why, America has consistently made bad situations far worse the world over, bankrupting the nation in the process. Incapable of learning from past mistakes, it continues to repeat them as if insane. In fact, the military is actually praised for its role in making these bad situations worse, and thereby assuring America's ultimate demise.

But it gets worse. Islamic women have no rights. They are treated like animals. Even little girls are kidnapped, taken from their homes, stripped naked, and then auctioned off as sex slaves. There are forty million of them worldwide.

Little boys are turned into armed combatants. But where is the outrage? The silence is deafening, especially from feminists allegedly supporting women's rights. The leftists actually march in support of Muslims, somehow ignorant of the fact that virtually every Islamic nation is fascist.

Moving to Christianity, when I inform a believer that Paul admitted to being demon-possessed in his second letter to the Corinthians and demonstrate that it is impossible for someone to speak for God while continually contradicting Him, they get mad at me, not Paul.

When a Christian political candidate like Roy Moore, the Alabama Supreme Court judge who is running for the U.S. Senate, is shown to be a pedophile, sexually abusing fourteen-year-old high school girls while he was in his thirties, he and his handlers blame everyone but themselves for the fallout and justify the behavior by suggesting that "Joseph was much older than Mary when Jesus was born,"

and “just like Jesus, Roy is being crucified by the government establishment for his Christian values.”

The overwhelming preponderance of what the Roman Catholic Church claims to be true is actually false and easily proven to be so, and yet, billions believe. Roman Catholic priests have sexually abused hundreds of thousands of little boys under their care, and Catholic mothers and fathers still send their sons and daughters to their churches and schools.

How is it that the Inquisition and Salem Witch Trials didn't scuttle the religion? How is it that Roman Catholics don't know that God refers to them as the Whore of Babylon?

Even these religious zealots who pretended to speak out against the Devil, especially those behind the aforementioned inquisitions and witch hunts, did more for Satan than anyone, save Paul and Muhammad. Satan does not want to be known as “*ha Satan* – the Adversary” or worshiped as such.

He is leading the parade to attack and condemn that title. He wants to be seen as God and worshiped as the Lord. And that is why it is telling that Sargon, the Assyrian king at the time of this writing, renamed ‘Ashuwr “the Lord – Bel” after the Babylonian god.

As I mentioned during the introduction to *Yasha 'yah* / Isaiah 10, I had thought that our introduction to *ha Satan* would not occur until the 14th chapter, and yet here we are in his presence. The Assyrian is the Adversary revealed and exposed before our very eyes.

And let's not be coy about this. Too much is at stake. This Lord actually said that he would descend upon and subjugate the inhabitants of the world as Almighty God. He has put us all on notice that he is out to steal the life and

liberty, the hopes and dreams of humanity, even their most valuable possessions – their children.

Surely you don't think that the Assyrian was actually into collecting "eggs from the likes of nests" do you? Was his fetish for omelets, poached, scrambled, over easy, or Fabergé? Plucking eggs from a nest is symbolic of taking children from their homes and doing so without either parent fluttering their wings or letting out a peep to protect them – from Satan!

The Assyrian is mocking the one thing humankind was specifically designed to do well: raise children. But now for a short and miserable lease on life, parents will sacrifice their own children. And they have done so to an evil implement with faulty programming, to an Adversary who cannot be trusted and is offering nothing in return.

The history of the world, the story of civilization, the purpose of religion and government, of militaries and economic schemes, as well as Satan's role within them, has just been explained, written in black and white, and we've all missed it. How is this possible? How is it that the world still does not see that Satan has played them all for fools?

This, then, is Yahowah's response...

“Should (ha) the axe (ha garzen – the chisel or pick) raise itself up and glorify itself (pa'ar – rise up and honor itself, endowing itself with splendor, adorning itself to infer that it is beautiful and pleasing, worthy of respect, boast with unwarranted pride and haughtiness while wearing a turban (hitpael imperfect – on its own initiative continually glorify itself for its benefit alone)) over ('al – above) the One who actually cuts and engraves with it (ha chatseb ba huw' – the brilliant light and craftsman wielding it or the stonemason designing, carving out, dividing, and constructing with it (qal active))?”

Isn't it irrational for (*'im* – under what unreal circumstances contrary to fact should) **the saw** (*ha masowr* – hand tool used for cutting) **to magnify itself as greater than** (*gadal* – to boast of its high status and exalted position, to promote itself as being more important, more powerful and praiseworthy (hitpa'el imperfect – on its own initiative continually make this boast of itself and solely for its benefit)), **as over and above** (*'al* – before and against), **He who moves it** (*nuwph huw'* – He who wields it, moving it back and forth (hifil participle construct))?

It is as if (*ka*) **a club, a staff, a scepter, or a spear** (*shebet* – the implements of economic, religious, political, and military control) **should move itself to and fro and wield itself** (*nuwph* – raise itself up, wielding itself), **or** (*wa*) **lift itself up on high** (*'eth ruwm huw'* – rise up over and against all, rebelling by exalting and extolling itself, magnifying its rotten and wormy self).

It is as if (*ka*) **the club, staff, scepter, or spear** (*shebet* – the implements of economic, religious, political, and military control) **being raised** (*ruwm* – being lifted up) **was not wood** (*lo' 'ets* – was other than a plank of wood).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 10:15)

And all the little Muslims and their jihadists screamed: “*Allahu Akbar* – Allah is Greater!” Satan is not only alive and well, posing as the God of Islam and the Lord of Christianity, the faithful remain oblivious. They get down on their knees and worship Satan rather than stand up and walk with God. One glorifies death via jihad while the other celebrates it by keeping their god nailed to a crucifix in the agony of death. Well done, Satan. I'm sure you are justifiably proud of your accomplishments. Too bad they are all about death and destruction, deceit and duplicity.

It took me a long time, but I finally came to this realization regarding Satan in 2003, back when I was writing *Prophet of Doom – Islam's Terrorist Dogma in*

Muhammad's Own Words. It was absolutely obvious that Allah, as Muhammad's alter ego, was modeled directly after Satan. Allah, like the demon-possessed Muhammad, craved submission over freewill, religious worship over relationship, prostration over standing upright, praying over listening, death over life, and lies over truth.

Allah was a lying terrorist who spent all of his time in Hell so that he could personally torture unbelievers. *Hylel*, which is Satan's name, from *halal*, the actionable root of Hylel, even came to denote that which is good in Islam.

Since all of this was obvious, undeniable in fact, why then did the Quran denounce Satan, especially knowing that Allah was Satan? I found that answer in Albert Pike's *Morals and Dogma*, the de facto Scripture of Freemasons. In it and in his speeches, he cites Lucifer disowning the name Satan and then rising above the Adversary title God had placed upon him such that he could be worshiped. That was the answer.

Satan wants to be worshiped as God, not as the Adversary. And for that to happen, Satan must disown the Adversary title and embrace one more suitable to worship. And thus, the Devil has become known as: "the Lord God, Almighty," and as "Allah." This occurs even in the Bible, where we find *ha Satan* pretending to be Yahowah throughout Ezekiel, all while scheming to rape and then exterminate Jews. The book culminates with Satan's replacement temple complex, one so large, it would bury all of Jerusalem beneath it.

This has been his story, the story of an egotistical spiritual implement with a virus in his programming. For our benefit, Yahowah has allowed *ha Satan* in the guise of the Assyrian to address us, to confess to the crime, and to explain his means and motive – even reveal the titles of his accomplices while delineating the list of their intended victims.

It is the crime of the millennia. And to think, even though we were clearly told how he would influence humanity and explicitly shown the consequence of his actions two thousand seven hundred years ago, we ignored the confession. Moreover, these words explain what occurred just thirteen years shy of six thousand years ago in the Garden of 'Eden, and yet we were oblivious to the means and motive of the first crime committed on our planet.

Most men and women admire Satan's achievements and praise his accomplices rather than disdain and convict them. Humankind continues to worship the Adversary as if he were God.

Here now is a review of these remarkable insights into the mindset of Satan, the embodiment of evil.

“Woe, this warning of impending doom to ‘Ashuwr | the Assyrian (to the sun and warrior god who fights and conquers), serving as the rod, staff, scepter, and spear of My disappointment and frustration.

The nation's means to project its influence, its symbols of religious, economic, military, and political control, is an expression of My righteous indignation, and a symbol of what I have denounced and abhor. (Yasha 'yah / Isaiah 10:5)

As a Godless Gowy, a foreign individual and pagan nation, I will allow him to stray against the family causing My intense displeasure.

I authorized him to do as he desired, which was to plunder his prey and carry off that which he would steal from those he would conquer, to set himself over them, trampling them down as if they were mud, malleable and pliable, sludge in the swamp of public places. (Yasha 'yah / Isaiah 10:6)

But he does not, however, intend to perish. In his heart, and from his perspective, he does not consider that it will play out as such. Indeed, it is his desire to destroy and decimate everyone else, and to cut down and disassociate not a few gentiles or their nations, but many. (*Yasha'yah* / Isaiah 10:7)

To prove the point, he says, “Are not my commanders, my kings and dictators, my princes and political leaders, my captains of industry and military officers, and especially my religious and societal authorities altogether and completely, thoroughly, collectively, and abundantly, embodied with political, religious, and military authority as the leaders of their nations and institutions, as sovereigns able to do as they desire? (*Yasha'yah* / Isaiah 10:8)

Is not Kalnow like Karkamysh? Is not Chamath similar to ‘Arpad? Is not Shimrown the same as Dameseq (because each of them represents an important and subdued national capital, commercial center, religious site, or military fortress)? (*Yasha'yah* / Isaiah 10:9)

As my hand discovered the governing bodies over religious images and objects of worship, and their representations of false gods, I found that they could be compared with Yaruwshalaim and with Shomarown. (*Yasha'yah* / Isaiah 10:10)

So shouldn't I do the same thing to Yaruwshalaim and her objects of worship as I have done to Shomarown and her religious images?” (*Yasha'yah* / Isaiah 10:11)

But it shall come to pass that my Upright One will complete all His work around the ridgeline of Tsyown and within Yaruwshalaim.

‘I will hold accountable the exceedingly conceited and self-aggrandizing attitude and judgment manifested by the dictatorial ruler of ‘Ashuwr, because I’m opposed to the haughty, self-willed, unwarranted, self-promoting persona, and exalted, rebellious, and boastful appearance of self-glorification.’ (Yasha’yah / Isaiah 10:12)

For he says, ‘By the might of my hand, by the power, authority, and resources in my control, I have acted, accomplishing this, and by my sage wisdom, intellect, my acumen and shrewdness, because I know how to assess the situation, understand what is happening, and deduce the appropriate response. I remove the boundaries and borders of peoples.

Whatever they had planned and were prepared to accomplish, I will spoil and steal through compulsion. I will descend upon and subjugate the inhabitants of the communities where people live as if Almighty God. (Yasha’yah / Isaiah 10:13)

My hand has found and taken possession of what could be compared to the likeness of the nest of the capabilities and wealth, the aptitude and character, even the socio-political and religious identity of the peoples and nations.

And as one gathers and removes eggs which have been neglected and abandoned all over the entire earth, I gathered and removed them. And there did not exist an appendage that fluttered nor anyone who so much as opened their mouth, not even to twitter or chirp, not letting out a peep.’ (Yasha’yah / Isaiah 10:14)

‘Should the axe raise itself up and glorify itself, honoring itself, endowing itself with splendor to infer that it is beautiful and pleasing, worthy of respect, boasting with unwarranted pride over the One who actually cuts and engraves with it and above the

brilliant light and craftsman wielding it, as if greater than the stonemason designing, carving out, and constructing with it?

Isn't it irrational for the saw, which is only a hand tool used for cutting, to magnify itself as greater, boasting of its higher status and exalted position, promoting itself as being more important, more powerful and even more praiseworthy, and actually as being over and above He who moves it, drawing it back and forth?

It is as if a club, a staff, a scepter, or a spear, the implements of economic, religious, political, and military control, could somehow move to and fro, raising itself up, while lifting itself on high, over and against all, rebelling by exalting and extolling itself, magnifying its rotten and wormy self, as if the club, staff, scepter, or spear being raised was other than a plank of wood.” (*Yasha 'yah* / Isaiah 10:15)

The “*mal'ak* – spiritual messengers and heavenly envoys” are “implements,” which makes them “tools to be wielded spiritually.” They operate in a “*tsaba'* –command-and-control regimen,” and thus have been granted the same degree of freewill afforded a private when in the presence of a general. They can rebel and refuse an order, but doing so will immediately and unequivocally lead to their incarceration – where their freedoms will be further constrained.

Tools and implements are created to perform a job – nothing more. They facilitate the purpose of the individual wielding them, accomplishing what the hand powering them desires to achieve. When a tool stops performing, it is either fixed or tossed away.

Ha Satan was and remains a “*mal'ak* – tool” to be used until he fails to perform as intended, and then he will be thrown away. Consider *She'owl* as the eternal home for

The Light of Yisra'el

In the Splendor of His Garden...

Yahowah will rid His Land and distance His Children from the Adversary and those in league with him. This will not be a battle but, instead, a rendezvous with destiny. Satan will be incarcerated and those who promoted his menacing and self-aggrandizing agenda will be consumed by Yahowah's brilliant light.

It is telling that Yahowah will do so using the very "mal'ak – spiritual messengers" of which Satan was once a part. And as I have long hoped, it appears that God will allow some of His "mashman – resilient and reliable" "razown – judicious and forceful personages" to participate in the demise of these adversarial implements and influences. I would enjoy being a witness at a number of trials, in particular: Paul's, Akiba's, Hadrian's, and Muhammad's.

"Therefore (*la ken* – as a result), **the Upright One** (*ha 'edown* – the Upright Pillar of the Tabernacle), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as 'elowah – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence), **will dispatch** (*shalach* – will send out as representatives (piel imperfect – the object will continually suffer the effect of)) **the spiritual implements** (*mal'ak* – the heavenly messengers and envoys) **along with** (*ba* – in conjunction with) **His productive and focused** (*mashman huw'* – His aggressive, established, and abundantly filled with His Spirit (*mashman* speaks of being richly prepared in olive oil), His prosperous and stalwart, His unrelenting and reliable),

judicious and brilliant luminaries (*razown* – noble family members with an imposing presence and a dignified approach; from *razan* – weighty and thus significant, judicious and thus reasonable, commanding and thus forceful personages).

They will be as (*wa*) **flames which when ignited continually burn** (*yaqod yaqod* – as a fire which once kindled never ceases to produce energy and light) **under** (*tachath* – positioned in relationship to a perfectly organized application, succeeding due to an orderly arrangement in space, time, and reason of). **His manifestation of power and glorious presence** (*kabowd huw'* – His honorable reputation, the respect He has earned, and His status, His propensity to enrich and empower), **will be like** (*ka*) **a living, intensely brilliant, and extraordinary type** (*yaqowd* – a substantial and alive, continually enduring, brilliantly burning existence; from *quwm* – to rise, take a stand, confirmed, established, and maintained, valid and affirmed example) **of fiery light** (*'esh* – of fire and light, of radiant energy often as a theophany).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:16)

It appears that we will be joining Yahowah and His “*mal'ak* – spiritual messengers” during His return – working as a brilliant team. And the brief brush of potential ego which might otherwise have been inferred by “*mashman* – productive, resilient, and focused” and “*razown* – judicious and forceful luminaries” was instantly extinguished by the realization that the only reason any of us may be “illustrious and illuminating” is because of Yahowah’s “*kabowd* – manifestation of power and glorious presence.” It is what will transform us into “*yaqowd 'esh* – living and intensely brilliant, enduring and steadfast examples of His fiery light.” Sounds exciting.

Speaking of light, as we have come to expect, Yahowah and His Son will become the Light of Yisra'el. Can you imagine the vista from Mowryah?

“Then (*wa*) **He will become** (*hayah* – He will be (qal perfect third-person masculine singular)) **the Light** (*'owr*) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with and who are Liberated and Empowered by God), **blazing and afire** (*la 'esh*).

Then His Set-Apart One (*qadowsh huw'* – His separated one) **will approach brilliant and gleaming** (*la lehabah* – will draw near, bright and shining).

She will ignite, burning (*wa ba'ar* – she will kindle, consuming) **and then devouring** (*wa 'akal* – so as to destroy) **those considered to be thorns** (*shayth huw'* – thorn bushes) **and** (*wa*) **briers** (*shamyr huw'* – brambles, sticker bushes, and thorny vines and shrubs which pierce and are invasive) **in one day** (*ba yowm 'echad*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:17)

In the previous chapter, it became rather obvious that the reoccurring references to “*shayth* – thorns” and “*shamyr* – briers” were symbolic of Pauline Christians and other prickly religious and thorny political individuals. That conclusion is now validated. This is also an allusion to the thorn in Paul's side. As he, himself, admitted, the Adversary's Apostle was controlled by a Satanic demon.

These combustible fools will have earned their fate as a result of their affiliation with the Assyrian. It is a lose-lose proposition since Satan is incapable of honoring his promises and Yahowah is going to hold his associates accountable. The thorns and briers are responsible for religion, for the intertwined and prickly vines and thorn bushes that have hemmed so many in for so long, separating them from God.

As we consider the story from *Bare'syth* and Life in the Garden, to *Zakaryah* and Yahowah's Return, the story of *Pesach* / *Passover* leading to *Camping Out* on *Sukah*, it has become evident that the Earth will be restored to the conditions experienced in 'Eden. Yahowah has affirmed this to us many times and in many ways. Here is yet another example of a perfect world, of lush gardens bereft of man's rubbish. There was no hint of religion, of politics, or a military in the Garden, just as there will be none during *Sukah*.

“And then (*wa*) the splendor (*kabowd* – the glorious appearance, rich abundance, and tremendous value) of His lush forested garden (*ya'ar huw'* – cultivated and verdant wooded landscape) and (*wa*) of His fruitful vineyard (*karmel huw'* – of His fertile land with productive fruit trees and grapevines; from *kerem* – vineyard) will be set apart from (*min* – will be without) the soul (*nepesh* – the consciousness) and (*wa*) even from (*'ad* – extending to) the body (*basar* – the physical bodies of those who proclaim the Good News (Christian nomenclature for Gospels and their New Testament)) which will be completely destroyed (*kalah* – which will fail and be finished, eliminated, and consumed, totally fulfilling what was promised).

This will transpire (*wa hayah* – and it will exist as) similar to (*ka* – consistent with and akin to) a faltering man (*nasas* – an ill individual who is tottering and stumbling as standard bearer) melting and dissolving (*masas* – liquefying).” (*Yasha'yah* / *Salvation* is from Yahowah / *Isaiah* 10:18)

Zakaryah provides the same report. Bodies and souls that are not protected by the Set-Apart Spirit as a result of being born into the Covenant will be liquefied and evaporate. Consider it a perfect cremation but without the annoying ash.

It is a shame that there will be so few remaining, standing tall, after the melting down of the body and soul of religious, political, and military personnel. The world will be so much better, it is a little disappointing that there will be so few enjoying it. And there have been so many opportunities to disassociate from Satan's influence and return to Yahowah, there is no excuse for missing out.

“Then (wa) it will be such (hayah) that a child (wa na'ar – that a young person from an infant to a teenager or adolescent) will be able to count (mispar – will be able to innumerate) a remnant (sha'ar – the remainder) of the trees ('ets) of His forest (ya'ar huw' – His lush, forested garden and wooded landscape) and write them down (kathab hem – and record them).” (Yasha'yah / Freedom is from Yahowah / Isaiah 10:19)

With today's academic failures, who knows how high an average young person will be able to count, especially without the aid of a calculator. And having seen this generation's inability to write as a result of the advent of social media, this too is now suspect.

It is just three statements, but their implications are staggering...

“Therefore, as a result, Yahowah, the Upright One, will dispatch the spiritual implements with His most resilient and reliable, productive and focused, prepared and unrelenting luminaries – those with an imposing presence and dignified approach who are judicious and thus reasonable, commanding and thus forceful personages.

They will be as flames which when ignited continually burn under an application of His manifestation of power and glorious presence.

They thereby demonstrate His propensity to enrich and empower with His intensely brilliant and extraordinary fiery light. (*Yasha'yah* / Isaiah 10:16)

Then He will become the Light of Yisra'el (of Individuals who Engage and Endure with and who are Liberated and Empowered by God), a blazing fire.

At that time, His Set-Apart One will approach as a flame, drawing near, bright and gleaming. She will ignite and then devour those considered thorns and briars which are invasive in one day. (*Yasha'yah* / Isaiah 10:17)

Then the splendor of His lush, forested garden and of His fruitful vineyard will be set apart from the soul and even the body of those who proclaim the Good News (Christian nomenclature for Gospels and their New Testament) as they will fail and be finished, then completely destroyed, totally fulfilling what was promised.

It will be similar to a faltering man, to a stumbling standard bearer melting and dissolving. (*Yasha'yah* / Isaiah 10:18)

Then it will be such that a child will be able to count a remnant of the trees of His forest and write them down.” (*Yasha'yah* / Isaiah 10:19)



As long as a remnant remains, so long as the land endures, as long as there are Yisra'elites open to the truth and willing to respond, Yahowah will keep the promise He made to 'Abraham. But for those who are expecting billions of Christians to be greeted with open arms at the "Second Coming," I am not the first or last to disappoint

you. Even beyond the plague of your religion, you'd be wrong in identity, numbers, and ethnicity.

If those you love are religious, political, patriotic, promilitary, flag-waving, anthem-singing, allegiance pledging, government relying, church attending, political party participating, armed forces serving, conspiracy promoting, antisemitism advocating, lord worshiping, knee bowing, public praying, or god fearing, if your friends or family are apathetic or multicultural, politically correct or tolerant, ignorant or irrational, social climbing, or status-seeking, you can kiss their souls goodbye.

The best any such individual can hope to achieve is the instant and painless elimination of their consciousness upon their mortal demise. That is with one very rare, nonnegotiable exception: do an about-face, stop doing all of these things, turn to Yahowah, and do as He has requested.

Let's be absolutely clear: Yahowah is returning for the descendants of 'Abraham, Yitschaq, and Ya'aqob who become *Towrah*-observant, *Miqra'ey*-attending, and *Beryth*-participating members of His *Beyth*, for those who come to *yada'* Him by *dabar* and *shem*. No one else.

As few Yisra'elites as there will be, there will be fewer Gentiles still. Less than one in a million of them will be adopted into Yisra'el in time to be greeted by Yahowah. And their path home will not deviate a single cubit from the way prescribed by Yahowah for His people. There is only one Family of God, and it is Yisra'el.

If for some unGodly reason you are still part of some godforsaken church, please let this register before you move on: it is the "remnant of Yisra'el" who are the beneficiaries of God's return, not your church nor your religion. And should you be foolish enough to believe that your church has somehow replaced Yisra'el, you have been put on notice that "Yisra'el" isn't comprised of *gowym* but

instead “the family of Ya’aqob.” In this statement, God has obliterated the hopes and dreams of Christians. If you consider yourself part of that religion, you are not welcome in God’s Home.

To make sure we have considered all of the possibilities, if we were to extrapolate here and consider *yowm* to be time, rather than one specific day, this could be addressing the years leading up to Yahowah’s *Yowm Kipurym* return to Yisra’el. It could even address what will transpire thereafter as Reconciliations becomes Shelters. But the most literal interpretation is that this is a depiction of what will occur on *Yowm Kipurym* in year 6000 Yah (6:22 PM in Yaruwshalaim, at sunset, October 2, 2033).

Beyond the obvious implications associated with Yahowah’s return, and the fact that it will be Yahowah along with Dowd, not Jesus, please do not lose sight of the fact that this prophecy regarding God’s return follows the one which Christians wrongly believe spoke of His arrival. Therefore, even if Isaiah 9:6 was prophetic of “Jesus,” and it clearly isn’t, “Jesus” is not the one who is returning, obliterating the hope that the Christian god will come back for his church.

“Then (*wa*) it shall come to be (*hayah*), in that day (*ba ha yowm ha huw’*), the remnant (*sha’ar* – the remainder) of Yisra’el (*Yisra’el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God) and the survivors who escaped (*wa paletah* – those who are left and are now out of danger and free from oppression) of the house of Ya’aqob (*beyth Ya’aqob* – of the Covenant Family in the Household of Yisra’el) will no longer or ever again (*lo’ yasaph ‘owd* – will not be joined unto or ever repeat) lean upon or rely on (*sha’an ‘al* – trust or depend upon nor look to for support) those who struck and injured them (*nakah huw’* – those who conquered, crippled, and afflicted them, those who disabled, destroyed, and slaughtered them) but instead

(*wa*) **will trust and rely upon** (*sha'an al'* – will lean on and be supported by, will become comfortable with and depend upon, placing their confidence in) **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), **the Set-Apart One** (*qadowsh* – the separate and unique One) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God) **in all honesty and truth** (*ba 'emeth* – totally trusting and completely relying, certain and sure, with enduring integrity; from *'aman* – confirmed, upheld, supported, and nourished, now trustworthy and dependable).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:20)

Yisra'el is “the home and the family” of Ya'aqob. If you want to live with him in it, you'll find the adoption papers in the Towrah. Driving this point home, God presents Himself as “Yahowah, the Set-Apart One of Yisra'el.”

Since all of this is lethal to Christianity, especially Roman Catholicism, and since none of this can be reconciled with the religion, why do Christians carry around Bibles and claim that it is the Word of God?

It may seem strange that Yisra'el would actually lean and rely upon abusive people, institutions, and nations, but what choice did they have? When has there been a meaningful and reliable number of supportive people, institutions, or nations? It was always a bad decision, and it never worked out well, but other than doing the one thing that they were reluctant to do, which is to rely on Yahowah, there were no other options.

And this is the one thing that needs to change and will change. Yisra'el will stop trusting man and start relying upon Yah. It has always been that simple.

The importance of *'emeth* at the conclusion of this prophecy ought not be dismissed. Man cannot fool God. A pathetic and desperate cry as all hope is fading will not prevail. God has witnessed billions of religious and political people get down on their knees and bow their heads to pray to a false god, asking the mythological being to do things that are inappropriate, all of which Yahowah finds annoying.

For anyone, anywhere, anytime, and for any reason, to “*sha'an al'* – to lean upon, trusting and relying upon” Yahowah, “becoming comfortable enough to depend upon” God, “confidently placing their trust in” the Set-Apart One of Yisra'el, “*ba 'emeth* – in all honesty and truth, totally trusting and completely relying, certain and sure, with enduring integrity” they will first have to know Him.

They must be aware of what He is offering and understand how to capitalize upon it. These prerequisites cannot be met after the fact, and they all take time – lots and lots of time. With any other approach, the petitioner's plea will never be credible.

For the billions who are anti-Semitic, this must be a bitter pill. But is it galling because “Jews” deserve to be loathed, or have they been scapegoated? And when the truth is known, when the purveyors of this lie are exposed, why isn't mankind's animosity directed at those who, in league with Satan, have perpetrated this myth for the express purpose of discouraging the world from considering what “Jews” wrote on behalf of God? Surely, it cannot be jealousy, the same emotion which brought the Assyrian down? How stupid would that be considering that they alone were used by God to communicate with mankind?

“I've got this great idea. Why don't we harass and kill the only people through whom God communicated and

then renounce His message? I'm sure that will garner favor with Him." Or not.

If you are of the belief that Jews are irritating and that Israel is a pariah among nations, you wouldn't enjoy heaven anyway because it's going to be filled with them. And if you are concerned that Jews have been their own worst enemy, and that they have allowed their rabbis to mislead them, then you'll be pleased to know that those who enter Yahowah's company will change before His arrival. So that which is irritating, even to God, especially to God, will cease to exist.

The old ways, the way of the Talmud, have isolated Jews, irritated Gentiles, and have gotten a lot of people killed. Fortunately, Yisra'elites, at least some of them, will do an about-face. They will stop trusting their religious and political leaders and return to Yahowah.

"A remnant (*sha'ar* – a remainder, the residue of what once was; from *sha'ar* – that which is left over or left behind, surviving and remaining alive) **will change and return** (*shuwb* – will turn around and come back, will change direction and be restored (qal imperfect active)), **the remnant** (*sha'ar* – the remainder, the residue of what once was; from *sha'ar* – that which is left, surviving and remaining alive) **of Ya'aqob** (*Ya'aqob* – One who Embeds his Heel, Digging In, a pseudonym for *Yisra'el*), **the valiant and upright one** (*gibowr* – the strong individual and courageous champion), **unto Almighty God** (*'el 'el* – in the direction of the Mighty One and toward God)." (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:21)

There were times when Ya'aqob was a *gibowr*, a valiant and upright individual. And that is why 'Abraham's grandson bears the name Yisra'el.

The lone prerequisite for participating in the Covenant is to walk away from, and thus stop trusting and relying upon, government, religion, the military, or any other

human institution or societal custom. That is what these Yisra'elites will do. They will trust no one other than Yahowah forevermore. They will return to 'Eden, where the most amazing adventures await their arrival.

While disassociating from the disenfranchising ways of man is always a good life choice no matter the circumstance, in the end, it is the most important decision any of us will ever make. To live with Yahowah, to return to 'Eden, we must come to know, trust, accept, and rely upon God, not man. Further, every aspect of this life-enhancing continuum must be genuine and honest, truthful and trustworthy, and thus cannot be predicated on something as capricious as faith or as indiscriminate as hope.

We are reminded once again, so it bears repeating: these descendants of Ya'aqob are all Yisra'elites. There will be no exceptions. For a *gowy* to participate, and spend their eternity with Yahowah, they must cease being *gowym* and become *Yahuwdym*.

And that will serve to cull out the undesirables. Ultimately, it will be a select few who enter heaven. God may be offering everything for almost nothing, but still, the vast preponderance of people will turn Him down.

“For even if (*ky 'im* – for whether) **your people** (*'am 'atah* – your family), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God), **exist** (*hayah*) **as the sand of the sea** (*ka cholw ha yam*), **only a remnant** (*sha'ar* – only a remainder, the residue of what once was; from *sha'ar* – that which is left, surviving and remaining alive) **will return and be restored** (*shuwb* – will change and come back) **of them** (*ba huw'*).

Everything being accomplished and fulfilled (*kilayown* – completion, obliteration and near complete destruction; from *kalah* – decided to accomplish, yearning

to complete, and determined to finish) **is determined and decreed** (*charats* – has been pronounced and declared as a result of exercising good judgment, has been decided and is decisive), **and it is overflowing** (*shataph* – engulfed and rinsed) **with righteousness** (*tsadaqah* – being correct and right, in accord with the standard, with honesty and accuracy).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:22)

The overwhelming majority of “Jews” will die estranged from God. Yahowah isn’t to blame for this but, instead, man.

Further, not everyone who considers themselves “Jewish” is a descendant of Ya’aqob. It is likely, perhaps certain, that many who have no idea that they are distant relatives are, indeed, Yisra’el. Therefore, the current estimate of fifteen million “Jews” could be off by a considerable margin, especially since we do not know if Yahowah will determine ethnicity by requiring a majority or minority of one’s DNA tracing back to the first three members of the Covenant.

But no matter the number, even if it is a hundredfold what we currently anticipate, as a result of the Holocaust, as a result of the impending rise in antisemitism around the world, as a result of an all-Islamic war, as a result of the final worldwide war, and as a result of the lingering reticence to choose reason and relationship over religious deception, only a remnant will survive.

My hope is that some Yisra’elites will find their way home through these translations and explanations. If so, Yahowah will be pleased, and my life will have been worthwhile.

In all honesty, it really does not seem like it takes a great deal from us to please God and it takes a lot to upset Him. Later in this chapter we will find ourselves perusing several episodes in Yisra’elite history. There is very little

good in any of them and there is so much horrid behavior, they are actually hard to read. One of them involves Dowd, and while he was among the least egregious individuals, he is still shown cutting off the foreskins of two hundred Philistine militants after having killed them in battle, all as a form or dowry so that he could marry one of Sha'awl's daughters. And while I realize that Dowd did more good than anyone else through his *Mizmowr* / Psalms and the fulfillment of the *Miqra'ey* | Invitations, apart from these things, his behavior was not always exemplary.

I share this with you to encourage you. We can also please God. We can learn from him and then share what you have learned. Very little else matters.

Since there is only one way to God, a single path that begins at Passover's Door and ends by Camping Out together, we can be certain that Yahowah will complete what He has promised, acting in the manner He has articulated. He will do so by engaging when and where He has decreed. There is none of this which should surprise anyone. In business, we would call Yahowah "TurnKey" and a "Full-Service Provider."

"For (ky) my Upright One (*'edown 'any* – my Upright Pillar of the Tabernacle), **Yahowah** (יְהוָה) **of the spiritual implements** (*tsaba'* – of the command-and-control regimen of heavenly envoys), **is committed to completing** (*kalah* – is yearning to finish, has decided and decreed to accomplish, and intends and is dedicated to concluding and fulfilling) **what has been determined and decreed** (*charats* – what has been spoken about which is certain and is the result of sound thinking, that which has been decided and pronounced by the ultimate authority), **doing so by acting and engaging** (*'asah* – accomplishing this by expending considerable energy working) **in the midst** (*ba qereb* – in the inner part, the heart and womb) **of the entire** (*kol*) **Land** (*'erets* – region, material realm, or

earth).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:23)

Why is it then that Christians believe that “No one knows the time or hour?” Yahowah has meticulously delineated His schedule and posted His signs in the most conspicuous place. He has done what He said He would do and done so in the order He said He would do it.

The story was first presented in *Bare’syth*, demonstrated historically in *Shemowth*, detailed and explained in *Qara’*, and then played out throughout the *Mizmowr wa Naby’*. The plot is clear and consistent, evidenced and straightforward. The characters are well-developed, and the dialog is credible. And the timeline is continually reinforced because it is central to the story.

One of the many advantages of knowing is not having to fear the unknown. In this regard, it is not only counterproductive to fear God, but we ought not fear men. Yahowah has told us everything we need to know about Him and revealed what men are going to do. But unfortunately, fear is the surest and easiest way to manipulate human behavior. It is used by the religious and the political to impose their will and achieve their objectives.

Apart from a relationship with Yahowah, men can be deadly, destructive, and debilitating. It is only once we are beneficiaries of the Covenant that we become impervious to man’s menacing ways. His economic clubs, religious staves, political scepters, and military lances become wholly ineffective against us. Even better, neither Satan nor the host of demons in league with him can harm Yahowah’s children. We are immune to spiritual abuse.

“As a result (*la ken* – as a consequence), **thus** (*koh* – this is what) **says** (*amar* – states and declares) **my Upright One** (*edown any* – the Upright Pillar of my Tabernacle Home), **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 command-and-control regimen of heavenly envoys** (*tsaba* – of the host of spiritual implements, messengers, and representatives),

'Do not be afraid of (*'al yare* – nothing should ever cause you to fear, dread, respect, venerate, revere, or be in awe of) **the one from** (*min* – the one by means of, who was part of, and is out of) **'Ashuwr** (*'Ashuwr* – the Assyrian, the one representing the sun- and warrior-god 'Ashuwr), **the club, staff, scepter, or spear** (*shebet* – the implements of economic, religious, political, and military control) **which seek to strike you** (*nakah 'atah* – which want to afflict and destroy you, which desire to conquer and slaughter you, and which long to plague and wound you (hifil imperfect energetic nun active jussive – the implement of control, demonstrating its limited capacity of volition by way of revealing its desire, is attempting to make God's family similar to it such that they continually plague others as the club is doing)), **or** (*wa*) **the ethnic group and their nation** (*mateh huw'* – the tribe and their implements of religious servitude, political oppression, military subjugation, and economic control) **which would rise up** (*nasa'* – who long to be brought to bear) **against you** (*'al 'atah* – on account of what you represent), **My people** (*'am 'any* – My family) **who dwell** (*yashab* – who live and remain) **among Tsyown's Signs Posted to Mark the Way** (*Tsyown* – with the conspicuous waymark, title, and sign; from *tsyuwn* – signpost and monument and *tsy* – ark), **in the manner** (*ba derek* – in the path followed out) **of Mitsraym | the Crucibles of Oppression** (*Mitsraym* – of the Egyptians engaged in religious, political, military, and economic tyranny, coercion, and cruelty).” (*Yasha 'yah / Salvation is from Yahowah / Isaiah 10:24*)

The Assyrian's influence will dramatically increase over the next thirteen years, but it will soon be over. His

implements of religious, political, military, and economic oppression will lose their sting because he and those who wield them on his behalf will be incarcerated in *She'owl* while the Covenant's children enjoy *Sukah*.

The reason that this concluded with a reference to *Mitsraym* is that it should bring comfort to Yahowah's children. God not only freed His family from the most horrid political, religious, military, and economic oppression mankind would ever face due to its severity and longevity, He protected His children every step of the way – providing for their physical and spiritual needs. And He did so in the manner of the *Miqra'ey*, beginning the journey to freedom in the Promised Land with *Pesach*, thereby removing the sting of death.

The next day God's children were redeemed on *Matsah*, a promise later fulfilled by Dowd removing our guilt. Now perfect, Yisra'elites were adopted into the Covenant Family on *Bikuwrym*. Then seven times seven days later on *Shabuw'ah*, they were enriched and empowered when the Towrah was revealed. It is the same path we can follow today – and with the same results. And that is why the path from fear and away from the implements of human religious, political, military, and economic oppression is in the manner of the Exodus.

While Egypt bludgeoned Yisra'el for eight decades, and the Assyrian has flailed away against Yahowah's Chosen People ever since, those who dwell alongside Tsyown will be protected, now and forever. Yahowah has promised and He cannot lie.

As we consider the next verse, thirteen years is an insignificant period of time, especially when compared to the six thousand years that have transpired since we were booted from the Garden. That is now the maximum extent of Yahowah's indignation. Further, the five days between His *Yowm Kipurym* return and Camping Out on *Sukah* is

shorter still, and that is the duration of time being addressed here. It is when God will obliterate all traces of people, institutions, and nations which have tormented His children.

“Because (ky) within an extremely small duration of time following this (‘*owd ma’at miz’ar* – within a very short, relatively little and dwindling period after this), **My righteous indignation** (*za’am* – My expressions of displeasure and disappointment, My denunciations of these abominations) **will conclude as intended and declared** (*kalah* – will come to an end after accomplishing the goal, will be over once fulfilled as decreed and promised).

Then (wa) My burning anger (‘*aph* – My animosity and wrath, My extreme disappointment and frustration) **will be directed toward** (‘*al* – will be upon and over) **those throughout the world consumed with their detestable and confusing perversions** (*tablith hem* – those promoting destructive fabrications and annihilating distortions; from *balah* – being worn out, growing very old, and being completely consumed and *tabel* – repugnant misperceptions and repulsive falsifications among the people of the earth).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:25)

Tablith, translated in conjunction with *hem* as “those throughout the world consumed with their detestable and confusing perversions,” is yet another example of *Yasha’yah*’s expansive vocabulary. Like so many other uncommon words, it is only found on his scroll and, in this case, only this one time.

Its meaning is shaped by context and defined either by the most closely related words or by religious tradition. In that regard, it was initially rendered as “**destruction**” in the *King James Bible*. The *American Standard Bible*, *Darby Bible*, *Webster’s Bible*, *New Living Translation*, *New International Version*, and *New American Standard Bible*,

among others, copied them. *Young's Literal Translation* turned to *balah*, which may be the verbal root, and went with “**their wearing out.**”

The oldest copies of the *Septuagint* render *tablith hem* as “**their council,**” which is particularly hard to justify by either context or etymology. The Latin Vulgate was actually closer, and after finding some “*paululum...eorum* – pauline error,” went with: “*Adhuc enim paululum modicumque, et consummabitur indignatio et furor meus super scelus eorum,*” (25) which reads: “For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.”

Based upon the context and etymology, I strongly suspect that *tablith* is defined by *balah* and *tabel* and thus should be translated similarly to what I’ve provided. Yahowah is clearly angry at “*tablith* – those throughout the world consumed with their detestable and confusing perversions.” We have been told over and over again that God is going to obliterate “*tablith* – those promoting destructive fabrications and annihilating distortions, especially those which are ongoing, have grown very old for they have all but consumed the people of the Earth, wearing them down with their repugnant misperceptions and repulsive falsifications.”

The next verse reads: “*Et suscitabit super eum Dominus exercituum flagellum, juxta plagam Madian in petra Oreb: et virgam suam super mare, et levabit eam in via Ægypti.*” (26) Oops, I’m sorry, that was Latin. I got a bit carried away with my excitement over the “*suscitabit super,*” and “*Dominus exercituum flagellum,*” not to mention the “*juxta plagam.*”

The Great Isaiah Scroll actually presents...

“**And** (wa) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* –

existence) **of the host of spiritual implements** (*tsaba'* – of the command-and-control regimen of heavenly envoys, messengers, and representatives) **will rouse** (*'uwr* – will awaken and stir up, will uncover and expose) **against them** (*'al huw'* – directing over and upon them) **a ruinous contempt** (*showt* – a maligning lashing and a whip to push them away, a severe scourging, chastisement, and punishment leveled against a despised enemy and malicious adversary) **similar to when** (*ka*) **He devastated** (*makah* – He struck, attacked, afflicted, and terminated) **Madyn** (*Madyn* – Midian) **at the rock** (*tsuwr* – the elevated crag and rocky cliffs) **of 'Oreb** (*'Oreb* – of darkness, that which is intertwined, Arabs, and mixing together while making darker).

And (*wa*) **He will lift up** (*nasa'* – He will bear) **His nation** (*mateh huw'* – His tribe, clan, ethnic group, and race, His branch, staff, scepter, and walking stick) **over** (*'al* – upon and against) **the sea** (*ha yam* – large body of water used in contrast with the Land and thus serving a metaphor for Gentiles) **in the way** (*ba derek* – in the method) **of Mitsraym | the Crucibles of Oppression** (*Mitsraym* – Egypt, realm of political, religious, economic, and military subjugation).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:26)

We are being reminded of the day Yahowah obliterated Madyn for having chosen to invade, abuse, and attack Yisra'el. And the implications should now be obvious. When He returns, Yahowah will confront the Assyrian's influence in the manner He dealt with Madyn. The nations which have gathered to destroy His Land and People will be destroyed, ceasing to exist. God is going to visit contempt with contempt. It is only fair.

By “lifting up His nation over the sea,” Yahowah is repudiating and discrediting the way of the Gentiles – and that would include their deadly religious, political, and military schemes. Along these lines, in addition to the

Christian democratic and secular socialist nations that will converge in Megiddo in 2033, the reference to ‘*Oreb*, which is indistinguishable from ‘*Arab* in the original text, suggests that this prediction may also be inclusive of Muslims waging an all-Islamic war. Yahowah will also intervene to end it on behalf of Yisra’el, doing so several years earlier, concluding this war by removing the jihadists in late 2029 and then ending the final worldwide war upon His return in 2033.

There is no shortage of references to Yahowah’s “*tsaba*’ – host of spiritual implements” in the Towrah or Prophets, but these references have been particularly pervasive here, and I suspect that this was by design. Since Yahowah has identified the Assyrian as nothing more than an implement, He is letting us know that in this regard, Satan is nothing special. There are a host of spiritual implements, of which the Adversary is just one.

Since we find yet another reference to *Mitsraym*, it is vital that we fully appreciate the reasons Yahowah repeatedly brings it up. I suspect that it is fivefold. First, since Egypt was a crucible of political, religious, economic, and military oppression, at the mere mention of the name, we are cognizant of what God is offering to protect us. Second, man enslaves and Yahowah frees.

Third, as we just articulated, the path Home began with *Pesach*, the Doorway to Life, and it continued through *Matsah* and *Bikuwrym* to *Shabuw’ah* when the Towrah was revealed. These same four Miqra’ey were fulfilled in year 4000 Yah because they provide the Covenant’s benefits.

Fourth, the path to freedom and to a relationship with God in the Promised Land was delivered by walking through the Towrah, making it the source of our salvation. And fifth, since God does not change, the fact that He has done this for His children is proof that He will do it again.

As we press forward, the foe is once again masculine singular, returning our focus to the Assyrian. The fact that we have advanced in time reaffirms that Yahowah is describing the days preceding and following His return when the long and ongoing influence of the Adversary will finally be over. The realization that his yoke is broken reveals that he will no longer be able to torment anyone.

“Then (*wa*) **it shall come to pass** (*hayah* – it will come to be) **in that day** (*ba ha yowm ha huw*’), **his burden** (*sabal huw*’ – the oppressive hardship and his wearisome load which he has carried) **will be removed** (*suwr* – will go away and be abolished) **from upon** (*min ‘al*) **your shoulder** (*shekem ‘atah* – your upper back or your ridgeline, from what you have repeatedly experienced, encountering early, often, and in succession) **and his yoke** (*wa ‘ol huw*’ – his means to control a beast of burden; from *‘alal* – to act wantonly and ruthlessly and to be dealt with severely) **from upon your neck** (*min ‘al tsawa*’r *‘atah* – from binding you and thereby controlling you).

And (*wa*) **the yoke** (*‘ol* – the means of control and abuse) **will be broken and destroyed** (*chabal* – will be found offensive and destructive and will be taken as a form of repayment, impounded, and then shattered) **on account of** (*min*) **the presence** (*paneh* – the appearance) **of healthy growth and the abundance of life** (*shemen* – of olive oil resulting in being anointed, symbolic of the Spirit’s ability to enlighten, nourish, and heal while facilitating growth and a long life).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 10:27)

The abundance of life and vibrant growth is a result of the remaining Yisra’elites deciding to participate in the Covenant. Freed from every possible burden, political, religious, military, and economic, God’s children are free to live their lives as our Heavenly Father intended.

Most, if not all of this, appears to be prophetic of the Last Days. Yisra'el will return to Yahowah, and He will save them while prosecuting His people's oppressors.

“Then it shall come to be, in that day, the remnant of Yisra'el and the survivors who escaped, those who are left and are now out of danger and free from oppression, of the house of Ya'aqob (of the Covenant Family) will no longer or ever again trust or depend upon those who struck and injured them, those who conquered, crippled, and afflicted them, or those who disabled, destroyed, and slaughtered them but instead will trust and rely upon, becoming comfortable with and depending upon, placing their confidence in, Yahowah, the Set-Apart One of Yisra'el in all honesty and truth, totally trusting and completely relying, certain and sure, demonstrating enduring integrity. (*Yasha'yah* / Isaiah 10:20)

The residue of what once was will change and return, including the remnant of Ya'aqob, the One who Embeds his Heel, Digging In, the valiant and upright, courageous champion of Almighty God. (*Yasha'yah* / Isaiah 10:21)

For even if your people, Yisra'el, exist as the sand of the sea, only a remnant of what once was will return and be restored.

Everything being accomplished and fulfilled has been determined and decreed, overflowing with righteousness, correct and right, in accord with the standard, honest and accurate. (*Yasha'yah* / Isaiah 10:22)

This is because my Upright One, Yahowah, of the spiritual implements, is committed to completing and accomplishing what has been determined and decreed, doing so by acting and engaging upon it, expending considerable energy working in the midst, in the very

heart and womb, of the Land in its entirety. (*Yasha'yah* / Isaiah 10:23)

As a result, thus says my Upright One, Yahowah, of the command-and-control regimen of heavenly envoys, 'Do not be afraid.

Nothing should ever cause you to fear, dread, respect, venerate, or be in awe of the one from 'Ashuwr, the Assyrian, nor of the club, staff, scepter, or spear representing implements of economic, religious, political, and military control, which have been continually wielded to strike you, afflicting and destroying you in their desire to conquer and slaughter you, making you like him.

Nor should you fear nor respect the ethnicities and nations which seek to rise up against you on account of what you represent, My people, those of you who dwell and remain among Tsyown's Signs Posted to Mark the Way in the manner of the exodus from *Mitsraym* / the Crucibles of Oppression. (*Yasha'yah* / Isaiah 10:24)

Because within an extremely small duration of time following this, My righteous indignation and My expressions of displeasure and disappointment will conclude as I have intended and declared. Then My burning anger, My extreme disappointment and frustration will be directed toward those throughout the world who are consumed with their detestable and confusing perversions.' (*Yasha'yah* / Isaiah 10:25)

Yahowah of the host of spiritual implements will rouse against them a ruinous contempt, similar to when He devastated and terminated *Madyn* | Midian at the rock of 'Oreb – the place of darkness resulting from mixing things together. And He will lift up His nation, His branch and staff, over and against the sea in the way of *Mitsraym* / the Crucibles of Oppression in Egypt. (*Yasha'yah* / Isaiah 10:26)

Then it shall come to pass in that day, his burden will be removed from upon your shoulder, and his yoke from upon your neck. The yoke, as a means of control and abuse, will be broken and destroyed on account of the presence and appearance of healthy growth and the abundance of life flowing from the anointing of olive oil.” (*Yasha’yah* / Isaiah 10:27)

After so much needless pain and suffering, disappointment and estrangement, the human experiment has a happy ending – at least for the fortunate few who have answered God’s invitations.



Having studied what you are about to read, I wish that the following names were provided at random, but they are not. Instead, they tell a story, providing a travel log through some of the most despicable stories in the history of Yisra’el. This is the bad, ugly, and sometimes revolting past of a people prone to making poor choices. And it is focused on the most troubling tribe, *Benyamyn* / Benjamin, the clan that brought us both Sha’uwls and, with them, the express path to She’owl.

“He came (*bow’* – he arrived) **to** (*‘al* – unto) **‘Ayath** (*‘Ayath* – Heap of Ruins). **He passed through** (*‘abar ba* – he came across) **Migrown** (*Migrown* – Overthrown Implement) **approaching** (*la*) **Mikmash** (*Mikmash* – Accumulating Possessions), **where he stores** (*paqad* – where he counts, records, and inventories) **his weapons and possessions** (*kaly huw’* – his implements of war, yokes, jewelry, and storage vessels).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:28)

‘Ayath, which is more commonly transliterated, Ai, from *‘Ay*, was an Amorite town in the hills above Jericho.

It was the second city taken upon the return to the Promised Land. The name means “Heap of Ruins.” The failed and then successful attempts to conquer it are told in *Yahowsha’ / Yahowah Frees and Saves* 7 and 8. The name, Heap of Ruins, is a result of the city being torched by the Yisra’elites.

In *Yahowsha’* 7, we learn that Yahowah was disappointed with Yisra’el for stealing prohibited things from *Yerichow* | Jericho. Knowing that God was disappointed with them, there was some trepidation among the Yisra’elites when approaching ‘Ay.

Yahowsha’ dispatched some spies to assuage their fears. When they returned, they said that there were so few inhabitants of ‘Ay, there was no reason to send more than two to three hundred men against it. After all, they said, it would be too much effort to climb the hill and too much work to walk all that way.

After some bickering, the Yisra’elites ended up sending around three thousand soldiers. But when they approached the town, all of them turned around and ran away. Recognizing that with their backs to them and running down the hill that they were now easy prey, the men of ‘Ay pursued them. They killed some three dozen retreating Yisra’elites initially, then slaughtered even more, stabbing them in their backs as they fled.

As a result of this embarrassment, Yahowsha’ despaired, asking Yahowah, “Alas, Yahowah, O God, why did You ever bring these people over the *Yarden* | Jordan to deliver us into the hand of the *‘Emowry* | Amorites, to destroy us? If only we had been willing to dwell beyond the *Yarden* | Jordan!” (*Yahowsha’ / Yahowah Saves / Joshua* 7:7)

After Yahowsha’ complained that “Yisra’el had turned their backs to their enemies,” Yahowah replied: “So Yahowah said to Yahowsha’, ‘Stand up! Why is it that you

have fallen on your face? Yisra'el has gone astray, and they have violated My Covenant, for which I have provided instructions and conditions for them.” (*Yahowsha' / Yahowah Saves / Joshua 7:10-11*)

The second attempt upon 'Ay was ingenious. Yahowsha' divided his troops and set an ambush, correctly surmising that the 'Emowry | Amorites would chase after the Yisra'elites if they feigned retreat. And that is the way it transpired.

Looking forward to bludgeoning the frightened and fleeing foe, every Amorite man picked up his weapon and chased after them, leaving the city unprotected. The Yisra'elites responded by torching the city, giving the Amorites no place to retreat. Then Yahowsha' sprang his trap, and the warriors of 'Ay were slain. The Yisra'elites killed the remaining inhabitants, twelve thousand in all, including the warriors who had acted so impulsively, leaving their families unprotected.

So that is what would become of 'Ay. As such, it is being used symbolically here. And speaking of symbolism, there were better times. 'Abram camped out near 'Ay immediately upon entering Canaan. That story is told in *Bare'syth / In the Beginning / Genesis 12:8*.

Migrown is likely from *magar*, meaning “source of terror” or “overthrown.” It could, however, be derived from “*magarah* – saw or axe.” Since each of these seems applicable in this context, it is hard to choose between them. And as part of what will become a trend, Migrown was a Benjamite town north of Yaruwshalaim.

The same is true with Mikmash. It was here that the infamous *Benyamite* | Benjamite, King Sha'uwl, gathered an army unto himself, doing so to thwart the Philistine invasion. (*Shamuw'el / Listen to God / 1 Samuel 13:2*) The foreign belligerents brought thirty thousand war chariots

and six thousand cavalry, plus untold numbers of troops to war with the newly minted king of Yisra'el at Mikmash.

It was just outside Mikmash that the prophet Shamuw'el rebuked King Sha'uwl for deliberately disregarding Yahowah's instructions while instituting his own approach. (*Shamuw'el / Listen to God / 1 Samuel 13:13*)

And it is here that we were introduced to the name of the sharp rocky crag which Yahowah used to depict His appearance to Moseh as a fire blazing. (*Shamuw'el / Listen to God / 1 Samuel 14:4*) Migrown is also mentioned within this context. (*Shamuw'el / Listen to God / 1 Samuel 14:2*) Sha'uwl waited there with six hundred troops while his son, *Yahowchanan* | Jonathan, attacked the Philistines.

These were dark days for Yisra'el, and they had no one to blame but themselves. The government they chose was an overt rejection of Yahowah, and now they were on their own. And soon, the king they wanted, so that they could be like the Gentiles, would be dead.

At this time, the area was being used as a garrison for Assyrian troops, and as a place to stash their weapons and supplies, as well as for their stolen booty.

“They have crossed (*'abar* – they have passed over) **the ford** (*ma'barah* – the shallow body of water) **at Geba'** (*Geba'* – the Lord's Cup (an infamous Benyamyn town typically transliterated Gibeah)) **to lodge for the night** (*malown* – as a place of overnight lodging).

Ramah (*ha Ramah* – the Maggot Shrine or Deceptive Betrayal, the worm-like larva of a fly which eats rotting flesh, the sacred place of worship, or those who betray an agreement based upon misleading and erroneous views) **is shuddering in terror** (*charad* – is quaking and trembling, very fearful).

Giba’ah (*Giba’ah* – Hilltop, a Benjamite town associated with Sha’uwl) **of Sha’uwl** (*Sha’uwl* – Question Him, synonymous with *She’owl* – Satan’s eternal prison, from *sha’al* – to question, inquire, borrow, or beg) **has fled away** (*nus* – has escaped, taken flight, departing in haste, and disappeared).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:29)

City names are often of foreign origin, so ascertaining their meaning is more difficult and less reliable than with purely Hebrew nomenclature. These places, however, still have a story to tell.

Geba’, for example, may be from *gabya’* and thus mean “cup, pot, or bowl.” It could emanate from *gabyr* and convey “lord and ruler.” A *gabal* is a “border” while *gebal* means “mountain.” *Gabluth* denotes “twisting.” *Gabnown*, like *gebal*, is typically rendered as “mountain peak or summit.”

Whatever the meaning, however, *Geba’* was another Benjamite city, this one ten kilometers northeast of Yaruwshalaim. It was specifically listed as part of *Benyamyn* in *Shaphat* 18:24. But that is not all you need to know about *Geba’* – or lodging there for the night. In many ways what occurred there was worse than the abominations which caused Yahowah to rain of fire and brimstone on Sodom.

Beginning in *Shaphat* / Judges 19:14, we learn that a Lowy and his concubine (a woman living with a man without the status and rights associated with being married) **“arrived at *Geba’* | *Gibeah*, which belongs to *Benyamyn* | *Benjamin*, just after sunset.”** They were forced to spend the night outside, in an open courtyard, because the only lodge in town turned them away and no Benjamite would allow them to sleep in their home.

That evening, they were questioned by an unidentified elderly man, who while not from Benjamin, was

surrounded by a number of Benjamites. When asked why they were in the square, the Lowy explained, **“We are passing from Bethlehem in Yahuwdah to the remote part of the hill country of ‘Ephraym... where I live.”**

The old man, who was also from ‘Ephraym, opened up his home to the wayward travelers, providing straw for their donkey, and bread and wine for the Lowy and his companion. He even washed their feet.

But **“while they were enjoying themselves, the men of the city (*Geba*’ | Gibeah), certain worthless fellows (from the tribe of *Benyamyn* | Benjamin), surrounded the house, pounding on the door.**

They shouted out to the old man who owned the home, ‘Bring out the man who came into your house so that we may have sex with him.’

Then the man, the owner of the house, went out to them and said to them, ‘No, my fellows, please do not act so wickedly, since this man has come into my home. Do not commit this act of folly.

Here is my virgin daughter and his concubine. Please let me bring them out that you may ravish them and do to them whatever you wish. But do not commit such an act of folly against this man.” (*Shaphat* / Decide / Judges 19:10-24) This is disgusting.

“But the men (from Benyamyn in Geba’) would not listen to him. So, the man seized his concubine and brought her out to them. And they raped her and abused her all night until morning.

At the approach of dawn, they finally let her go. At the turning of the morning, the woman came and fell down at the doorway of the man’s home where her master was (the Lowy), until daylight.

When her master arose in the morning and opened the door of the house and went to go out on his way,

then behold, he noticed that his concubine was lying at the doorway of the house with her hands on the threshold.

And he said to her, ‘Get up, let’s go,’ but there was no answer. Then he placed her on the donkey and went home.

When he entered his house he took a knife and laid hold of his concubine and cut her into twelve pieces, limb by limb. Then he sent her throughout the land of Yisra’el.” (*Shaphat / Decide / Judges 19:25-29*)

That is the story of Geba’. It is the story of Yisra’el and, particularly, Benyamyn run amok. It is but one of many reasons Yahowah was so disappointed with His people.

Moving on to Ramah, it is cited throughout the Writings and Prophets. The most intriguing reference, however, is in *Yirma’yah / Jerimiah 31:15*, which stands just sixteen statements before one of the most profoundly important prophecies of all time (*Yirma’yah 31:31-34*). It is there we read: **“Thus says Yahowah, ‘A voice is heard in Ramah, crying and bitterly weeping. Rachel is weeping for her children. She refuses to be comforted on behalf of her children because they are no more.’”**

Rachel’s only healthy child was Yowseph, although she raised Ya’aqob’s sons born to her maid, Dan and Naphthaly, as if they were her own. But there is more to her story, all of which is revealing in this context. Unfortunately, Rachel became a bit of a trickster and developed an unhealthy affinity for idols. Ya’aqob would curse her for doing so. And that curse was fulfilled in the birth of Benjamin – which killed her. Rachel called this troublesome child, *“Ben ‘Ony – Son of my Torment and Anguish”* during the delivery which she would not survive.

Two descendants in particular from her womb would plague Yisra'el and then the world. They were both named Sha'uwl. The Assyrian was now being allowed into Yisra'el expressly because the nation, in choosing Sha'uwl to govern them, had chosen the ways of the Gentiles over the way of Yahowah. And it would be through the Sha'uwl who changed his name to Paulos to win the favor of the most Gentile of nations, Rome, whose letters would unleash the Assyrian on an unsuspecting world. He was the wolf in sheep's clothing. And so that is why Rachel was weeping for her children and refused to be comforted. She knew what we are just now learning.

Between the birth of the Anguishing Son who would plague the world, the deadly rape of the concubine at Geba', the wannabe King Sha'uwl, and the wannabe Apostle Sha'uwl, the Benyamites earned a reputation that would give ravenous wolves a bad name.

While we aren't told explicitly, by mentioning these horrible places in this context, there is the implication that Yisra'el will come to regret what they have done. A day will come, even for the most wayward tribe, Benyamyn, when the people who have been afflicted and are now covered in their own feces, will finally listen to Yahowah and respond, calling out to Him with a clear and audible voice.

I suspect that the reason that a town bearing the name "*Galym* – Feces" was included was to reinforce the idea that while the faces of the Towrahless appear as if they are covered in feces when they pray to God, if they accept the Towrah as the means to salvation, they will be cleansed, appearing perfect before Yah.

“You ('atah) should cry out (tsahal – shout out clearly and loudly) with an audible voice (qowl) daughter (bath) of Galym (Galym – Feces, Dung, and Excrement or Destroyed Rubble, even Rocks Piled Over a Corpse; a

Benjamite city associated with Sha'uwl). **Pay attention** (*qashab* – listen carefully and accept the information being conveyed because it is true and should be responded to appropriately) **Layshah** (*Layshah* – Ferocious and Dangerous Lion; from *luwsh* – to crush; a Benjamite city), **O afflicted and oppressed or Unpretentious and Responsive** (*'any* – miserable, persecuted, poor, and humbled, albeit also unpretentious and straightforward, willing to respond and answer) **'Anathowth** (*'Anathowth* – to Answer and Respond or to be Afflicted and Bow Down; yet another Benjamite town)." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:30)

Layshah was the father of Phaltiel, the man to whom King Sha'uwl gave his daughter Michal in marriage, even though she was already married to Dowd. (1 *Shamuw'el* / Listen to God / Samuel 25:44) As for the town, when it was first approached we were told, **"Then the five men (of Dan) departed and came to Layshah, and they saw the people who were in it living comfortably, without being threatened. They were dwelling in the manner of the Tsydonians, peaceful, quiet, and secure, for there was no ruler humiliating them or anyone else in the region.... They had no dealings with any political entity."** (*Shaphat* / Decide / Judges 18:7) It almost sounds like 'Eden.

'Anathowth is one of those places where the name speaks for itself. It is based upon one of my favorite words, *'anah*, which depending upon how we respond to Yahowah, can mean "reply and answer" or "bow down and be afflicted." Therefore, we have transitioned from the worst of Yisra'el to the best by passing through Galym to Layshah by way of 'Anathowth.

That said, Benjamin remains a problem, not just for Yisra'el, but for the entire world. Benjamin is a problem for every government and religion that claims God's authority, especially Christianity. There is no greater curse

than Sha'owl. The first represents the curse of government, and the second represents the curse of religion. They are the prophets of doom. They are the human embodiment of She'owl, more commonly known as Hell.

“**Madmenah** (*Madmenah* – Manure Pile and Dung Heap; from *domen* – dung or rotting corpse, yet another Benjamite town) **has been banished** (*nadad* – has wandered away and been cast aside).

The inhabitants who dwell in (*yashab* – those who live in) **Gebym** (*Gebym* – Rims on Wheels, Retorts and Rejoinders, Ditch or Pit, and Locust; and yes, a Benjamite town) **flee, seeking safety** (*'uwz* – take refuge and find shelter).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:31)

Nothing associated with Benyamyn is appealing. These are not endearing names nor inviting verbs. They are all on the run. And now at long last, it appears that the horror Sha'owl and his fellow Benjamites perpetrated at Nob will be revisited.

“**Remaining on this day** (*'owd ha yowm* – now lingering at this time) **in** (*ba* – at or with) **control of** (*la 'amad* – present and standing near) **Nob** (*Nob* – Groaning, a town in Benjamin), **he will shake** (*nuwph* – he will move) **his fists** (*yadym huw'* – his influence and power, his desire to control [from 1QIsa]) **at the mount** (*har* – at the elevated range) **of the daughter** (*bath* – from 1QIsa vs beyth – of the family and home in the MT) **of Tsyown** (*Tsyown* – of the Signs Posted to Mark the Way), **the elevated ridgeline** (*gib'ah* – the summit and highest point on the hill) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:32)

Nob is the location of considerable intrigue as reported in 1 Shamuw'el 21 and 22, involving Dowd, Sha'owl, a priest, and an unsavory shepherd. In particular, Doeg, an

‘Edomite, and the king’s chief shepherd, was encouraged by Sha’uwl to attack Nob because Dowd had been sighted there during a meeting with a priest. The ‘Edomite murdered eighty-five priests upon his arrival, killing every man, woman, child, infant, ox, donkey, and lamb in the city, slashing all of them to death with his sword.

This unappealing story begins in 1 Shamuw’el 18 with King Sha’uwl acknowledging that he was afraid of Dowd for the very reason he should have sought his company and advice: “Yahowah was with him.” Dowd prospered and Sha’uwl came to hate him all the more, foreshadowing the other Sha’uwl’s twisted response to Dowd.

While this is just the preamble of what would transpire in Nob, I want to bring your attention to an interesting detail. In this text, *gibowr* was used to describe Dowd, just as it would be used again in Yasha’yah 9:6. Sha’uwl unsuccessfully attempted to bribe Dowd, offering him his eldest daughter so long as he agreed to serve as a “*gibowr* – valiant man who would fight” for him. This clearly indicates that *gibowr* speaks of human qualities, not Divine, and that it properly portrays Dowd.

While Dowd said no (at least this time with this daughter), shortly thereafter he married another of Sha’uwl’s daughters, with the dowry being set at one hundred Philistine foreskins. And unfortunately, we are told that Dowd cut off double that amount from men he had killed to win the hand of the lovely girl. It wasn’t his finest hour. Nor was it Sha’uwl’s. He would later marry off this same daughter to another man, even without her divorcing Dowd first.

Jealous over Dowd’s success and popularity, Sha’uwl ordered his son *Yahowchanan* | Jonathan to murder Dowd. When his son refused, we learn that Sha’uwl became demon-possessed, as would be the case with the more famous Sha’uwl to follow. Now preoccupied with death,

one day as Dowd was playing his harp, his father-in-law tried to permanently mount him to the wall with his spear.

As Sha'awl's mood grew darker, he would come to hate his son and his wife, calling one "shameful" and the other "perverse," augmenting his especially unbecoming language with some degrading references. He became consumed with killing Dowd, which may be analogous to the Christian preoccupation with the death of "Jesus."

In the process of negating his son's, Yahowchanan's, inheritance, Sha'awl told him, "For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now, go out and bring him to me, for he must surely die." (*Shamuw'el* / Listen to God / 1 Samuel 20:31)

Yahowchanan, however, warned his friend Dowd about his father, Sha'awl, rather than kill him. As a result, we find Dowd approaching the aforementioned city of Nob. A local priest, *Achymelek* / Ahimelech, somewhat reluctantly offered Dowd Bread of the Presence after a curious discussion. But unfortunately for the priest, and the inhabitants of the town, one of Sha'awl's servants, his chief shepherd, Doeg, the 'Edomite, witnessed their conversation.

When Sha'awl heard that Dowd had been spotted, he reminded his attachés and officers that he had bribed all of them, implying that Dowd wouldn't be as "generous:" "He said to his servants who stood around him, 'Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds?'"

Evidently, those who could be bribed couldn't be trusted. Who would have guessed? "For all of you have conspired against me so that there is no one who discloses to me when my son enters into a covenant agreement with the son of Jesse, and there are none of you who are sorry

for me, none who discloses to me that my son has stirred up my servant against me.’ Then Doeg the ‘Edomite, who was standing beside Sha’uwl’s servants, answered and said, ‘I saw the son of Jesse arriving at Nob.’”

At which point Sha’uwl summoned the priests of Nob and charmed them, saying, “‘You shall surely die, you and everyone else in your family.’ Then Sha’uwl said to the guards who were attending to him, ‘Turn around and put the priests of Yahowah to death because their hand was with Dowd, and they knew that he was fleeing and they did not report it to me.’”

The king’s bribes must have been insufficient because they wouldn’t do it. So, Prince Charming “said to Doeg, ‘You turn around and attack the priests.’”

And then Doeg, the ‘Edomite, attacked the priests, killing eighty-five that day who were wearing the linen ephod. Then he struck the city of the priests with the edge of the sword, including men and women, young people and infants, also, oxen, donkeys, and sheep, all with the edge of the sword.” (*Shamuw’el* / Listen to God / 1 Samuel 22:16-19)

As bad as this was, and it was repulsive, right up there with the kinds of reprehensible deeds perpetrated by the great psychopaths and narcissists in history, this wasn’t the worst thing a Benjamite named Sha’uwl would do.

Turning to nicer news, on all of the Qumran scrolls pertaining to Yasha’yah 10:32, we read *bath* / daughter rather than *beyth* | home, the more familiar presentation found in the Masoretic Text. Tsyown is “home” to the “family” of God. We will find the “house” of Yahowah and Dowd along its ridgeline. So why the reference to the *bath* | daughter of Tsyown, if not to the *Beryth* | Covenant? Towrah is also feminine, but unlike the Covenant, which was born on Mowryah, the Towrah was delivered on Horeb.

It is the one thing that eludes Satan's grasp, the family from which he is expressly excluded, the association that elevates humankind above him. And so, the Assyrian is lashing out against the Covenant, shaking his fists in anger and frustration. But it is only a show. He can shake his fists all he likes, even yell and scream, but he cannot lay a finger on any member of God's Family.

Yasha'yah has not been coy when it comes to the fate of political, religious, and military leaders. Yahowah is going to rid the world of them and then punish them for what they have done. But this time, while the outcome is the same, the net has been enlarged. However, not everyone caught in it will receive the same sentence.

Those in positions of leadership are indeed headed to She'owl. They will be brought down and humiliated. But those who are simply unproductive, ambivalent, and opinionated, demonstrating divided loyalties, will be lopped off and removed. That is to say, their souls, cut off from the source of life, will die, ceasing to exist.

This is actually an important revelation because it adds to our body of knowledge. While we have deduced from the evidence that God will not grade on a curve, and that we are either right or wrong when it comes to the Covenant, by using *sa'aph pa'orah* together we now possess confirmation that Yahowah is wholly unimpressed with apathy and opinions, with divided loyalties and unproductive lives. He sees this half-hearted approach as thoughtless and despicable, even contemptible. It squanders the marvelous opportunity He has afforded us at such tremendous cost.

“Behold (*hineh* – look up and pay attention), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba'* – of the command-

and-control regime of heavenly envoys), **the Upright Pillar of the Tabernacle** (*'edown* – the Upright One), **will lop off the ambivalent non-fruit-bearing shoots with divided loyalties** (*sa'aph pa'orah* – will cut off and separate the disloyal sprigs, the opinionated, and thoughtless foliage, the double-minded branches, removing from the source the half-hearted who are despicable, even contemptible) **with tremendous force** (*ba ma'aratsah* – with a focus on completing the task).

And then (*wa*) **the ones who have risen to the highest levels** (*ruwm ha qowmah* – those who have been lifted up and exalted and those from the highest spatial dimensions which can be measured who have rebelled in open defiance) **will be cut down** (*gada'* – will be chopped down and hewn off, will be felled and pruned away) **so that** (*wa*) **those in positions of power as well as those who have an exalted view of themselves** (*gaboah* – the haughty and proud, the high and mighty, the self-glorifying and improperly arrogant) **will be brought down and humiliated** (*shaphel* – will be shamed and humbled, abased and then taken to the lowest possible place).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:33)

God is not messing around. This is the antithesis of tolerance and love. He is clearly annoyed by the opinions of thoughtless and hypocritical individuals, and He is angry at those who have used their positions of power to harm His children.

Religions, and most especially Christianity and Islam, were created and became popular as a result of twisting the truth and then intertwining a plethora of lies. By interweaving right and wrong, the resulting concoction was capable of fooling the ignorant and irrational, also known as the faithful. That is what the “*sabak* – intertwined underbrush” represents. Beyond this, as underbrush, it is also symbolic of Satan’s little helpers, his underlings who

have restricted access to God by creating a maze comprised of the masses, out of which few emerge.

“And (wa) He will strike down (naqaph – He will surround, cut away, and then enclose and thus incarcerate) the intertwined and difficult thicket (sabak – the entangled and twisted, interwoven and entwining underbrush) of the cultivated groves (ha ya’ar – of the groves of trees on wooded heights where pagan rites were practiced) with an iron implement (ba ha barzel – with a crude iron tool such as an axe).

And then (wa) the White Light (ha Labanown – the White One Who Appears as Light; laban – all of the colors of light) will fall and be cast down (naphal – will suffer a degrading fate and descent to an inferior position) by way of (ba) the Mighty and Majestic One (‘adyr – the Awesome Appearance of the Beautiful and Desirable One).” (Yasha’yah / Salvation is from Yahowah / Isaiah 10:34)

This is a tale of Divine retribution. After using a “barzel – a crude iron implement” to strike down the twisted thicket, the Assyrian, presented here as “ha Labanown – the White Light” will fall, being cast down courtesy of the Majestic and Mighty One. And this will occur during the “Awesome Appearance of the Beautiful and Desirable One” on *Yowm Kipurym*.

For our benefit and review, here is the conclusion to *Yasha’yah / Isaiah 10* and the end of the Assyrian:

“He came to ‘Ayath (Ruins). He passed through Migrown (Overthrown) approaching Mikmash (Accumulating Possessions), where he stores, counts, records, and inventories his weapons and possessions. (Yasha’yah / Isaiah 10:28)

They have crossed the ford at Geba’ (Lord’s Cup) to lodge for the night. Ramah (Maggot Shrine of

Deceptive Betrayal) is **shuddering in terror, Giba'ah** (Summit) of **Sha'uwl has fled away.** (*Yasha'yah* / Isaiah 10:29)

You should cry out with an audible voice daughter of Galym (Feces and Dung). **Pay attention and respond appropriately Layshah** (Ferocious and Dangerous Lion), **O Afflicted and Oppressed / Unpretentious and Responsive 'Anathowth** (Answer and Respond or be Afflicted and Bow Down). (*Yasha'yah* / Isaiah 10:30)

Madmenah (Manure Pile and Dung Heap) **has been banished and cast aside. The inhabitants who dwell in Gebym** (Retorts and Rejoinders) **flee, seeking safety.** (*Yasha'yah* / Isaiah 10:31)

Remaining on this day and now lingering at this time in control of Nob (Groaning), **he will shake his fists demonstrating his desire to exert his influence at the mount of the daughter of Tsyown, the elevated ridgeline of Yaruwshalaim.** (*Yasha'yah* / Isaiah 10:32)

Behold, Yahowah, the Upright Pillar of the Tabernacle of the vast array of spiritual implements will lop off the ambivalent non-fruit-bearing shoots with divided loyalties, cutting off and separating the disloyal sprigs, the opinionated and thoughtless foliage, the double-minded branches, removing the half-hearted from the source because they are despicable, even contemptible, doing so with tremendous force.

And then the ones who have risen to the highest levels, and those from the highest spatial dimensions which can be measured who have rebelled in open defiance, will be cut down and pruned away so that those in positions of power as well as those who have an exalted view of themselves, the self-glorifying and improperly arrogant, will be brought down and humiliated, then taken to the lowest possible place. (*Yasha'yah* / Isaiah 10:33)

And He will strike down the intertwined and difficult thicket, the entangled and twisted, interwoven and entwining underbrush of the cultivated groves on wooded heights where pagan rites were practiced with a crude iron implement.

Then the White One Who Appears as any Shade of Light will fall and be cast down, suffering a degrading fate and descent to an inferior position by way of the Mighty and Majestic One during the Awesome Appearance of the Beautiful and Desirable One.”
(*Yasha'yah* / Isaiah 10:34)

He raised his agenda in the Garden six thousand years ago only to have it crushed thirteen years from now. In the interim, an implement hoodwinked an unsuspecting world into worshipping him as God.

But goodbye is not forgotten, not yet anyway. We will encounter the Assyrian cast as the Babylonian four chapters hence. What we have learned will be reinforced. And hopefully, it will pay dividends during the millennia to come because, just as Satan starred in the final act in the Garden, he will get to play humankind one last time at the end of the great *Sukah* Camp Out. But thanks to *Yasha'yah*, we are prepared.

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Understanding

A Stem from the Right Branch...

As we open the 11th chapter of *Yasha 'yah* | Isaiah, it is déjà vu all over again. The message of the great prophet is so essential to the ultimate harvest of a remnant of Yisra'el on Yowm Kipurym, we have turned to this proclamation for elucidation in *An Introduction to God* volumes 1 and 2, in *Yada Yahowah* volumes 6 and 7, and in volume 2 of *Coming Home*.

And yet, for me, and for those who have been alongside during this voyage of discovery these past 22 years, this is where the transformation from the blissful anonymity of Yada changed, and we realized that we were not just witnesses to God's unfolding story but were also participating in it. For us, this was the most cathartic and transformational event in our lives.

While I initially considered this prophecy to be uniquely relevant to me and to a significant degree, also meaningful for God's people, I did not come to view it as particularly valuable until more recently. This change in perceptions is based upon two factors. Although this is the first time we became aware that Yahowah had addressed what we were accomplishing together, we have subsequently learned that this reference is reinforced throughout Yahowah's prophetic testimony. And second, the disposition of God's people is riding on the outcome. We must prevail for Yahowah and Dowd to celebrate their return before a welcoming remnant of responsive Yisra'elites on Yowm Kipurym in year 6000 Yah. There

were none before we began and there must be thousands before we are done.

As we turn the page, we are confronted by a word that is found only twice in the whole of the Towrah, Naby', wa Mizmowr: *choter*. This title is used to describe a lone individual who is extended by God – someone Yahowah wants to stand out so that *Yahuwdym* | Jews notice what he has to say.

His identity is more than an idle curiosity because the *Choter* is imbued with the Seven Spirits of Yahowah, ostensibly to hasten the return and herald the restoration of Yahowah's Family. For this purpose, the *Choter* is afforded an unparalleled quotient of intellectual and rhetorical capabilities such that he comes to understand and is, therefore, able to accurately and boldly state what *Yisra'el* | Individuals who have Struggled with God have failed to comprehend. Principally through the written word, his mission is to enlighten God's people, exposing them to Yahowah's name and to His Son, to their eternal and restoring testimony, and to the Beryth and Miqra'ey which lie at the heart of their story.

Therefore, as we seek to properly translate the opening statement, and appreciate who it is addressing, we will not only explain why these remarkable things were predicted of the *Choter* but, also, determine why the symbolic imagery inherent in the *geza'* | stump and *tsemach* | branch we have witnessed in association with Dowd are now being deployed in conjunction with this uniquely relevant individual. He is evidently so vital to the fulfillment of Yahowah's plans that an entire chapter of Yasha'yah is devoted to explaining how God intends to use him.

Since context is key to understanding, what we have read thus far is that Yahowah is offering the ultimate gift, that of His beloved and accomplished Son, Dowd, to resolve the persistent religiosity of His people. God's

Gibowr | Most Competent Man, His 'Ed | Eternal and Restoring Witness, is even presented as the rightful alternative to the menacing Adversary.

Therefore, by introducing the *Choter* using terms like *yatsa'* | extended in the sense of an exodus, *min geza'* | from the stump and rootstock of *yshay* | to stand out and be noticed as a *netser* | observant branch who is *sheresh* | steadfast and properly nourished so as to be *parah* | fruitful, producing an abundant harvest, Yasha'yah is setting a scene which is vital for his people to understand. He reveals that this *Choter* is “a secondary branch or stem,” even “a sprout or twig,” emerging off of the Branch represented by Dowd. By why? Similarly, the *Choter* can be compared to “a sucker or new sprout” which is to be seen growing out of the fallen stump which once represented Yahuwdym and Yisra'el. But for what purpose?

By using these metaphors in conjunction with a *yatsa'* | exodus, the *Choter* must come after Dowd, be grafted into Yahuwdah, and strive to bring life back to Yisra'el by leading them away from the modern manifestations of *mitsraym* | the crucibles of religious and political oppression. Therefore, while he is someone far less important than either Moseh or Dowd, as well as Yasha'yah, he serves each of them – advancing what they had to say such that it resonates and takes root in the lives of Yisra'elites and Yahuwdym.

Inexplicably, as was the case with *Yasha'yah* | Isaiah 9, this is another prophetic pronouncement Twistians have been hoodwinked into believing validates their faith in the mythical misnomer, “Jesus.” As for the rhetoric of the rabbis, it is apparent that they remain clueless as to who this is addressing. They don't much like Yasha'yah, and it is apparent that he does not care for them either. Therefore, our quest to understand what the great prophet is conveying to us at this time will be far from pedantic. The fate of Yisra'el hangs in the balance.

The Great Isaiah Scroll reads...

“Then a *Choter* | a shoot, secondary branch, and sucker from the fallen stump (*wa choter* – a stem or smaller branch, a slender stick or twig, a pliable wooden instrument, 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 while collecting the things Yahowah values as an unrestrained extension) **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 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* / Yahowah’s Deliverance / Isaiah 11:1)

There is no known verbal basis for *choter*, which means our preferred approach, which is to search the actionable root, is not going to provide the answer. The closest verb is *chataph*, which means “to catch or seize,” and could speak of a stem’s capacity to stretch out and seize upon additional light, thus becoming more productive.

Increasing our challenge, *choter* does not share its three-letter composition with any other Hebrew word. This *Choter*, therefore, is unique – a one-of-a-kind individual extended by Yahowah for this purpose.

So, let's commence our analysis by examining the paleo-Hebrew letters which comprise *choter* | חֶטֶת | because they are descriptive. The word begins with a Chet | ח, which is a fence, something that protects and separates. The Theth | ת was drawn to depict a basket in which things being harvested and valued are placed. And in the middle of that basket is an "x," similar to the letter Taw, symbolizing the signature of Yah. Lastly, we find a Rosh | ר, drawn to present a thoughtful individual who is listening, observing, and thinking.

Therefore, by bringing these ideas together, we have an observant individual who is willing to listen and committed to thinking, collecting the things Yahowah values, the children He intends to harvest, His name, and His words, protecting His children by striving to separate the things of God from that which threatens them.

The fact that this person is looking ר beyond the ת and ח rather than at them would have suggested that a *choter* could be counterproductive had either the ת or ח been among the letters in Yahowah's name, חַיָּוָה. But as it is written, the *choter's* – רֶחֶת merits are determined by how he is deployed.

This realization is further evidenced by the other use of *choter*, which is found in a *Mashal* / Proverb composed by Dowd. And since he was assuredly from Yshay, his use of the word should be instructive. Therefore, before we move beyond our translation of *Yasha'yah* 11:1, let's jump back in time three hundred years and see how the ultimate wordsmith weaved *choter* into a lesson for God's children. He wrote...

“**A wise** (*chakmowth* – the thinking and prudent, the most skillful and capable, properly instructed and learned; from *chakam* – to learn and then teach) **woman** (*‘ishah* – wife and mother (also: *‘eshah* – maternal fire, motherly light, and feminine enlightenment)) **builds up** (*banah* – she constructs and establishes, she restores and perpetuates the name of) **her home and family** (*beyth hy’* – her house and household).

While (*wa*) **the foolish** (*‘iweleth* – the unthinking who is averse to understanding and thoughtlessly quarrelsome; from *‘ewyl* – imprudent, defiantly ignorant, argumentative, and licentious as part of a community or citizenry (the basis of the English evil)) **tear it down** (*haras hy’* – she breaks it apart, destroying and ruining it, pulling it down while pushing everyone out) **with their own hands** (*ba yad hy’* – with her own power and influence).” (*Mashal / Word Pictures / Proverb 14:1*)

I do not want to minimize the value of motherly love, but you’ll note that according to God, when it comes to building a home, intelligence trumps emotion. That should not be surprising because for both men and women, nothing matters more than being right.

Also, if I may share something about my home. This rings true in my experience. After having been married to an especially thoughtless and quarrelsome woman and watching her destroy our marriage and family with her demeaning delusions, I am now blessed with the love and support, indeed the intellectual stimulation and encouragement, of a Towrah-observant woman who loves Yah.

Our relationship has profoundly enriched my life and improved what you are reading. While my ex never read a word I had written over the course of twenty years and twenty books, Leah contributes to them, making them better.

From a personal perspective, what follows has become tremendously important. Credibility counts when sharing the Word of God. It is essential that we never waver from the truth and that we always go where His words lead – no matter how unpopular, regardless of the consequences. We should never compromise and always avoid any association with someone or something that might impugn Yahowah’s reputation.

“He who walks (*huw’ halak* – he who travels through life, going) **with integrity in what he knows to be right** (*ba yosher huw’* – with credibility in a straightforward and honest manner, never wavering), **respects and reveres** (*yare’* – admires and appreciates) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence).

While (*wa*) **the devious going the wrong way along an errant path** (*luwz huw’ derek huw’* – those who depart from the path are lost, those whose way is perverted and corrupt along a crooked path with its own twists and turns) **disregards and despises Him** (*bazah huw’* – disdains Him, views Him with contempt, loathing and spurning Him).” (*Mashal* / Word Pictures / Proverb 14:2)

This is why I never partner with those who are political or religious, even when they offer support. It is why I am so vehemently opposed to seeing my translations and transliterations, even my conclusions and insights, associated with anyone engaged in promoting conspiracies of any ilk. They are the ultimate black hole for credibility.

It is counterintuitive, but the religious are so devoted to their mythical deity that they not only view Yahowah as a rival, but they also despise Him and His Towrah. It’s not just that religions lead people away from God, most believers actually dislike almost everything Yahowah has

to say. The religious prefer their way, no matter how twisted, to God's way.

This then brings us to Dowd's use of *choter*, and it's a challenge unto itself. First, beginning with the 3rd refrain, the poetic pattern changes such that it is no longer presented as a comparison between opposites. And second, in the phrase *ba peh 'ewyl ga 'awah choter* there is no verb. Therefore, one of the words must become actionable.

Approaching these terms one at a time, we find that *ba-peh* can either convey "in, by, or against a mouth" and, therefore, "with or against the verbiage being spoken." Recognizing the language is decidedly 'ewyl | foolish, it is apparent that Dowd is encouraging the *Choter* to confront deviant and deceptive individuals, serving either as a stick to stop them from running off at the mouth or an implement figuratively climbing down their throats in opposition to what those who are wrong have to say.

While 'ewyl is kissing cousin to the English evil, on closer examination, it is actually addressing "stupidly stubborn citizens and their corrupt leaders." It should be projected beyond individual "simpletons" to "a nation of idiots who collectively fail to comprehend."

'Ewyl speaks of "ignorant and irrational governmental systems which pervert and mock the truth by promoting deceptions." It suggests what we observe today: "disingenuous and duplicitous institutionalized leadership preying upon those who have been deliberately dumbed down and rendered incapable of exercising good judgment."

The only word in the phrase with an actionable root, *ga 'awah*, will have to serve as our verb. And that is fortunate, because its verbal root, *ga 'ah*, speaks of either "rising up or being lifted up." It is used in the Towrah to describe triumphing over adversaries. It is a particularly

adroit fit with the way the *choter* is deployed in Yasha'yah 11, dovetailing nicely.

Like many Hebrew nouns, *ga'awah* has a dark and light side – with the meaning derived from context. From the positive perspective, it is often used to describe Godly attributes. It can range from majestic magnificence and the exaltation of that which is worthy to be proud of what one is accomplishing. It can convey both loftiness and haughtiness, eminence or arrogance.

These things known, here is my best effort...

“Against the mouth (*ba peh* – by the lips and opposed to the speech or vocal edicts) **of the stupidly stubborn citizenry and corrupt leaders** (*'ewyl* – of the simpletons who as a nation of idiots fail to comprehend, of the ignorant and irrational governmental systems perverting and mocking the truth by promoting deceptions, of the argumentative and licentious leaders and kingdoms of unthinking citizens who are averse to understanding, thoughtlessly quarrelsome, and foolish) **a *choter* | a stem off the main branch and a sucker from the fallen stump who is observant and committed to thinking while treasuring the things which are valued** (*choter* – a small shoot or secondary branch, a slender stick or twig, a sprout or stem, an implement of the proper standard, a secondary source of growth serving as a living entity delivering progeny) **will be lifted up to oppose and agitate** (*ga'awah* – will triumphantly rise up and grow to become an excellent counterbalance and an effective influence, roaring on behalf of the Almighty; from *ga'ah* – to rise up and to grow up, to be lifted up over adversaries and then acknowledged, perhaps dignified and approved, for having done so).

And so, the lips (*wa saphah* – the language) **of the one who learns, comes to understand, and then teaches** (*chakam* – of the learned and wise one who intelligently

instructs) **will focus on what he observes of them** (*shamar hem* – will engage after he pays attention, and after he closely examines and carefully considers them).” (*Mashal* / Word Pictures / Proverb 14:3)

There are so many statements to oppose, it’s reassuring to see that the *choter’s* contrarian voice will be raised in opposition to the “‘*ewyl* – moronic pronouncements of idiotic government officials and ignorant leaders which affect society as a whole, thereby deceiving the masses.” Additionally, the idea of agitating those who are as influential as they are irrational is appealing to someone like myself who suffers fools poorly. Neither Yah nor I perceive ignorance as bliss. As we will soon discover, Dowd declares that deceptions are deadly.

As if applauding our thoughtful, investigative approach, Dowd provides us with another opportunity to test the same methodology. The opening phrase of the next statement is similarly devoid of a verb and yet replete with a wide array of potential messages.

“With no herds to graze or beasts of burden (*ba ‘ayn ‘eleph* – without grazing animals or oxen; from *‘alph* – and thus with no one to learn or teach) **the one responsible for their feeding and care** (*‘ebuws* – the manager in charge of the granaries, stables, and feeding troughs for domestic animals) **has clean, open, and empty fields** (*bar* – has some grain, plenty of land, and bright and clean clothes, but nothing to show for them, in particular, no heir).

And yet (*wa*) **a productive and abundant** (*rab* – a plentiful and numerous, even great when counted in the tens of thousands who are substantially enriched by a) **harvest is derived** (*tabuw’ah* – overall productivity and yield is earned; from *bow’* – comes (also addressing revenue, income, and profitability)) **by the vigor and effort** (*ba koach* – through the ability and might, the

qualifications and resources, the forcefulness and steadfastness) **of the bold who are observant, thoughtful, and responsive** (*shuwr* – of the bullish who notice what is happening around them, process what they see to comprehend, and then care enough to help others, rendering a service to provide for their needs, being perceptive and judgmental as they journey through life).” (*Mashal / Word Pictures / Proverb 14:4*)

I do not think Dowd was speaking of oxen, cows, or bulls but, instead, of people and why it is important to be productive. Having worked for a living, I have always respected what ability and effort yield, and now that is especially so when the harvest is souls. The desire to achieve results, to prepare and then act, is one of Dowd’s trademarks. To a lesser extent, it is mine as well.

Getting personal again, I think that this Proverb was written to counsel the *Choter*, and to equip him to be more effective. It is evident that the most brilliant and articulate Yahuwd of all time, God’s Son, our King and Messiah, was told that the world would lose focus, failing to appreciate or capitalize upon, his role in God’s story, especially as the *Zarowa’ | Sacrificial Lamb*. After foreseeing that his people would deny and reject the merits of his lyrics and life, it appears that he was shown that Yahowah would extend a *Choter* to restore him and his people back to centerstage. His Father would invigorate a *gowy*, such that a secondary stem and sucker would effectively herald the story of his lives – being the first to understand and explain his role in fulfilling the Mow’ed Miqra’ey. Naturally concerned over his ethnicity, Dowd figured that the least he could do would be to help the *Choter* out and provide some instruction by way of a list of things to focus on along with what to avoid.

With Dowd having married well and poorly, and perhaps seeing that the *Choter* had initially made a very poor choice in this regard, God’s Son may have suggested

to his Father that introducing a Yahuwd into the Choter's life would prove beneficial, bringing us back to the opening statement. And what's interesting is that when Leah first encountered this Proverb seven years ago, at a time when her ex had become particularly abusive and dishonest, she read herself into the role that she would come to play over time. In fact, she is responsible for not only directing my attention to this Mashal, but also encouraging me to rebrand and rewrite all of *Yada Yahowah*, with the intent of focusing on bringing Yahuwdym back to Yahowah. And it was during these comprehensive edits of the text that I discovered that Dowd was not only the Messiah and Son of God, as well as our returning King but, more importantly, I came to appreciate why he volunteered to fulfill Pesach and Matsah. The *Mashal* | Proverb proved prophetic.

This said, while this inspired testimony, like that found in the 91st Mizmowr, may be addressed to a single individual, it is also designed to enlighten all who will listen. In this regard, the Mashal serves to equip those who would question the agitating and restorative role of the *Choter*. It also serves to enlighten those seeking to verify whether or not he is correct in what he is sharing about Yahowah and Dowd, providing them with the tools to be discerning.

For example...

“A trustworthy and reliable (*‘emuwn* – a dependable and honest, steady and steadfast; from *‘aman* – supportive and confirming, nourishing and enduring, verifiable and credible) **Witness to the enduring and restoring Testimony** (*‘ed* – eyewitness providing insights and evidence regarding what occurred and was said in the past and how it applies to the future, even unto eternity, who can be relied upon) **does not intentionally or consistently communicate that which is false** (*lo’ kazab* – does not lie and does not deceive, he does not engage in or encourage worship or the devotion to false gods, nor is he deluded

regarding pagan delusions or errant opinions (piel imperfect)).

And yet (*wa*), **a false and misleading** (*sheqer* – a deceptive and irrational, mistaken and useless) **witness** (*'ed* – person who testifies) **pours out a torrent** (*puwach* – speaks as a blowhard, breathing out a zealous stream) **of lies and delusions** (*kazab* – of false information and pagan deceptions, encouraging the worship of and devotion to false gods).” (*Mashal* / Word Pictures / Proverb 14:5)

I rather like this contrast. By using the imperfect, it reveals that the *Choter* need not be perfect. He is a Witness, not a prophet. He will make mistakes, but not a habit of them. His errors would be few and far between, and neither intentional nor continual, as would be the case with false witnesses.

By way of personal insight, I am unique among authors in demonstrating a relentless desire to correct the record, having devoted almost as much time to improving what I have previously written as I have in pursuing new material. To put this into perspective, there are now thousands of insights presented for the first time within the 30 volumes that comprise *Yada Yahowah*. Many are profoundly important, even essential, and yet almost all of them run counter to what most people have been led to believe – making them exceedingly controversial. Nonetheless, the overwhelming preponderance of these unique conclusions have been correct from the inception. Therefore, the primary purpose behind the comprehensive edits has been twofold: to incorporate additional revelations into previously written material, such as the realization that Dowd fulfilled the Miqra'ey, or to refine the focus of these books so that they serve the mission intended for the *Choter*.

As a matter of interest, I am writing these words three years and then again five years after originally composing

this chapter of *Observations* because Leah told me that, while important to destroy the anti-Semitic cult of Christianity, the primary source of 'ewyl | moronic religious pronouncements and idiotic government platitudes which required silencing for Yahowah's name to be known and Dowd's achievements to be appreciated were Judaism and Israeli politics. And that is what led to translating this portion of this *Mashal* | Proverb. Three and even five, years ago, I simply could not have appreciated it to the extent I am able today. And that makes Dowd's statement prophetic in this regard.

Turning away from the imperfect and to the perfect conjugation, Dowd presents a derisive individual's propensity to intermittingly seek expertise in the manner perhaps of a scholar who knows many things and understands very little.

“A scoffer (*lets* – a derisive and babbling ridiculer and a boastful speaker) **intermittingly seeks** (*baqash* – momentarily searches for and inquires about (piel perfect)) **expertise and erudition** (*chakmah* – wisdom and the technical skills perceived necessary to comprehend religious affairs) **and there is none** (*wa 'ayn*), **while** (*wa*) **understanding based upon knowledge** (*da'ath* – perceptiveness and discernment) **is swift and easy** (*qalal* – is rapid and not burdensome) **for the one who makes the proper connections** (*la byn* – for the one who gives his full attention to the process and then who seeks to teach what he has learned, all with a sense of joy (nifal participle)).” (*Mashal* / Word Pictures / Proverb 14:6)

It is not that understanding is difficult. All one has to do is input quality information and then consider the facts as they relate to the bigger picture, making the proper connections along the way. It is among the reasons I have come to love the Hebrew word for “understanding,” *byn*, because it explains the process. The reward is incalculable. While knowing is vastly superior to ignorance,

understanding is among the benefits of the Covenant as provided through Shabuw'ah: liberating and uplifting, enriching and empowering, enlightening and validating. Understanding is the height of human achievement and the pinnacle of success.

Just as Yahowah asks us to walk away from our country, and particularly the confusing influences of *babel* and Babylon, in addition to the family of man and societal influences, Dowd is encouraging the choicer to avoid the ignorant and irrational. In the company of ignoramuses, Yah's brilliance is obscured.

“You should choose to walk away from (*halak min* – of your own freewill, move away from and leave (qal imperative)) **the presence of (*neged la* – being associated with, corresponding with, being open or receptive to) **an ignorant or irrational individual (*kasyl la 'ysh* – a foolish man, an insolent and stupid person, an unthinking human who lacks understanding, a dullard or simpleton) **because otherwise (*wa*) you will not come to know or appreciate Yada's (*bal yada'* – you will never become aware, acknowledge, respect, or understand the teaching associated with *Yada's* (qal perfect – literally during the limited time you have available to you)) **understanding of the language or information and insights deduced from these words (*saphah da'ath* – this skillful and systematic approach to discerning the meaning of what has been communicated along with understanding the vocalizations of the words themselves).” (*Mashal* / Word Pictures / Proverb 14:7)********

I have had to put this into practice far more than I'd like to admit. All my life I have been a magnet for some extraordinarily wonderful people and for some that are exceptionally *'ewyl*. And since divorcing and parting ways are typically distracting and messy, it is best not to get entangled in the first place. As advice to everyone, focus your time and energy on those who are right about Yah.

It is also potentially relevant to acknowledge that *yada*, which is the verb used to depict everything I've written and spoken throughout the *Yada Yahowah* collection of books and radio programs, and even used as my penname for a decade, is found twice within Dowd's exposé on chotering.

“The capacity to understand (*chakmah* – wisdom and the technical skills perceived necessary to comprehend, the commitment to adhere to a rigorous standard and reasonable methodology, the expertise and erudition) **for the prudent and discerning** (*'aruwm* – of the sensible person who is aware of subtleties) **comes by way of him making intelligent connections** (*by derek huw*' – is facilitated by him judiciously relating information to deduce a greater meaning and by taking a path where being perceptive and knowledgeable leads him to understanding when he embarks on this journey with his full attention).

However (*wa*), **the foolishness of corrupt leadership** (*'iweleth* – the stupidity, stubbornness and folly of a nation; from *'ewyl* – the simpletons who as a country of idiots fail to comprehend, the moronic governmental systems perverting and mocking the truth by promoting shams and ruses, the argumentative rulers and licentious kingdoms of the unthinking who are averse to understanding, thoughtlessly quarrelsome, and foolish) **deceives and misleads** (*mirmah* – dishonestly betrays and beguiles) **the ignorant and irrational** (*kasyl* – of the insolent and stupid, of the unthinking dullards who are simpletons).” (*Mashal* / Word Pictures / Proverb 14:8)

This bears repeating because it presents the fundamental difference between the *choter's* witness and the effects of religion and politics. The *choter* will strive to improve understanding while all those about him will seek to stifle it.

“Beguiled by corrupt leadership, those incapable of thinking for themselves (*‘ewyl* – the stupid and stubborn citizenry comprising a nation of idiots who fail to comprehend are readily fooled by licentious government systems to shun what is true and correct) **mock, showing no respect for** (*lyts* – scoff, speaking derisively about) **the atoning sacrifice** (*‘asham* – the offer to resolve their guilt, the consequence and penalty for being wrong, what was judiciously forfeited to reconcile the liability of those averse to the authorized standard).

Alternatively (*wa*), **those who are right, on the level, and straightforward** (*yashar* – those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction) **observe the connections between things and come to understand** (*bayn* – pay attention and come to realize the relationships which connect such things, associating them appropriately so that they comprehend) **the choices which lead to being approved and accepted** (*ratsown* – the decisions which are favorable and pleasing, satisfactory and satisfying, enabling the individual to be favorably received).” (*Mashal / Word Pictures / Proverb 14:9*)

The one thing Judaism, Christianity, Islam, and Socialist Secular Humanism have in common is a complete disregard for what the anointed Messiah accomplished during His fulfillment of Pesach and Matsah, resulting in Bikuwrym and Shabuw’ah. The single most important atoning sacrifice in human history, the lone means to reconcile our relationship with our Creator and make us right with God, is disrespected by almost everyone.

Reducing the Miqra’ey from seven meetings to three by omitting Matsah, Bikuwrym, Shabuw’ah, and Taruw’ah, and upending the purpose of Pesach, Kipurym, and Sukah, while pretending that nothing has occurred relative to these Invitations to Meet with God since the Exodus, all while awaiting the arrival of an unknown

Messiah is the bane of Judaism. Parading behind a dead god on a stick while celebrating Easter at the behest of an imposter through the magic wand of Replacement Theology, is equally unacceptable.

While there are thousands of previously unheralded insights presented throughout *Yada Yahowah*, Dowd's statement within the *Mashal* became prophetic the moment I came to realize that he, as *ha Mashyach*, volunteered to serve as the Passover Lamb and then carry our guilt into She'owl to perfect us during UnYeasted Bread such that he became Yahowah's Firstborn Son on Bikuwrym. As a result, *Yada Yahowah* serves as a fulfillment of Taruw'ah to herald Dowd's return on Yowm Kipurym to reconcile the relationship between Yahowah and Yisra'el, resulting in *Sukah* | Camping Out with our Father forevermore.

This is Yahowah's story and Dowd's life, all foretold through this *Mashal* | Proverb, as it is prophetic and instructive of the *Choter* | Sucker emerging from the original stump which was and will again be Yisra'el.

My mentor, the Messiah, would go on to announce...

“This person’s judgment, his thoughts and motivations (*leb* – the thinking and feeling, the inclinations and disposition, the collective consciousness) **are familiar with** (*yada'* – knows, is acquainted with, and acknowledges, is concerned about and is aware of (qal participle – a verbal adjective showing demonstrable action with regard to understanding)) **the mental distress, affliction, and embittering anguish** (*marah* – the bitter experience and resulting grief) **of his soul** (*nepesh huw'* – his own individual memories and inner nature, the sum of his own past experiences and future ambitions, capacity to observe what surrounds him and respond) **in addition to being familiar with his jubilant celebration of his life’s great achievements** (*wa ba simchah huw'* – with his observations of the Feasts and his coronations).

However, he is not influenced or persuaded by religion or politics, never capitulating to societal pressures. He does not make illegitimate pledges or inappropriate agreements with strangers, and never bargains or gets involved with those who do not belong (*lo' 'arab zar* – he does not associate with or share anything in common with those who are considered unacceptable, inappropriate, or illegitimate, he never joins in to experience what is deemed incorrect, unseemly, and unfitting in the society, nor does he ever sell his work (*hitpael imperfect* – he is impervious to outside influences and does not seek the assistance of those who are foreign to the relationship so that he has no ongoing agreements with anyone who does not belong)).” (*Mashal / Word Pictures / Proverb 14:10*)

This pronouncement is not only true, it is an amazing prophecy. Three thousand years after he described the ordeal of Pesach in the 22nd Mizmowr and then wrote this *Mashal* on chotering, some 2,000 years after doing what he had promised, the *Choter* became the first to realize Dowd’s affliction and jubilation in fulfilling the Feasts. The anguish of his soul on Matsah was followed by his celebration during Bikuwrym. These were the greatest achievements of his life.

To go where no one had gone before, the *Choter* had to become *hitpael* | immune to religious, political, and societal influences, which is precisely what this prophecy portends. He must also have come to realize that it was Dowd’s *nepesh* | soul which carried our guilt with him, enduring the anguish of She’owl to perfect his people. He would also have to appreciate the fact that it would be during Bikuwrym that the Messiah would celebrate becoming Yahowah’s Firstborn.

And the *Choter* would discover and proclaim all of these things without relying upon anyone or anything. He would not extrapolate it from something he read or was

taught, which is how knowledge normally progresses. His would be a giant leap into a realization no one had previously seen. And once there, he would share what he learned in *Yada Yahowah* and through Yada Yah Radio without soliciting the help of others. In fact, he would completely disengage from religion and politics prior to heralding this message.

Tell Jews that Yahowah is God's name, that the Covenant has conditions, and that Dowd is not only the Messiah and Son of God, but he also fulfilled the Miqra'ey and see how they respond. Do the right thing and expose the irrefutable and irresolvable flaws in the facades of Christianity, Judaism, Islam, and Secular Humanism and see if you are appreciated for saving people from them or hated by those who claim to eschew hatred.

“The house (*beyth* – the home and family, but also the lineage and related institutions) **of the revolting and religious** (*rasha'* – of the rebellious and wrong in their violation of the acceptable standard) **will be decimated and destroyed** (*shamad* – will be overthrown and perish, demolished and then exterminated).

The shining shelter and radiant household (*ohel* – the brilliant tent and home, the bright dwelling place and habitation) **of those who are right** (*yashar* – of those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction, of those who are on the level, and straightforward) **will flourish and thrive** (*parach* – will sprout and grow, with stems which bud and blossom, with sprouts which mature and become productive, ultimately able to fly).” (*Mashal* / Word Pictures / Proverb 14:11)

This is our mission. The Choter has been tasked with excoriating religion and politics in the expectation that a responsive and reasonable remnant of Yisra'elites will withdraw from their revolting influence. When this occurs,

they will be receptive to the invitation Yahowah and Dowd are providing to come Home. As one house is decimated and destroyed, the radiant household of those who seek to celebrate *Sukah* | Shelters will flourish and thrive, shining and radiant before our Father because of His Son.

Being right in the end is all that ultimately matters in the game of life. Neither money nor acclaim will turn on the lights when all around goes dark. And this darkness is about to consume the Earth, enveloping those who reassure one another that their way is right...

“**There is a way** (*yesh derek* – there exists a prominent path associated with substance and wealth, and it is affirmed by many) **which appears right** (*yashar la paneh* – which is presented as correct and acceptable) **to humankind** (*ysh* – to mankind, to men individually and collectively), **but** (*wa*) **it ends** (*‘acharyth hy’* – it concludes in the future, especially at the limit on time) **in the way of death** (*derek maweth* – as the path to being stricken by the plague of death).” (*Mashal* / Word Pictures / Proverb 14:12)

Man’s ways are wrong. They are deceitful to the point of being delusional, destructive to the extent of being deadly, and indeed damning separating humankind from the truth, from Yahowah, and from life.

No doubt, we would benefit by translating the entirety of the 14th *Mashal* | Proverb. It provides sage advice from the wisest of men. It is a treatise on how to be a *choter* and then how to recognize him so that you are assured that Yahowah is sponsoring what he has to say.

In light of Yasha’yah’s announcement and Dowd’s prophecy regarding the *Choter*, we can rest assured that while a *choter* may be a secondary branch and a sucker, his mission is sufficiently important for God to speak openly about him. However, let’s openly acknowledge that a *Choter* is far less significant than the *Tsemach* and he is a

Witness and not a Prophet. And while each is important to Yahowah and Yahuwdym, let's never lose sight of who works for and serves whom. In this case, Father and Son are the message and I am their messenger.

Nonetheless, we were told that this stem will bear fruit, and he will inspire productivity in others. In the context of *Yasha'yah* 11, the *Choter* is a secondary branch in the world's most relevant tree. Yahowah gave it life and planted His tree in Yisra'el. He pictured it in His Towrah and guided its growth. Yahuwdym form its roots while Dowd is the foremost branch reaching up to the Light. This *Choter* is simply the last stem, high up on the tree, as new growth seeks to be productive before the final harvest.

While I was initially writing this chapter, an especially bright Yahuwdy, the one Dowd spoke about at the beginning of his *Mashal*, sent me a mathematical analysis of the word, *choter*, realizing that every Hebrew letter is ascribed a numerical value. The ch or Chet is the number 8, representing eternity. This is reinforced by the fact that there is an 8th day added to the celebration of *Sukah* / Camping Out with God. There were 8 souls aboard the Ark. Also interesting, Dowd was the 8th son of Yshay.

The t or Theth is 9, and represents gestation, and therefore is indicative of adding children to a family. Nine adds another individual to eternity, making the experience richer. The Chet plus the Theth equates to 17 which is interesting because $1+7=8$, reinforcing Yahowah's connection with eternity.

The third letter, the r or Rosh, is assigned the numerical value of 200, which is 4 *Yowbel* / Redemptive Years – the very interval that defines time from God's point of view.

The combined total, $8 + 9 + 200 = 217$, which when divided by 7 (God's promise of perfection based upon 6 (the number of man) in addition to God (who is 1) equals

7) yields 31 – with the 3 equating to the number of a family (father, mother, and child) while Yahowah is represented by the number 1. When 217 is divided by 8, the result is 27.125, interesting in that $2+7+1+2+5 = 17$, the value of the first two letters, which when combined also equals 8, our initial value. Lastly, $2+1+7 = 10$, the number of tribes in Yisra'el apart from Yahuwdah. So, while none of this defines the nature of a *Choter*, the math laden in these letters provides an interesting perspective.

One last thought on the *Choter* before we return to the passage we have been seeking to render accurately. It is important that we know that Yahowah will tell us within this prophecy that He is using him to write a *Nes* | Banner. And Yahowah will lift up this Banner to call His Family home. Said another way, it's the words written on the *Nes* that matter, not the type of pencil used to scribe them. So, now as we return to *Yasha'yah* | Isaiah 11:1, let's apply what we have learned regarding the *Choter*.

“Then a *Choter* | a shoot, secondary branch, and sucker from the fallen stump (*wa choter* – a stem or smaller branch, a slender stick or twig, a pliable wooden instrument, 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 while collecting things of great value) will be extended for a limited time, being brought forth to serve (*yatsa'*) by means of (*min*) the stock and stump (*geza'*) of *Yshay* | to Stand Out and Be Noticed (*Yshay*), as (*wa*) an observant branch or secondary stem (*netser*) by means of (*min*) his roots, and that which keeps him anchored, steadfast, and nourished (*sheresh huw'*), such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others (*parah*).” (*Yasha'yah* 11:1)

The allusion to coming from the root of *Yshay* was metaphorical, declaring that the *Choter* would be nourished

by the same roots and be grounded in the same soil. There are far better ways to infer that he would be a direct descendant of Yshay, such as Solomon, had that been the intent. Moreover, of these, only Solomon could be considered a “sprout.” And even that seems implausible because his kingdom was epic, and his life was grand.

This duly noted, in *Coming Home*, we will discover in the process of translating Dowd’s first thirty *Mizmowr*, that Solomon would have a lot to say about this individual. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple in the background, the man noted for his wisdom, *Shalomoh*, delivered the original “Sermon on the Mount.” He was dedicating the Home of the Ark of the Covenant and the original autograph of the Towrah, with Ya’aqob’s descendants gathered before him.

In this declaration, as was the case with Dowd’s Mashal, *yada’* is prominently positioned. But more than this, speaking of the promises Yahowah had made to his father and to guide his people’s footsteps, Solomon used a much more descriptive term, “*nakry* – an observant and responsive foreigner from a distant place and time speaking a different language,” to tell the Children of Yisra’el exactly how they should respond to the words this individual would write on their behalf. Suffice it to say for now, God wants His people to listen to His *Choter*.

If we were not already in the know, this would have left us looking for someone who would stand out and step forward, rooting himself in the source of life that has come from the trunk of Yshay – and thus someone focused on sharing the life and lyrics of Yahowah’s beloved *Ben* | Son, His *Mashyach* | Anointed Messiah, *Melek* | King, and *Zarowa’* | Sacrificial Lamb. And since we cannot discount the improper demotion from a Branch to Secondary Stem or Sucker, Dowd, while the son of *Yshay* | Jesse, can’t be the *Choter*, although his lives and lyrics would inspire the

Choter of Yasha'yah 11 and Mashal 14. Moreover, Dowd was born before his father, Yshay, was cut down and thus would not have been referred to as a “stump” in relation to his son.

Christians are wont to deny it, but ethnicity matters to Yahowah. Yahuwdah takes precedence over Yisra'el and after Yisra'el, little else matters. That is not to say, however, that a stem or tendril cannot be grafted into the vine, which is Yisra'el, because this is what is inferred when we are adopted into the Covenant. This realization was actually affirmed by Dowd's son, Shalomoh, during the aforementioned speech.

Without jumping ahead and reading other prophecies, we have examined almost everything that can be known about the word *choter*, itself. And based upon our investigation, he represents a secondary branch or stem. He is a sucker sprouting prolifically from the fallen stump and ancient roots. The *choter* can be perceived as a tiny twig, even a pliable implement fashioned out of something that is very much alive. And *choters* are designed to bear fruit. They represent a secondary source of growth serving and delivering progeny to the harvest.

This perspective is further underscored by *netser*, which is a secondary branch, a smaller limb that extends from a larger and primary branch. Similar to *choter*, it is a shoot or sprout designed to support new life. Further, the root of *netser* is *natsar*, meaning “to observe and be preserved, even saved through close inspection and careful consideration. This would apply to any Covenant member. We are preserved by observing Dowd's words and deeds.

Speaking of *netser*, since it is the *choter*'s mission, I'd like to dispel a popular myth. There was no “Jesus of Nazareth.” No town by that name existed in the 1st, 2nd, or 3rd century CE. The ancient site, which bore a different name, had long since been abandoned. It was not

repopulated and renamed “Nazareth” until the 4th century when Constantine’s mother consecrated the site for Rome. The disgusting and vile caricature of “Jesus Christ” as the reincarnation of Dionysus, became Christendom’s dead god on a stick – a far cry from a life-sustaining *choter*.

While I am aware that we have beaten this poor *choter* to a pulp, it was necessary. This is a profoundly important prophetic announcement, and in this case, it is the message, not the messenger, which matters. Read the words on the *Nes* | Banner and follow them home. Consider the importance of the One lifting it up and also the relevance of the One whose story is told on it.

There are several additional clues beyond roots, stumps, sprouts, and twigs that may direct our investigation toward a productive implement and tendril who has branched out from that which would come from *Yshay* – standing up for the source of existence, standing out and becoming noticed. First, in a moment, Yahowah is going to credit the Set-Apart Spirit for Her contribution, describing the seven ways that She will transform this *Choter* such that he is able to compose a banner worthy of consideration.

Second, and speaking of this banner, Yahowah will refer to it three additional times over the course of this chapter, revealing its place and purpose within His plans and among His promises. There is clearly a connection between this secondary branch *Nes* | Banner God intends to lift up for all the world to see.

And third, we are told that this Sign will be displayed during the period Yahowah is calling a remnant of His children Home. It will be used as the means to inform Yisra’elites and Yahuwdym that He is offering to rescue them from the Time of Ya’aqob’s Troubles. By predicting it here in Yasha’yah, God is enhancing the credibility of the *Nes*, letting His children know that they can trust what

is written on it. He is not only saying that it is rooted in the life and words of His beloved Son, Dowd, but also that He is the force behind it, letting those who read it know that they can rely on its message.

At the same time, *Yasha'yah* reveals that this Banner is also designed to put Gentile nations on notice, explaining what God is doing, so that they do not interfere and so that they are left without excuse. But more than this, it serves as a Sign pointing to Tsyown for those who are diligently seeking to know Yahowah. In their case, those who observe it will follow it Home.

In this regard, I find it amusing that the world only seems to notice that Dowd slew a giant with a slingshot, missing the point of his life, which was to exemplify the *Beryth*, explain the *Towrah*, and fulfill the *Miqra'ey*. Therefore, the *Nes* will help those who are open and interested to better understand and appreciate how the Shepherd became the Lamb.

Before we transition to *Yasha'yah* 11:2, I need to yell and scream for a while, to point my finger and pound the table for a moment. How is it that the religious have become so stupid? They lug around a variation of a book that they claim is the inspired and inerrant word of God and yet they completely reject almost everything in it, including what is actually conveyed in the prophecies they believe pertain to their religion.

For example, even if Isaiah 9:6 served as validation of Christianity, 9:7 destroys it. Dowd proves that Paul lied. And now, here in Isaiah 11:1, even though it is a Christian favorite, it undermines everything Christians believe. The only way to cite the opening line as validation of the religion is to ignore everything that follows it. All the while, with both prophecies written expressly for them, Jews are unable to process the messages in chapters 9 and 11. It is as if *Yasha'yah* was Greek to them.

Let me explain as a prelude to the next statement. As the Spirit of Yahowah, it's Yahowah providing these aptitudes, not HaShem. And yet not one among millions of Jews knows or uses Yahowah's name. That is another fatal blow to Judaism.

Further, the Spirit of Yahowah is facilitating six aptitudes, attributes, and attitudes, and not one of them is mentioned among the Principles of Judaism. Among the six you will not find any reference to religion, faith, belief, worship, prayer, bowing, praise, devotion, salvation, redemption, eating kosher, wearing black, segregating women, limiting the shabat, attending a yeshiva, paying a rabbi, or reading the Talmud.

Not a single benefit Yahowah is providing fits within the framework of the religion. They all point in an entirely different direction: toward knowing and understanding Yahowah, toward following His guidance and being empowered by Him. This in turn leads to respecting Yahowah rather than a religion.

There is no common ground between what Yahowah is offering and what Judaism professes. And that means a person must be either ignorant of what God is offering, or irrational, and thus unable to make the kind of comparisons that lead to understanding, or both, to be an Orthodox Jew. If your faith is predicated on remaining ignorant and/or irrational, your beliefs are worthless.

I will conclude my rant with this equation: Religion = Unthinking. And that is why Yahowah is equipping us to be the opposite of ignorant and thus the antithesis of the religious. God endows His children with the Spirit of Understanding. Comprehension is what transforms an untrained tendril's mission into one of a useful messenger, a simple stick's undertaking into a notable Banner. Listen...

“This is because (*wa*) **the Spirit** (*ruwach* – Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **of Yahowah** (*Yahowah*) **will settle and remain on him** (*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 teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate) **and** (*wa*) **enabling understanding by making 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 react and respond after full and 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 respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, 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)

As we have come to expect with Yahowah, this pronouncement follows God’s overriding pattern of creation, life, revelation, relationship, enrichment, empowerment, and enlightenment – of six (the number of man, a carbon-based (atomic # 6) lifeform created on the sixth day) plus one (God is One) equals seven (the promise of a wonderful life together in the seventh dimension beginning on the seventh day). The first statement regarding the Spirit stands alone and it is followed by three sets of two declarations. God knows that His advice is empowering. He wants His children to grow up, be confident, and strong. And He recognizes that the more we know, the more we will come to respect Him, and, indeed, love Him.

Before we dissect this marvelous declaration, please note that Yahowah is unconditionally offering to provide these seven benefits. The *Choter* did not have to request them or qualify for them – but instead, Yahowah expected him to capitalize upon them. God wants His children to endure forever, to be thoughtful and rational, and to understand. And He wants every Covenant participant to freely share what they have learned, just as these capabilities were freely given to them.

There is so much here to contemplate, so much to learn, and so much to understand, let's search this announcement's full implications by examining the declaration one segment at a time. It begins...

“This is because the Spirit of Yahowah will settle and remain on him (*nuwach* ‘*al huw*’ – She will be placed upon him, She energizes him, and is quietly allied with him, never departing while She enriches the association and assures a most favorable outcome for him, enabling him to be composed and prevail no matter the challenge),...”

First and foremost: the operative agent and force in the *Choter*'s life is the *Ruwach of Yahowah*! These books were entitled *Yada Yahowah* for a reason. Understanding this and accepting this is paramount. And yet, this profound truth eludes every Christian, Muslim, Socialist Secular Humanist, and religious Jew. Simply stated, if you do not know Yahowah, you will not benefit from His Spirit.

Nuwach is an interesting amalgamation of *ruwach*, the Hebrew word for “spirit,” and Noah, the “Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home.” Therefore, we can turn to Noah to more fully appreciate the many reasons we have been told that the Spirit has or will provide *nuwach* on behalf of this man and his mission.

Noah's life reveals that if we disassociate from religion, government, and societal customs, listen to Yahowah, come to a correct understanding of who He is and what He is asking and offering, if we come to trust and rely upon Him, and if we walk through life with Him, accepting and acting upon His instructions rather than changing them, we can ride the Ark Home. In our case, we are invited to journey through life and time with Yahowah, accompanied by His Spirit, upon the Mercy Seat of the Ark of the Covenant.

Nuwach affirms that Yahowah’s Spirit is “allied with us,” which is to say, “She is connected with us, associated with us, engaged in a relationship with us, and She is actually related to us.” As our Spiritual Mother, “She eternally endures with us, never leaving us once She settles restfully upon us.” By “placing Her upon” His children, Yahowah not only “energizes us, rejuvenating, invigorating, uplifting, and strengthening us,” the Set-Apart Spirit provides the Family of God with a sense of “calm composure” so that we “retain our wits and never panic in the face of adversity.”

Nuwach conveys that “we are at peace” with God, enabling us to be “directly associated” with Him through Her. Yahowah’s *Ruwach* “never abandons” Her sons and daughters, “eternally enriching the association while assuring the most favorable outcome, enabling us to be composed and prevail no matter the challenge.”

Every Covenant Member should be reassured to know that *nuwach* confirms that the Spirit “remains and never departs.” But in this particular case of preparing the “*choter* – insignificant implement” to accomplish a temporal mission, the verb was scribed in the qal perfect – depicting an actual completed act either in the past or the future which had been or would be limited in time.

This means that She (*nuwach* was prefixed in the third-person feminine singular: She) will come “‘*al huw*’ – upon this individual” for a specific purpose at a particular time. That is to say, this man was not born with the Spirit. The Spirit settled upon him to enable what follows in the list. Further, his mission isn’t eternal.

That is not to suggest that the Spirit will abandon him, but only that this prophecy pertains to an event that has a beginning and conclusion in time. Another way to look at the perfect conjugation in this regard, the nature of the Spiritual association was complete, totally achieving the

desired result during this period of time with this unique individual.

There is a tendency among people unfamiliar with Yahowah and His testimony to confuse spirit and soul. God is Spirit. Humans have souls. A “*nepesh* – soul” is the presence of life within every animal, its consciousness. The soul is what differentiates animals from plants, giving them the capacity to observe and respond to their surroundings.

Our identity is tied to our soul, as it is the purveyor of our personality and preferences, our proclivities and memories, and our desires and experiences. It is who we are. And our *nepesh* is the only part of our nature capable of transcending our mortal existence. Our physical bodies, which degrade and are a liability, will be discarded.

Beyond “soul” and “consciousness,” *nepesh* means “breath.” It is not only something that comes from inside of us, we know that a person’s soul has departed when they stop breathing. And that is important, because unlike spirits which are immortal, souls are mortal. Most fade into oblivion, ceasing to exist upon an animal’s demise (which means the same is true with people).

But that is not to suggest that a soul is a simple entity. It is the essence of life, the thing which animates the living. Nothing is more vital, and yet, it has no mass, and its existence has never been detected. I can explain its purpose, but no one can describe its composition.

A “*ruwach* – spirit” is akin to energy, most especially light. It cannot be destroyed, although it can be contained in a black hole. Spirits never die. As energy, a spirit is vastly more powerful than any mortal being. And spirits, unlike souls, are not stuck in time. They are capable of instantaneously transitioning through the six dimensions of our universe.

Beyond “spirit,” *ruwach* can also mean “wind.” Like our breath, wind is tangible but invisible. The difference is that wind is an external force. So, this comparison and contrast between breath (an internal force germane to our nature) and wind (an external force that can act upon us) was designed to aid our understanding, so that we might better distinguish the unique characteristics of soul and spirit. Animals, such as humans, all have breath, but none have wind, just as we possess a soul, but not a spirit. And yet we can all be affected by the outside influence of wind, both negatively and positively – just as there are good and bad spiritual influences.

The “*tsaba*’ – heavenly envoys and implements” which have been referenced throughout Yasha’yah are all “*mal’ak* – spiritual messengers.” These energy-based beings were created and programmed to serve God. They are considerably more complex and sophisticated than the most advanced robot running an optimized form of artificial intelligence, but that is the best comparison I can muster.

The majority of *mal’ak* perform as Yahowah instructs, with many of them dispatched to protect the Covenant’s children. However, a number of the heavenly host as a result of a flaw in their programming became counterproductive. Satan is the leader of this cadre of evil spirits.

The most important Spiritual influence in our world is the *Ruwach Qodesh* or Set-Apart Spirit. As this statement indicates and Her name implies, the *Ruwach Qodesh* is set apart from Yahowah. That is to say, She represents an aspect of God’s nature and power. And She is decidedly feminine. Since She is the subject of the verb, *nuwach*, it was prefixed in the third-person feminine singular.

The Set-Apart Spirit is responsible for our spiritual birth on *Bikuwrym* | Firstborn Children. She adorns the

souls of the Covenant's children in a Garment of Light, which removes all traces of darkness from our nature and makes us appear perfect in Yahowah's eyes. Beyond this, the Set-Apart Spirit provides comfort and counsel, enrichment and enlightenment, empowerment and immortality. She is the force behind *Shabuw'ah* | the Promise of Seven.

There is a reason the Spirit cannot be the exclusive provider of these things. She only influences those who have chosen to engage in the Covenant. Therefore, prior to this decision, we have to rely upon another aspect of human design, and that is our God-given "*neshamah* – conscience." While our "*nepesh* – consciousness" enables us to observe and respond to what we see, hear, smell, taste, and touch, our *neshamah* provides the ability to understand what is happening and then contemplate the most rational response.

When used effectively, the *neshamah* is a powerful tool, enabling humans who exercise it and capitalize upon it to differentiate between good and bad, right and wrong, and truth and deception. It is the means Yahowah gave us to find Him. It is the compass that helps us navigate the Towrah.

When the *neshamah* is used in conjunction with the Set-Apart Spirit to explore Yahowah's Word, we are capable of great things, and indeed of achieving and developing every aptitude, attribute, and attitude on this list. This is the best way to explain how a normal individual such as myself can deduce extraordinary insights from Yahowah's Word and come to understand Him, appreciate what He is offering, and realize what He expects in return. I'm using the tool Yahowah provided as it was intended.

The Set-Apart Spirit is not an idle accoutrement. She is a powerful force in our lives. The first of three sets of benefits reads:

“...the Spirit providing the capacity to comprehend and teach (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) and enable understanding by making connections to reveal insights (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment),...”

I am admittedly biased in this regard, but nonetheless, I have come to see *binah* as the lone means to *chakmah*, and view understanding as the most empowering and enabling thing we humans can achieve. Further, I consider Dowd the epitome of *binah* leading to *chakmah*. He was not only the wisest man who ever lived, but also the most articulate.

Of the six benefits provided by the Spirit, four are cerebral, and that is a lesson in and of itself. She works in conjunction with the gift of the *neshamah* | conscience to facilitate understanding. All of Yahowah’s Covenant children benefit in this way.

These were Dowd’s greatest attributes. He came to understand how to observe the Towrah and engage in the Covenant. By doing these things, he deduced the most sublime insights into God’s Word and purpose. Best of all, he not only shared his conclusions with us, but he also

made it possible for us to follow him Home. And perhaps that is the reason behind the prophecy.

Yahowah wants His children to learn and benefit from Dowd. Anyone who advances this goal is of value to God and beneficial for His children. It really doesn't get any more complicated than that. Because of the lyrical legacy Yahowah's most beloved Son left us, we can sprout and grow from the same trunk. Dowd has become our older, wiser, more intellectual, and spiritual brother.

While we are on the subject, I'll go out on a *choter* here and conclude that Dowd's mental aptitude was off the charts, even before the Set-Apart Spirit came upon him. And if I may climb out on yet another *netser*, based upon the words of his *Mizmowr* / Psalms, and the way Yahowah responded to him and them, I'm convinced that Dowd was not just exceptionally smart, but extraordinarily wise.

And while the Spirit clearly aided his ability to understand, to learn and then teach, and while She guided him to many of his most important insights, for Yahowah to have loved him individually as a person, and to have enjoyed the lyrics of his songs as He did, much of what he deduced and composed must have come from Dowd's mind and heart, from his *nepesh* and *neshamah*, apart from God's Spiritual contribution. Otherwise, the Beloved would have been a product of self-love.

Binah is one of my favorite Hebrew concepts. It describes the process we must deploy to discern insights that are pertinent and profound. The explanation is found in the root of *binah*, *byn*, that talks of making connections between things, of finding the causal link and common denominator. In this way, knowledge can produce insights which when considered together enable understanding.

To *byn* is to observe and consider, distinguishing and discriminating among the facts available to us, differentiating between good and bad, right and wrong,

truth and lies, making intelligent associations with what we have seen on both sides of these contrasting positions, and eventually leading to a conceptual appreciation of life.

If I were pressed to explain how we transition from knowing to understanding and what it means to “be enlightened,” I would turn to *byn* and *binah* to explain the process. And this is not lamb chops and barley here. In all the world, nothing is as empowering as understanding and few things are as enjoyable as being enlightened – especially when the insights comprising our capacity to comprehend are profoundly important and enriching.

Understanding is also the result of “*shamar* – closely examining and carefully considering.” Enlightenment requires being discerning and discriminating, of putting things together in an intelligent way. It is all part of a process. These things aren’t prizes handed out at the fair; they are earned.

The next two items on the list are integral to those we’ve just discussed. They are the beneficial consequence of “developing the capacity to understand” and of “being enlightened by discerning insights.” They flow from one to the other. They are cause and effect. It is not that He or She is handing any of this to us but instead assuring that those who are observant and open-minded, informed and rational, will discover the plan and find the way.

The Spirit enhances our ability to find and study the right source “**of practical advice and applicable counsel** (‘*etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions).” She is also the Spirit “**of empowerment, being emboldened and inspiring** (*gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and

capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God's people and affirm their rights)."

'*Etsah* is "counsel with a purpose," more commonly known as "practical advice." And in this case, it is from Yahowah, the Creator of the universe and Author of life. Yah's Spirit is our "guidance counselor."

If you were given one guess, and the fate of your soul depended upon knowing the correct answer (and it does), then where would you look for such guidance? Okay, that's too easy since God, Himself, authored a book He named "*Towrah* – Source of Guidance." Then how about this question: since '*etsah* speaks of "directions regarding how to properly respond," do you think that the invitation soliciting a reply might be the *Miqra'ey* / Invitations and that the proposal necessitating a response could be the *Beryth* / Covenant? Aren't these the most relevant decisions we will ever make regarding Yahowah? Why is it then that so few observe the *Towrah*, attend the *Miqra'ey*, or respond to the *Beryth*?

Since God has never once spoken about our success in academia, dating, our occupation, sports, entertainment, or medical care, there is no chance whatsoever that Yahowah's Spirit is going to provide counsel on these things. Don't ask.

God is not going to offer advice regarding where to go to school or what to study to pass an academic test, how to prevail during a business interview or how to deploy a winning tactic in some endeavor, on winning a game in any sport, or succeeding with a financial investment, on who to date or marry, on how to cast a vote or where to live. These are not things He is interested in, so do not embarrass yourself or irritate God by pleading with Him to counsel

you regarding any such endeavor. Moreover, do not make a fool of yourself by thanking Him for His assistance in any of this. He did not and will not help.

Instead, ask for His counsel on His Towrah, His Covenant, and His Invitations to Meet. But even here, if it is Divine insights and understanding you seek, if it's Godly guidance and direction that you desire, there is no reason to ask. They have already been offered. They are readily available. Take advantage of them.

Recognizing that God has offered His Towrah to everyone, it's rude to ask for guidance. Read the instructions He has already provided. If you are not willing to listen to the directions He has given to you, why would He bother offering you any other? Since God has given His teaching, guidance, instructions, and directions, asking for a personal copy before reading the original is both embarrassing and insulting. It would be like rejecting an offer from someone who is providing you with a perfect home on the ideal site and then asking them to give you a condemned dump in a swamp. Such people are idiots.

Yahowah's Spirit is designed to empower us. It is only natural. It is what we should expect from a loving Father. And recognizing that we are physical beings and that the Set-Apart Spirit is light, and thus energy, the process and extent can be calculated: $E=mc^2$ – our physical nature multiplied by the square of the speed of light. Being empowered by Yahowah is one of the five benefits of the Covenant – along with immortality, perfection, adoption, and enrichment – making us ever more like our Heavenly Father.

Considering where we have been, it is worth noting that *gebuwrah* is a derivative of *gibowr*, the word we came to realize spoke of a confident and courageous man in Isaiah 9:6. As Yahowah's witnesses here on Earth, it's obvious that God wants to enhance our capabilities so that

we have the capacity to correctly and powerfully convey His testimony. He wants us to have the confidence, character, and courage, to stand up when the apathetic and fearful are lying down or running away.

This realization rings true for me. As you now know, my relationship with Yahowah is personal, but it is not private. Such was the case with ‘Adam, Noach, ‘Abraham, Yitschaq, Ya’aqob, and Moseh, but was especially true with Dowd. He was an open book, vociferously conversant about his place in the Covenant. And no one wielded these empowering and enlightening Spiritual attributes more effectively. As a pale and flickering reflection of Dowd’s brilliant torch, just as he once did, I beg your indulgence while I turn back the clock and ponder how my relationship with Yahowah began and how that relates to what we have just read.

Way back in volume 1 of *Observations*, in *The Right Way*, while we were analyzing Dowd’s masterpiece, the 91st *Mizmowr* | Psalm, I shared that I had it conveniently printed out and folded up in my pocket when God and I first met. You may recall some of the things I “negotiated” with the Almighty at the time He asked me to expose and condemn Islam. This occurred on Taruw’ah immediately after the September 11, 2001 suicide bombings which destroyed the World Trade Center and damaged the Pentagon.

I knew that I was not qualified to analyze the Islamic Scriptures and recognized that the task would elicit a hostile response. I laid out three preconditions. The first of these was that He agreed to work with me, enlightening and inspiring me while empowering me to overcome the obstacles that would surely be thrown in our way.

That is what occurred. Much of the source material fell into my lap, multiple variations of the Quran and rare, but essential, presentations of the earliest Hadith collections.

As I read them, the lights went on, and I realized that the best way to confront Islam would be to reorganize the Quran, which is a jumbled mess without context or chronology, using the biographical accounts of Muhammad, thereby reordering it chronologically while setting it into the context of its author's life.

The result, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words*, became irrefutable. It is the best documented, most comprehensive, contextual, and chronological presentation of the earliest Islamic sources ever compiled. Mission accomplished. Muhammad's words and deeds destroy the credibility of his religion.

So, how did an untrained individual conceive and then execute a practically perfect exposé on Islam on behalf of Yahowah if it were not as stated here in *Yasha'yah* / Isaiah 11.2? What's more, there were two additional requests, that God protect my home and family and that He take full responsibility for promoting what I would learn with His help.

I published *Prophet of Doom* under my actual name, and without any promotional plan conducted several thousand radio interviews on the subject, presenting the book and our research online, offering it openly and freely, never hiding. It is still online, and I am still here, as is my family and home. And that too is His doing, something He will affirm as we progress through this chapter of *Yasha'yah*.

But that was just the beginning. Working together post-Islam, we have composed the 8 volumes of *Yada Yahowah*, the 3 volumes of *An Introduction to God*, 3 volumes of *Coming Home*, 3 volumes of *Babel*, 4 volumes of *Questioning Paul*, and now 5 volumes of *Observations*, in addition to *In the Company*, *Tea with Terrorists*, *Prophet of Doom*, *Shattering Myths*, and *Yada Yah Radio*. By any

measure, that's a lot for a retired and aging former entrepreneur. And it's not just the quantity of translations, explanations, and insights, many of which had not been considered or conveyed by anyone else over the past two thousand years, all of which are contained therein, it's the profound importance of what has been revealed.

Yes, I used the tools God gave me, my mind, eyes, and ears, my *nepesh* and *neshamah*, but those who have read and listened over the past decade know that I did not work alone. I am a living example of a pliable implement, of an untrained tendril, which in the right hands can be wielded so effectively, his contribution is worth mentioning. He and the Spirit have done this by working together in a manner consistent with this announcement in Yasha'yah. And I am not alone. Yahowah can use any Covenant member in this way. Moreover, He wants to do so.

The final pairing begins by offering yet another cerebral benefit: of knowing and of knowledge. It is the ability to know God based on the knowledge He has provided. *Da'ath* is the opposite of ignorance. *Da'ath* is the cure for faith.

For example, after I have denounced rabbis and their rules, Jesus or the Trinity during a radio interview, or refuted the notion of God dying on a cross, prayer or worship, someone will call in and ask: "So you don't believe in God?" My reply is always the same. "Correct, I do not believe in God because I know Yahowah." Even if beliefs were true, and almost every religious notion has been false throughout the whole fabric of time, knowing is vastly superior to believing. I have come to know God, and you can too.

“...the Spirit of knowing and knowledge (*da'ath* – of recognizing where to look for answers, 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 distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) **so as to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness so as to be inspired by) **Yahowah.**” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:2)

All of this leads to a singular place: to come to appreciate Yahowah. That is the purpose, the focus, and the consequence of coming to know Him. And there is no better outcome. He is wonderful, brilliant, caring, and yes, even fun.

The prophet did not write that these things would lead to believing in God, faith in God, worshiping God, loving God, praying to God, serving God, or being saved by God. There was no mention of Jesus. This isn't the Lord. God is not nameless. He is not HaShem.

Yahowah has earned our respect. So why do those who claim to worship God, disrespect Him to such a degree they change or ignore His name? Why do they embrace what He has disdained and despise what He has offered?

As we know, Dowd excelled in all six aptitudes and attitudes. So can we. And thus concludes the most enduring, enlightening, enriching, and empowering presentation found anywhere in the Prophets.

Now if I may summarize the contribution Yahowah's Spirit makes on behalf of those committed to think their way to God...

1) The *Ruwach of Yahowah* – These are Yahowah's words, His message, His plan. This list begins and concludes with His name because without it, nothing else matters.

2) The *Ruwach of chakmah* – the mental aptitude and wisdom to instruct, the comprehension and technical expertise to do what is required to impart understanding and educate, and the capacity to comprehend and teach.

3) The *Ruwach of binah* – enabling understanding by making connections that reveal insights, facilitating the propensity to ponder and process information, offering the ability to be perceptive and discerning, discriminating and judgmental, aiding intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration.

4) The *Ruwach of 'etsah* – of advice and counsel concerning pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, and delivering effective mentoring on how to deliberate relevant decisions.

5) The *Ruwach of gebuwrah* – on how to be a strong, courageous leader who is empowering, emboldened and inspiring, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, excelling by being upright, always fighting to defend God's people and affirm their rights.

6) The *Ruwach of da'ath* – of recognizing where to look for answers and how to acquire relevant information, of knowledge, of being aware of the evidence and being able to discern what is applicable and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth.

7) The *Ruwach of yira'ah Yahowah* – of respecting and revering Yahowah, appreciating His awesome nature,

outstanding character, superlative ability, and astonishing greatness.

I hope you have found all of these marvelous revelations proudly presented in these words. If not, it is my fault, not the Spirit's. But if I may speak on behalf of the Spirit, it is these, and only these, things that the *Choter* has brought to this endeavor. Moreover, recognizing that, 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; or Spirit of miracles, because God does not show off.

Should you believe that this was written to predict the appearance of "Jesus Christ," then your religion has been scuttled yet again. Our decision regarding where we spend eternity ought not to be based upon "an appearance" but instead determined by our reverence and respect for Yahowah. Moreover, Yahowah has made it abundantly clear: the *Choter* is not a prophet. Instead, he will learn from them. 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* – and will not be through the visual form which can be seen nor from any 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 listening to information which cannot be verified; 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)

Since it has been repeated, it bears repeating: nothing matters more than Yahowah's name. Without it, there is nothing. Jesus, Christ, Allah, Shiva, and the Lord are no more God than is navel lint. The universe has only one Creator, only one who conceived life, one Author of the Towrah, and one who inspired the prophets.

There is only one who is completely worthy of our trust: Yahowah. He met face-to-face with Moseh. He spoke to Dowd and Yasha'yah. He reveals Himself to the rest of us through the words He inspired them to write. Although sometimes He goes a step or two, well, seven, further.

This is the only place in the Towrah and Prophets where anything like this is stated. Yahowah has invariably revealed Himself to humankind through either a rare

personal appearance, as was the case with Moseh to convey the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *Choter* would require had already been revealed. It just needed to be understood and then explained.

This may sound simple enough, but if that were so, there would have been no reason for Yahowah to equip the Choter with Seven Spirits – or to have the greatest of the prophets announce his mission 2,700 years before it would transpire. The Choter’s situation is unprecedented.

God had told men and women the truth and asked His people to listen to what He revealed. However, He had never asked anyone to read what His prophets had written and then make the proper connections to understand how each person and event contributed to the story as a whole, such that he could share how this pertained to His people at this time – all without any outside help other than what He would provide spiritually. The Choter would study and learn instead of being told. And based upon what else is said of him, the Choter, like Noach, ‘Abraham, Sarah, and Yitschaq, but unlike everyone else, would be a gowy.

It would be a tall order, necessitating the full cadre of Spirits. It would begin by properly assessing the pronunciation of Yahowah’s name – something that had been neglected and opposed for the past 2,500 years. For the first time, the dialog regarding the *Beryth* | Covenant would be distilled into five conditions and five benefits. Similarly, the Choter would be the first to explain how the Miqra’ey not only provide the benefits of the Covenant but, also, how they serve to bring us back to the Garden where it all began.

This Secondary Stem would be the first to date the fulfillment of the Miqra’ey, such that Yisra’el could anticipate Yahowah’s return. And the most valuable

discovery he would deduce by reading the words God had inspired His prophets to write would be that Dowd was not only the Messiah and Son of God but that he was the Zarowa' who fulfilled Pesach and Matsah. The returning King of Israel opened the door to eternal life while perfecting the Children of the Covenant. He carried our guilt into She'owl, where it was left, never to be seen again.

This Choter would also solve the riddle precluding thinking agnostics from trusting God by explaining that there were three very different outcomes for human souls, not just Shamaym and She'owl. The dissipation of most souls made it possible for God to be fair, such that most would receive neither reward nor punishment.

Along the way, the Choter would equate Hebrew grammar to light and time, revealing how they not only make eternal life possible and the universe accessible but also explain the juxtaposition of freewill and prophecy. In this light, he would also explain how three-dimensional beings stuck in the ordinary flow of time can be emancipated, enriched, and empowered by being transformed from mortal and matter to spiritual, energy-based beings in the seventh dimension.

The Choter would be the first to reveal that God hates religion and disdains politics. In the process, he would reflect the Spirit of Yahowah by exposing and condemning both – becoming the only person to have written books in opposition to Judaism, Christianity, and Islam.

And this would not be a half-hearted affair. The Choter would compose 30 volumes and produce 10,000 hours of radio programs and podcasts for *Yada Yahowah*. God's prophecies would be fulfilled and His investment in the Choter rewarded.

He may not have been the optimal choice, but as the only option available, he would strive to do as Dowd had done, and make his Father proud. Working together, the

Family Reunion of the Day of Reconciliations will occur as planned. Will you be there?

At the very least you know, based on the previous statement, that the first step toward this beneficial alliance with Yahowah is to accept His offer. And with this in mind, thus far Yasha'yah has announced...

“Then the *Choter* | Secondary Branch and Sucker from the Fallen Stump (*wa choter*) will be extended for a limited time, being brought forth to serve (*yatsa*) by means of (*min*) the stock (*geza*) of *Yshay* | to Stand Out and Be Noticed (*Yshay*), as (*wa*) an observant branch or secondary stem (*netser*) by means of (*min*) his roots, and that which keeps him anchored, steadfast, and nourished (*sheresh huw*), such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others (*parah*). (*Yasha'yah* 11:1)

This is because (*wa*) the Spirit (*ruwach*) of Yahowah (*Yahowah*) will settle and remain on him (*nuwach 'al huw*), the Spirit (*ruwach*) providing the capacity to comprehend and teach (*chakmah*) and (*wa*) enabling understanding by making connections to reveal insights (*binah*), the Spirit (*ruwach*) of advice, counsel, and pertinent directions regarding how to respond to the proposal (*'etsah*) and of being emboldened and inspiring, an unwavering and bold champion for the cause (*wa gebuwrah*), the Spirit (*ruwach*) of knowing and knowledge (*da'ath*) so as (*wa*) to respect and revere (*yira'ah*) Yahowah (*Yahowah*). (*Yasha'yah* 11:2)

Additionally (*wa*), by accepting the offer and responding appropriately, he will be perceptive (*ryach huw*) with regard to developing a profound admiration, allowing him to be inspired by (*ba yira'ah*) Yahowah (*Yahowah*).

Therefore (wa), it will not be by an appearance or vision (lo' la mare'ah) seen with his eyes ('ayn huw') that he will decide (shaphat). Also (wa), it will not be by hearsay from a source who was not party to this discussion (lo' la mishma'), heard with his ears ('ozen huw) that he will make judgments or prove his arguments (yakach)." (*Yasha'yah* 11:3)

And it is true, the case that has been made on behalf of Yisra'el and Yahuwdah by Yahowah, Moseh, Dowd, and Yasha'yah, and now presented here in *Yada Yahowah* is irrefutable. And this is largely because...

"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 – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, societally disenfranchised, and unpretentious who have been deprived; 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 who are seeking straightforward answers ('anaw – those who are willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making

such declarations; from *'anah* – to 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 having been in violation of the standard, of those guilty of creating disunity and disharmony).” (*Yasha 'yah* / Isaiah 11:4)

Being judgmental is essential to being rational, right, and moral. It is the most appropriate way to filter the evidence that is available to us to determine what we should trust and then make logical and defensible decisions. To a significant extent, it is what separates me from others because I assess situations quickly and make both rapid and typically accurate decisions.

This has always been the preferred approach. Everyone is best served when all of the cards (read: words) are placed face up on the table. When it comes to God's testimony, He directs us to reveal the meaning of every word, and when there are several viable options, lay them all out for everyone to consider. There is no reason to hide anything or to avoid being forthright. Those who are

sincere in their quest to know Yahowah will endure the added verbiage and they will appreciate the honesty.

While it is God's desire to be forthright, full disclosure is not man's way. For example, the primary purpose of Political Correctness is to filter out all information that is contrary to the goals of Socialist Secular Humanism. For example, no one in the media or in government will discuss the obvious connection between the Islamic Scriptures and Islamic terrorism. Most actually believe that the "Palestinian people" have the right to "Palestine" because it is not politically correct to explain that both are myths, with neither having any basis in fact for the past 2,700 years. The adverse health effects of transgender procedures are concealed because reality is in conflict with the community's political agenda.

The activist group Black Lives Matter is considered credible because the media will not report on the Department of Justice evidence which shows that the opposite of what they claim is true. In the politicized environment of Climate Change, the realization that the Earth entered a six-hundred-year warming period in the mid to late 1850s, and that this is part of a reoccurring cycle that dates back millions of years – long before mankind – isn't considered, and it is the driving force behind what we are experiencing.

Deceivers must hide from the truth. They reject and cover up the facts which disprove their beliefs. Sadly, as a result of Political Correctness, this is now the mantra of the media and the central thrust of academia. Generation after generation has been indoctrinated rather than educated. And yet without unfettered access to the truth in conjunction with disciplined and robust critiques of mankind's most debilitating delusions, Yahowah remains unknowable and the destructive and deadly consequences of religion and governance remain unchecked. This problem has been exasperated by Progressive ideology and

Critical Race Theory because evidence and reason no longer matter.

The reason the *Towrah, Naby', wa Mizmowr* is 1,500 pages long (when presented using appropriate page sizes and fonts) is because over the past 5,990 years a great deal has transpired that is beneficial for us to know. For the same reason, God has provided copious details about what we should expect between now (as of this writing in October 2023) and the beginning of the Millennial *Shabat of Sukah*, commencing on a Friday evening, October 7th, 2033. Yahowah has laid His words face up for all to see, all unfurled on scrolls such as the one we are using to bring His message to those interested in knowing Him.

Apart from His interactions with Dowd in Yaruwshalaim, in Yahuwdah and Yisra'el circa 1000 BCE, and with his son immediately thereafter, there is no evidence that Yahowah has allowed any man to wield His symbols of authority – His rod, staff, or scepter. But this is about to change. And make no mistake, God has the right and ability to use a metaphorical rod against those who have oppressed His people.

Dowd will return along with his symbolic staff to guide his Father's flock. He will also hold Yah's scepter, using it to reestablish his dominion while undermining all other governments. He may even wield a figurative spear to wipe out the world's militaries. But that is not to say that either God or His King will actually use physical implements. They will do as Yahowah prefers, which is to use words to accomplish His will – and so will those who work with them in advance of their return, like the *Choter*.

In context, considering everything Yahowah has already revealed regarding the six ways He is going to Spiritually enable the *Choter* such that he is able to do as God intends, what follows is the result. The *Choter* will wield the words of God on behalf of those seeking answers.

He will do so as accurately and honestly as is possible. His assessments, from his conclusions to his insights, will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based upon evidence and reason.

More than anything, His presentation of Yahowah's Word 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 to eternal life Yahowah has provided such that it is opened for His people.

And while that has always been Yahowah's primary agenda, the *Choter* must also be deployed to do as Dowd and Yasha'yah have done. He will aggressively and openly expose and condemn those who are contrary to Yahowah and Yahuwdym. For those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, the Choter's oratory will explain why they will soon die.

As we consider the concluding portion of the 4th statement, it is also apparent that a time will come when the Choter's words will be weaponized. As we approach the final three years of Ya'aqob's Troubles and he is joined by 'Elyah in Yaruwshalaim, it would be unwise to oppose either of them. Their mission will be to expose and condemn anyone who seeks to harm Yahowah's flock.

Since Yahowah is continuing to speak of the *Choter*, this is sobering. It is a matter of life and death, of reconciliation or extermination. Although in the light of full disclosure, in the Great Isaiah Scroll found in the bluffs above Qumran, the wicked who are wrong will cease to exist as a result of the words spoken by the *Choter* who is now being influenced by the Spirit. However, 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 no reason for Yahowah to do anything beyond what He has already said will occur. 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*, *Taruw'ah* and *Kipurym*, will not endure in Yahowah's presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus they will not receive its benefits. They will die.

I am only aware of a single instance in which Yahowah empowers individuals to the extent that their words have this effect. Since we know that *'Elyah* | Elijah will be one of these witnesses during the final days of Ya'aqob's Troubles, and so this suggests that the *Choter* may be the other. If so, *'Elyah* will speak to Yisra'el and Yahuwdah, while the *Choter* may be there to hold Christians, Muslims, and Secular Humanists accountable.

Hopefully, the *Choter*, even when overshadowed by the satirical oratory of *'Elyah*, will still be able to share Dowd's words cogently and coherently, such that they resonate sufficiently to call Yisra'el and Yahuwdah home. Otherwise, this will be a tough duty. And considering the *Choter's* fascination with *'Elyah's* sarcastically bold approach, he will likely be awestruck by being in his company. And yet, in spite of his reluctance and timidity, we know that Yah can change the world with flawed and tentative implements, proving His case with the hesitant and muttering Moseh.

All that really matters in the end is that Yahowah's children will be protected. The desired result will be facilitated by the Spirit's enabling.

“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 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 be the band girding 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)

The Spirit prepares Yahowah's children to live in God's presence. She adorns us in the “trustworthiness and reliability” of Yah's Word, making us “vindicated and innocent” as a result of “correctly determining” that we can “depend” on everything He has shared with us.

Moreover, being right matters. Being reliable counts. So long as we trust Yah, we will be properly girded – no matter the mission.

Personally, I am far more concerned with the outcome of the next seven years than I am with those between years 5997 and 6000 Yah, because this is the time the *Nes* | Banner is being written. It is the relative quiet before the storm when it is easier to get people's attention – when they have time to read and think. If we can prevail to the extent that there are already 7,000 Yahuwdym anticipating Yahowah's return in advance of 2030, then we will be able

to enjoy the moment knowing that Yowm Kipurym will be a success. Moreover, by that time, 'Elyah will have had 2,800 years to hone his skills as an orator.

Amplified, but not excessively, here is what our Creator conveyed at the beginning of the 11th chapter of Yasha'yah...

“Then the *Choter* | Secondary Branch and Sucker from the Fallen Stump (*wa choter*) will be extended for a limited time, being brought forth to serve (*yatsa*) by means of (*min*) the stock (*geza*) of *Yshay* | to Stand Out and Be Noticed (*Yshay*), as (*wa*) an observant branch or secondary stem (*netser*) by means of (*min*) his roots, and that which keeps him anchored, steadfast, and nourished (*sheresh huw*), such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others (*parah*). (*Yasha'yah* 11:1)

This is because (*wa*) the Spirit (*ruwach*) of *Yahowah* (*Yahowah*) will settle and remain on him (*nuwach 'al huw*), the Spirit (*ruwach*) providing the capacity to comprehend and teach (*chakmah*) and (*wa*) enabling understanding by making connections to reveal insights (*binah*), the Spirit (*ruwach*) of advice, counsel, and pertinent directions regarding how to respond to the proposal (*'etsah*) and of being emboldened and inspiring, an unwavering and bold champion for the cause (*wa gebuwrah*), the Spirit (*ruwach*) of knowing and knowledge (*da'ath*) so as (*wa*) to respect and revere (*yira'ah*) *Yahowah* (*Yahowah*). (*Yasha'yah* 11:2)

Additionally (*wa*), by accepting the offer and responding appropriately, he will be perceptive (*ryach huw*) with regard to developing a profound admiration, allowing him to be inspired by (*ba yira'ah*) *Yahowah* (*Yahowah*).

Therefore (wa), it will not be by an appearance or vision (lo' la mare'ah) seen with his eyes ('ayn huw') that he will decide (shaphat). Also (wa), it will not be by hearsay from a source who was not party to this discussion (lo' la mishma'), heard with his ears ('ozen huw) that he will make judgments or prove his arguments (yakach). (Yasha'yah 11:3)

He will exercise good judgment (wa shaphat) by (ba) seeking to be accurate and honest, correct and forthright, truthful and consistent (tsedeq) with regard to opening the doorway for the discerning (dal). He will provide proof using sound arguments, evidence and reason (yakach) with (ba) everything out in the open, doing so fairly (myshowr) on behalf of (la) the sincere who are seeking straightforward answers ('anaw) of the Land and Earth ('erets).

Then (wa) he will strike, verbally attacking and disabling (nakah) the material realm ('erets) with the rod and staff (ba shebet) of his mouth and, thus, his voice (peh huw'). And with (wa ba) the Spirit (ruwach) of his lips and resulting language (saphah huw'), he will devastate (muwth) the wicked and the wrong (rasha'). (Yasha'yah 11:4)

Being right, accurate, and honest, affirming and vindicating (wa tsedeq) will be (hayah) the belt around his waist ('ezowr mothenym huw') and (wa) the trustworthy and reliable nature of the witness ('emuwnah) will be the band girding him ('ezowr chalats huw').” (Yasha'yah / Isaiah 11:5)

We can agree or disagree on the identity of the *Choter* and his relevance in Yahowah's plan to call His children home. We can speculate on just how far the Spirit of Yahowah will go to enlighten and enable him such that he becomes effective during the prelude to the Time of Ya'aqob's Troubles. But should there be another, his

message would be the same. And if the Ruwach did more, if you were reading Her words, not mine, they would be more cerebral and less conciliatory.

After all, nearly three thousand years have passed without His children listening, so it is going to take something out of the ordinary to garner their attention. And in this regard, nothing compares to *Yada Yahowah*.

That said, Yahowah and I would be thrilled if there were countless *Choters*, all willing to engage as He envisions. Consider this prophecy an open audition. The larger the cast, the better the performance.

However, the prophecy is accurate, and it speaks of a single *Choter*. This makes Yasha'yah's declaration as profound as anything we have considered thus far. Yahowah is confirming that He will empower this individual to engage on behalf of His people. Therefore, the principal benefit of this revelation is in recognizing Yahowah's commitment to honor the promises He has made to Yisra'el, and to seeing the Spirit's contribution to our ability to know Yahowah and understand what He is offering.

As someone who has a propensity to examine every word as if it were a great treasure and who strives to understand the meaning behind each ancient reference, often wearing readers out with thousands of pages of amplified translations, summations, analysis, and commentary, I appreciate God's endorsement of this approach. He wants all of His words laid face up on the table and arranged in the most straightforward way possible. We have reached the time of full disclosure.

It is also reassuring to be reminded that those who have led so many astray with their religious and political beliefs will suffer the consequences. Yahowah is just. That is why God's children will be protected by His promises while

The Dawning of a New Day

Lion and the Lamb...

The following passage is often cited and even pictured in conjunction with the Christian myth of the “Second Coming of Jesus” to suggest that a state of nirvana will ensue. However, there was no “Jesus” and this prophecy is now explaining the conditions immediately prior to our return to the Garden.

Furthermore, the subject of *Yasha'yah* / Isaiah 11 has not changed. The prophet is still addressing the life and times of the *Choter*. After revealing his origins and inspiration, as well as describing his mission and the result, *Yasha'yah* is setting him into the proper context – revealing the consequence of his mission towards its completion.

Nonetheless, what follows is an odd collection of animals, and an even more challenging choice of verbs. And while this narrative is obviously metaphorical, we are left to wonder why so much will change since God designed some animals to be carnivores, some as herbivores and others omnivores. Are we to believe that wolves and leopards are going to thrive by grazing even though would require a complete redesign of their teeth and digestive systems?

Is mankind going to go vegan and forego the Feasts, even Passover? More curious still, since the wolf and the lamb are in direct opposition, with the one representing the deadly plague of Pauline Christianity and the other

Passover's Doorway to Life, why is the former being depicted as a guest of the latter?

Perhaps, rather than view this unnatural situation replete with revisionist animals who no longer eat as they were designed, somehow forsaking their nature and living together in an idyllic setting, we might want to consider it in context, cognizant of the fact that we just read that Yahowah's Word and Spirit are going to strike, condemn, and slay those who are wrong.

From that perspective, "to dwell as a stranger" is not the only way the next verb, *guwr*, can be translated. Three of its four connotations are rather sinister. To *guwr* is "to stir up trouble and strife while being quarrelsome." Worse, *guwr* speaks of "planning a harmful response, of being rebellious and inciting a riotous situation, even of initiating a fight." As a result, *guwr* is "to terrify, instilling fear, while causing severe anxiety." That does not sound idyllic to me.

It is, therefore, conceivable that this reference to the wolf in conjunction with the lamb suggests that Paul's ilk will no longer prey on Yisra'el and that the religion he inspired will come to be an alien and stranger in the Land. The trouble he stirred up, his attempt at negating the purpose of the Passover Lamb, will no longer haunt God's people. It is, therefore, Replacement Theology that will succumb rather than this portending the advent of revisionist animals.

If so, this might actually depict the conditions experienced prior to Yah's return rather than immediately after it. It could be defining the limited timeline under which the *Choter* | Secondary Branch will operate, with its conclusion occurring prior to Dowd's arrival.

Once again, I am going to provide the information and let you judge for yourself. I am admittedly squeamish, and do not enjoy the site of a wolfpack killing a lamb such that they and their pups might live. Therefore, I don't have a

dog in this fight. I would be delighted with a world without carnivores. But my opinions here are irrelevant. All that matters is what God's words actually reveal when they are fully exposed.

“So then (wa) the wolf (za’eb – the predatory mammal (perhaps representing the most infamous Benyamite | Benjamite, Paul, the Wolf in Sheep’s Clothing responsible for Christianity)) shall dwell as an alien, stirring up trouble and strife while being quarrelsome as a result of his insidious plans (guwr – will sojourn as a stranger, congregating with the flock while trying to lead them astray, scheming a harmful, treacherous, and deceitful response by being rebellious and inciting an adversarial situation, picking a fight by instigating an attack, causing severe anxiety (qal perfect – actually doing so but for a finite period of time)) against the lamb (‘im kebes – in opposition to the dominate ram (used in the Towrah in conjunction with the Passover Lamb and Pesach)).

And (wa) the leopard (namer – a spotted and camouflaged or black predator; from an unused root meaning to be transparent regarding its nature and purpose (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 and divide (thus symbolic of those on the wrong side of judgment) (qal imperfect)).

Then (wa) the adolescent calf (‘egel – a weaned cow; from ‘agol – to revolve, coming full circle (symbolic of Yisra’el and those responsible for the golden calf)) and (wa) the young lion (kaphyr – the one who is covered (often used as a metaphor for Yahuwdah); from kaphis – to connect and kaphar – to cover) 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, altogether in one place, united or alike).

And so this insignificant steward and easily determined and known servant (*wa na'ar qaton* – the attendant of a lower social status who can be readily known on behalf of the scattered sheep (like addressing the *choter*)) **shall motivate, lead, 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) (speaking of Yisra'el, i.e., Dowd's flock)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:6)

The last two statements, and particularly the concluding one, can be rendered positively or negatively. However, the first example is considerably more credible presented as the Pauline Christian crusade against *Yahuwdym* | Jews and the Passover Lamb. The second statement is well-suited to follow in this negative vein, with the transparent, dark and camouflaged predator (another reference to the wolf in sheep's clothing), lying in wait and ready to pounce on the unsuspecting kid.

As we have discussed, the initial verb, *guwr*, isn't benign, making the opening statement a challenge to present positively when the full implications of the word are considered. Similarly, the second verb, *rabats*, has a light and dark side.

Moving to the third prophetic announcement, *nahag* isn't the customary word for “lead,” but instead one which suggests either “motivation or compulsion, of driving people in one direction or another and of being carried off with them, essentially becoming one with them.” Further, the adolescent calf could represent currently estranged individuals of the age of reckoning, who are old enough to

make their own decisions, and who have come full circle, becoming what they were intended.

Also, the *kaphyr* could represent Yahuwdah. If those interpretations are accurate, then the third prophecy would suggest that the insignificant sprout who will confront Pauline Christianity based upon the life and words of Dowd, will motivate open-minded Yisra'elites and willing Yahuwdym to follow him back to Yahowah.

But should the *'egel* represent unthinking animals meandering in a circular fashion, lost and going nowhere, or serve as an allusion to the Golden Calf worshiped by those who were the first to reject the Towrah, and if the lion is a Jew acting as a vicious beast, then we are back to a Benjamite stalking easy prey in the pasture and driving them away from God. In such case, it would be the “*na'ar* – Lowly and Little one,” the Latin meaning of Paulos, leading almost everyone astray and to their demise.

From this perspective, the vicious lion could be Babylon, whose gates and temples were adorned by winged lions. This brings us right back to Pauline Christianity, as it shares much in common with the Beast of Babel. (Also interesting, *Babel* will be specifically denounced in the opening line of *Yasha'yah* / Isaiah 13.)

When confronted by passages that can be interpreted in various ways, I am inclined to consider every possibility and then migrate toward the ones that make the most sense in the context of the discussion. In this case, I am prone to seeing the first two predictions negatively and the third as either the consequence of the problem and/or of its cure. This being so, all of this takes place prior to Yahowah's return.

Before we press on, if you were looking for “the fatling” after the calf and lion, it does not exist in this form in any of the Qumran scrolls. The “*wa mary'a* – fattened

and embittered animal” apparently was not germane to this discussion.

As we progress in this prophecy, the word for “cow” changes from *‘egel* to *parah*, which carries the connotations of “being ineffectual and disappointed” and of “being frustrated and broken” in addition to being “fruitful.” Also, while *dob* can be translated as “bear,” it can also be a “wild boar,” and address a swine’s willingness to eat almost anything.

But that is just the beginning of the options at our disposal, because we are confronted by yet another challenge as we strive to correctly convey Yahowah’s intent. The next verb, *ra’ah*, is equally comfortable being rendered as “to shepherd, to lead, to guide, to feed, and to protect” or “to be immoral and perverse, corrupting one’s companions.”

The second verb, *rabats*, as we have already learned, can mean “to lie down” or “to lie in wait,” either of which can be good or bad depending upon the circumstance. And as was the case with the cow, the word for lion changes from *kaphyr* to *‘aryeh*, a considerably more negative label, denoting the adverse ideas of “being a fierce and destructive beast stalking its prey, ready to gather them together and pluck them away one by one.”

If that were not enough, we are greeted with a third word for cow, this one *baqar*. It can represent anything from “cattle,” especially in “large herds,” to “bulls and oxen,” which became Satan’s preferred guise in many pagan religions, especially those that prevailed in Egypt, Babylon, Assyria, Canaan, Phoenicia, and on Crete with the Minoans. Further, the *baqar* were used by the religious during early morning sacrifices which were conducted secretly. And lastly, since “*teben* – dry and brittle straw” is worthless from a nutritional perspective, we are compelled to look for alternative meanings.

Therefore, all we can say for sure is that this is a remarkably different time and situation than what we have experienced up to this point. That means that these events loom in our future, not in the past. But because there is so much potential for bad influences along with positive outcomes, we are likely dealing with circumstances on the event horizon of the Millennial Shabat of Sukah.

“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 who are naturally born and begotten in the travails of childbirth) **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)

Straw is the stalk of the grain that is cut down once the usable kernels have been harvested and it has withered. It can be used as bedding for barnyard animals or as a crude

binder in clay bricks, but it has virtually no nutritional value. Hay, on the other hand, is cut before the grass goes to seed because that is when the most nutrients can be found in the stalk.

Without dried grasses combined in the mix, the remaining stubble or chaff comprising straw following the harvest of the grain offers little more than fiber. Therefore, neither lion nor ox can survive on straw. Nutritionally, it is as worthless as religious beliefs. Worse than “let them eat cake,” they would be munching on their bedding and the stubble inside bricks.

I have poured over and contemplated every symbolic metaphor in this list, doing what I could to present each as insightfully as possible. However, I cannot attest as to whether Yah’s intent was other than I have surmised. 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 as docile as a lamb.

Admittedly, given the options at our disposal, I have presented some of this a little differently than I had years ago. The *Choter*’s role leading up to these events has been so surprising and unexpected that, even now, it is difficult to remain objective. Nonetheless, our mission has always been to strive for accuracy and then go where the words lead.

As such, God could well be making another three points. And we are left to determine whether this is transpiring on the cusp of His return or immediately after, and thus whether the events strung along the event horizon are good or bad. Personally, I don’t see any merit in cows and boars being shepherded together. One is food, the other is not. However, I can envision frustrated and broken people who will eat whatever is put before them being misled by immoral compatriots with perverse interests.

And I can see them all lying down in the mud together, oblivious to what is transpiring around them. This is happening today. They refer to it as “Chrislam.”

Likewise, I don’t envision God changing the digestive systems of animals and then providing His creation with worthless fodder. So, I’m prone to seeing both predator and prey starving for lack of a nutritious meal during the days preceding Yahowah’s return.

But if you view it otherwise, that’s fine too. I would be happy to witness an end to the current cycle of life. As we move forward, I suppose a case can be made that Yahowah is going to transform a poisonous viper into a lovable meerkat and that nursing mothers will encourage their children to play with now lovable creatures.

As John Lennon would sing:

“Just imagine there is no heaven. It’s easy if you try.
No hell below us, above only sky.

Imagine all the people living for today. Imagine there’s no countries, it isn’t hard to do. Nothing to kill or die for, and no religion too.

Imagine all the people living life in peace.

You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us, and the world will be as one.”

I do not want to be the great cosmic killjoy, as it is a catchy tune, but I would be remiss if I didn’t point out that John Lennon is dead, shot to death on a sidewalk not long after promoting his vision of utopia. And he was so miserable in this life, he was typically drugged out of his mind.

As we strive to understand the next set of predictions, the initial verb, *sha’a’*, like those preceding it, can be rendered positively or negatively. It can be translated as

“playing, being amused, and having fun” or “being blinded, having one’s eyes closed, or losing one’s sight in the process of fondling or caressing something.”

Fortunately, there is no mistaking the deadly and damning aspects of “*pethen* – venomous vipers” or “*tsiph’ony* – toxic serpents.” Both are used in conjunction with Satan, his demons, and their poisonous religious schemes. As such, rather than render this next statement as a depiction of “all people living life in peace” following Yahowah’s return during the *Sukah* celebration, what follows could be occurring during Satan’s rise to power.

What we know is that life in the intervening years will no longer be red in tooth and claw. The toxins have all been removed. The Earth is now much like ‘Eden six thousand years ago.

Life is good for many reasons, one of which is that the serpent is no longer in residence. And while Satan will once again be allowed to slither into the Garden for a brief moment to corrupt Yah’s word and flock, that day won’t occur for another thousand years. The world has been remade in Yah’s image, with children now doing that for which *Yitschaq* | Laughter and Playfulness was named.

“**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 a 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 weaned and reared** (*gamal* – those who are now accountable for their own actions and have been raised) **shall place his hand** (*yad*

huw' hadah – will stretch out and put his hand).”
(*Yasha'yah* / Salvation is from Yah / Isaiah 11:8)

The Earth has become the happiest place in the universe. It is as Yah intended, filled with life and joy. And in part, it is this way because there is no longer any quarter for the toxins that have made our planet so deadly.

However, we could turn back the clock a few years and view this alternatively and negatively occurring during the time of Ya'aqob's Troubles...

“And (*wa*) the suckling infant (*yowneq* – the nursing baby) will be blinded while playing (*sha'a'* – will close their eyes while delighting and having fun, losing their perception of sight in the process of fondling, caressing, and finding amusement) over the pit (*'al chur* – over the den, hole, or depression) of the venomous viper (*pethen* – poisonous snake; from an unused root meaning to twist) and upon (*wa 'al*) the illuminated nests (*ma'uwrah* – the cavities in the ground where reptiles of a lesser light dwell; from *'owr* – light [plural in 1QIsa]) of the deadly serpents (*tsiph'ony* – of the lethal and toxic adders; from an unused root meaning to extrude toxins, a cockatrice, a mythical beast akin to a dragon [plural in 1QIsa]) the weaned and reared (*gamal* – those who are now accountable for their own actions and who earn what they deserve) shall place his hand (*yad huw' hadah* – will put his hand inside that space).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:8)

The reason both are possible is because the earlier rendition would describe the immediate aftermath of Yahowah's return, enduring this way for a thousand years. It is also possible that I have my renderings reversed, with the negative version preceding Yahowah's return. If so, I suspect this would be the consequence of taking one's children to church or sending them to a mosque, even of letting them see a movie produced by the politically correct

of Hollywood or playing a war game on a video console. Parents are pushing their children toward the Devil, encouraging them to play with the Adversary.

Our Heavenly Father, however, isn't about to let any of this happen in His home. Heaven will continue to be a serpent-free zone – as will be the Earth during the 1,000 years of *Sukah*.

The absence of evil, corruption and deception, is only half of the equation. For there to be abundant life, a life worth living, there must also be that which is good, wholesome and true. If we know this, so does God.

“They shall not perpetrate evil (*lo' ra'a'* – they will not harm, trouble, nor mistreat) **and** (*wa*) **they shall not corrupt** (*lo' shachat* – they will not ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [kol not present in 1QIsa]) **My Set-Apart** (*qodesh 'any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha 'erets* – the earth) **shall be full** (*male'* – shall proclaim and complete, fully accomplishing, completing, finishing, satisfying, and confirming all [feminine in 1QIsa vs. masculine in the MT]) **of information which can be known about** (*de'ah 'eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa]) **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), **just as** (*ka*) **the waters** (*ha maym*) **cover** (*kasah* – overwhelm and adorn) **the sea** (*la ha yam*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 11:9)

The reason we will know Yah on this day is that He will be placing His *towrah* | guidance 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.

There has never been a reason for Yahowah to protect a Gentile nation from serpents because they are governed by snakes. His children know to stay away from them and those who do not are irrelevant to God. But such is not the case with Yahuwdah, especially on Mowryah. This is home and the place of revelation. It is where Yahowah engages on behalf of His children. Tsyown is where we come to know about God. And He has unfinished business in this place.

Now speaking of one of the many ways the world will come to know Yahowah, while explaining how His children will one day understand what He has done on His Set-Apart Mountain on their behalf, we are reintroduced to the *Nes* | Banner He intends to lift up prior to His return.

The last time we witnessed this banner, it was being raised to confront the damage man had done to the vineyard Dowd and Yahowah had cultivated on Mowryah. The inference then was, as it is now, that Yahowah will lift up this ensign prior to His return for the express benefit of His people. And while there is still a connection with Dowd, this time we are told that the standard bearer will be the Secondary Branch whose message will be rooted in the relationship Yshay's son and Yahowah's beloved developed with the Almighty. Moreover, this time we are expressly told that the Choter becomes worthy of notice, indeed that he serves God and His children by compiling a trustworthy Sign and reliable Banner because of what the Spirit of Yahowah has done through him.

This standard bearer cannot be a direct descendant of Yshay, Dowd's father, because there would be no way for him to know it or for anyone to prove it. And that would make such a prophecy irrelevant. So Yahowah is predicting that His envoy will base his message upon the foundation,

which was laid by Dowd, drawing the world's attention to it. Then, all one needs to do to validate the sign would be to study what has been written on it. If it contains a responsible, reasonable, and rational presentation of what Dowd had to say about engaging in a relationship with God, the banner is worth considering.

So long as the witness is rooted in what can be excavated and mined from the source, discovered by digging deep into the *Mizmowr* and *Mashal*, it is valid. It is in this way that the banner will remain firmly anchored, permanently positioned, and appropriately instructive, providing reliable guidance.

And that, my friends, is the primary reason Yahowah continues to depict and describe this *Nes* | Banner. In a world full of lies, with men accustomed to deceit, it is the best way to convince His children that they can trust and rely upon what is written thereon because He contributed to the content and is responsible for bringing it to their attention.

For those who would protest such conclusions, I am right there with you. The predictions presented in *Yasha'yah* 11 are profoundly important and no one in their right mind would want to live up to such expectations. I certainly did not seek this kind of responsibility.

For these reasons, and more, I completed my initial review of *Yasha'yah* | Isaiah 11 without suggesting that *Observations* might serve as part of the Sign. This was also my response when we first encountered this *Nes* / Banner way back in volume 3, chapter 5, *Rejecting Yahowah's Towrah*. Then we were seeking to understand the prophecy in *Yasha'yah* / Isaiah 5:26. It was there that we read:

“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 sign (nes – signal; from

neses meaning to lift up; a prominent sign or 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 (*nes* is masculine singular) **for people of different ethnicities** (*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) as 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 moment in 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 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* / Deliverance is from Yahowah / Isaiah 5:26)

This reference came out of the blue. It was not part of a significant prophecy. The subject had been Dowd’s vineyard. The beneficiaries were nondescript, as opposed to Yahuwdym, for whom there is a different standard because they remain Yahowah’s Chosen People.

I had thought that the reference to the *Nes* | Banner was there to let us know that Yahowah was aware and

appreciative of what His Covenant Family was doing. It was meaningful and reassuring to us, and invisible and irrelevant for everyone else. Perfect. We enjoyed the benefit without incurring additional responsibility.

But this is not the same. Yes, it is also somewhat anonymous, but it is the furthest thing from private. There is an entire chapter of *Yasha'yah* | Isaiah devoted to identifying the *Choter* | stem while explaining how Yahowah will equip him to compose the *Nes* / Banner. Therefore, this time, there is far more public responsibility, indeed accountability.

To acknowledge it in the context of this particular prophecy would almost certainly bring a hailstorm of criticism – none of which I desire. I have been there and do not want to experience it again. However, we should never run from what God wants done. That is never the right approach. It is not where these words lead. It undermines the intended purpose of this prophecy by neglecting to identify the Sign and by failing to draw attention to it.

When we become part of His Covenant Family, we naturally grow to accept our Father's will and share an appreciation for what He wants to achieve. Therefore, it all comes down to what matters most to Yah.

As a result of Yahowah's character and because of the promises He has made, God is Spiritually empowering His *Choter* | Secondary Branch to explain on behalf of all who are interested: 1) who He is, 2) what He is offering, and 3) what He expects in return.

To achieve this result, the resulting *Nes* | Banner is being composed to convey: 4) His Towrah Teaching, 5) the life and lyrics of Dowd, especially as they pertain to his fulfillment of the Miqra'ey, 6) the accolades and promises He made to His Son, especially as they pertain to Yisra'el and Yahuwdym, and 7) that Yah wants His people exposed

to the prophetic testimony found in Yasha'yah so that they answer His call to come Home.

To be part of Yahowah's Covenant Family, and receive the resulting benefits, and then thwart what our Father seeks to achieve would be ungrateful and unconscionable. When we read Yahsha'yah's pronouncements regarding the *choter* and *Nes* | Sing, we should all devote ourselves to advancing their purpose. Our response should be: "Here I am, Yahowah, send me!"

Immediately after I initially translated Yasha'yah 11, the most devoted editor of these books for the past decade did something she had never done. She served as the conscience I was neglecting. She interjected her conclusions regarding the identity of the *Nes* and the rationale for the prophecy. While she conveyed it in the nicest way possible, there was no denying her message. She said, in essence, the reason Yahowah has called attention to the *Choter* and *Nes* by including multiple, and largely undeniable and unrivaled references to them in Yasha'yah, is that He wants His children, Yisra'el and Yahuwdah, to know that they can rely upon it, because it will guide them back home.

Further, God wants Gowym to take it, and thus Him, seriously. Once again, it's His style to lay all of His cards face up on the table, arrange them in the right order, and then let every person decide for themselves if they want to engage with Him or deny Him.

I was moved by her email, recognizing that if this was Yahowah's intent, I was wrong to disavow the connection. Nonetheless, I was finished with Yasha'yah 11, and had moved on to translating Isaiah 12 and 13 for the next chapter.

At her urging, I returned to the idea of the *Choter*, and realized that he is a "Secondary Branch" – even "a Sucker growing out of the fallen stump." It is only because he is

empowered by the Spirit that the results become noteworthy.

I realized that it would be okay to step out of the anonymity of being Yada since the Spirit is accountable and She can handle the responsibility. By doing so, I am still able to retain the role I have always cherished, of being a flawed implement who is wholly unqualified and completely irrelevant, while Yahowah lifts up the result of our collaborative affair.

Then she wrote again, this time reminding me of something I had previously recognized. *Yasha'yah* | Isaiah 11 underscores all three promises Yahowah had made to me nineteen years ago, back in 2001, when we first met – especially the one whereby He agreed to be responsible for promoting the resulting message. And indeed, He has lifted up this Banner. So, I returned to my review of *Yasha'yah* 11 and rewrote it. Three, and then again five years later, I have returned yet again. What seemed unlikely is now certain.

In Yahowah's witness, we are told that the message that will be lifted up will be written for the Family of God, which is to say the Children of Yisra'el. Beyond them, at least initially, it's *gowym* | gentiles who will seek and find Yahowah by reading it. It will lead all who earnestly seek to engage in a relationship with God to the conditions of His Covenant. Those who respond will be afforded the benefits of living with God in His Home.

Based upon the Spirit's involvement, this will be an exercise in evidence and reason, a voyage of discovery where *'asher* is once again center stage. Based upon what we have been told and what Yahowah will soon share, this individual will take a stand and present what he has discovered in concert with Yahowah calling a remnant of His people back home from around the world.

The *Choter* will have one last hurrah. Perhaps it will serve as affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. Perhaps it will serve as confirmation of Yah's nature, that even in the big things, He uses the least impressive among us. Perhaps the *Choter's* final task will be to herald the returning Son, Branch, Messiah, Shepherd, and King he has so long admired.

And perhaps, even though it would be embarrassing, after having performed as instructed and after having survived the worst man could throw at him, Yah might be allowing those, who have benefited from what He did through him, to express their appreciation now that the mission is complete. Whatever the reason, before he fades into obscurity, the *Choter* will, as Yshay implies, stand out and be noticed for the Banner he and the Spirit scribed for the Family of God.

“Then (*wa*) it shall come to pass (*hayah*) in that day (*ba ha yowm ha huw'*), the root which anchors and nourishes (*sheres* *huw'* – 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), 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), will stand up, present and accounted for (*'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 (*qal* participle)), approaching as (*la* – toward the goal of producing) a *Nes* | Banner (*nes* – a standard bearer, a signal and ensign, something which is lifted up to communicate a message to those who are observant) for

the family ('*am 'el* – for the people who are related (describing the Children of Yisra'el and the Covenant)).

Through him ('*el huw'* – as he leads, providing directions to approach God), **gentiles** (*gowym* – people unrelated to or living outside of Yisra'el) **will continue to seek** (*darash* – they will inquire about, search for, and investigate, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time (qal imperfect active)).

And so therefore (*wa*), **his restful residence** (*manuwchah huw'* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah*) **a reward and a source of enrichment, energy, and enlightenment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of something wonderful, and as attribution of inheritance of impressive splendor). (*Yasha 'yah* / Isaiah 11:10)

So (*wa*) **it will have come to pass** (*hayah*) **in that day** (*ba ha yowm ha huw'*), **my Upright One** ('*edowny*) **will once again associate** (*yasaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw'* – His influence and power) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** ('*eth sha'ar* – the residual) **of His family** ('*am huw'* – His people (the Children of Yisra'el)) **who remain** ('*asher sha'ar*) **out of** (*min*) **'Ashuwr | Northern Iran & Iraq** ('*Ashuwr*), **from** (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym*), **out of** **Pathrows | Upper Egypt** (*wa min Pathrows*), **from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh*), **out of** (*wa min*) **'Elam | Southwestern Iran** ('*Elam*), **from** (*wa min*) **Shin'ar | Iraq / Babylon** (*Shin'ar*), **out of** (*wa min*) **Chamath | Syria** (*Chamath*), **and from** (*wa min*) **the**

coastlands (‘y – the inhabited shores of countries bordered 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 Northern and Southern Africa) **of the sea** (*ha yam* – of the gentiles). (*Yasha’yah* / Isaiah 11:11)

So (*wa*) **He will lift up** (*nasa’* – He will bring forth and raise (qal perfect)) **a Nes | Banner** (*nes* – the standard, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant) **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) **of the earth** (*‘erets* – of the land).” (*Yasha’yah* / Isaiah 11:12)

Those who have sought to know Yahowah along with the *Choter* will now spend eternity exploring the universe with the rest of the Family. Eternity’s purpose and the source of its joy are derived from “*darash* – seeking to know.” And yet after each new adventure, we will return home to rest and reflect upon what we have discovered along life’s way. The *Choter* is no different in this regard

than any of Yah's children in that he will live an empowering and enriching existence as a result of his inheritance. It's good to be one of God's kids.

That was a lot to process, so let's linger here a moment longer. The "*sheresh* – root" of Yshay can convey a number of things, all of which are pertinent. And every connotation is worth considering because *sheresh* cannot be interpreted literally and is instead a metaphor. I have it on the highest authority that Dowd's dad didn't actually have roots instead of feet and he wasn't so short as to be called a stump.

In the unlikely event that *sheresh* was implying that the standard bearer would be a direct descendant of Yshay, and thus a *Yahuwd* in the line of Dowd, there would be no way to know it or prove it. So, let's remain metaphorical and see this as getting to the "root of the matter" such that Dowd's life and lyrics serve as the "foundation" of his message.

Of particular interest, *sheresh* implies that the Secondary Branch depicted as the *Choter* will contribute to the ensign by "digging deep so as to mine the depths" of what can be learned from Dowd. Doing so will assure that he and the message "*sheresh* – remain firmly anchored and permanently positioned, while being appropriately nourishing," which is to say that the message promotes growth and is enduring, in addition to being reliable.

Since we know nothing of Yshay, the message cannot be about him but instead must focus on what we know of his son, Dowd, Yahowah's beloved. And yet from Yshay's name we can deduce that Yahowah's Banner will "stand out and be noticed," that the message will be "substantial" rather than brief, that it will speak of the "source of our existence" and "draw attention to the process of being enriched." In other words, it is going to be dissimilar to everything else that has ever been written by men and yet

be wholly consistent with Yahowah's *Towrah* | Guidance and *Naby*' | Prophets, especially with Dowd's *Mizmowr* | Psalms.

Admittedly, I have a peculiar fascination with *'asher*. It is the word that brought me out of Christianity and from a reliance on religious translations to Yahowah by studying Hebrew. Of particular interest in this context, the first time I encountered *'asher* was in relation to a prophecy regarding what would come from Dowd. Subsequently, I have devoted my life to knowing Yahowah and understanding His Word, then sharing what I've discovered as openly and completely as possible. And along the way I have learned just how important Dowd is to Yahowah's story and our lives.

'Asher is a relational term and thus is one of many describing the Covenant. *'Asher* is used to make connections, to associate things that belong together, and thus serves as a catalyst between knowing and understanding. Especially important, *'asher* speaks of "showing the way, of revealing the correct path to walk to give meaning to life and to receive the benefits associated with the Covenant relationship." Depicting the way to Heaven's Door, *'asher* describes a "specific, certain, narrow, and restrictive, albeit correct, path."

'Amad addresses one of the most startling and controversial concepts associated with God. He wants us to "stand up," not bow down. He is always looking for someone to "take a stand" on what really matters in life, recognizing that doing so will be astonishingly unpopular. But what we don't typically think of when addressing *'amad* is that it suggests that the individual who is taking this stand on behalf of the relationship established between Yahowah and Dowd, would be "appointed and sustained" by God, and that his mission would be "to provide the means to evaluate the evidence" our Heavenly Father has provided in such a way that it "enables this open and honest

individual to make a thoughtful decision.” Further, by using ‘*amad*, Yahowah is affirming that the “stance is persistent and enduring.”

This brings us to the *Nes* | Banner, the standard bearer, the signal and sign, the ensign which is lifted up to communicate a message to those who are observant. We can affirm via *neses* that the banner will be “raised up for display.” It will be written such that it promotes further examination and ongoing analysis. So, we know that, as a result of the message, those who observe it will be able to assess its content and prove its veracity. Readers will be encouraged to evaluate and test everything presented therein. Whether or not it has lived up to this standard, *Yada Yahowah, An Introduction to God, and Observations* were written to accomplish these goals.

For those of you who may wonder why Yahowah would work with a flawed implement to reach out to His children, and not just speak to them Himself, I would encourage you to read *Shemowth* / Exodus, beginning with Yahowah introducing Himself to Moseh up to the point God agrees not to speak directly to His children again because they were growing fearful of Him.

The fact is, Yahowah created humankind because He wanted to explore the universe with us, to enjoy our company, to share His knowledge, so that is why He continues to work in this way. And frankly, since all of us are flawed, all Yahowah needs is someone who is open, honest, and willing.

Yahowah is a loving Father who cares for His children, so we should not be surprised that the banner is being lifted up “‘*am ‘el* – for God’s Family,” Yisra’el and the Covenant. They need to know that He has not forgotten them and that He is returning for them – that He is going to protect them. But before He does, it’s important that they accept His assistance in returning home to Yisra’el. This

banner will, therefore, encourage them to take Yahowah's offer seriously and grasp hold of His hand.

But there will be another benefit to the words scribed on this banner. Though this text was written for Yisra'el, gentiles, those "unrelated to and living outside Yisra'el," will "*darash* – come to inquire about and seek" Yahowah. They will "look for, expecting to find, and then investigate" what God had to say about the path home. The banner will provide "*darash* – a responsible presentation regarding engaging in a relationship" with God "which is nourishing and keeps them safe."

This will lead *Yisra'el* and *Gowym* alike to Yahowah's "*manuwchah huw'* – restful residence, His place of repose and reflection, His comfortable habitation." Digging deeper, we discover that *manuwchah* is from *nuwach*, the word we investigated in depth some time ago.

By blending *ruwach*, the Hebrew word for "spirit," and Noach, the "Trustworthy Guide to a Restful Spiritual Home" together, it suggests that Noach can guide us to Yahowah when the Showphar is blown by the *Ruwach Qodesh*. All we have to do is disassociate from religion, government, and societal customs, loosening the lines that keep us tethered to the pier, listen to Yahowah hailing us, come to a correct orientation of who He is and what He is asking, trust and rely upon the map He has provided, and then set sail following His directions.

Nuwach reveals that Yahowah's Spirit is "associated with us and integral to the relationship" with God. As our Spiritual Mother, She "is actually related to us." By "placing Her upon" His children, Yahowah "energizes us, rejuvenating, invigorating, uplifting, and empowering us."

As we mentioned before, the Set-Apart Spirit provides the Family of God with a sense of "calm composure" so that we "retain our wits and never panic in the face of adversity." As a result of *nuwach*, "we are at peace" with

God. And through *nuwach*, Yahowah’s sons and daughters are “eternally enriched by association.” We are “assured of the most favorable outcome.” And all of this serves to “keep us composed and able to prevail, no matter the challenge.” Further, since “*nuwach* – spiritual contentment” shares an affinity with *nawah*, we know that we have been invited “to live in a spiritual dwelling and abode where sheep abide.”

It is possible in this narrative, perhaps likely considering the context, that *manuwchah huw’* | his restful residence has a current and future dimension. To facilitate composing the *Nes* | Banner fully inspired and without distraction, I reside in the most *manuwchah* imaginable. I am composing this message in idyllic surroundings at the edge of the sea, on a tropical island where life is simple and uncomplicated, and yet tremendously enjoyable. It is a little slice of heaven.

And speaking of Yahowah’s Home in Heaven, “*kabowd hayah* – it exists as a glorious reward.” It “is a source of enrichment and empowerment.” By choosing the Covenant, we will come to “*kabowd hayah* – manifest enormous power” and “be attributed an exalted status” as sons and daughters of the Almighty. We “will inherit” the universe, and all that is His to give, which is to “be overwhelmingly enriched with property and possessions” beyond our imagination. Life with God will be grand, an amazing adventure.

Yahowah is going to rescue His children a second time. Just over 3,400 years ago He led them out of Egypt and into the Promised Land. Soon, He will find them dispersed upon gentile nations and deliver them from the far corners of the Earth, bringing them back home to Yisra’el.

It should be noted that while “*y ha yam* – the coastlands of the sea” is descriptive of any gentile nation

with an extensive ocean shoreline, ‘y also means “woe,” telling us that the conditions within these nations will continue to deteriorate, necessitating a “warning of dire consequences” to the Children of Yisra’el who intend to stay. Underscoring this “cautionary notice,” ‘y is also the “howl of a vicious and cunning beast.”

If you are listening, you have heard this agonizing wail, having just witnessed the world’s reaction to President Trump’s announcement that *Yaruwshalaim* was the capital of Yisra’el. And yet, that was a seed within a pomegranate compared to the sea of trouble the world’s reaction to COVID-19 will bring. One week to the next, the world fundamentally changed, depriving people everywhere of their freedom and employment, flirting with totalitarian rule and economic collapse on a scale never previously envisioned. While I do not yet know how or when, Jews will eventually be blamed and there will be war. There have already been riots.

While the “Jewish” population still living in the diaspora has declined from 10.5 to 8.0 million since 1948, there are still between 5.7 and 6.7 million “Jews” in the United States, 95% of whom live within twenty miles of the coast along the Atlantic Ocean, Gulf of Mexico, or Pacific Ocean. Of the most recent migration of “Jews” into Yisra’el, many have come on their own volition from the two most prominent areas not covered in Yahowah’s list, the Russian Federation (excluding St. Petersburg) and much of the southern portion of the old USSR, especially the Northern Ukraine and some portions of the Caucasus region.

Other than Yisra’el, only the United States, Canada, and Australia have seen growth in their Yisra’elite populations. The “Jewish” residents in Eastern Europe, Northwestern Africa, and most of the Muslim Middle East have all but disappeared – at least among those who know that they are Jews.

Recent DNA evidence suggests that there may actually be a substantial population of Jews residing in geographic Babylon, at least on their father's side. This assessment also indicates that these Jews may be among the most prominent and prosperous Muslims.

Now that we know that Yahowah will be calling Yahuwdym out of Northeastern Africa, the Arabian Peninsula, Iraq, Iran, and Syria, and from throughout ancient Babylon, we can use the dominant male haplogroup (Y DNA) as our guide to assess the percentage of these peoples who are Jewish. But first this disclosure, DNA testing has not been done randomly, and only on a small percentage of these people. Further, we are relying exclusively on the dominant male haplogroup in our extrapolations.

As a result, while the tests are conclusive and accurately portrayed, it is very likely that only those with innate personal curiosity who are most open to scientific inquiry among Muslims would have allowed themselves to be tested, artificially skewing the result by a factor of ten or more. Therefore, in our quest to be reasonable, I have downgraded the results across the board tenfold.

Out of Yahowah's list in Yasha'yah 11, we may find:

Iranian Persians: 38% of 81 million = 30.8 and thus:
3.1 million Jews

Iranian Kurds: 60% of 6 million = 3.6 and thus:
0.4 million Jews

Egypt: 21% of 97 million = 20.4 and thus:
2.0 million Jews

Assyrians: 12% of 1.6 million = 0.2 and thus:
0.02 million Jews

Iraqi Sunni Arabs: 64% of 11 million = 7.0 and thus:
0.7 million Jews

Iraqi Shia Persians: 35% of 22 million = 7.7 and thus:
0.8 million Jews

Iraqi Kurds: 18% of 5 million = 0.9 and thus:
0.09 million Jews

Syria: 33% of 18 million = 6.0 and thus:
0.6 million Jews

Saudi Arabia: 40% of 33 million = 13.2 and thus:
1.3 million Jews

Qatar: 58% of 2.5 million = 1.5 and thus:
0.2 million Jews

UAE: 34% of 9.5 million = 3.2 and thus:
0.3 million Jews

Kuwait: 33% of 4.1 million = 1.3 and thus:
0.1 million Jews

Oman: 38% of 4.6 million = 1.7 and thus:
0.2 million Jews

Yemen: 72% of 28 million = 20.2 and thus:
2.0 million Jews

To the degree that these projections are accurate, only a tiny fraction of these ten million individuals know that they are Jewish. If more were to know, it would be cathartic due to the anti-Semitic nature of Islam. After the Muslim conquests, having had their forefathers convert to Islam rather than die, most are far too corrupted by their satanic religion to hear Yah's voice.

Wouldn't it be wonderful if after reading *Prophet of Doom* and then *Yada Yah, Observations*, and *Coming Home*, that thousands of Yisra'elites were to emerge from geographical Babylon to become part of the Covenant Family?

We must now add acknowledged Jews living along the coastlines of the world to this list. The following list of nations, replete with their known Yisra'elite population, has been provided so that we might calculate how many "Jews" will be included in Yahowah's repatriation, and how that compares to the entire population.

Israel: 6,400,000 Yisra'elites
United States: 6,200,000 (increasing)
France: 450,000 (declining rapidly)
Canada: 385,000 (increasing insignificantly)
United Kingdom: 260,000 (declining)
Russia: 180,000 (declining (coastal population only))
Argentina: 175,000 (declining)
Germany: 95,000 (declining (Baltic Coast only))
Australia: 115,000 (increasing)
Brazil: 95,000
South Africa: 70,000 (declining)
Ukraine: 60,000 (declining rapidly (coastal only))
Hungary: 45,000 (declining rapidly)
Mexico: 45,000
Spain: 30,000 (declining rapidly)
Belgium: 30,000
Netherlands: 30,000
Italy: 30,000 (declining rapidly)
Switzerland: 19,000
Chile: 19,000
Turkey: 17,000 (declining rapidly)
Sweden: 15,000
Uruguay: 12,000
Belarus: 11,000 (declining rapidly)
Panama: 10,000
Romania: 9,000 (declining rapidly)
Austria: 9,000 (declining rapidly)
Iran: 9,000 (declining)
Azerbaijan: 9,000
Poland: 7,000 (declining rapidly)
Venezuela: 8,000 (declining)

New Zealand: 7,000
 Denmark: 6,000
 Morocco: 6,000 (declining)
 Latvia: 6,000
 Hong Kong: 5,000
 India: 5,000
 Greece: 4,000 (declining rapidly)
 Colombia: 4,000
 All Other Included Countries: 43,000
 All Other Excluded Countries: 15,000
 -
 Completely Included: 8,285,000 Rescued
 Partially Included: 275,000 (175,000 / 100,000)
 Mostly Excluded: 60,000 (50,000 / 10,000)
 Completely Excluded: 265,000 Not Rescued

This means that 97% of the known Yisra'elite population in the diaspora will be rescued by Yahowah based upon the list He has provided – or at the very least be given the opportunity to come home should they accept His offer. And even if 80% of the “Jewish” population chooses to remain in places that have a rising tide of antisemitism, such as those in Poland, Austria, Romania, Belarus, Hungary, the Ukraine, and Russia, God is offering sanctuary in Yisra'el to 99% of His people. This does not mean that Yisra'el will be safe, far from it, as it will continue to endure the indignity of Islam and Socialist Secular Humanism. But “Jews” will fare far better there than anywhere else on Earth. Some will even live to see the return of Yah along with Dowd, their Messiah and King.

To a large extent, this is already occurring. The Yisra'elite population of Yisra'el has increased from perhaps as few as one hundred thousand individuals to 6.4 million over the past seventy years.

In case you are curious, Islam is so inhospitable, according to the CIA, there are only 18 known Jews in Egypt, 100 in Pakistan, 30 in Yemen, and fewer than 10 in Saudi Arabia, Iraq, Iran, Kuwait, Libya, Algeria, Sudan, Somalia, Bangladesh, Afghanistan, Malaysia, and Indonesia. That's fewer than 250 "Jews" amongst 1,100,000,000 Muslims (0.00002%). They aren't welcome in the land of Socialist Secular Humanism either, with 2,500 residing in China, a nation of 1.4 billion.

If you are a gentile, God is going to give you one last opportunity to walk away from your country and engage in His Covenant with Yisra'el. But if you are a Christian, goodbye and good riddance. You will not be among those God will be bringing home. This is yet another death nail in the coffin of Replacement Theology.

The *Nes* will serve another function at this time. In addition to calling *Yisra'el* and *Gowym* Home, it will provide a warning to the nations from which Yahowah's children are being removed. God wants them to know that they have not been hospitable to His family, so He will not be hospitable to them.

“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, the diaspora) **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)

The proximity of this message to the retrieval of *Yisra'el* and *Yahuwdah* from these gentile nations, and to the pronouncements regarding the Choter, strongly infer that this invitation to *Yisra'el* to return to Yahowah is also a warning. It would be a very bad idea to get in God's way by attempting to forestall the movement of His children.

The last portion of this announcement affirms that rather than offering to relocate ninety-seven percent of *Yisra'elites* and *Yahuwdym*, God will be providing every wayward child an express ticket home. As for *Gowym*, He is not offering anything beyond what He has already provided – which is the opportunity to observe His *Towrah*, attend His *Miqra'ey*, and participate in His *Beryth*. Other than to provide the religious and political with yet another warning and rebuke, that will be the primary purpose of the banner at this time in these places.

In other words, this Banner will also rebuke the ways of the Gentiles, exposing and condemning their religions, governments, and militaries. As always, God intends to leave everyone without excuse.

This will be the last call before the curtain drops. Yah is inviting His people to come Home before the final act. And along with them, there will be some receptive Gentiles. It is not known how many of those who avail

themselves of the *Beryth* | Covenant at this late hour will have done so as a result of reading the *Nes* | Banner, but the implications are that it will influence many, if not most, and it is certain that they all concur with its contents.

This is all so poignant, providing a wonderful contrast to the time when Yahowah opened Heaven's Door and the great prophet lamented because there was no one prepared to enter. Fortunately, Yisra'el's story was far from over. For the solace of His prophet and benefit of His people, Yahowah has now revealed how, in what was then a distant place and time, an implement described as a *Choter* | Secondary Branch would be enlightened and emboldened by His Spirit such that his words would resonate with Yisra'el and Yahuwdym.

With much greater Spiritual input than anyone had previously experienced among the participants and contributors to the Covenant, the *Choter*, as a Suker growing out of the fallen stump of Yisra'el, would compose the *Nes* to convey the message the prophet had been inspired to write. As a result of their collaborative effort, a remnant of God's people would be receptive and willing to listen. *Yasha'yah* | Yahowah's Salvation would live up to his name and be venerated as Dowd returns to center stage. There would be a marvelous harvest and a wonderful celebration. Yisra'el's homecoming on Yowm Kipurym will occur as planned. Yahowah will be pleased with the result He has worked diligently to orchestrate. All will be right with the world as Yahowah is acknowledged by His people and Dowd is finally appreciated for all he has done to bring us Home. Soon, there will be thousands gleefully dancing through Passover's Door.



There are two distinct, albeit related, aspects of *Yowm Kipurym* | the Day of Reconciliations: *Yisra'el* and *Yahuwdah* will be reunited and Yahowah will reconcile His relationship with both. That is why *Kipur* is plural and written *Kipurym*.

All the while, the attendees will be overwhelmed with emotion, sad for how long they had neglected Father and Son, and joyous for being included as part of the Covenant Family. Others will just be forlorn, including all who still prefer their synagogue and temple, their church or mosque, their nation, culture, and ethnicity. They will all be expressly excluded. Yahowah's focus has been and continues to be *Yisra'el* and *Yahuwdah*. The best a *gowy* can achieve is to be grafted into the vine which is the restoration of a remnant of *Yisra'el*.

This is a new day...

“Then (*wa*) **the envy and jealousy** (*qina'ah* – the resentment and ill will) **shall depart** (*suwr* – shall be removed from) **‘Ephraym** (*‘Ephraym* – Bandaged Wound / a pseudonym for *Yisra'el* and the Northern Kingdom).

And (*wa*) **those who strive to restrict, imposing limits upon** (*tsarar* – those who are adversarial in a state of enmity toward, those harassing, distressing, or besieging, especially those attempting to confine the area belonging to) **Yahuwdah** (*Yahuwdah* – Related to Yah) **will be severed, some banished, others destroyed** (*karat* – will be cut down and cut off, will fail and will be excluded from any association or relationship (nifal imperfect – those seeking to restrict *Yahuwdah* will be confined forever)).

‘Ephraym (*‘Ephraym* – Bandaged Wound / a pseudonym for *Yisra'el* and the Northern Kingdom) **will no longer be envious of** (*lo' qana' 'eth* – will no longer seek to take advantage of or be angry at, nor seek to possess) **Yahuwdah** (*Yahuwdah* – Related to Yah) **and**

(*wa*) **Yahuwdah** (*Yahuwdah* – Related to Yah) **will not seek to impose limits upon** (*tsarar* – will not be adversarial toward, harass, distress, or besiege, nor attempt to confine the area belonging to) **‘Ephraym** (*eth ‘Ephraym* – Bandaged Wound / a pseudonym for Yisra’el and the Northern Kingdom).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 11:13)

The rift that Yahowah is resolving at this time has been an open wound since the end of Solomon’s reign 29 centuries ago. Yahowah is bringing His wayward children together and then home, and He isn’t going to tolerate anything or anyone standing in His way. That is why He used *tsarar* in this context. It warns against those trying to “impose restrictions” upon *Yahuwdah* while “attempting to confine the area which belongs to” *Yahuwdym* – and that would be most of the world.

While it is typically unfair to generalize, that is not so in this case. The world at large is opposed to Israel and prejudiced against Jews. Almost every nation wants to restrict Israelis in one way or another. They want to diminish the area Jews occupy in Israel. The United States and Europe advocate a “Two-State Solution” which, not only confines Israel to a fraction of the land Yahowah gave them, forcing them to surrender their homeland to those who are terrorizing them, but it would inevitably result in making Israel indefensible. For Muslims and Christian anti-Semites, this is just the means to an end: the elimination of Israel and the annihilation of Jews. Since Yahowah will not let them get their way, it is best not to be on the wrong side of the “Final Solution.”

Additionally, Yahowah wants peace in the family, and not a bunch of bickering children. This is why we are told that the sibling rivalries and squabbles that led to their separation after Solomon will be forgotten.

It should be obvious, considering the fact that ‘Ephraym, as the Northern Kingdom of Yisra’el, remained in conflict with Yahuwdah from around 950 BCE up until the time of the Assyrian assault in 720 BCE and has yet to reconcile, that this is forecasting a future state of affairs. This reunification will gradually occur between now and Yahowah’s return in 2033.

By claiming the name of the long-extinct “Palishty,” and calling themselves, “Palestinians,” the Muslim mythmakers perpetrating this fraud enabled the following prophecy. The Yisra’elites did not have aircraft circa 1000 BCE when last engaging these invading terrorists, but they do now. And they will be brought to bear against the Islamic jihadists.

“Then (*wa*) they shall fly, swooping down (*‘uwph* – they will be airborne, traveling through the air like birds on wings, quickly moving (*qal* perfect)) upon (*ba*) the elevated positions (*katheph* – the hillsides and ridgelines, the concealed bases of support and armaments, even the flanks) of the *Palishty* | **Palestinians (*Palishty* – Invading Terrorists; related to *palash* – to roll into and over and *palats* – horror and terror) in the west (*yam* – of the sea (speaking of Gaza)).**

Likewise, and by joining together (*yachdaw* – similarly with one accord, unified at the same time (i.e., Yisra’el and Yahuwdah by flying over and swooping down upon the Palestinians)), they will seize control of (*bazaz* – they will show their contempt and capture; from *bazah* – come to despise and see as vile and worthless) the Sons of the East (*ben qedem* – Children of the East (the Jordanian, Syrian, Saudi, Kuwaiti, Iraqi, Iranian, and Pakistani Muslims)).

They shall stretch out their hand against (*mishlowach yad hem* – they will extend their sphere of influence toward) ‘Edowm (*‘Edowm* – Red, descendants

of Esau (representing Islam) region between the Dead and Red Seas and east into Arabia) **and Mow'ab** (*Mow'ab* – Who is his Father, son of Lot by way of an incestuous relationship with his eldest daughter, located in Jordan east of the Dead Sea).

Then (*wa*) **the descendants** (*ben* – sons) **of the 'Amown** (*'Amown* – Related People, region east of the Jordan and north of the Dead Sea) **will recognize their power** (*mishma'ath hem* – will hear from them and be conquered by them).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 11:14)

Sha'uwl led Yisra'el's unsuccessful attempts to keep the Philistines from invading Yisra'el while Dowd triumphed against them. Thereafter, while there were occasional skirmishes, the Philistines became inconsequential compared to the threats posed by the Assyrians, followed by the Babylonians, and Egyptians, and later the Greeks, Romans, and Muslims. Further, successive remnants of the *Palishty* were exterminated by the Assyrians, Egyptians, Babylonians, and Greeks, such that by the time of the Roman invasions, there was nothing left of them. Had these migrant malcontents from Crete not had their brief story reported by Yahowah's prophets, nothing would have been known of them.

All this is to say, there is no such thing as a “Palestinian” or “Palestine.” Therefore, all the Progressives and Muslims are achieving in demanding that the Israeli occupation of Fakestine end so that a State of Fakestine be established for Fakestinians is to prove conclusively that the effect of religion and politics is to make people ignorant and irrational.

Should you be among those either stupefied by your politics or religion, or be counted among those in academia, the media, pulpit, and pundits have played for fools, you read that correctly. Apart from what is said of

the Palishty in the *Towrah* | Guidance, *Shaphat* | Judges, and *Shamuw'el* | Samuel, nothing is known of these illiterate and uncivilized barbarian invaders. Further, other than this reference in *Yasha'yah* | Isaiah and their final epitaph in *Zakaryah* | Zechariah (2:5), nothing more is said of the long-extinct and never civil, productive, or moral *Palishty* | Palestinians.

Specifically, the few who survived years of being rebuffed for their attempted occupation of Yisra'el were either killed by the Assyrians in the 8th century BCE (circa 720 BCE) or were hauled off as slaves and assimilated into Babylon and then Persia. A trace number were said to have been bludgeoned by the Egyptians and Greeks, such that there was no trace of them by 66 BCE, when Pompey invaded Yahuwdah. These Cretans left no mark of their existence besides some unattested and unremarkable graves. No Philistine cities or buildings have been unearthed. They did not have a written language or coinage, and they left no monuments nor any distinguishing historical artifacts.

Since they ceased to exist as a unique ethnic group, people, or culture 2,700 years ago, there is no such thing as a “Palestinian people” or a “nation of Palestine.” If what Yahowah conveyed is true, they were invading terrorists, Punic outcasts from Crete, without any rights or status with God or His Land. And if Yahowah’s testimony cannot be trusted, there is no evidence to suggest that they ever existed.

That said, and speaking of the crude graves recently unearthed, turns out Yahowah was correct. Palishty DNA serves as proof that they immigrated from the island of Crete – just as God had foretold.

At first blush, there seems to be no reason for Yahowah to attack the “*lashown yam* – tongue of the sea” of *Mitsraym*, as it is north of Goshen where His people

were enslaved. But upon further investigation, the choice of “tongue” leads us to some rather interesting conclusions.

“**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) **will utterly destroy** (*charam* – will make uninhabitable and prohibit access as a gift given to those who love Him) **the slanderous tongue, language, and bay** (*lashown* – the gulf, inlet, words, and speech; from *lashan* – to libel and slander, falsely accuse) **of the sea** (*yam* – large body of water and a synonym for gentiles) **of the Anguishing Hardship of Egyptian Religious and Political Oppression** (*Mitsraym* – of the Leprous nature of Egypt; from *matsowr* – to lay siege and enclose, to be conspicuously and imprudently contentious, *metsar* – to anguish, harm, and trouble and *matsora*’ – leprosy).

He will wave His hand (*wa nuwph yad huw’* – He will raise and shake, swinging His hand) **over** (*‘al* – upon or against) **the river** (*ha nahar* – flowing water) **with** (*ba*) **the glowing radiant energy of His Spirit** (*‘ayam ruwach huw’* – His scorching wind). **And** (*wa*) **He will strike it** (*nakah huw’* – He will make physical contact with it) **to the point it becomes** (*la* – so as to achieve) **seven** (*sheba*’ – the cardinal number seven, also meaning promise) **rivers** (*nachalym* – streams).

Then (*wa*) **He will go out and lead** (*darak* – He will show the way, setting out to walk over and guide, encouraging others to follow) **in sandals** (*ba ha na’al* – wearing protection for the feet).” (*Yasha ’yah* / Deliverance is from Yahowah / Isaiah 11:15)

Egypt is yet another culture where the supreme deity bore many names, including Atum, Ra, Amon-Ra, and Horus as those imposing the religion migrated between one god and many gods, including presenting the Pharaoh as a

god. Central to their religion was a Trinity of Father, Mother, and Son: Horus, Osiris, and Isis. But the religious heart of Egypt was in Karnak, not along the Mediterranean Sea.

Goshen, which is where the Children of Yisra'el were oppressed for four centuries, might seem like the ideal site for Yahowah to obliterate, erasing the anguishing memory of this horrible time, but since it was located in the upper Nile Delta, it was a long way from the Mediterranean Sea. Moreover, in that Yah constantly reminds us of what occurred here, I do not see God destroying this site.

Instead, this is where God intends to take us for a walk, leading His children through the delta, but only after He has transformed the region and divided the Nile into seven idyllic streams. I suppose it is to remind us of what He originally intended and how He has improved our lives. Although you will note, we will be wearing shoes, because copious amounts of His children's blood fell upon this land.

If Goshen is to be transformed, we must search for the location of the bay God intends to obliterate and then consider what occurred there relative to gentile languages that would deserve such a fate. Fortunately, there was only one significant city located on Egypt's Mediterranean shore, so we do not have to invest much time searching for it. In fact, it was as famous as any on Earth.

Alexandria was best known for its harbor, its lighthouse, and of course, its library and scriptorium. This is where Alexander declared that he was a god. And yet since this was common practice for men under Satan's influence, I doubt such a declaration would warrant this fate. But not long thereafter, Alexandria was where portions of the Towrah were first translated out of Hebrew and into Greek – a language ill-suited to convey Yahowah's name and message.

Called the “*Septuagint*” based upon the myth that seventy-two Hebrew scholars composed the translation, it would be continually augmented and severely corrupted before being translated into Latin, the language of the Beast, and then used as the basis of the Roman Catholic Church’s Latin Vulgate. Collectively, their negative impact on the world would be reason enough for God to remove all traces of the Greek and Latin languages in addition to obliterating the site of this crime: the scriptorium.

However, as bad as these things turned out to be, when it comes to slanderous words, nothing had a deadlier influence on mankind than the Alexandrian scribes. They were the first to produce and disseminate copies of Paul’s letters and the Gospels written under his influence.

Nearly every Hebrew scroll scribed in Yisra’el during this period, apart from those hidden by the Essenes above Qumran, was destroyed by the Romans, wrapping the most literate Yahuwdaym in them before torching both. Therefore, these Greek translations and reproductions became the basis of the Christian New Testament.

All of the 69 late 1st-, 2nd-, 3rd-, and early 4th-century papyrus codices of the New Testament were discovered in and around Alexandria. God must, therefore, think even less of the New Testament than He does the Quran. And I suppose that is because Paul was stunningly slanderous while Muhammad was simply stupid.

In the last chapter, we learned that the Assyrian wanted to kill as many people as possible, which is eerily similar to the ambition of Ezekiel’s Lord. And now we find that, when it comes to Yisra’el, Yahowah wants to save as many as are willing. A spiritual causeway will lift Yisra’elites away from the grasp of the Assyrian, freeing them to return to Yahowah. God is going back in time, using history to demonstrate what He intends to do in the future.

Keep in mind, even though Assyria ceased to exist 2,500 years ago, during the last seven years prior to Yahowah's return, during the time He is bringing this remnant of His people home, the Assyrian will become more influential than at any other time in human history. Satan will establish an international government, a worldwide religion, and a global economic system with his potentate and his prophet in charge of each. The Assyrian will be as Pharaoh and the World will be as Egypt by 2027.

“There will be (*wa hayah* – so then there will exist) **a causeway** (*mesillah* – a raised highway; from *salal* – a means to uplift) **for the remnant** (*sha'ar* – the rest and remainder) **of His family** (*'am huw'* – of His people) **from** (*min*) **the Assyrian** (*'Ashuwr* – the Lord of Oppression and Conquest / Assyria), **just as it was for** (*ka hayah la*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in the day** (*ba yowm*) **they ascended** (*'alah huw'* – they were lifted up and taken) **out of** (*min* – from) **the Land of Egyptian Religious and Political Oppression** (*'erets Mitsraym* – of the Anguishing Hardship of the realm of Egypt; from *matsowr* – to lay siege and enclose, to be conspicuously and imprudently contentious, *metsar* – to anguish, harm, and trouble and *matsora'* – leprosy).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:16)

The Assyrian, as the corporeal manifestation of ha Satan, will enter Jerusalem on promises of peace on the 1st of Abyb in 2030, but will almost immediately turn to war. His arrival was predicted by *Gabry'el* | God's Most Capable and Courageous Man and recorded by Daniel and later affirmed by Satan, himself, in Ezekiel.

Fortunately, his tenure will be short. The Witnesses will prevail, and Dowd will return with Yahowah. Promise proclaimed. Promise kept, albeit with a few passing announcements along the way.

We have been told that a Secondary Branch will take a stand and compose the Nes which Yahowah will lift up to invite His people Home. It is central to the prophetic landscape presented by *Yasha'yah* / Isaiah – and indicative of our time.

It is thrilling to know what is going to happen. I can hardly wait to witness the family reunion. And in the meantime, let's all enjoy what the Spirit has to offer and grow in understanding and respect for Yah.



Before I present the feedback I received after sharing the two previous drafts of this chapter with eight individuals who have earned my trust on such issues, I would like to convey my own. When we combine what we have read in *Yasha'yah* with what can be deduced from a comprehensive internet search of all public pronouncements, written or verbal, I am the only candidate for the *Choter* and *Yada Yahowah, An Introduction to God, Observations, and Coming Home* are the lone witness which could be considered part of the *Nes*.

There are now less than four years remaining before the beginning of the Time of Ya'aqob's Troubles and just six to the *Taruw'ah* Harvest. That is not nearly enough time for someone to replicate what we have done over the past twenty-two years. And based upon the methodology *Yasha'yah* explained would be deployed, of learning, understanding, and then sharing, it isn't realistic that another potential *Choter* can compose anything similar to *Yada Yahowah*.

Further, based upon what I have subsequently learned listening to Dowd, and then to Shalomoh, as well as *Yasha'yah*, the words on the *Nes* | Banner are largely

Dowd's, and we have come to know him far better than anyone else over the past two-thousand years. We alone have proclaimed him as Yahowah's Son and our Messiah who fulfilled the Miqra'ey. And we alone have established the day he will return.

The logistics of composing the *Nes* | Banner which is to be lifted up such that it effectively and accurately conveys Father's and Son's intent, in time for Yisra'el and Yahuwdah to come out of the three Babylons – religious, national, and geographic – and return home, essentially eliminates the possibility that someone else will rise to the occasion at this late date.

Further, the realization that this individual is also the *Nakry* | Observant Foreigner from a different place and time, speaking a different language, reveals that the natural choice of a Yahuwdym is precluded. At a time when the growing conspiratorial culture is causing Gentiles the world over to hate Jews and blame them for every problem, it is becoming more unlikely that God will find another candidate willing to invest thirty years of his life and risk his reputation on behalf of the Chosen People.

In my case, I would not have been effective had I not grown up in the church, become an ordained ruling elder, an evangelist, and Bible study teacher – and then rejected my past. I was engaged in international business at every level, and as a result, I grew to understand how the world works. I was fortunate and have traveled to 150 countries and have come to know people and places as they really are, not how Americans envision them.

I have been involved in politics, having met with many world leaders, none of whom I've respected. All of this helped me develop an appreciation of why Yahowah is so universally opposed to religion and politics, government and patriotism, human economic schemes and militarism. While the roles are different, and our character isn't

comparable, it is not unlike Yahowah choosing Moseh, a man immersed in the worst of these things and who had walked away from them, to lead His people out of Egypt.

Should another *Choter* take the same route to writing a *Nes*, it would take fifteen to twenty years to develop a workable understanding of human organizational dynamics and then share them as they were explored throughout *In the Company*. It would require another extraordinary event to actually meet with Islamic Jihadists, the likes of al Qaeda, and come to understand their motivation firsthand, then share what they said in a book akin to *Tea with Terrorists*.

Even with overwhelming Spiritual support, I invested five years researching and writing *Prophet of Doom* – the first book to expose and condemn Muhammad, Allah, and Islam by setting the Quran into the context of Muhammad’s life using the Hadith. Its counterpart, *Questioning Paul*, was written and then rewritten three times over the course of three years and is now irrefutable. And in all the world, there is nothing akin to *An Introduction to God, Yada Yahowah, Observations, Coming Home, and Babel*. And it was largely as a result of this background, the Moseh experience in the heart of the beast that made it possible for me to understand and then explain why religion and politics are in opposition to God.

Appreciating Yahowah’s animosity toward religion is paramount to the message on the *Nes* – just as it dominates the text of *Yasha’yah*. It is only after rejecting religion that Yahowah’s offer to come home can be accepted. Yahuwdym must first come to embrace the highly unpopular notion that neither their government nor Judaism can save them. This perspective will become undeniable once we move past *Yasha’yah* 12 and into 13.

As was the case with everyone Yahowah has rescued, first they came to distrust and disavow religion and politics.

They had begun to walk away before they engaged. It was true with Noach, ‘Abraham, and Moseh, even Dowd. So, to some extent, should there be another *Choter*, he will have had to endure and then disgorge these experiences and then come to know Yah prior to composing His Sign.

But that’s just the beginning. Unless God is going to use the next *Choter* as a mouth and set of fingers, and dispense with learning, making him a puppet, then this individual will need years to learn, at least five and perhaps ten, before the words he writes will be worthy of consideration. For most of us, learning is a deliberative process. And we must learn before we can teach, be directed before we can guide.

Moreover, if the message on the Banner is to be written by someone who repeats verbatim what Yahowah has revealed privately to him, he will be a “*Naby’* – Prophet,” not a *Choter* consistent with what Yasha’yah announced. As a prophet, he would be seen continuing the enlightenment of the *Towrah, Naby’, wa Mizmowr*, rather than writing a sign pointing to them.

It’s true, Yahowah can work miracles. But Moseh learned on the job because he was prepared by his prior experiences, as was the case with most of the prophets. A similar situation could also be true with another *Choter* – but without these life experiences, he will have to be elevated to the status of prophet – something Yahowah expressly disavows regarding this individual. And truthfully, another prophet is unnecessary and would indeed be inappropriate.

Yahowah, through Moseh, Dowd, Yasha’yah, Yirma’yah, and Zakaryah, has already provided everything we need to know. All the *Choter* has to do is convey their testimony such that it is accurate and resonates with today’s Yisra’elites.

Perhaps Yahowah will shorten the time and diminish the learning curve for another candidate by encouraging him to read the aforementioned books like *Prophet of Doom* and *Questioning Paul*, and then *Yada Yahowah* and *An Introduction to God*, followed by *Observations*, *Coming Home*, and *Babel* so that he comes up to speed more quickly pertaining to what Yah is offering and asking in return. And then, by capitalizing even more fully on the seven Spiritual benefits listed within Yasha'yah 11, a future *Choter* might compose a better *Nes*.

I originally saw this as a possibility because I've had my DNA tested, and I am not a descendant of 'Abraham, or of Ya'aqob, much less Dowd. So, I am a *Choter* in the sense of the *Nakry* | Observant Foreigner. And while I find myself in Yah's capable hands, and grafted into Yisra'el, I would have thought that He could do much better by choosing a Yisra'elite. But there is an insurmountable problem with this approach. Solomon revealed that this individual will not be from Yisra'el, and only Yisra'elites can serve as prophets.

Earlier, I paraphrased the words of my most beloved editor and publisher, the woman who had served as my conscience regarding the identity of the *Choter* and *Nes*. In her words...

"I understand why you didn't comment further on this, but the identity of the *Choter* | Secondary Branch, this *netser*, seems obvious to me. I am still of the opinion that Yahowah is confirming to the observant in Yisra'el and Yahuwdah who read these books that the translations in them are trustworthy so that a remnant returns to Him, fulfilling His promise.

As mentioned previously, they do not understand His Towrah, and times will be so chaotic that the books will be a way home for these wayward sons and daughters. I think the title, "*Observations*," is indicative of this."

She would then say...

“I will read and study more later today, but I want to share a thought for you to ponder. I asked my son, Michael, who has read and studied Yah’s word in all four books including *Observations* through volume 2, chapter 7, why Yah would continue to inspire the specific details of this Banner that He will lift up (remember your deal with Him that you would not market the work you accomplished together).

I asked him why he thought we were given so many descriptive clues regarding the person working with Him, and why they were written down in such detail and in so many places. The only answer we can determine is that, like I wrote, Yah wants His Chosen People to know that He worked with the author of *Observations* primarily, and the other Covenant members secondarily, to translate into English His Word for their benefit, so that they return to Him, enabling Him to fulfill His promise to ‘Abraham.

Of course, as you’ve always stated and recently Yah, Himself, said, one only needs to be willing to work with Him, and He will be with that person. Our Spiritual Mother is providing guidance. Also, as we know, and I’ve also searched the internet in the past, there are no other/s.”

Jacki

This was my reply...

“I’ve been wrestling with these same conclusions, particularly my original deal with Yah, all morning, and I am leaning toward rewriting some aspects of *Observations* from this perspective. The *Nes* is presented again in Yasha’yah 13, this time to expose and condemn *Babel*.

There is no way that Dowd would have used *Choter* in a negative way only to have Yasha’yah use it against him or, worse, suggest that it applies to someone else. And yet,

even the negative implications fit a *gowy* who was once political and plagued by Paul.

This is difficult for me – because I preferred anonymity. But let’s go where the words lead. Let’s not lose heart just because we are uncomfortable.

Like you said, even the name, *Observations*, fits. And all three agreements I made with Yah are included in this prophecy, not just the most obvious one. I said I would only do this if He would work with me, which may be why we are told of the Spirit’s role. And I asked Him to protect my home and family – which is the purpose of this portion of Yasha’yah – of God protecting His children, His family, and His home.”

After completing the first version of this chapter, the one in which I ignored the “*byn* – connection” between the *Nes* and *Observations*, I sent that draft of it to the cohost of the Yada Yah radio program. He wrote the following letter...

“Yada,

I want to weigh in on this discussion [he had been cc’d on my editor’s reply]. I should be preparing for tomorrow’s show, but I spent the last two days reviewing Yasha’yah 11:1 through 11:16. I have focused upon understanding *Choter* (a stem), *Nes* (a sign), *geza’* (a stump or cut-off trunk), and *Yshay* (to become noticed), among other telling terms.

I cannot build a case for the *Choter* not being you. It seems to me that it spells out a story of someone in the midst of a gentile nation, a *gowy* – 𐤎𐤃𐤂, meaning “back, as in the middle part of the body used in lifting.” The letters depict someone setting out on a journey (𐤂) to add to (𐤃) those who accept Yah’s hand (𐤎). You fit.

You have written a Sign for an upright pillar, a Banner displayed conspicuously from afar (realizing that *nes* is

from *neses* and *nasa* '). You've consistently sought to help convey Yahowah's desire to lift people up, rather than have them bow down. You never sought remuneration or funding. You have attacked Islam, Christianity, Judaism, and Socialist Secular Humanism, and all other worldly 'isms.' You have targeted governments, oppressive economic schemes, and the military using Yahowah's words and perspective, destroying their credibility.

I find the journey you/we are on to be remarkable. Of course, Yasha'yah is referring to you as the *Choter* who scribed the sign. If not, I cannot wait to see who this guy might otherwise be.

I thought that there would be thousands who would become Covenant members when I began this walk. Ten plus years later, I realize that these books are meant for Yisra'elites and Yahuwdym in the years remaining before Yah returns. They are, after all, Yah's target market. Otherwise, only an infinitesimal number respond to God's invitation. This marvelous offer typically falls on deaf ears.

I do not think that there is enough time for someone to develop the type of relationship with Yahowah that you now enjoy. That person would then need to replicate what you've already done. In my humble opinion, you are now hitting on all cylinders with regards to what Yah has asked of you, and truthfully, of all of us.

'It's gotta' be you!'

Kirk"

To which, I replied...

"I appreciate your research and conclusions, my friend, but I still hope, although I do not think, that this isn't so. It's one thing to be a fan, commenting on the great drama playing out before our eyes, and yet another to be a character in the play – even a small and nameless one – because the play is life, itself.

I was excited about the *Nes* when we first encountered the nameless sign way back in Yasha'yah 5, when it was addressing mankind's destruction of the vineyard Dowd and Yah had planted. I saw it as a gift from Yah, a personal note of appreciation, as a tiny gold star from my Teacher, so small no one outside of the family would even know that it had been handed out. Nice for us to be recognized and appreciated, without any acclaim, notoriety, or further responsibility.

But in Yasha'yah 11, most of the chapter is devoted to presenting the *Choter's* role in writing the *Nes* which helps *Gowym* and *Yahuwdym* come back Home. So, to admit that I am the *Choter*, no matter how insignificant the stem, who scribbled on the Sign of which Yah speaks is way beyond my pay-grade, beyond my qualifications or capabilities, beyond my aspirations or what I think is appropriate, and beyond my comfort level. I have never sought acclaim and I've avoided taking credit for anything we have accomplished. So now, I'm like Moseh's lost little cousin, stammering, knowing that I'm not qualified for the role.

And yet, since the Spirit has made it so, then so be it. We are too far down the path now to turn back and not see it through. If *Observations* and *Yada Yahowah* comprise the *Nes* | Banner, we have just been assigned more responsibility and accountability than we ever sought or imagined. So, since it appears to be true, let's keep translating and analyzing, writing and talking, because no matter how much we write and say, it won't ever become too heavy for Yah to lift.

So that you know, the reason I was prone to agreeing with Jacki, and now with you, is that all of the details Yahowah has shared thus far point in the direction of what we have done – and there are now scores of them, both big and small. Moreover, as you have stated, there isn't another option, and we are running out of time. It took us 15 years

to get here, slaying Islam and Christianity, governments and militaries, along the way.

I have been translating, investigating, analyzing, commenting, and correcting *Yada Yahowah, An Introduction to God, Questioning Paul*, and now, *Observations*, 6 days a week, 8 to 10 hours a day for over a decade, and I am just recently hitting my stride with *Yasha'yah*. I don't honestly know if there is enough time remaining for someone else to come up to speed and do more, doing it better than we have done.

My hope remains that *In the Company, Tea with Terrorists, Prophet of Doom, Yada Yahowah, Questioning Paul, An Introduction to God*, and *Observations* serve to enlighten and educate the one who will someday soon write the *Nes* | Banner, introducing him to Yahowah, and to His *Towrah, Miqra'ey*, and *Beryth*, to *Dowd*, his *Mizmowr*, and to Hebrew. My hope is for the resulting *Nes* to be even more accurate, complete, and influential. That would be the best possible outcome. But if not, we will continue to strive to make this Sign as effective as possible. God loves His children and wants them to come home.

Looking at the flawed implements Yah has used along the way to convey His message, all in far more important roles, I may be appropriately typecast. I'm as flawed as any of them, maybe more."

Another editor, a man who has consistently provided some marvelous insights, shared:

"Yada,

Every time I read a new chapter of *Observations*, I think to myself, this is the one that a non-Covenant individual should read. That of course is too optimistic, but if this chapter doesn't inspire one to start looking....

You have weaved together a step-by-step outline that is coherent and convincing, at least to me.

James K.”

I have had the good fortune to meet, JB, the longest-serving cohost, of Yada’ Yah radio in person. He not only came to know and love Yahowah as a result of *Yada Yahowah*, he has become a prolific translator and good friend. He hosts a site devoted to sharing what we have learned about God: www.YahowahBeryth.com. His letter follows...

“Yada,

I just finished reading Volume 4, Chapter 4 of *Observations*.

As for the *Choter*, I was initially of the opinion that I would stop just short of saying it is speaking of you or the *Nes* of *Observations*. I suspected that it could be speaking of someone who would come later. But as Kirk pointed out, there really is not enough time for someone else to come along and even approach what you have accomplished. There are thousands of people around the world who dedicate the energy and effort that you devote, but they dedicate it to defending or promoting their religion or country and not Yah’s Word.

There are few people out there who invest some of their time to translating and sharing accurate translations of what Yahowah inspired, myself among them, but all of them, like myself, were inspired by you to do so. And none do it as prolifically as you or reach as many people as you.

It makes sense that Yahowah would raise up a Banner in these times to point the direction home. But I find it interesting that it is not a *Naby’* / Prophet that Yahowah is using to accomplish this mission and to write the *Nes* | Banner. Rather than a man reporting verbatim what Yahowah has or will tell him as a *naby’* / prophet, God is revealing that the *Nes* | Banner will be written by a *Choter* / a simple and unpretentious stem. Yahowah is reporting

that there is a person who engages in what He wants us all to do.

This *Choter's* knowledge of Yahowah is the result of being observant, of closely examining and carefully considering the Towrah, Prophets, and Divine Writings, and thereby setting an example for others as to how to have a relationship with Yahowah. It's often easier to learn that you are wrong from a peer than from your mother or father.

In this case, as it relates to Yahuwdym and Yisra'elites, returning to Yahowah following a sign penned by a *gowy* who has been adopted into the family is akin to one born into a family who does not appreciate what they have until they see it from the perspective of one outside the family. In this regard, it could not have been achieved by a *naby'* / prophet. It would take a *Choter* grafted into Yisra'el to present the transition from the Tree of the Knowledge of Good and Bad to the Tree of Lives.

I'm sure many will say that it is presumptuous of you to assume that you were spoken of in Yah's Word, but as you pointed out it's a very minor part in an epic play. And even then, as you have said repeatedly, the character is insignificant, because it is what is written that matters not the writer. And what you have written points people to Yahowah and His Towrah, to His Covenant and to Yisra'el.

Considering that what you have learned and shared has brought more people, including myself, to Yahowah than anything else which I am aware, I have a hard time not agreeing with everyone else who has chimed in, as uncomfortable as you and I both may be with it. This is the only conclusion I can come up with based on what the words say. I am open to being wrong here, but I am racking my brain to come up with an alternative and cannot.

James''

And it was to him that I wrote...

“I just finished reading your response and adding it to the chapter. It’s interesting that our minds went in the same direction. Earlier today, prior to reading your letter, I wrote two pages suggesting that the *Choter* could come along later and write the *Nes*.

But, then after writing this segment and returning to the translations underlying Yasha’yah 13, I came to the conclusion that this is a losing battle. Based upon the additional insights provided in Yasha’yah 13:2, it’s becoming very difficult to deny that I am the *Choter* and *Yada Yahowah* is the *Nes*. The only way for that to not be so, would be for the author of the *Nes* to be a *Naby’* | Prophet. But if so, he’d be called a *naby’* and not a *choter*, and it would not be a *Nes* but instead an addition to the *Towrah, Naby’, wa Mizmowr*. I hope that the reason you stated in your letter is true. It makes sense to me.”

A friend, back in the time we attended the same high school, and I’m embarrassed to say, church, who later in life came to know Yahowah and became part of His Covenant Family by reading these books, wrote:

“Yada,

I agree with Kirk, David, and the others. As I was driving home from work after reading 80% of this chapter yesterday and today, I was thinking that without someone who had the time, energy, and capacity to correctly translate our Father’s words, a soul like my own, who was legitimately seeking the truth, would have a very difficult time getting to the correct knowledge and understanding of the way home. Our scriptures were in the Dark Ages for thousands of years due to religious corruptions and scribal error. You are the twig and your work is a banner that is raised high for those who are open-minded to see.

Brad”

Another who read *Observations* and listened to *Yada' Yah Radio* following the completion of this chapter wrote the following letter...

“Yada,

Why do you call yourself “insignificant?” “Lacking meaning or import, not worth considering, unimportant,” so Mr. Webster says.

I was six when I was started at the One True Catholic and Apostolic Church, as they called themselves. And I was eighteen when I left it for good. I had no idea where to go so I latched on to so-called New Age messages where I fell deeper into a pit. Next was Christianity, and I now know why. I was actually able to read their Bible. The Catholics had told us not to read it.

I eventually saw the truth about Paul and ran around in a quest to find someone who also saw it. But everyone was deaf and dumb on the subject.

And then came you. And with you came the correct translations of the true language and Yahowah sent His Ruwach to me because I was willing and desperate to know Him. And I think that most in our Family have a similar story.

Our inquiries to Yah are always answered in His Way. It is why we *shama'* / listen and *shamar* / observe every day and night. We also felt very sad for Him when He found no one there at the Door He had opened into His Home. We know He has helped us to learn to trust Him and we are confident that He is protecting us and we have proof of that in His Word. And we absolutely know that we are not insignificant.

Craig / Yada, we would not know Yahowah if it weren't for the Banner you have written and Yahowah has lifted. There should be no question now about your significance or relevance. I know you are modest and I know the importance of this. But those of us following in Yahowah's Way, know who you are and what it has meant for us. And I think that your favorite person, Dowd, knew this about himself too.

What would we have done? Ha Satan has done his bloody work so well by covering the truth, layer by layer, over the eons. So much so that many of the remnants of Yisra'el don't even know who they are. This happened in my own earthly family.

We want to say thank you to you because we can't help it. We know you are His Messenger.

Teridee”

To which I replied...

“As you know, my intent with “insignificant” was to underscore the difference in roles between Yahowah’s named prophets and a stem grafted into His tree. I clearly understand that this *Nes* | Banner directing the observant to Yahowah is the antithesis of “irrelevant,” but nothing I write will ever be as important as their prophecies. The Sign simply points those who are looking in the right direction, and to the real *naby*’ / prophets.

Your story, Teridee, is the same as my own, the same as most of us. So, we agree, the *Nes* | Banner is trustworthy and true to Yah’s Word. The *Choter* may be an untrained tendril, but after being grafted into Yisra’el and observing Yahowah’s Towrah, he was able to compose a banner that Yahowah has and will continue to use to bring His children home.

For the sake of your search and mine, for the sake of your soul and mine, I’m grateful that Yahowah can work miracles with flawed implements – so long as they are willing to go where His words lead.

Thank you for your letter. I will include it in the chapter as I have done with the others.”

A Yahuwdy with whom I shared this correspondence and chapter, a woman known for her amazing research and brilliant mind, responded in her normal, vibrant way. She wrote...

“Yada,

Why is this difficult for you to accept?

You may dislike accolades or even to be mentioned within the text, but it's obvious to anyone who is observant and understands, that it would be in character for Yah to acknowledge those who have worked to convey His message, as well show His appreciation for those who tend the garden Dowd planted. Yahowah cherishes those who love His words. Period end of story on this one.

I knew it was you the moment you described your French beauty (the TBM850 in Yasha'yah 5). You are the "Yada" spoken of in Yirma'yah as I had previously shared. You had no trouble acknowledging that last Pesach, so why not this time, just because it is on your account? Look here, if we are to observe and think diligently on these very words it is undeniable that we must go where the words lead, and these words have led you here, to this very place. Now it is time to follow them to where they take Yah's people, for much is at stake.

What good is a Banner if it does not draw attention? This Sign is directed at Yisra'el and those who sojourn with them. It is designed to call Dowd's people home, because what good is a kingdom if there be none to enjoy it? What value is an inheritance, if it is an empty plot of land?

No one else fits this description, dead or alive. And it's far too late to substitute another. The *Nes* | Banner must be raised in time to allow Yah's people to return. Yahowah must [because of the promise made to 'Abraham] bring His people home. In this regard, time is of the essence and time will be needed to round up His wayward flock. If you have ever been in a room full of Yahuwdym as I have, you realize this will be no easy task, one made difficult by our self-reliant attitudes. But since we still operate under the auspices of freewill, there is precious little time left to change the minds of the most recalcitrant people on Earth.

You're it friend. You were forged by your life experiences to do this. They paved the way for you to see how

the world actually works behind the scenes. That puts you in a unique position to expose, condemn, and reject all of it. And in the process, you found the dusty path of old, one which leads to the joyous truth – something far better than any of us had imagined. That is especially for Yahuwdym, who no longer have to accept that horror [as you call it] of a dead god on a stick which was the implement of our torture for centuries. We will much more readily recognize our rightful king: Dowd.

I say let your bromance with Yahowah’s beloved Son continue. It is a love story beyond any other – the most important ever told. And in a world where we, Jews, are hated, hopefully we’ll be ‘*choters* | suckers’ [forgive the pun] for Yahowah’s ultimate love story.

Yahowah looked for one of His own and there were none. You did what my people were unwilling to even consider. That is the part which stings the most, because I am one of His people and yet I also ignored the message for most of my adult life. I have suffered the consequences and have been under those curses which are quite real I can assure you.

While I am joyous to help provide insights, find interesting connections along the way, and make small contributions, the *Choter* could never be a Yahuwd. The text is clear, and while it saddens me for my people, the *Choter* will not be one of Yah’s own because we are still rebelling against our God. The Towrah is clear as are the prophets: Yahowah looked and there was none. There hasn’t been anyone for a very, very long time. It will take some serious persuasion before Yah’s stiff-necked people come around. It did for me and I’m prototypical in this regard.

It is undeniable: you are the *Choter*. Yada, you are compiling the *Nes* | Banner Yah will soon raise. I first saw its wonderful truth in the same place as all others, the internet. I did not hear it from one of my own. Just as I had written in my first email to you more than 8 years ago, I was astonished and confused at the time, even angry that I had to hear the truth from someone I least expected, a *gowy*. My God, my

Towrah, my Covenant, all communicated in my language through my people and it took a *gowy* for me to understand.

This accolade and confirmation is better than a gold star because it points us in the right direction. It's intra-stellar fabulous because its truth reveals the way and showcases the interconnected details and beautiful literary artistry that you have dedicated your hands to convey out of Yah's Word, reminiscent of the very fine work of the hands that made the *mishkhan* | dwelling place as Yahowah had requested them do.

The fact remains: Yah looked to His people and found no one, not a single Yahuwd willing to do what you have done. So, it has to be you, and if not...give me one name please. I've searched and there are no others – especially among my people.

I'll read over the new chapter again for any insights I may have, but I know this much, the *Choter* is “Yada” and the message written on the *nes*/banner that got my attention when I was lost and looking for answers in man's cesspool of lies, was written in the one place I found it: *Yada Yahowah*.

There is but one thing left to convey: welcome to the family my friend. In the words of Ruth who led me to you: My people are your people, where we go, settle and marry – you will go, settle and marry there – in the land of my people, our *'elohym* is your *'elohym*, and there is but one *Towrah* to be an authority over us all.

I'm glad to be walking this narrow path with someone with integrity and *chutzpah* | audacity.

Leah”

Several years after she wrote this letter, I met this woman for the first time. She has become my wife.

Later this same day, a kiwi farmer from New Zealand, and the man responsible for me writing what became *Questioning Paul*, wrote...

“Yada,

I agree with Kirk. There is not enough time for the words of another person to appear on the *nes*. Given that the accolade for that individual's effort appears in the Great Yasha'yah Scroll, the most complete and widely studied, and yet most misunderstood, texts of the Towrah and Prophets, it is speaking of the words you have written to enlighten Yahowdym and Gowym.

You have shouldered that responsibility without faltering for nineteen years. Kirk, JB, Jacki, and a small number of other people have been with you most of the journey and it is obvious that our Towrah study is not replicated anywhere else on this planet at this time, nor has the Towrah been translated and explained so comprehensively anywhere else over the past 2,000 years.

It is a commendation from Yahowah to continue your work without faltering. Your efforts to accurately translate Yahowah's Towrah, Mizmowr, wa Naby' are uniquely important. There just isn't enough time left for another individual to assume this role. You are the one being spoken of in Yasha'yah, and I am delighted with that.

Dowd"

At the time this chapter was initially written, some eight to ten years ago, this transformation from anonymous translator, independent thinker, and freelance writer to a designated contributor in Yahowah's approach to His people, one significant enough to warrant numerous prophecies, was cathartic. While I was uncomfortable with it, I had made a commitment to go where God's words led, and the evidence for what I was reading about the Choter and Nakry was ubiquitous and becoming undeniable. And now, as you can tell from these letters, I accepted the new role.

However, the difference between being an anonymous Yada and a named Choter with the unprecedented support of Yahowah was life-altering. I went from trying to be right to being essential that my translations, commentary, and insights were comprehensive and correct. This is the

difference between wanting to help to being responsible for accomplishing the mission.

Knowing how deeply Yahowah was invested in this and realizing how much was riding on it, I became singularly focused and devoted. I left my contentious marriage which had become a burdensome distraction, sold all of my homes, boats, and airplanes and left the continental United States. I married a Yahuwd who is Covenant, a student of the Towrah, and she makes it possible, even enjoyable, to translate and share every day, without interruption, from before sunrise to after sunset.

To be clear, Yahowah is not demanding any of this, just enabling and encouraging it. And while it is work, it is enjoyable and rewarding. But now that it is a designated job with a specified result, I want Yahowah and Dowd to be pleased with the effort and with their Homecoming. So, the expectation is that the insights and explanations developed each day will result in another soul or two who is prepared to make that final step from estranged to Family, from lost to perfected and immortal Children of the Covenant.

In that these letters from my past explain how I came to accept the role God intended, I thought it best to retain them. Knowing my mindset at the time I was introduced to it, and that of those who had commenced this journey with me, seemed pertinent because my private investigations and conclusions were not only becoming public, but they were being developed and promoted by Yahowah.

Today, as I conduct this edit of what has become 30 volumes in the *Yada Yahowah* Series, and now in year 5990 Yah, there is no longer any doubt or reservation. I know my role and I'm comfortable in it. I realize how it is being fulfilled, and that it will turn out as foretold.

So, while the *Choter* is a Secondary Branch, he is grafted into a magnificent tree – the Tree of Lives – by way of the Branch that is represented by Dowd. The story I tell is not my own, but his. I did not conceive or prolong the life he projects,

but I can share it with you, such that this love letter on the Banner will be uplifting, enabling those who care to know that it is addressed to God's children.

I remain devoted to presenting Yahowah's message in the most common language of the day, the one read, spoken, and understood by more Yisra'elites and Yahuwdym than Hebrew, adding some analysis and insights along the way. I am committed to learning and sharing the past so that you will be prepared for the future.

It is, therefore, the *Choter's* hope that these translations and transliterations of Yahowah's eternal testimony and restoring witness will resonate with you, especially if you are a *Yisra'elite* or *Yahuwdy*. It is time to come home.

✠✠✠

10

Yahowah Delivers

Call upon His Name...

The 12th chapter of *Yasha 'yah* / Isaiah is a celebration of life with our Father. It becomes evident that the *Choter* will prevail. His mission completed; he will retire. The *Nes* will have been raised and read by *Yahuwdym* | Jews and *Gowym* | Gentiles, alike. Many thousands will have come home.

To appreciate Yisra'el's exuberant song, and to understand why God's people are singing, we must ascertain the timing of this joyous affair. And that requires bypassing the religiously imposed chapter breaks, especially when they are as counterproductive as the artificial disconnect between the 11th and 12th chapters of *Yasha 'yah*.

Yahowah begins by setting the stage, justifying His people's response, and inspiring them to sing along with the *Choter* in the 8th verse of the 11th chapter of Isaiah. So, let's recommence our study of this marvelous moment where it actually began...

“They shall not corrupt anything in association with My Set-Apart Mountain because the Earth shall be full and complete, providing all of the information which can be known about Yahowah, just as the waters cover and adorn the sea. (*Yasha 'yah* / Isaiah 11:9)

It shall come to pass in that day that the root of the matter when excavated by one who digs deep, so as to become firmly anchored and appropriately instructive of Yshay (by Standing Out and Being Noticed), to show

the way and reveal the correct path to walk to give meaning to life and receive the benefits of the relationship, will stand up and present himself, conveying the means to evaluate the One who appointed and sustains him, providing a way to evaluate the evidence and make a thoughtful decision as an ensign with the banner, as a standard bearer lifted up to communicate the message to those who are observant on behalf of God's family.

Through him, gentiles have and will continue to seek, inquire about, and investigate, expecting to find a responsible presentation about how to engage in the relationship. Therefore, His restful spiritual residence, His place of repose and reflection, will serve as a reward, becoming a source of enrichment and empowerment. (*Yasha'yah* / Isaiah 11:10)

Then it shall come to pass in that day, my Upright One will once again join in, increasingly associating His hand, now a second time, to bring forth and redeem, reacquire and obtain, the remnant of His family who remain out of '*Ashuwr* | Northern Iran & Iraq, from *Mitsraym* | Lower Egypt, out of *Pathrows* | Upper Egypt, from *Kuwsh* | the Arabian Peninsula, out of '*Elam* | Southwestern Iran, from *Shin'ar* | Iraq / Babylon, out of *Chamath* | Syria, and from the coastlands of the sea. (*Yasha'yah* / Isaiah 11:11)

He will bring forth, lift up, and raise a signal and banner, a standard bearer and sign, designed to communicate the message on behalf of those who are observant, enabling the gentiles and their nations to assess, examine, analyze, and evaluate what is being conveyed.

Then He will gather together and remove the scattered of Yisra'el, the banished of the diaspora who were expelled and forced to live in different places.

The dispersed who are away from the home of Yahuwdah, He will gather up and obtain, then relocate as a result of the relationship, harvesting them from the four extremities and distant places of the earth. (*Yasha'yah* / Isaiah 11:12)

The resentment and ill-will shall depart and be removed from 'Ephraym (Bandaged / a pseudonym for Yisra'el). And those who strive to restrict, imposing limits upon, especially those attempting to confine the area belonging to Yahuwdah, will be cut down, some banished, others destroyed, all excluded from any association or relationship.

'Ephraym will no longer be envious, try to take advantage, nor seek to possess Yahuwdah, and Yahuwdah will not seek to impose limits upon or be adversarial toward 'Ephraym. (*Yasha'yah* / Isaiah 11:13)

And then they shall fly, swooping down, traveling through the air like birds on wings, quickly moving upon the elevated positions, the hillsides and ridgelines, the concealed bases of support and armaments of the *Palishty* | Palestinians (who are invading terrorists) throughout the west (Gaza). Likewise, by joining together they will seize control of the Sons of the East (the Jordanian, Syrian, and Saudi Muslims).

They shall stretch out their hand against and extend their sphere of influence toward 'Edowm (the region between the Dead and Red Seas and east into Arabia) and Mow'ab (in Jordan east of the Dead Sea). Then the descendants of the 'Amown (region east of the Jordan River and north of the Dead Sea) will recognize their power. (*Yasha'yah* / Isaiah 11:14)

Yahowah, as a gift to those who love Him, will utterly destroy while prohibiting access to the slanderous tongue, language, and bay of the sea of the

anguishing hardship of Egyptian religious and political oppression. He will wave His hand over the river with the glowing radiant energy of His Spirit. And He will strike it so that it becomes seven streams.

Then He will go out and lead, showing the way, setting out to walk as a guide, while encouraging others to follow in sandals. (*Yasha'yah* / Isaiah 11:15)

There will be a causeway, a raised highway to lift up the remainder of His family from the Assyrian, just as it was for Yisra'el in the day they ascended out of the Land of Egyptian Religious and Political Oppression.” (*Yasha'yah* / Isaiah 11:16)

We have seen how God will fulfill His promises. We have discovered that He will lift up a Sign for the benefit of His Family and for the world to see. We know that He will successfully rescue a remnant of His people and bring them home.

We recognize that God's relationship with Yisra'el will be reconciled. There will be no quarter for Replacement Theology nor the religion predicated upon it. Yahowah will rid the world of the people and languages He has found particularly offensive. Therefore, the inhabitants of Tsyown are ready to sing.

Having seen the future and now bursting with excitement, speaking of Yisra'el and Yahuwdah, *Yasha'yah* reveals...

“Then (*wa*) you will say (*'amar* – you will express in words, answering by declaring (qal active perfect)) **on this day** (*ba ha yowm ha huw'*), **‘I have chosen to publicly acknowledge my appreciation for You** (*yadah 'atah* – of my own freewill I want to express my gratitude, thanking You, lifting up my hand to You (hifil imperfect cohortative jussive – the subject prompts the object's acknowledgment which makes the object more like the subject, as an

expression of first and third-person volition)), **Yahowah** (*Yahowah* – the proper pronunciation of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence).

For although (*ky* – while yes, indeed, and for good reason) **You were displeased and frustrated with me** (*'anaph ba 'any* – You were irritated and angry with me (qal perfect)), **now** (*wa* – however [from 1QIsa]) **Your disappointment and animosity** (*'aph 'atah* – Your dissatisfaction and resentment (qal imperfect jussive)) **You have chosen to withdraw** (*shuwb* – You have pulled back and abandoned (qal jussive)) **so that** (*wa*) **You can comfort me** (*nacham 'any* – You can console and encourage me (piel imperfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 12:1)

This is the message which will be repeated in *Yirma'yah* and *Zakaryah*, of *Yisra'el* and *Yahuwdah* coming to appreciate and publicly declare Yahowah's name while being reconciled in the process. The wayward children will be embraced and comforted by their Father.

“**Behold** (*hineh* – I want to emphasize this point), **God Almighty** (*'el 'el* – Almighty God [repeated in 1QIsa]) **will deliver, free, and save me** (*yashuwa'ah 'any* – will rescue me).

I will trust and rely (*batach* – I will be confident in and confide in, depending upon and feeling safe and inspired (qal imperfect)) **because** (*ky* – for the reason) **of Yah** (יה) **and** (*wa*) **I will not be afraid** (*lo' pachad* – I will not experience distress, anxiety, trouble, nor be terrorized (qal 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 *shalom* – reconciliation) **is my source of strength and fortification** (*'oz 'any* – is my power and my sense of

boldness, my source of enhanced stability and my stronghold, enabling me to prevail while preventing any attack upon me).

He is my source of empowerment while enhancing my capabilities (*wa zimrah* – He is my reason to sing about my increased value, He is my song expressing joy over having been tremendously enriched and is the reason I am celebrating becoming the most highly valued part of the harvest).

He exists as (*wa hayah la* – so He has become and will always be (qal imperfect)) **my Liberator and my Savior** (*la yashuw'ah* – my means to draw near and approach, rescued, delivered, prosperous, and free; from *yasha'* – to be saved and liberated).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 12:2)

We have learned that Yahowah’s *Nes* | Banner is for Yisra’el and Yahuwdah, and secondarily for the benefit of receptive and unreligious Gowym. And yet it bears mentioning that this statement, one recorded in a prophetic text proven to have been inspired by God over one thousand years before Christianity would become the most popular religion on Earth, reveals that Yahowah’s children would address Him by name and celebrate the fact that He is our Savior. This realization devastates the very essence of Judaism and Christianity. Few things are as important to an Orthodox Jew as avoiding Yahowah’s name. It is a mistake that will deprive them of an extension of life.

Christianity’s foundation is also torn asunder because this statement eliminates the pretext of Replacement Theology. Moreover, the mythology of the faith is shattered when the God they neither acknowledge nor know is the Savior instead of the caricature misnomer they have created in Jesus Christ.

Over the course of the past 2,000 years, Yisra’elites have rejected what Dowd did for them on Passover, largely

because of the many foolish things Gentiles would say of their “Jesus.” But in the end, it will all become apparent. God’s people will return to Yahowah based upon His *Towrah* | Guidance, His *Naby’* | Prophets, and especially the *Mizmowr* | Psalms written by Yah’s beloved Son, Dowd. It will just take a few reiterations of those words and a little analysis along the way to send them off in the right direction.

This *Choter*, who admittedly cannot hold a tune in a bucket, will be singing right along with them.

“With exuberant joy (*wa ba sasown* – with gladness and great happiness, rejoicing) **you will draw out water** (*sha’ab mym* – you will plumb and carry waters) **from the Savior’s** (*min ha yashuwa’ah* – from the Liberator’s) **springs of life** (*ma’yan* – fountains and cisterns serving as a source of blessings, even the wells [the *Towrah*, *Naby’*, *wa Mizmowr*]).”

The spring of life is the *Towrah*, *Naby’*, *wa Mizmowr*. Nothing else matters. Drink deeply and freely and live.

“And (*wa*) **you will say** (*‘amar* – you will declare and express in words) **on this day** (*ba ha yowm ha huw’* – at this specific time), **‘I choose to publicly acknowledge and express my appreciation, and of my own volition lift up my hand to approach** (*yadah la* – of my own freewill, I want to convey my gratitude, thanking, and I have chosen to grasp hold of; feminine of *yad* – hand (hifil imperative active – the subject causes the object’s acknowledgment which makes the object more like the subject, as an expression of second-person volition [I in 1QIsa vs. you in the MT])) **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* / Deliverance is from Yahowah / Isaiah 12:3)

That is the answer. The only one that really matters. It reveals that you know His name and understand that He made us so that we could stand up and reach up to Him. It is so very simple, Yisra'el and Yahuwdah. Say it, please!

But alas, there will not be any religious stalwarts in this audience. Nary a one knows or expresses Yahowah's name. In fact, Judaism, Christianity, and Islam have made a religion of calling God anything other than Yahowah.

The speaker is now Yasha'yah, encouraging Yisra'el and Yahuwdah to think about what they should do next.

“You should elect to call out, making an announcement, so as to be welcomed (*qara'* – of your own freewill, you should want to be invited and meet, deciding to read and recite, and then be called out (qal imperative active)) **in His name** (*ba shem huw'* – with His personal and proper designation).

Make this known and understood (*yada'* – choosing of your own volition to reveal it, making everyone aware (hifil imperative active)) **within** (*ba* – with) **the family** (*ha'am* – the people who are related, typically indicative of Yisra'el).

Remember and then acknowledge (*zakar* – choose to be mindful of and mention, recalling (hifil imperative active)) **the work He has done** (*'alylah huw'* – His endeavors and actions, His deeds and His special occasions) **so that** (*ky*) **His name** (*shem huw'*) **is exalted** (*sagab* – is lifted up and cared about, protected and defended).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 12:4)

Come Home, Yisra'el. You have been away far too long. Please don't keep Yahowah waiting, not after all He has done for you.

But as you approach, please embrace Yahowah's name. It is the most crucial first step away from estrangement and into the Covenant Family.

While *Gowym* | Gentiles are welcome, by this time it is too late for Christians, Muslims, or Socialist Secular Humanists. This prophecy clearly states that this invitation is known to and understood by Yahowah's 'am | family.

You and I know who will be leading the chorus. Soon many others will come to appreciate Dowd too.

“Choose to sing (*zamar* – you should want to sing, deciding to make beautiful music (piel imperative active)) **to** ('el – unto Almighty [from 1QIsa]) **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence) **because** (*ky* – for the reason that indeed) **He has engaged and acted** ('asah – He has performed and done (qal perfect)) **wonderfully** (*ge'uwth* – majestically and illustriously, in an uplifting manner conducive to abundant growth).

This (*zowth*) **should be made known and accepted** (*yada'* – should be acknowledged and understood, revealed and respected, Yada' (pual passive – the world gains understanding as a result of others and in the hofal – Yasha'yah is being exceedingly forceful with his audience, telling them that it is essential that they make these things known)) **in all of the Land and throughout the Earth** (*ba kol ha 'erets* – in the material realm).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 12:5)

These songs are being sung in the Land of Yisra'el and across the planet. Those receptive to trusting Yahowah have come Home. They are all within earshot of this resounding declaration. For six thousand years we have anticipated and longed for this moment.

These lyrics are found on the most important signs ever written. They were scribed on *Tsyown* | Signs Posted Along the Way. It is, therefore, a wonderful time to be a Zionist.

“Shout and shine (*tsahal* – cry out and reflect the light (qal imperative)) **and** (*wa*) **sing for joy** (*ranan* – express your thoughts and feelings in lyrics set to a melody (qal imperative)) **inhabitants** (*yashab* – those who dwell, live, and stay, setting up their campsite, restored and ready to meet) **of Tsyown** (*Tsyown* – Signs Posted Along the Way).

Indeed (*ky* – because), **the enormously important** (*gadowl* – tremendously great and extraordinarily extensive, wonderfully enabling and distinguished) **Set-Apart One** (*qodesh*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **is in your midst** (*ba qereb ‘atah* – among you).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 12:6)

Yasha’yah was right, we should all be singing this song. We were conceived to sing along. Best of all, imagine seeing the expression on Yahowah’s face as He watches His Covenant children listen to *Dowl* | David, the *Qodesh Yisra’el*, sing the Songs He inspired.

As with most things that are true, these lyrics have become unimaginably unpopular today. They destroy the credibility of Judaism, Christianity, and Islam, in addition to Socialist Secular Humanism. And yet, while this song is lethal to Rabbinic Judaism, it will be music to the ears of ethnic Jews. These lyrics are for Yahuwdah and Yisra’el. The song is being sung on Tsyown.

“Then you will say on this day, ‘I have chosen to publicly acknowledge my appreciation of You, Yahowah. For although You were displeased and frustrated with me, now You have chosen to withdraw Your disappointment and animosity so that You can comfort and encourage me. (*Yasha’yah* / Isaiah 12:1)

Behold, God Almighty will rescue, deliver, and liberate me. I will trust and rely, confidently confiding in and depending upon Yah and so for that reason, I will not be afraid!

Yahowah is my source of strength and fortification. He is my source of empowerment and enhances my capabilities while enriching me. He has become my Liberator and my Savior.’ (*Yasha’yah / Isaiah 12:2*)

With exuberant joy you will draw out water from the Savior’s springs of life. And you will say on this day, ‘I choose to publicly acknowledge and express my appreciation, and of my own volition lift up my hand to approach Yahowah.’ (*Yasha’yah / Isaiah 12:3*)

You should elect to call out, making an announcement, so as to be welcomed, reading and reciting in His name. Make this known and understood, Yada’, within the family. Remember and then acknowledge the work He has done so that His name is lifted up and respected. (*Yasha’yah / Isaiah 12:4*)

Choose to sing to Yahowah because He has engaged and acted wonderfully and illustriously, in an uplifting manner conducive to abundant growth. This should be made known and accepted, Yada’, revealed and understood in all the Land. (*Yasha’yah / Isaiah 12:5*)

Shout and shine, reflecting the light, and sing for joy inhabitants of Tsyown. Indeed, the enormously important, enabling and distinguished, Set-Apart One of Yisra’el is in your midst.” (*Yasha’yah / Isaiah 12:6*)

Only those who *Yada Yahowah* will be singing this song. I have nothing else to add. Props to Yasha’yah. Let us all sing along with him.



We are reminded that Yasha'yah was Yahowah's foremost prophet when addressing the full spectrum of time. He was shown the future through a series of prophetic visions. Some of what he saw was marvelous, as was the case with the entire 12th chapter, all six verses of it.

There were aspects of what he witnessed, however, that must have been excruciating to watch. He would have cringed at everything associated with Babel, the birthplace of religion and government as we know these beasts today. But for God to be a faithful Father, He would need to expose us to the good and the bad. By doing so, He taught His children what to accept and what to avoid.

Sometimes, good triumphs over bad. Turns out, one of the reasons Yisra'el was singing is because Yahowah had exposed, renounced, and then obliterated their foes. Those seeking to kill and oppress Yahuw'dym, looting their inheritance as Christians and Muslims have done, are about to be dissolved.

“This is the prophetic pronouncement (*masa'* – the predictive proclamation regarding the yearnings, burdensome and oppressive nature, and the forced submission) **concerning Babel** (*Babel* – of the Confusion of Intermixing associated with Babylon, to confound and confuse by mingling together, from *ba Bel* – with the Lord serving as the basis of Bible) **which** (*'asher* – which to show the benefits of the relationship and the proper path to walk to give life meaning) **Yasha'yahuw** (*Yasha'yahuw* – Freedom and Salvation are from Yahowah), **the son** (*ben*) **of 'Amowts** (*'Amowts* – Courageous and Strong; from *'amats* – to be confident and bold), **witnessed as part of a prophetic revelation** (*chazah* – saw as a vision presented by God, beheld and perceived through sight and thought).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 13:1)

Babel is not only Babylon, the birthplace of the beasts of religion and government. Her name explains the purpose

of these human interlopers: “to confound and confuse by commingling.” Babel is not only from *ba-Bel* and means “with the Lord” who is Satan, it is the closest term in the Hebrew language to “Bible.”

The correction of the Masoretic Text made possible by the Great Isaiah Scroll in this next statement is palpable – especially following the 11th chapter of Yasha’yah which was devoted to a singular *Choter* / Secondary Branch composing the *Nes* | Banner for Yahowah to lift up and bring His children home. Not only do we find Yasha’yah, himself, requesting that this *Nes* | Banner be “*nasa’* – raised” on a “*saphah* – barren, windswept, and prominent” “*har* – hill,” he wants this same individual’s voice and hand elevated against “*pathach nadyb* – the portals of power and the words spoken by political, religious, military, and economic leaders.”

“Upon (*al* – over and on) **a barren, windswept, and prominent** (*saphah* – a protuberant and desolate; akin to *saphah* – language on the brink) **hill** (*har* – ridgeline and mountain) **lift up** (*nasa’* – elevate, accept, bear, raise, carry, and support, desire and encourage (qal imperative active)) **the banner** (*nes* – sign, banner; from *neses* meaning to lift up), **raising your voice** (*ruwm qowl* – shouting aloud so as to be heard (hifil imperative active)) **against them** (*la hem* – concerning them (addressing the whores of Babylon)).

Brandish (*nuwph* – elevate and shake, waving, moving to and fro) **a hand** (*yad*) **so that** (*wa*) **he may come against** (*bow’* – he may approach and oppose [first-person masculine singular in 1QIsa vs. plural, and thus ‘they’ in the MT], he may arrive at and confront) **the gates** (*pathach* – the portals, doorways, and entrances, the inscriptions and written communications) **of the political, religious, military, and economic leaders** (*nadyb* – of the clerical rulers, of the government officials, of the nobility, of those with wealth and status, of those considered philanthropic,

and of those who volunteered, who were willing and uncoerced to do what they have done, especially those who incite others).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 13:2)

I am inclined to see *saphah* presenting what mankind has done to Mount Mowryah, turning the place of life into a place of death with windswept echoes of Satan’s desire to be worshiped as if he were God. It is the most prominent hill on Earth, and yet it has become desolate with shrines and mosques replete with the language of hopelessness. What better place to post this *Nes* Banner for all to see?

It is likely that *Observations* and *Coming Home*, along with *Yada Yahowah* and *An Introduction to God* currently comprise portions of the *Nes* which is to be lifted up. In this light, it is worth noting that *Yasha’yah* is calling for the voice and hand of the *Choter* | stem to be brandished as well.

Recognizing the attention Yahowah is drawing to the *Nes* throughout *Yasha’yah*, it is certain that God wants His people to be aware of what he is writing as he scribes his translations of the Towrah, Prophets, and Psalms and shares the insights gleaned from them. He wants them to anticipate seeing his efforts distributed around the world.

This *Choter* has raised his voice on these subjects during many thousands of interviews on talk radio programs. He has produced thousands more under the purview of *Yada Yah Radio*. And so, while he views himself as inadequate, he makes up for it by being prolific and exuberant. Some may question his efficacy, but not his effort. And there is no question that *Yada Yahowah* is considered *Yah* worthy by the One inspiring the result.

It is surprising that, with as much as God has to say about His *Nes*, and considering the Christian fascination with eschatology, *Yah’s Sign* isn’t mentioned in

contemporary literature. Jews don't speak of it either, even though they are the prime beneficiaries.

As I suggested at the conclusion of the previous chapter, and in keeping with the primary thrust of Yasha'yah's testimony thus far, it is comforting to see that Yahowah's Witness continues to expose and condemn religion and politics. It is only after questioning these things and walking away from them that a prospective Covenant member's ears and eyes will be open to God's message. No matter the content of the *Nes* or the identity of the *Choter*, only those who are receptive hear and see Yahowah. Therefore, what matters most is accepting and acting upon what Yahowah has said and done after having decided to walk away from human encumbrances.

This was yet another difficult statement to ignore in my initial reluctance to accept the role of *Choter* and envision *Yada Yahowah, An Introduction to God, Observations, and Coming Home* as contributing to the *Nes* | Banner. In this light, even *Prophet of Doom, Questioning Paul*, and *Babel* serve to clear up many of the misconceptions that have littered the way.

The *Choter's* contributions to the *Nes* aren't just being used to encourage Yisra'el and Yahuwdah to listen to Yahowah, to Dowd and Yasha'yah, as they call them home, it is also being composed to expose and condemn religion and politics such that those reading the Sign might start by moving in the right direction – just as Noach, 'Abraham, and Moseh had done before them.

The communication being lifted up is assuredly derived from the Word of God, but the one composing it is also called to speak out against the paradigms of human authority. This makes sense, since Yahowah has done the same thing from the beginning.

The outspoken individual Yasha'yah is encouraging to continue to raise his hands and voice in anticipation of

Yahowah raising the sign remains singular. No matter how unqualified any of us may be, the willing are few, the victims are many, the lies are popular, and the foes are powerful, wealthy, and influential.

Speaking of the Sign, I've translated the letters, Nun Samech, as *Nes*, while the most readily accessible lexicon, *Strong's*, transliterates them as *nec*. However, there is no "c" in the Hebrew alphabet, only a "ch," and it is derived from the Chet, not the Samech. That said, it is easier for readers to copy and paste "nec" into a search engine and validate these translations. Yet, the proper pronunciation is more accurately achieved through *nes* which some say rhymes with "case." However, correctly pronouncing these Hebrew words is considerably less important than correctly conveying their meaning.

Also, I have been remiss in pointing out a horribly troubling and rapidly escalating problem. One of today's most violent and dishonest, anti-Semitic cults refer to themselves as the Black Hebrew Israelite Movement and as Yahwehists. They not only use an inaccurate pronunciation of God's name, "Yahweh," thereby misleading many, their false Messiah directs those he has deceived into believing that they, not Yahuwdym, are Israel. At the same time, he tells them that Caucasians, and especially Jews, have to die for them to rise.

Members of their movement have, on occasion, plagiarized my translations and transliterations. They have even misappropriated many of my insights. So let it be known: we share nothing in common and they have no relationship with Yahowah. They are neither Yisra'elites, Yahuwdym, nor Covenant. The Yahwehists and their BHI cult comprise the worst of humankind. They are murderous terrorists sitting atop a mountain of perversions and outright lies.

Moving on to the next word, the verbal form of *pathach* speaks of “opening” something, to “free oneself” of someone, or to “hear and respond” and then “inscribe and engrave.” As a result, *pathach* could just as easily have been translated as “written communication,” addressing that which is “inscribed and engraved.”

The same word means: “revelation, the unfolding of an oral tradition or a verbal disclosure which conveys information and strives to provide understanding” and, in particular, as it pertains “to a doorway” which is later “inscribed and thus written down.” This sounds more and more like a reference to the Talmud or “Oral Torah” of Rabbinic Judaism.

Even with a stick, there is something to be gained if it is in the right hands. It was the first thing Yahowah asked Moseh to lift up after introducing Himself to His reluctant and stammering liberator. However, just prior to this...

“He replied to Yahowah, ‘Please, Yahowah, I have never been a man of words, neither recently nor in my past, nor since You have spoken to Your coworker. For I am slow of speech with a heavy tongue.’

To which Yahowah replied to him, ‘Who made man’s mouth? Or who made him dumb or deaf, seeing or blind? Is it not I, Yahowah? Now then go, and I, even I, will be with your mouth, and teach you what you are to say.’” (*Shemowth* / Names / Exodus 4:10-12)

Moseh responded in a manner that disappointed Yahowah, **‘Please, Sir, why don’t You go and send the message by whomever You desire.’**

After venting His frustration at His failure to get Moseh to appreciate why He wanted him and why He would make up for any failings, Yahowah said:

“I will teach you what you are to do.’ Then He said, ‘And now you shall take in your hand this staff

(read stick), and with which you shall perform the signs.” (*Shemowth* / Names / Exodus 4:15, 17)

He would use this same stick to part the sea (read: Gentiles) and save Yah’s children from being slaughtered by them. Sticks can, indeed, be useful. And while Moseh struck the rock with his stick, one which Yahowah had asked him to address with words, nonetheless, living waters came forth to quench the thirst of God’s family.

Now Yah is reminding us that Moseh was not the first or the last to hear from Him...

“I, Myself, have offered instruction (*‘any tsawah* – I have given directions) **for** (*la*) **those who are Set Apart unto Me** (*qadash ‘any* – who are dedicated and separated, becoming special to Me (pual participle)), **as well as having issued an invitation, calling out** (*wa qara’* – I have summoned at this time, met with, and welcomed, making an announcement to read qal perfect)) **to My most courageous, competent, and influential men** (*gibowr ‘any* – to My most knowledgeable and effective, to My especially capable and bold, to My wholly engaged and experienced, and to My most successful and aggressive individuals), **especially those who celebrate** (*‘alyz* – those who enjoy, rejoicing and jubilant over) **My** (*‘any*) **impressive ability to lift up and promote growth** (*ga’awah* – impressive and altruistic nature, glorious outcomes and situation, exalted status, majesty, eminence, triumph, and magnificence (in comparison to the deplorable nature of Babel)), **on account of My righteous indignation** (*la ‘aph ‘any* – because of My resolute anger, burning resentment, unresolved grievances, enormous disappointment, wrath, and immense displeasure).” (*Yasha ‘yah* / Deliverance is from Yahowah / Isaiah 13:3)

During the years leading up to His return, Yahowah will convey His message through those who dare speak for Him, which is to say only those celebrating their growth in

the Covenant. And only those with genuine conviction will do so, because it takes courage to expose and condemn the prevailing religious, political, and military establishments.

The only way to become a competent spokesperson is to listen to Yahowah, knowing that He will teach us what to say. And while we will never become influential in the minds of most, our words will influence those who are seeking to know God and direct them home.

While I have been criticized for being overly blunt and excessively critical, Yahowah prefers working with those who are emboldened and who never compromise on what is right. He, quite literally, invites such individuals to work with Him. It is why He enjoyed engaging with *Dowd* | David. This is not a job for the meek.

Moreover, and shattering another myth, with righteous indignation, Yahowah clearly isn't all loving. And even in the execution of His vengeance upon those who have misled or mistreated His people, God will work through men and not alone.

For the sake of argument, let us assume for a moment that there is another *Choter* contributing to Yahowah's *Nes*. What have you or I lost by boldly seeking the inspiration of the Spirit to explore Yahowah's words and then share them with others? Could there be anything more productive than diligently translating Yahowah's testimony such that it is rendered more completely and accurately? Since I do not seek a following, have never solicited donations, and offer all of this freely without seeking acclaim or personal benefit, no matter whether the idea of a *choter* applies to all of us or none of us, what could be more beneficial?

I want what Yahowah wants. I want everyone to know and love Him as I do. And I want those who have misled both Yahuwdim and Gowym silenced before they do irreparable harm.

More than this, Yahowah devoted an entire chapter of *Yasha'yah* / Isaiah, and parts of two others, to introducing His people to this *Choter* and *Nes*. He has diligently explained how he will inspire and embolden His Secondary Branch, and then He has explained what He will do with the Sign he writes. So, He obviously wants both known.

The reason is equally obvious. Yahowah wants Yahuwdym and Gowym to read and even trust his presentations of His testimony such that they are afforded the opportunity to come home. It would, therefore, be counterproductive and disrespectful, even selfish, to disregard these prophecies simply because being anonymous is more comfortable – not only easier, but also less prone to being denounced by those who despise what Yahowah has revealed.

In what follows, we are being given a word's-eye-view of the final battle, or at the very least, an earful. Yahowah does not want His Family to endure the roar of man's killing machines any longer. Over the course of human history, the story of civilization is mostly about developing and deploying weapons. They have long announced man's presence and intent: to decimate and destroy or to control and plunder.

“The thunderous frivolity and resounding infamy (*qowl* – the voice and noise, the call and proclamation, the sound and continual din) **of the uproarious crowds, multitudes of armies and troops, confusing situations, and absurd accumulation of possessions** (*hamown* – of ridiculous riches and resulting riots, of confounding commotion and tragic tumult, of clamor of a gaudy display of wealth, of the disarray and disorder among the populace and congregations) **beside** (*ba* – in and among) **the mountains** (*ha harym* – the mount (likely Mowryah), the ridgelines and elevated terrain, and the hill country (often a reference to the terrain in and around Yaruwshalaim)) **are as if they were** (*damuwth* – representing and in the likeness

of, similar to and in the manner of, resembling and seen graphically as, modeling itself as and imagining himself to be likened and compared to) **a great and exalted** (*rab* – an abundant, large, extensive, upper scale, and numerous militant force; from *rabab* – large and exalted) **people** (*'am* – nation and compatriots, group related by kinship, followers with common interests, beliefs, culture, language or affinity for their leader; from *'amam* – to dim and darken, growing dark, to be held back and eclipsed).

As the infamous voice and continuous din (*qowl* – as the thunderous sound of frivolity and unrelenting resounding proclamation) **of the confused uproar** (*sha'own* – as the tumult, confusion, and social chaos, the riotous conditions, the noise of brawlers, the ruinous destruction and wasteful corruption bellowed out of the slime, muck, and pit of She'owl by its revelers; from *sha'ah* – to crash while making a loud noise and be ruined) **of the governments** (*mamlakah* – kingdoms, empires, realms, and humanly authorized institutions claiming authority; from *malak* – rulers) **of the gentile nations** (*gowym* – of those typically estranged from Yisra'el whose government, religions, economics, and military cause them to be hostile to Yisra'el, of those influenced by pagan deities born and bred in Babel) **gather together** (*'asaph* – congregate in mass and move to one place, join and assemble, band together to remove one group of people only to find that they, themselves, are withdrawn), **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 heavenly representatives** (*tsaba'* – enlightened messengers, Divine implements, and spiritual envoys) **is mustering** (*paqad* – is summoning, counting on, enumerating, reckoning, drafting, assigning, mobilizing, appointing, and arming (piel participle active)) **the Spiritual implements** (*tsaba'* – heavenly representatives, messengers, and envoys established in a

command-and-control regimen designed as tools to enter and interact in lower dimensions) **for battle** (*milchamah* – for combat and war, as the battle lines are drawn; from *lacham* – to fight and engage in battle).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 13:4)

Damuwth is from *damah*, which reveals an interesting connection between what is being reported and what is being implied. This *damah* is not only “exceedingly destructive and deadly, designed to bring everything to an end, such that life itself ceases and every remaining soul is cut off” from God, the *damah* is the “likeness” of Satan, of the Whore of Babylon and Lord of the World.

It is Satan as he “imagines” himself, as what he wants to be, and this is his greatest moment and biggest stage. But *damah* also predicts the Whore of Babylon’s fate, which is “to be cut off at the sight of the theophany, of the visual appearance of God, being cut down and incapacitated, ceasing to function.”

While *am* is typically used to depict the “family and people” of Yisra’el, here it is being used to suggest that *ha Satan* has created a larger and more militant family of followers.” And they have come to replace Yahowah’s *am* / family.

Wanting to be popular has always been a problem for people. We have been led to believe that the majority must be right. Religions became pervasive in this manner. Democracy was predicated on majority rules, and yet when the vast majority of Yisra’elites chose Sha’uwl to lead them, Yahowah said that by doing so they were rejecting Him. And just look at the reprobates people are electing. It’s no longer even fair to call the winner the “lesser of two evils.”

Unanimous jurors exonerated O.J. Simpson of murdering two people, even though the facts prove that he committed this crime. Likewise, thousands of convicted

“rapists and murderers” have been released from prison now that fiber analysis has been invalidated and DNA evidence was proven reliable. But when the facts are not known, when some of the evidence is tainted, all it takes is one zealous juror to convince another until they become a majority. Even when influenced by a single misguided soul, by becoming a majority they are considered to be right. But that has never been so, ever, throughout the entire fabric of time.

The Lord has never been God, not as Bel, Ba'al, Adonai, Ra, Horus, Osiris, Zeus, Dionysus, Mithras, Jupiter, Bacchus, Jesus, Shiva, Krishna, or Allah, no matter how many people have believed otherwise. Actually, according to God, the very fact a belief system is popular makes it false, not true. And that is because He knows that most people do not think, they are afraid to go against societal norms, to disavow the country, political and economic systems, or the religion they were born into. And the few who think are all too often deprived of the most salient facts while being subject to a reservoir of tainted evidence.

Yahowah has clearly stated that the *tsaba'* are spiritual beings sent by Him to engage this foe. So, this next statement appears to depict the origin of His insurgent forces as well as that of the human combatants they will defeat. While only the *tsaba'* will emerge out of the heavens, the armies that have been dispatched to fight will come from a faraway land, albeit a place not quite as remote and distant as the spiritual realm.

Although since *shamaym* also means “sky,” it’s possible that God is saying that many will fly into Yisra’el to wage this war. The reason I’m inclined to suggest that the locales, from which both will emerge, are being presented is that *'erets* most often refers to the material realm and yet the last group listed leading up to this declaration were *tsaba'*.

“They will arrive from (*bow’ min* – they will come from (qal participle active)) **a distant realm, some from a far-off land which is alienated and estranged** (*merchaq* – afar, a distant place; from *rachaq* – from a great distance), **from the outskirts or extremity** (*min qatsah* – out of the far reaches that can be seen or beyond the area defined as spacetime) **of the heavens and sky** (*ha shamaym* – the spiritual realm and abode of God but also the atmosphere above).

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) **and the implements** (*wa kaly* – and the apparatus, tools, and vessels; from *kalah* – to accomplish and complete that which has been determined and must be fulfilled) **of His righteous indignation** (*za’am huw’* – of His expressed denouncements regarding the things He finds abhorrent) **are approaching** (*la* – drawing near accordingly) **to demand that all the Land be secure** (*chabal kol ha ‘erets* – to require the safety of the material realm by temporarily repossessing the Land from those seeking to destroy Yisra’el, to bind those who would corrupt and ruin the Land so as to honor a pledge).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 13:5)

It is quite likely that Yahowah is revealing that His *“tsaba’* – spiritual implements” will be arriving not only from Heaven, as in the spiritual realm of God, but also from faraway places within the material realm. According to Yahowah’s promise in the 91st *Mizmowr* / Psalm, many have been deployed to protect those who are engaged in doing what Yahowah wants to be done. *Tsaba’* have been assigned to protect us. And one day soon, once we are gone, they will leave their duty posts in places like America, Canada, Great Britain, New Zealand, and Australia to protect Yisra’el.

I find it reassuring to read that Yahowah considers His *tsaba'* to be "*kaly* – implements." I've come to know this intuitively by observing His Word but have not until now seen it expressed so convincingly.

English Bibles typically misrepresent this statement to suggest that God is dispatching "weapons" rather than "implements," and that they are being sent "to destroy the Earth" rather than "demand that all the Land be secure." I'm on firm ground here in that the primary definition of *chabal* is as I've defined it: "a demand for security, requiring the safety of a people or place, and to temporarily repossess something others are seeking to destroy, binding those who would corrupt and ruin it because of a previous pledge." When the truth is so readily derived and so profound, why do religious translators constantly corrupt His message?

God is not going to destroy the Earth, at least not at this time. And He most certainly is not going to destroy His Land. He's within days of returning. He will only destroy those who have come to destroy His chosen people and place, doing to them what they would have done to Yisra'el and Yahuwdym.

It is vital that we think first and write second. There is no justification for such a ridiculous corruption of His message.

The intent of the forces gathered within Yisra'el is to obliterate Jews. This isn't a welcome party. They have not come in peace. Satan and his minions have brought every weapon they could muster into the Land, making an annoying racket with their chosen implements of death.

God simply is not going to let it happen. He will not allow man to corrupt all life on Earth, especially in His Land and at this time. He made a promise to 'Abraham and He is going to keep it.

God overlooks a lot of what man does. He does not know the perpetrators or their victims. They are out of sight and out of mind. But when it comes to His children, He is protective. When it comes to His pledges, He is honorable. Mankind has grown deceitful and deadly, destructive and damning. And there is no longer any way to stop the assault upon Yisra'el without His direct intervention. Freewill goes a long way, but not all the way to destroying Yisra'el and wiping out all Yahuwdym.

“Cry out a warning (*yalel* – shout out a cautionary tale, expressing a woe to be heard in desolate places (hifil imperative active)) **because the Day of Yahowah is approaching** (*ky qarowb yowm yahowah* – because indeed, surely the time is imminent, in close proximity, and near for those engaged in a close relationship with Yahowah).

That which is similar to (*ka* – something which is akin to or corresponds with, could be compared to) **the physical force exerted by the nurturing aspect of God against those who perpetrate violence so as to destroy their ability to plunder and oppress** (*shod* – violence perpetrated by the bosom of God to forestall even greater violence, looting, and subjugation, thereby devastating the ruinous raiding mob; from *shat* – breast and bosom, the nurturing aspect) **will come** (*bow'* – will arrive, entering into the fray to fulfill a promise (qal imperfect active)) **from** (*min*) **the Almighty** (*Shaday* – the Most Powerful; from *shad* – breast or bosom, the nurturing part of the female anatomy).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 13:6)

A person cannot love without hate. The problem with the world today isn't that we hate, but that we don't know what to hate or how to express our righteous indignation. Yahowah loves His children and therefore hates those who try to mislead or abuse them. He is acting to protect His

sons and daughters in their homes. He not only has every right to do so, He would be a lesser Father if He didn't.

Yes, Yahowah is going to destroy the men and machines that will be brought to bear against His people and His home. He cannot coexist with them, and He is returning. They must go for Him to come.

Just as we derived a complete and accurate definition of “*chabal* – to demand that all the Land be secure, temporarily repossessing the Land from those seeking to destroy Yisra’el, binding those who would corrupt and ruin the Land so as to honor His pledge,” we can deduce who is going to be destroyed and why they deserve this fate by considering the etymology of *shod*. It is something Yahowah has seldom done.

Between four and five thousand years ago, He flooded the region of violent men back in the time of Noach to give those with a *neshamah* a fresh start aboard the Ark. And 3,450 years ago, He released a wall of water on the Egyptian army that had been ordered to obliterate His children before they reached the Promised Land. Now He will act again, one final time, but this time there won't be any water in sight. God is leading with His bosom, with the part of the feminine anatomy created to nurture children. He is going to protect them.

That may sound strange to our ears, but Yahowah has always told us that Yisra’el was a Land of milk and honey. Honey is incorruptible and lasts forever. So now here comes our Mother's milk.

When every nuance of *shod* is considered, especially in conjunction with *Shaday*, we derive the following definition: “the physical force exerted by the nurturing aspect of the Almighty Shaday against those who perpetrate violence so as to destroy their ability to plunder and oppress.” It is “violence perpetrated by the bosom of God to forestall even greater violence, looting, and

subjugation, thereby devastating the ruinous raiding mob.” While it is admittedly far more work, there is a reward for those seeking to know Yahowah by amplifying His every word, examining every aspect under an etymological microscope, and then placing them all face up on the table, properly arranged for all to see.

This is far from the glorious return Christians anticipate, and that is because their religion is far from the glory of God. Yahowah created a marvelous universe and the wonder of life within it. Man has sought to corrupt one and abuse the other. God has had enough. Wheeling and flying the world’s largest and deadliest army into Yisra’el with the intent of annihilating His people and incinerating the place is one step too far.

“Therefore (*‘al ken* – for this reason), **all** (*kol*) **hands** (*yad*) **will hang limp** (*raphah* – will lose the ability to exert themselves, having lost the strength in their muscles to respond to the situation, faltering and incapacitated), **and** (*wa*) **every** (*kol*) **mortal** (*‘enowsh* – ordinary human life disassociated from God, thereby addressing mortal mankind’s) **heart** (*lebab* – mind and soul, conscience and consciousness, attitude and facility to exercise judgment, the ability to correctly perceive and appropriately respond, and especially the volition or freewill) **will dissolve** (*masas* – melt away, grow faint and then vanish, becoming worthless).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 13:7)

There are many words for “man” in Hebrew. The most common are “*ysh* – male individual” and “*adam* – the first man in the image of God.” But here we find *‘enowsh*, which speaks of “ordinary human beings who remain mortal because they are disassociated from God.”

Not every hand will fail to rise and not everyone’s judgment will dissolve. All those who have returned to the Land and have reached up to Yahowah, accepting Him as

their Savior, will live as a result of executing good judgment while they were under the auspices of freewill. But it's over now for those who came to hunt down and murder "Jews." Their time to choose has passed. They will be no more, ceasing to exist.

This is expressly why God selected *raphah*, revealing that in addition to not being able to fire their weapons, they will no longer be capable of reaching up to Him. It may be an accident, or a little Divine humor, but *yad*, the Hebrew word for "hand" was made plural in 1QIsa, the Great Isaiah Scroll, by adding the Aramaic suffix. Aramaic was the language of Babylon.

Those who grow to revere and respect Yahowah by observing His Towrah, answering His Invitations, and responding to His Covenant will never fear their Father. But those who fear the God they do not know as a result of being misled by erroneous religious institutions will be terrified and bewildered by His approach. They are not expecting Him to be opposed to them and what they are doing. They have been told that their god wants Yisra'el destroyed and Yisra'elites killed, and they are right, he does, so they simply cannot process what is occurring before their eyes.

This is a horrifying outcome for those who have come against Yisra'el. It is not God's choice but, instead, the culmination of the bad decisions these people have made along the way. They have given Yahowah no alternative other than to eliminate their presence from His home, just as any loving father would shoot an armed robber if he or she were threatening to kill his children.

There are things worthy of our righteous indignation, and the destructive killing machines run by soldiers who enlist on their own recognizance, are among those things. Militaries are designed to kill and destroy, conquer and

control, all of which are in opposition to Yahowah's purpose.

If you are in the military, this should be a sobering moment. God hates what you are doing. He wouldn't pause even a second in taking the life that He gave you if you were deployed in a manner inconsistent with His children's wellbeing – such as when the US armed forces invaded Afghanistan and Iraq, and bombed Yemen, Libya, and Syria, arming and equipping, instigating and inspiring Islamic Jihadists the world over to destroy Yisra'el.

This time isn't like any other. This is personal with Yahowah. This isn't designed to be painless and instant. These soldiers have been incapacitated. They cannot raise their arms to fire their weapons or make peace with God. Their hearts are dissolving within them, along with their attitude of superiority and courage, even their ability to reason – suggesting that He has removed their *neshamah* – conscience, which is reasonable since they had clearly misused it. Their fate is sealed.

“They will be terrified and bewildered (*wa bahal* – they will experience dismay, totally confused and disturbed, anxious and despondent, unable to think clearly and be overwhelmed by the situation).

Mental anguish and withering contractions for having worshiped pagan gods (*tsyr* – anguishing pain associated with distress and anxiety for having worshiped false idols as a result of believing someone who traveled around the world claiming authorization to proclaim God's message, presenting a lesser dimensional shadow or image of the Light) **and the intense pangs associated with childbirth as a result of their confessions** (*chebel* – anguish knowing that their children will die with them for having given birth and life to their religion and by pledging their lives to it) **will seize them** (*'achaz* – will grasp hold

of them and closely embrace them) **similar to** (*ka* – akin to) **delivering a child** (*ha yalad* – those giving birth).

They will linger in this condition (*yachyl* – they will wait, unable to move or respond, incapacitated, seeking resolution), **each individual** (*'ysh* – each person) **toward** (*'el* – unto and against) **his** (*huw'*) **evil compatriot and vicious comrade, fellow citizen and fiend** (*rea'* – ignorant and immoral associate, regretful neighbor for having done that which was harmful and improper, and companion known to have shouted a dubious message), **astonished and stunned at** (*tamah* – astounded and aghast, horrified and confused in reaction to) **the appearance** (*paneh* – the presence) **of their faces** (*paneh hem* – their heads) **aflake** (*lahab* – set on fire, ablaze, burning and glowing while being consumed by the combustion in the gaseous part of a fire, even of being hit by a flash of lightning (symbolic of being hoodwinked by Satan)).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 13:8)

Bahal, translated as “They will be terrified and bewildered,” suggests that these warmongers will be “confused” because they will be experiencing the opposite of what they had expected. They will enter this battle believing that God is on their side, and, due to His will and their desire to fight for Him, they would readily vanquish these “dastardly Jews.”

They would return home as heroes, as the men who did what the Egyptians and the Philistines, the Amaleks and Medians, the Assyrians and Babylonians, the Greeks and Romans, the Byzantines and Ottomans, and especially the likes of Paul, Vespasian, Titus, Hadrian, Muhammad, and Hitler all failed to achieve: the eradication of Jews.

It was to be the final solution, Satan’s, I mean their god’s, crowning achievement. But the incongruence between what they were told and what they are witnessing became so extreme that they are “overwhelmed, unable to

think clearly,” and quickly become “dismayed and despondent.” I suspect that while the circumstances won’t be as public or extreme, everyone who has placed their faith in Hinduism, Buddhism, Judaism, Christianity, Islam, Mormonism, Scientology, Communism, or Socialist Secular Humanism will encounter “*bahal* – a terrifying bewilderment.” How is it, they will wonder, that everyone they knew and trusted could have been so wrong?

Tsyrr is yet another word begging for elucidation. Specifically, it explains the reason these militants are experiencing “mental anguish” rather than “physical pain.” It conveys what will be endured by those incarcerated in *She’owl*. And it suggests that the man explicitly named after this hellish place, and born as Sha’uwl, may have been the one who beguiled them, delivering them to this fate.

Therefore, one of two outcomes awaits every incapacitated and bewildered soul in this place on this day. They will either have their soul “*tsyrr* – cease to exist through withering contractions” or live forever “incarcerated along with the anguishing pain of knowing that they led souls away from God and are suffering the consequence.”

Tsyrr also affirms my earlier suspicions regarding Sha’uwl. Paul “traveled the known world claiming to be God’s lone authorized” apostle to the Gentile nations, and all the while “seduced billions into worshipping a shadow rather than the Light.”

Chabal and *chabel*, written identically in Hebrew, can infer a great many things. It speaks of “a pledge, a demand for security,” something a religious confession requires and infers. It means “to act in a wicked and offensive manner so as to deserve and endure an unfavorable outcome.” This is the legacy of religion, politics, and militarism.

Chabel also describes a “snare used to trap unsuspecting animals, a rope used to bind a prisoner, or a

noose hung around someone's neck, killing them." It is how religions bind the faithful, terrorizing would-be heretics into submission. A *chabel* can portray a "boundary, serving as the limit a person can pass before they forfeit their choice to know God and seal their fate which is to be impounded or die."

Chabel addresses the idea of "being part of a large religious procession or parade that is boisterous and destructive." Therefore, perhaps after defeating Islam in the first phase of the war, allowing Socialist Secular Humanists to bomb themselves out of existence in the second phase, Yahowah is dealing with Christianity. Underscoring this possibility, this portion of Yasha'yah's prophecy began with a verbal and written assault against *Babel* | Babylon, the birthplace of religion and the source of almost every Christian doctrine.

I suspect that there are a number of reasons why these testosterone-fueled fighters will experience travail similar to childbirth. They will find it humiliating, breaking their pride. They will come to have a better appreciation of the pain experienced to give a child life, and bring it into this world, only to see it attempt to destroy both.

They will come to appreciate Yahowah's anguish in having conceived them. And this, of course, was the judgment Chawah ensued as a consequence of adding to and revising Yahowah's testimony – just as Christians have done with their New Testament, Jews have done with their Talmud, and Muslims have done with their Quran.

This is the first time I've witnessed Yahowah telling us that He is deliberately going to allow His foes to "*yachyl* – linger in this incapacitated condition." He is no longer teaching or guiding but instead rebuking, and He obviously wants this massive array of unbounded arrogance and ambition, destruction and death, deceit and damnation to recognize who is doing this to them, and why.

We are not told, but we can speculate why these combatants will see one another's faces as if they were aflame. They will be glowing but not in a good way. I suspect that the reason *lahab* was used rather than the more common Hebrew words for fire, like *'esh*, and followed *ka*, indicating that this could be construed as, but not actually be, "faces ablaze" is because these putrid people are ill-prepared to endure Yahowah's arrival. Even the diminished portion of His light He brings down to Earth will incinerate them.

This is not the end of this discussion, not by a long shot. God has much more to say about the moments preceding His return. But I think it is time to review where we have been so that we better appreciate where we are going. Yasha'yah revealed...

"This prophetic pronouncement regarding the yearnings and oppressive nature of *Babel* | of the Mixing Together associated with Babylon which confounds and confuses with the Lord, which Yasha'yah, the son of 'Amowts (Courageous and Confident), witnessed as part of a prophetic revelation. (*Yasha'yah* / Isaiah 13:1)

Upon a barren, windswept, and prominent hill, lift up a banner, a sign conveying the message and standard bearer, raising your voice against Babylon. Brandish and shake a hand so that he may come against the gates as well as inscriptions of the political, religious, military, and economic leaders. (*Yasha'yah* / Isaiah 13:2)

'I, Myself, have offered instruction and have provided guidance for My Set-Apart Ones, for those who are dedicated and who are separated from the ordinary things of man.

I have invited and welcomed My most courageous, competent, and influential, those who have demonstrated that they are capable and experienced,

especially those who celebrate My ability to lift up and promote growth because of My righteous indignation and burning resentment, these unresolved grievances which are enormously disappointing.’ (*Yasha’yah / Isaiah 13:3*)

The thunderous frivolity and resounding infamy of the noise of the continual din of the uproarious crowds, of the multitudes of armies, confusing situations, and the absurd accumulation of possessions, of ridiculous riches and resulting riots as a result of the clamor over this gaudy display of wealth and disarray among the populace among the mountains as if they were representing a great and exalted people.

As the infamous voice and continuous din of the thunderous sound of frivolity, this unrelenting proclamation of the confused, the social chaos and riotous conditions associated with the ruinous destruction and wasteful corruption by the governments religious institutions claiming authority over these gentile nations, congregating in masse in this one place only to find that they, themselves, will be removed by Yahowah of the heavenly representatives, who is mustering and summoning an army of Spiritual implements for war because the battle lines have been drawn and the fight has begun. (*Yasha’yah / Isaiah 13:4*)

They will arrive from a distant realm, from the outskirts and extremity of the far reaches beyond the area defined as spacetime of the heavens.

Yahowah and the implements of His righteous indignation are approaching to demand that the entirety of the Land be secure, and to ensure the safety of the material realm by temporarily repossessing the earth from those seeking to destroy it. (*Yasha’yah / Isaiah 13:5*)

Cry out a warning because the Day of Yahowah is approaching. That which is akin to the physical force exerted by the nurturing aspect of God against those who perpetrate violence so as to destroy their ability to plunder and oppress will come from the Almighty. (*Yasha 'yah / Isaiah 13:6*)

Therefore, all hands will hang limp, incapable of exerting themselves, and the heart, the conscience and consciousness, the ability to correctly perceive and appropriately respond, of every mortal and ordinary human will be disassociated from God and will dissolve, melting away and then vanishing. (*Yasha 'yah / Isaiah 13:7*)

They will be terrified and bewildered, unable to think clearly, obviously overwhelmed by the situation.

Mental anguish and withering contractions for having worshiped pagan gods as a result of placing their faith in someone who traveled extensively while claiming authorization to proclaim God's message, akin to birth pangs will seize them.

They will linger in this condition, unable to move or respond, incapacitated, each individual against his evil compatriot and vicious comrade for having done that which was harmful and improper, astonished and stunned at the appearance of their faces aflame and glowing.” (*Yasha 'yah / Isaiah 13:8*)

This will be the most cathartic moment in Earth's history – and it is one which lies in our immediate future. But please, should you be a victim, do not blame God. Mankind did this to itself, leaving Yahowah with no other option. He will defend the lives of His people and protect their home. It is the Fatherly thing to do.



Being Accountable

Darkness Before the Light...

In the opening statement on the first tablet He etched in stone, Yahowah revealed that He, alone, is our God – the One who was willing and able to rescue His people. He has delivered us from the onerous burdens imposed by man. His liberation, however, was conditional. God emphatically states that we would not continue to exist if we chose to associate ourselves with other gods – because they do not exist either.

Paying no attention whatsoever to Yahowah, Islamic militants will besiege Yisra’el. They will seek to kill God’s people and plunder their homes. It will not, however, go their way. The world is about to find out that Yahowah intends to honor the promise He made to ‘Abraham when He said that He would negate those who seek to harm Yisra’el.

“Behold (*hineh* – look up now and pay attention, this is important), **the Day** (*ha yowm*) **of 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) **arrival will come** (*bow’* – will occur (qal perfect)).

It will be merciless and deadly (*‘akzary* – with extreme intensity and fierce conviction, without compassion and harsh) **as an outpouring of intense displeasure** (*wa ‘ebrah* – as a result of His disappointment over their presumptive arrogance, as a time for wrath

against the opposing side) **and** (*wa*) **burning resentment** (*charown* ‘*aph* – fierce anger and indignation; from *charah* – to grieve and become incensed and furious) **for having caused** (*la sym* – as a result of trying to make) **the Land** (‘*erets* – the region and material realm, even the earth) **to become** (*la* – to move in the direction of) **an ugly and horrible place, devastated and desolated** (*shamah* – something terrible to look at, laid waste, appalling, and lifeless; from *shamem* – desolate and appalling, deflowered and deserted, devastated and deplorable).

Because of this (*min hy*’ – and out of it), **He will, therefore, overthrow and exterminate** (*wa shamad* – leading to an extinction event, comprising either death or eternal banishment, the complete annihilation of (hifil imperfect)) **the “poligious” who have missed the way** (*chata*’ – the offensive opposition in violation of the standard, who are political and religious, those exposed as belligerent and reckoned to condemnation; from *chata*’ – to go the wrong way and incur guilt, forfeiting any right to reconciliation [1QIsa excludes the MT’s ‘*hy*’ – its’ from the phrase, thus revealing that the sinners are not Yisra’elites but instead the invaders]).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 13:9)

Long ago, back when Yahowah and I were engaged in exposing and condemning Muhammad and his pathetic Quran, it became obvious that Islam was nothing more than a control mechanism designed to empower and enrich the source of its “inspiration.” The religion would give Allah’s errand boy the pretense of a divine sanction so that he could take whatever he desired – which turned out to be a predilection for other people’s property, lives, and adolescent girls.

Muhammad became a ruthless dictator imposing his will through terrorism rather than the rule of law. The only industry within his community would be armed robbery. Therefore, describing the resulting scheme as “religious,”

seemed inadequate. In that Islam was equal parts political, albeit of the worst kind imaginable, his unsavory variation on fascism required a composite designation, i.e., “poligious.”

Having evolved out of Imperial Rome, with the widespread imposition of its self-serving religious and oppressive political mandates, Christianity was simply a more “advanced” version of “poligious” – giving it a more credible veneer – at least for those who were empowered.

Judaism was conceived to be “poligious,” providing rabbis a means to control and fleece their constituents. Even today, without a constitution, Israel is governed by a letter of understanding, splitting authority equally between the religious and political factions. Although I have devoted much of my life to helping Yahuwdym, Israel’s present concoction of religiosity is appalling.

While most would see it otherwise, Socialist Secular Humanism is also equal parts political and religious, with the belief system predicated upon placing one’s faith in mankind. To work in academia or the media one must profess allegiance to their multicultural mandate and ascribe to their moral code of political correctness. Heretics are persecuted with religious zeal.

It is fair to say that God is extremely disappointed in us. All mention of Yahowah has been obliterated by religion and replaced by governments. By this time, fewer than one in a million people know Him. The wondrous and lively blue and green jewel of a planet He created is rapidly becoming an ugly and horrible place, devastated and desolated. There are tears in God’s eyes, sadness in His heart, despair in His every breath.

We are not told if the darkness experienced around the Earth will be a result of man’s nuclear holocaust, increased pollution as the world wages war, the consequence of the asteroid strike and volcanic eruptions, the result of severe

climate change resulting in massive and unrelenting storms, or as a result of Yahowah's extermination event, whereby the Land is cleansed of those who have gone the wrong way, but it may be dark before the arrival of the Light. And I say "may," only because there are several clues within this statement that indicated that it should be rendered such that it includes *ha Satan* and his fallen *mal'ak*, along with the guise of the gods among those who will be overthrown and banished on this day.

Kowkab can be translated as "luminaries" and thus address the fallen *mal'ak*, who are beings comprised of light, or "stars." *Ha shamaym* can depict "the spiritual realm" from which these spiritual beings have fallen, or "the heavens and sky." Further, *kesyl*'s primary meaning isn't "constellations" as in "clusters of stars forming patterns in people's minds" but instead "stupid, foolish, insolent, rebellious, arrogant, simpleton, and dullard, lacking any understanding." And that brings us to the negation of *halal*, which just so happens to be the Adversary's name. It can be inferred that "Halal will be negated, no longer eliciting praise," no longer worshiped as if he were God.

It could be revealing that the constellations that served as the basis of the Babylonian religion, and are still extolled today by astrologists, will no longer be extolled or seen as praiseworthy – as if they were gods. And when one includes the sun among the stars and luminaries, along with the moon and visible planets, they have all been worshiped as gods and goddesses, with Christianity run amok with sun-god imagery and Islam with the moon.

Man has long turned to the sun, moon, and stars "for enlightenment and guidance," just as *'owr hem* suggests. Moreover, the idea of the "*shemesh* – sun" being "*chashak* – obscured" "*ba* – with" "*yatsa' huw'* – its coming out and his descent, his rise and fall" speaks of Satan, whose full name is *Hylel ben Shachar* / the Illustrious and Arrogant

Son of the Rising Sun, and “his production and broad dissemination of popular and public information, the extent he has gone to express his animosity, his coming forth and departure” at this time.

Methinks a lot of both are at play. The entire world is in travail, struggling to survive the onslaught and this is the final showdown between good and evil.

“For indeed (*ky* – is will be such that), **the luminaries** (*kowkab* – the stars) **of the spiritual realm** (*ha shamaym* – of the heavens or sky) **and their absurd constellations** (*kesyl* – clusters of stars forming patterns in the minds of the foolish; from *kesyl* – to be stupid, insolent, and rebellious, arrogant fool, simpleton and dullard, lacking any understanding) **will not be extolled or seen as praiseworthy** (*lo’ halal* – will no longer shine, flash, or boast, no longer be seen or acclaimed, and there will be no more Halal (Satan’s name), and no insane, arrogant, slanderous, or foolish ridicule or bragging) **for their light** (*’owr hem* – their illumination or enlightenment, for their guidance and life), **the sun** (*ha shemesh* – the brilliant sunlight) **obscured** (*chashak* – darkened) **with** (*ba* – in or by) **its coming out and his descent** (*yatsa’ huw’* – his production and broad dissemination of popular and public information, the extent he has gone to express his animosity, his coming forth, rise and fall, exit and departure (qal infinitive construct)) **and** (*wa*) **the moon** (*yareach* – the object of worship in Islam and the lesser luminary of the night) **will not provide its light** (*nagah ’owr huw’* – will not radiate, shine, beautifully present, or give its light or guidance).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 13:10)

Perhaps a massive asteroid impact, a major volcanic eruption, a pair of towering tsunamis, a swarm of severe earthquakes, fierce tornadoes, and unrelenting hurricanes, combined with a nuclear holocaust, all set among conventional, chemical, and biological warfare will

unequivocally darken the atmosphere around the place, sufficiently to obscure the sun while blocking the light of the moon and stars. Man will have made a mess of God's world.

But that isn't the primary issue. Not by a long shot. Sure, Yahowah is upset that mankind has completely trashed the beautiful planet He made for us. And yes, He is upset that man finds it entertaining, noble, glorious, and heroic to murder the souls He wanted to nourish and raise as sons and daughters. Humanity is now divided into three classes of people: the hunters, their supporters, and their prey. The hunters are an abomination, which is why God is incinerating all of them.

Their supporters are pathetic, ignorant and immoral, overtly religious and political, coconspirators – all of whom have allied more resolutely with these evil human institutions rather than reject them and walk away. As for their prey, most will turn to the gods of their fathers as hope fades for their survival. Apart from the remnant of His people, there will be no one to help, no one to save, no one to love.

“Then (*wa*) I will hold the world accountable (*paqad 'al tebel* – I will undergo a careful inspection, taking stock of the world, conducting an inventory, counting and recording the world's drafts, calls to arms, and military gatherings, exercising My authority and assigning responsibility (*qal* perfect)) for the wrongdoing of its pastors and depravity of its shepherds as well as the misery and suffering inflicted by its rulers (*ra'ah* – for the disastrous distress and wickedness the evil leaders have perpetrated and the wanton destruction of governments and authority figures).

The religious (*rasa'* – those who are wrong, wicked, and incorrect, criminals in violation of the standard who will be condemned) will be held liable for their

perversity and corruption (*'aown* | *'awon hem* – will be held accountable for their guilt and actions contrary to the will of God, for the pain they have inflicted and as a consequence for the damage they have done, for their depravity, twisting, distorting, and perverting the truth).

Then I will observe the Shabat by putting an end to (*wa shabat* – so I can rest I will stop and remove, ceasing and causing to desist (hifil perfect)) **the conceit and violent agitation** (*ga'own* – the pride and arrogance, the eminence and majesty, the undue claims of undeserved status, and agitating nature and uprisings of the surging sea (gentiles)) **of the presumptive who are self-willed with an inflated and disrespectful self-image** (*zed* – contemptible and insolent, the haughty and unrestrained, the audacious and despicable, the appalling and disreputable).

I will humble and humiliate them, bringing down (*wa shaphel* – I will defeat and shame, overthrow and debase, lay low and cast down) **the pompous pride** (*ga'awah* – the undue and unwarranted status of the moral failures, the inordinate and unreasonable self-esteem and roaring arrogance) **of the cruel and ruthless** (*'aryts* – of the terrorists, of those who invoke fear, of the terrifying potentates and violent tyrants who oppress, of those who prevail through terror and inspire ruthlessness).”
(*Yasha'yah* / Freedom is from Yahowah / Isaiah 13:11)

It should be obvious by now, but the reason Yahowah has finally had His fill of mankind is that virtually all men and women, even children, have fallen for Satan's dare, and he has become their god. He is not just the Lord of Christianity and the Allah of Islam, he has taken possession of every government, every religious institution, and every military establishment. The Adversary, this broken implement, has become the world's economic system, the essence of its culture and the model for its society. It's not just that most men, women, and children have rejected

Yahowah and spit on all He has done for us, they are worshiping the Adversary as if he were God.

And Yahowah is going to close the books on the human experiment. He will hold the perpetrators accountable for the misery they inflicted, not just on His creation, but on Him as well. He will condemn them for corrupting and perverting His testimony, His words, His deeds, and His name. It has been six days of torment, and it is time for a long Shabat. But for God to rest, He must first squelch the noise – the constant din of the weapons that have been brought to bear against His people, the lies shouted by those wielding them, and the screams of those dying from them.

It is the hubris of it all that Yah finds the most irritating. Satan and man pretending to be the most twisted and perverse kind of god, presumptive, self-willed, disrespectful, pompous, cruel, and ruthless. There is no saving these people. Hell no. God cannot stand the sight nor sound of them. So, all that remains now is to clean up the mess they have made and save the remnant who have sought to live with Him – trusting Him at this time.

There were four declarations inscribed in the first statement Yahowah etched in stone. Yahowah introduced Himself by name, revealed that He alone is God, identified Himself as our Liberator and Savior, and stated unequivocally that we could not and would not exist with other gods in His presence.

We are now witnessing the consequence of mankind's rejection of these truths. Then in the second statement, Yahowah sought to guide humankind away from religion, knowing that it would fester and grow, corrupting successive generations, essentially damning them. And it was at the conclusion of this statement that God said something few have considered: "My mercy will be for the thousands who observe the terms and conditions of my

relationship agreement.” We did the math: thousands among billions is one in a million.

Here, now, we are witnessing that equation play out...

“I will make mortal man as rare and scarce and yet beloved and cherished (*yaqar* ‘*enowsh* – I will cause the value of a life to become well-known, precious, respected, costly, adored, beautiful, prized, and exceedingly valuable, an object of great affection (hifil imperfect active)) more than (*min*) refined gold (*paz* – pure and precious metals), and (*wa*) the descendants of ‘Adam (*‘adam* – mankind with a *neshamah*) more than (*min*) the gold (*kethem*) of ‘Owphyr (*‘Owphyr* – location of ancient goldmines now submerged off of the northern tip of Sri Lanka).” (*Yasha ‘yah* / Deliverance is from Yahowah / Isaiah 13:12)

This has become difficult to translate and convey. It’s not that the words are challenging but, instead, the sorrow expressed within them. As I have come to know and respect Yah, I’ve come to grieve for Him – but never more than at this time.

And yet in the end, this isn’t about the death of many but, instead, about cherishing and respecting the great value of each surviving life.

Two elements, both gasses, comprise 98% of the substance of the physical universe, with Hydrogen representing 75% and Helium at 23%. Oxygen comprises 1% of the total elements, followed by Carbon at 0.5%, Nitrogen, Neon, and Iron each at 0.1%. Silicon (0.07%), Magnesium (0.06%), Sulfur ((0.05%), and Argon (0.02%) when combined with the previously mentioned elements collectively comprise 99.9% of the universe. Only two of these elements are metals, iron and magnesium. Gold is exceptionally rare, comprising a scant 0.000000006% of universal elements. It is also interesting that Carbon, the element which serves as the building block of life, is the

fourth most abundant element, and the most prolific after Oxygen – the catalyst which makes life possible.

As for the gold of ‘Owphyr, all we know is that Solomon coveted its gold so much that he built a fleet of ships at Ezion Geber on the shore of the Red Sea as part of a trade agreement with the king of Phoenicia in Lebanon to obtain it in large quantities. Working together, ‘Owphyr became the favored location to extract gold during this time. Wood, gems, ivory, spices, monkeys, and peacocks were also imported into Yisra’el from ‘Owphyr.

Based upon the fact that we are told that the round trip to ‘Owphyr took three years, that it was only accessible by ship, that the journey was treacherous, that fleets set sail from Eilat on the Gulf of Aqaba, and that exotic animals, peacocks, spices, and fragrant woods were imported from this location, we can surmise that ‘Owphyr was likely associated with India. When these realizations are combined with language studies whereby words in one region appear within the text of another as loanwords, and trade routes, as well as ancient depictions of sailing ships in regional art, and an evaluation of the pottery these merchant traders left behind, we can refine our search such that we recognize that ‘Owphyr was part of Ilanka, now known as Sri Lanka.

However, the region of ‘Owphyr, on the northeastern tip of the island, was lost to the sea and submerged in the 2nd century BCE. The last of its gold was extracted by Solomon. All other subsequent attempts to gather its treasure have failed.

The gold they sought was more valuable to them than the lives that were lost transporting it across the Arabian Sea – a journey which required three arduous years to complete. And now, life has become more precious and scarcer than the gold they valued. Until the advent of fiat money (currency based upon debt), gold was the de facto

currency of nations, their only credible “money.” Soon, life will become more precious.

Since God is addressing refined gold, and thus not that which is still buried in the ground, we know that 363,763,000 pounds (165,000 metric tons or 165 billion grams) of gold have been mined throughout human history, more than half of that over the past 50 years. To visualize this amount, gathered together it would fill 3.4 Olympic-sized (50x25x2 meters) swimming pools. The world’s richest deposits are quickly becoming depleted and new discoveries are rare.

All of the available gold on Earth, in comparison to humanity, represents 0.75 troy ounces per person. That is the equivalent of five gold rings per individual. A troy ounce is 31 grams. The average human weighs 70 kilograms. There are currently 7 billion of us. Thus, mankind outweighs all accessible gold by 490,000,000,000,000 grams to 165,000,000,000 grams, which is by 3,000 to 1 calculated by mass. By volume, the ratio is 60,000 to 1.

Therefore, for there to be more refined gold than people by mass, the human population will be reduced by 7.0 billion, declining to under 2.4 million, and by volume, to just 122 thousand. But that isn’t the final standard, because it isn’t the amount of available gold in the world, but the amount still left in the submerged mines of ‘Owphyr – which wouldn’t even represent 0.1% of either total and thus no more than 120 if measured by volume and 2,400 if by mass.

It is interesting that we are told that David amassed 3000 talents of gold from ‘Owphyr (1 Chronicles 29:3-4) for Yahowah’s House. Solomon, the last to mine gold from ‘Owphyr, collected another 420 talents, but that was just his share in his alliance with King Hiram of Tyre. Assuming they split the proceeds equally, and with a talent

equating to 33.3 kilograms, that equates to around 77 pounds – less than the weight of a man or even one woman. And so, we have returned to ‘Eden.

Heaven will be shaken up because Yahowah is perturbed with Satan and his cadre of misaligned *mal’ak*. Prior to this time, they had been given limited access to the spiritual realm as well as increasing influence over the Earth. But this has come to a crashing halt. Yahowah is now forever banishing all faulty spirits from heaven, and He is going to undo what they have done on Earth.

“Therefore (*‘al ken* – as a result), **perturbed, I will shake up** (*ragaz* – disappointed, I will agitate, creating a disturbance in) **the Spiritual Realm** (*shamaym* – the heavens or sky) **and** (*wa*) **the Land** (*ha ‘erets* – the material realm or earth) **will tremble, with earthquakes** (*ra’ash* – will quake and be shaken) **emanating out of** (*min* – whose epicenter will be) **her home, the place she takes her stand** (*maqowm hy’* – her standing place and dwelling place, her source of life and human abode, her place of assembly and place of work, her direction and the source from which springs of water flow; from *quwm* – to rise and take a stand, to stand up and become powerful, to be established and confirmed, to endure and persist, to ratify and fulfill) **in** (*ba* – with) **the intense displeasure** (*‘ebrah* – tremendous disappointment and outpouring of anger over this opposition; from *‘abar* – to pass over) **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) **of the spiritual implements** (*tsaba’* – heavenly messengers and envoys), **and in** (*wa ba*) **the day** (*yowm*) **of His burning resentment** (*charown ‘aph huw’* – fierce anger and indignation; from *charah* – to grieve and become incensed and furious).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 13:13)

These earthquakes will emanate from under Mowryah, splitting the ridgeline in half. As a result, every building man has erected in the vicinity will crumble and be swallowed by the earth, and in their place, living waters will cascade east and west to the seas. It isn't exactly urban renewal, but it will replace a parasitic blight with something of astonishing beauty.

Yahowah has but one home on Earth, one place He has taken a stand on behalf of His people, one site where He does His work, and it is the place His assembly of saved souls will meet, and where they will drink living waters from His spring: Mowryah!

Those who know Yah, turn to Him. Those who do not, turn to their comrades and country.

“And (wa) it shall come to pass that (hayah – it will be that) like (ka – similar to) a seduced, stray, and hunted (nadah – a random, outcast and scattered, a banished, enticed, and driven) gazelle (tseby – buck) or like (wa ka) a flock (tso 'n – a herd) and none to gather them (wa 'ayn qabats – with no one to bring them together), each individual ('ysh – every person) to his people ('el 'am huw' – to his nation, group, or kin) will turn (panah – will look to, face, and pay attention to), and (wa) each person ('ysh – every individual) will flee (nus – will depart in haste, escaping) to ('el) his land ('erets huw' – his country and region).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 13:14)

This seems to suggest that those who are on the outskirts of this battle, and who have not yet been incapacitated, will feel isolation and panic, chaotically retreating to the perceived sense of belonging, support, and safety associated with the only things they have ever trusted.

But this is a time like no other, a place like no other. There will be no running away, no blending in, no second

chances, no forgiveness, and no negotiations. The men and women who have come to kill “Jews” will have done to them what they intended. And based upon the verb, this will be akin to retreating Russian troops in Stalingrad who were gunned down by their comrades.

“All who are discovered and caught (*kol* – everyone or anyone who is found, detected, and attained) **with a weapon will be pierced** (*daqar* – will be wounded, riddled and impaled by a sharp and piercing implement) **such that whoever** (*wa kol ha* – and then anyone who) **is captured will perish** (*saphah* – is caught and taken away, will be destroyed, is swept away and removed from the cloud of dust will cease to exist and be scraped away), **failing and falling** (*naphal* – dropping prostrate, being stopped) **by the sword** (*ba ha chereb* – by the weapons of war).” (*Yasha ’yah* / Deliverance is from Yahowah / Isaiah 13:15)

Since the weapons Yahowah has been wielding are His Word and His Light, since He is trying to rid His home of these beasts, not catch them, since those who are retreating are turning to their own place and people, and since these militants are now in the presence of their children, this is Satan’s way of thanking them for their service. In one last outpouring of irony, his minions are murdering those who pledged their lives and souls to him. And adding insult to injury, militant man’s final salvo will be to mutilate the children of those who fled the fight. Rather than prosper for having participated in the final battle, to return to a hero’s welcome, as the warmongers had promised, their property and women will be taken from them.

“And then (*wa*) **their children** (*’owlel hem* – their sons from infancy to adolescence) **will be dashed to pieces and smashed** (*ratsah* – will be struck so viciously, their soft tissues will turn to mush) **before their eyes** (*la ’ayn hem* – as they watch), **their houses** (*beyth hem* – their homes and families) **will be plundered** (*shasas* – robbed

and ransacked, pillaged and looted, raided and despoiled), **and their women** (*wa 'ishah* – females, wives, and mothers; feminine of *'ysh* – individual, *'esh* – fire, and *'enowsh* – mortals) **will be taken** (*laqach* – seized and carried away [from 1QIsa vs *'shagal* – ravished and raped' in the MT]).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 13:16)

This sounds eerily similar to what Islamic terrorists did in Israel on October 7th, 2023. They acted like savages.

Here once again is where we have just been, but now all in one glance...

“Behold, the Day of Yahowah’s arrival will come. It will be merciless and deadly, as an outpouring of disappointment and displeasure over the opposition’s presumptive arrogance, replete with burning resentment and indignation for causing the Land to become an ugly and horrible place, devastated and desolated, lifeless and appalling, deflowered and deserted, utterly deplorable.

This will result in Him overthrowing and banishing the religious who have missed the way, exposing the belligerent as deserving condemnation, having forfeited any right to reconciliation. (*Yasha 'yah* / Isaiah 13:9)

For indeed, the clusters of stars forming patterns in the minds of the foolish will not be extolled nor seen as praiseworthy for their light, nor acclaimed on behalf of the arrogant and slanderous Halal.

Even the sun will be obscured in its descent and the moon will not provide its light. (*Yasha 'yah* / Isaiah 13:10)

Then I will hold the world accountable, conducting an inventory of military campaigns, exercising My authority over the wrongdoing of the world’s pastors and the depravity of its shepherds as well as the misery and suffering inflicted by its rulers.

The religious have been wrong, and they will be held liable for their perversity and corruption, for their twisting, distorting, and perverting the truth.

I will observe the Shabat by putting an end to the conceit and violent agitation. The pride and arrogance of the presumptive who are self-willed with an inflated self-image, the unrestrained, audacious and appalling, I will humble along with the pompous pride of the cruel and ruthless terrorists who invoke fear. (*Yasha'yah* / Isaiah 13:11)

I will make mortal man both rare and more valuable than refined gold. The descendants of 'Adam (mankind with a *neshamah*) will be worth more than the gold of 'Owphyr. (*Yasha'yah* / Isaiah 13:12)

Therefore, perturbed, I will shake up the Spiritual Realm and the Land will tremble with earthquakes emanating out of her home, showing the intense displeasure and tremendous disappointment of Yahowah of the spiritual implements during the day of His burning resentment. (*Yasha'yah* / Isaiah 13:13)

Then it shall come to pass that like a seduced, stray, and hunted gazelle, or like a flock with none to gather them together, each individual will turn to his people, his nation or kin, and each person will flee, departing in haste, escaping to his land. (*Yasha'yah* / Isaiah 13:14)

All who are discovered and caught with a weapon will be impaled on it, such that whoever is captured will perish and be scraped away, falling by the sword. (*Yasha'yah* / Isaiah 13:15)

And then their children will be dashed to pieces, turning to mush before their eyes. Their houses will be plundered, and their women will be taken.” (*Yasha'yah* / Isaiah 13:16)

Yahowah is cleaning house. He must rid the world of every pest for it to be safe for His Family.



What follows is called “the Judgment of Babylon.” It has been assumed that it depicts the final siege and destruction of the ancient city. But I do not concur for a host of reasons.

Everything we have read thus far in the 13th chapter of Yasha’yah, and indeed throughout the past several chapters, speaks of Yahowah’s reconciliation with Yahuwdym and Yisra’el as well as hostility toward Gowym immediately prior to His return. In particular, the preceding section of *Yasha’yah* / Isaiah 13 addresses a future event, the final battle waged by men against God and His people. And while the poligious systems cultivated in Babylon evolved to shape Imperial Rome and become Roman Catholicism and even influence the United States and Europe, the ancient civilization is long gone.

Babylon, itself, was attacked and partially destroyed a number of times. And while it was eventually swallowed up by shifting sands, the chronology presented in Yasha’yah 13 requires us to either combine events that would play out over the course of five hundred years or interpret the story as a means to forecast future events. I prefer the latter, using this word’s-eye-view as a lens to telescope us into the Time of Ya’aqob’s Troubles.

Second, the primary issue being laid before us is: what is *Babel*? Is the reference limited to the ancient city of Babylon, to the Empire of Babylonia, to Chaldea which would include Sumer, Babylon and Assyria through their various iterations, as well as Persia and Iran, or does it also include the religious and political systems spawned by

Babel which remain to this day? Our decision in this regard drives to the very heart of this book: *Observations*, which began as a quest to understand the conflict between man and God as it began and grew so that we might better appreciate how it will be resolved.

What we have discovered is that *Babel* gave rise to religion, confusing the masses and controlling them by commingling truth with lies. Mankind's use of religion to conquer and rule metastasized in *Babel*, and its legacy is pervasive today.

The influence of *Babel* will be the last vestige of man's and Satan's collective rebellion to be vanquished upon Yahowah's return. Therefore, set into the conquest of the battle, the fall of Babylonian institutions such as Roman Catholicism (religious Babylon), the United States (political Babylon), and the Islamic Middle East (geographic Babylon) is imminent and adroitly placed within this prophetic narrative.

Third, the last time an ancient civilization was mentioned by the prophet, it was Assyria, not Babylon. So, unless Babylon is seen as the heart and soul of Assyria, and / or as the most pervasive influence on humankind today, then Yasha'yah has upended the chronology and interrupted his thought process. However, since Yah's perspective on time is different than our own, a sojourn through ancient history is only a problem if it takes our attention away from the point He has been making about why He is so disappointed with mankind.

Fourth, the fall of Babylon, the city, the empire, its Satanic underpinnings, and its religious legacy are foretold throughout Yasha'yah. The story dominates much of the 14th chapter of Yasha'yah, announcing Satan's role in all of this. We learn of the fall of Philistia, Moab, Damascus, Syria, America, Egypt, 'Edom, and Arabia in the intervening chapters before reading "Fallen, fallen is

Babylon and all of the images of her gods are shattered on the ground” in Yasha’yah 21:9.

Having focused on the Adversary, we are encouraged to make a decision lest we be cast into the fate of nations. The prophet and his people sing a “Song of Trust” as Yahowah promises, in the 26th chapter, to once again save Yisra’el. Satan is ultimately held accountable and isolated as Yisra’el celebrates the *Shabat* of *Sukah*. Hoping that we might join them, in the 28th chapter, Yasha’yah presents the ultimate referendum on reason over religion.

Then the prophet resets his timeline and turns back the clock to the Assyrian conquests in Yasha’yah 30, where we are regaled with examples of Satan’s influence throughout this time and place. Shortly thereafter, in Yasha’yah 37 and 38, we are introduced to Sennacherib and then to Hezekiah, recounting one of the most important stories of salvation and reconciliation ever told – a lesson for our time if ever there were one.

In Yasha’yah 39, we return to the conflict between Babylon and Yahowah and emerge once again with the prophet emphasizing the path away from one and to the other. This story is dramatically presented throughout Isaiah 40 and 41. This leads to the role Yahowah will play in reconciling His relationship with His people in Yasha’yah 42.

Yahowah reaffirms His intent to liberate Ya’aqob from the influence of *Babel* in chapter 43, celebrating the redemption of His people in the 44th chapter. This eventually brings us to Cyrus, the implement Yahowah chose to subdue the nations and free His people from Babylon in the 45th chapter of Yasha’yah. *Babel’s* gods are besmirched in the 46th chapter and their religion is condemned in the 47th, which leads to Yahowah condemning all things *Babel* and calling His people out of Babylon in the 48th chapter of Isaiah.

The concluding chapters of Yasha'yah explain how Yahowah will honor His Towrah and fulfill the *Miqra'ey*. It is a celebration of Yahowah's outreach to His people, helping them prevail over the evil influences of *Babel*. We are told that the Earth will be restored, as will be Yahowah's relationship with Yisra'el and Yahuwdym.

As a result, it's hard to miss the idea that *Babel* is far more than an ancient city and fallen people. *Babel* encapsulates Satan's influence over man's religions and their deadly stain on humankind. As such, the prophecy which follows is all-encompassing and is, therefore, not limited to any one time, people, or place.

Fifth, Assyria's capital, *Nynowah* | Nineveh, was attacked by the Medes and destroyed by them, not long after the following statement was written. But they would loot it for a month before returning home, nullifying some of what is said in this prophecy should it pertain to the Assyrian capital.

Therefore, with Yahowah expressly mentioning Media, we would be wise to at least consider Nineveh's role in all things *Babel*. That said, the demise of Nineveh is detailed by the prophet, Nahum, not Yasha'yah.

Sixth, unless we see Cyrus as Median, and Persia and Media as one and the same, the Medes would only play a minor role in the bloodless coup for control of Babylon. The city would not be destroyed until long after Alexander's conquests, four hundred years hence. And even then, the demise was more migratory than violent.

Seventh, we will encounter a number of words within this narrative that are more accurately rendered to depict a future battle fought in part by spiritual belligerents than the aftermath of one waged long ago. Attempts to render some of these words as "doleful creatures, owls, ostriches, porcupines, jackals, satyrs, and dragons" reveal more about

the translators' indoctrination than an understanding of the terms, themselves.

Therefore, I suspect that a number of things are being conveyed simultaneously, all of which are related and true, but not at the same time. Assyria had been the seat of Satan, the world's leading superpower, and it would soon fall, with the Medes playing a significant role in its demise.

Babel is appropriately used to depict the Assyrians, in that the people and realms were often indistinguishable. While the lines are blurred, Chaldea would begin with Ur, Sumer, Early Babel, and Early Ashur, followed by Neo-Assyria, Neo-Babylon, and Persia – all centered between the rivers in and around modern-day Iraq and Iran.

That is not the end of the story. The Beast born in Babylon would evolve and morph into future empires, first Persia then Greece followed by Imperial Rome and the Holy Roman Empire, ultimately metastasizing throughout the world as Roman Catholicism. Further, the lands occupied by the Persians, and the people oppressed by them, would submit to Islam or die shortly after Muhammad's death. In the West, both Europe and America would establish religious, political, and military systems based upon Imperial and Catholic Rome. Fortunately, and validating this prediction, soon everything *Babel* represents will be destroyed.

The forces which ultimately bring Babylon down will show no pity; they will not be bought off, nor dissuaded, and they will not strike a bargain. Pleading will not prevail. There will be no compromise or negotiation. As such, this depicts Yahowah's attitude and approach prior to His return.

“Behold (*hineh* – pay attention to the details because they are relevant), **I am** (*‘any*) **alerting and arousing** (*‘uwr* – awakening and stirring up, rousing and raising, exposing and inciting) **Maday** (*‘eth Maday* – the Medes /

Media, area south of the Caspian Sea in Northern Iran, formerly Persia; descendants of Yapheth; from *mad* – a measured, *madown* – object of contention, and *madowah* – as a deadly plague) **against them because they** (*‘al hem* – against them) **have no regard for values** (*‘asher keseph lo’* – have no interest in similar yearnings, who give no credit for desires or longings, who will show no consideration for property or belongings, who will not impute a value to silver or any exchange).

And (*wa*) **they will not be swayed by** (*wa lo’ chapets ba huw’* – they will not accept and cannot be dissuaded by) **gold coins** (*zahab* – precious metals, nuggets of gold, and gold as a medium of exchange).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 13:17)

I do not think that this is about the *Maday* / Medes or Media. It does not fit unless we see Cyrus and his Achaemenid Empire as Median, and Media as indistinguishable from Persia. That is a reasonable assumption since Cyrus’ mother, Mandane, was the daughter of the Median king, Astyages, and his father was Cambyses, king of Anshan in eastern Elam.

The argument can be made that following his father’s death, when Cyrus assumed the throne, he unified Elam and Media, creating Persia. But even then, the Medes proved that their lust for gold was the equal of any other based upon their unquenchable plunder of Nineveh.

Therefore, I am inclined to see *Maday* as being symbolic of something else – perhaps a related people or idea deployed at a different time. But before we consider who this may be, and I explain my concerns, let’s complete the prophecy.

The fall of Babylon to Cyrus was purely strategic. Cyrus did not want to destroy Babylon but instead wanted to be the king of Babylon. As such, his quest was pursued with shovels, not arrows, and his approach was

compassionate, not cruel. Cyrus had his men divert the Euphrates River into a marsh, which drained the protective moat, allowing his men to walk into the city unchallenged as the inhabitants celebrated a feast in honor of Sin.

That is not to say that there would not be bloody episodes in Babylon, because long before and long after Cyrus took control, the city was plundered, but neither attack was perpetrated by Medes. What follows reads more like what the Medes would do to their oppressors in Nineveh.

“With bows (*wa qeset* – weapons shooting projectiles and with archers) **they will strike** (*ratsah* – they will pierce) **the young men** (*na’ar* – adolescents and teenagers).

And (*wa*) **they will show no mercy** (*lo’ racham* – they will have no compassion, show no affection, no love, and no kindness, regard, nor concern) **for the fruit** (*periy* – produce and offspring) **of the womb** (*beten*). **Upon** (*’al*) **the children** (*benym* – sons), **their eyes** (*’ayn hem* – their glances and appearance, their presence and perceptions) **will show no pity** (*chuws* – will reveal and display no compassion and no desire to spare anyone).” (*Yasha ’yah* / Deliverance is from Yahowah / Isaiah 13:18)

This would be similar to the fate of those who will return to their homes in defeat after failing to destroy Yisra’el in the last days – so there may be a connection. There may also be one with the previous statement in that the failed militants will witness their own people abuse their women and children, a sure sign that they have no compassion or values.

In the Hebrew text, *hayah*, the verb in the next sentence precedes the highly modified subject, making it a little easier to read than in English following its subject-verb-object grammar. Therefore, be aware that God is

saying that the things associated with Babel will ultimately suffer the same fate as Sodom and Gomorrah.

“The appeal, the values, and the status (*wa tsaby* – the beautiful appearance, attraction, desirability, and glorification) **of the empires, kingdoms, and nations** (*mamlakah* – of sovereign governments, rulers and realms, monarchies and royal reign, kings and kingdoms, and of political and governmental authority) **associated with Babel | Babylon** (*Babel* – of Being Confused by the Lord, of being corrupted by intermixing and combining, of Babylon) **of the Kasdym | Chaldeans** (*Kasdym* – of Men as Sages, Dreamers, Fortune-Tellers, and Magicians, a synonym for Babylonia, Assyria, and Sumer; from *kasdym* – those who appear wise through interpretation, by attempting to predict the future, by performing magic tricks, through astrology, as a revealing religious cleric or theologian, and as the wisest of men), **their arrogant and unwarranted need to impress and be exalted** (*ga’own* – their presumptive uprising, acclaim, and self-adulation, their presumed superiority, their glorified and improper attempts to appear majestic, their conceited and prideful self-aggrandizing status, their unwarranted attempts at splendor, and ill-conceived desire to lift themselves up, elevating their rank and qualifications beyond their justification) **with their glorified and haughty outward appearances** (*tip’eret* – with the shining and brilliant projection of an exaggerated and false self-image, dressed to inappropriately appear beautiful and splendorous, and therefore worthy of a higher rank and renown which is derived from an illegitimate pride) **will come to exist** (*hayah* – will actually come to be for a time (qal perfect)) **similar to when** (*ka* – comparable with) **God** (*‘elohym* – the Almighty) **overturned and demolished** (*mahpekah* – overthrew and destroyed; from *haphak* – to change and transform by overturning and overthrowing that which is perverse) **accordingly** (*‘eth*) **Sodom | Scorched** (*Sodom* – to be scorched and burn, Sodom) **and** (*wa’eth*) **‘Amorah |**

Manipulative Tyrants | Gomorrah (*Amorah* – dictatorial regime where lords and despots treat people as subjects and feudal slaves; from *amar* – unscrupulously controlling the masses, manipulating them as if they were property by pulling the wool over their eyes then binding them).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 13:19)

This has not occurred. Therefore, our initial assumption, that the prophet was continuing to discuss events leading up to Yahowah’s return, appears to have been validated to some degree. Nations are revered, and empires are perceived as great. Governments remain sovereign, kingdoms exist, and rulers reign. There has been no diminishment in political or governmental authority.

Babylon’s influence is more pervasive today than at any time in human history. And there has been no abatement in institutionalized ego. Man’s unwarranted need to impress is ill-conceived and unrivaled. Everything has become a projection of power predicated upon false pretenses. In this way, mankind has been remade in the image of his god. Our stars shine, but only by projecting an exaggerated and glorified image.

Thankfully, Yahowah is going to pop Satan’s trial balloon – and man will be overthrown along with his wannabe god. The forces of evil have had their day, but they will not endure.

“It will not abide (*lo’yashab* – it will not remain nor be reestablished, never be inhabited; from *yesh* – the substance of existence (qal active)), **remain in control, or glorified forevermore** (*la netsach* – nor hold any status, prominence, or eminence for the rest of time, neither supervise, direct, nor lead any longer; from *natsach* – excel, appear bright, be preeminent, oversee, or endure), **nor be a place to reside** (*wa lo’shakan* – never serve as a place to settle, live, or dwell; possibly from *shakab* – to

lodge, lie down, rest, or relax) **as far as any generation, place, or time** (*'ad dower wa dower* – during any age, people, lineage, or period, encircling position, or encampment).

Further (*wa*) **no 'Araby | Arab** (*lo'* *'Araby* – no Arabians, no panting animal with uncontrollable urges, no noxious swarms of flies, lice, gnats, or maggots, no questionable foreign occupiers, no traders, barterers, or bargain hunters trying to make a deal to mingle in and gain a share as part of a dark religious order) **will pitch a tent there** (*'ahal sham* – will reflect the light, name, and renown of the moon in this place, not even as nomads) **nor will shepherds lie down** (*wa ra'ah lo' rabats* – and those who herd and pasture sheep will not rest) **there** (*sham* – thereafter in the proper designation or name).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 13:20)

This is not meant to be interpreted literally. The city of Babylon would remain inhabited for six centuries after *Yasha'yah* penned these words. The Medes did not destroy it. Cyrus not only lived in Babylon, but he also ruled as the king of Babylon. Alexander the Great even lived there, devoting the last eight years of his life to restoring the city's infrastructure and temples.

Further, there have never been any meaningful Arab encampments in or around Babylon. While Arab Muslims would conquer Persia following Muhammad's death in the mid-7th century CE, Babylon had been buried beneath a mountain of sand hundreds of years prior to their invasion. Also, while Christianity is rooted in Babylon, Islam was born in Western Arabia, solidified in Damascus, and codified in Baghdad. Even today, the Shi'ite Muslims in Baghdad would consider themselves Persian, not Arab.

Additionally, the shepherd reference is also symbolic. The environs of Babylon have seldom been conducive to pasturing sheep. It was either overly populated, making

land within the city too expensive to leave as fodder, or too marshy as the Euphrates migrated out of its banks into the lowlands, eventually breeding the kind of diseases in these swamps that killed Alexander. And what wasn't overly watered, became overly dry – too desolate to support sheep.

As a result, I see this as a warning, as Yahowah letting us know that irrespective of time, those who choose to live among Babel's influences will die. Babel's mantra is unsustainable – always has been and always will be. Christianity was born bad and will not improve with age.

Secondarily, Yahowah is deliberately excluding mankind's second-largest religion from this indictment – not because it is not Satanic, but because it wasn't conceived in Babylon, unlike Christianity and Western culture. Therefore, Arabs would have nothing to do with this place. Even now, especially now, with the United States having given Iraq to Iran and reunified ancient Persia / Assyria / Babylonia, the Arabs of Arabia have become their foremost foe.

Saudi Arabians have declared war on Iran and have purchased hundreds of billions of dollars worth of American weapons to fight them. Interesting enough, the biggest and most deadly rift in the world today is between Arabs and those who inhabit the environs of Babylon.

As for shepherds, Yahowah's people have long since been extracted from the land of Babel although far too many remain in the realm of *babel*. There isn't a pastor or shepherd worth following in this. Also interesting, since the Babylonian Talmud was written in the outskirts of Babylon, Yahowah could be telling us not to follow their guidance.

From this point forward, the words Yahowah inspired Yasha'yah to write are universally symbolic. I am convinced that there is nary a reference to a “doleful

creature, owl, ostrich, porcupine, jackal, hyena, satyr, dragon, or sea monster,” but instead a tale of impending religious doom.

“But (wa) the demons of the desert (*tsyym* – the wild beasts that prowl the lifeless regions and howling creatures stalking solitary places, those who yelp and cry) **will haunt this place** (*rebets shem* – will recline in this name thereafter).

Their homes (*wa beyth hem* – their houses and families) **will be filled** (*wa male’* – it will be comprised of, be satisfied with, have an abundance of, and proclaim the end of) **with screaming countrymen telling a tale of woe** (*’oach* – with howling animals, possibly indicative of jackals or hyenas if only symbolically; from *’ach* – alas, issuing warnings of woe).

There (*wa sham*), **the female offspring of winged creatures** (*bath ya’annah* – the daughters of birds of prey) **will reside** (*shakan* – will live, settle, or dwell) **and** (*wa*) **demonic tempests** (*sa’yr* – satanic storms, demon-possessed animals such as satyrs, representing devilish idols; from *sa’ar* – dreaded and shivering storms which are blustering, whirling, fearful, and sweep away, devastating the region) **will leap about** (*raqad* – will skip and bounce around, will hop around in an energetic, yet ineffective, way).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 13:21)

If my interpretations are correct, Yahowah is revealing the demonic nature of Babylon. It is the birthplace of the five beasts described by Gabry’el. Those who reside under its influence are haunted by it. They scream out their tale of woe in concert with Satan’s fallen *mal’ak* – symbolically depicted here as the “female offspring of winged creatures.”

They have used circular reasoning in their blustering demonic tempests to promote all manner of devilish idols,

sweeping away the truth in the process. And they have managed to leap around the world, bouncing from place to place, estranging all they blow away.

Adding considerable credence to our assessment, the last to be infected by these woeful howls is an adversary situated on a faraway coastline, indicative perhaps of Western Europe and the Americas. And this monstrous gentile serpent, living in the lap of luxury and excess, will speak through its government institutions, military bases, most populous cities, and most especially its exploitive religious sanctuaries and worship centers.

“The woeful howls of the adversarial beasts of the coastlands (*wa ‘y* – the sorrowful wails of dark and hostile spirits and the agonizing warnings from the nocturnal ghosts of the dead, asking us to question where and why they came from the shores of the sea) **will be vocally communicated** (*‘anah* – will convey their response and provide answers explaining their preoccupation with affliction and oppression while wailing about the anxiety and suffering embroiling their environment) **in its binding government institutions, military bases, and forsaken population centers** (*ba ‘alman huw’* – in its power centers, palaces, capitals, and cities now comprised of widows; from *‘alam* – to bind and silence and cause to be forsaken) **along with** (*wa*) **broods of snakes representing demonic adversaries** (*tanyim* – toxic vipers, packs of jackals, prostitutes, and mercenaries who sell themselves to the highest bidder will lament, retelling the tale commemorating the faults which lead to the relationship being severed and their abandonment) **in the** (*ba*) **ridiculously absurd and exploitive** (*‘oneg* – extravagant and mocking, senselessly pleasure-seeking and carnal) **religious sanctuaries and worship centers** (*hekal* – national shrines, central temples, stately government complexes, and palatial residences).

Her time (*wa 'eth hy'* – its season) **will arrive and is approaching** (*qarowb la bow'* – is becoming imminent, near, and close) **and** (*wa*) **her days** (*yowm hy'*) **will not be deferred nor prolonged** (*lo' mashak* – will not be postponed nor drawn out).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 13:22)

The second to last beast in the list has indeed provided an interesting clue. It's our old friend, 'y, which Yahowah used in chapter 11 of *Yasha 'yah* to describe the “remote ‘shores and coastlines’ of the sea” from which He was going to withdraw His children and bring them home. In addition to conveying the idea of “sorrowful wails of dark and hostile spirits, the agonizing warnings from the ghosts of the dead, and the woeful nocturnal howls of adversarial beasts,” 'y encourages us to ponder the “who, what, where, when, why, and how” of this issue so that we understand the “reason” behind the reference. 'Y will be used again in *Yasha 'yah* 18 as part of a long and descriptive depiction of the United States of America. That assessment begins with: “Woe!”

In that this is the conclusion of *Yasha 'yah* 13, it certainly appears that the fall of Babel depicted herein is indicative of its rise and fall as part of religious and government influences during the last days. Her most shrill moments are before us, as is her ultimate demise. Babel will scream and then be silenced.

Let's review verses 17 through 22 in summary form before considering the history of this haunted place.

“Behold, pay attention to the details because they are relevant. I am arousing and inciting *Maday* | **Media, as an object of contention and a deadly plague, because they have no regard for values, and they will show no consideration for property or belongings. And they will not be swayed by gold coins, precious metals, or any medium of exchange. (*Yasha 'yah* / Isaiah 13:17)**

With weapons shooting projectiles they will strike and pierce the young men. They will show no mercy, no compassion, nor concern for the fruit of the womb. Upon the children, their eyes will show no pity and no desire to spare anyone. (*Yasha 'yah* / Isaiah 13:18)

The appeal of the values and status of the empires, kingdoms, and nations, associated with *Babel* | Babylon of the *Kasdym* | Chaldeans, with their arrogant need to impress and be exalted, their self-adulation and presumed superiority in their glorified and exaggerated self-image, will come to exist similar to when God overturned and demolished *Sodom* | Scorched and '*Amorah* | Manipulative Tyrants | Gomorrah (dictatorial regimes where lords and despots treat people as subjects and feudal slaves, unscrupulously controlling the masses, manipulating them as if they were property by pulling the wool over their eyes). (*Yasha 'yah* / Isaiah 13:19)

It will not remain in control, be preeminent, nor endure, past this generation, place, and time. Further, no '*Araby* | Arab will pitch a tent there, reflecting the name or renown of the moon in this place, not even as nomads, nor will shepherds lie down there. (*Yasha 'yah* / Isaiah 13:20)

But the demons of the desert will haunt this place and their homes will be filled with screaming countrymen telling a tale of woe. There, the offspring of winged creatures will reside and demonic tempests of satanic storms representing devilish idols will leap about, bouncing around in an energetic, yet ineffective, way. (*Yasha 'yah* / Isaiah 13:21)

The woeful howls of the adversarial beasts and the sorrowful wails of dark and hostile spirits will be vocally communicated throughout its binding government institutions, military bases, and forsaken

population centers, even its capitals along with broods of snakes, demonic adversaries, prostitutes, and mercenaries who sell themselves to the highest bidder.

All will lament, retelling the tale commemorating the faults which led to the relationship being severed and their abandonment in the ridiculously exploitive and carnal religious worship centers and shrines.

Her time will arrive and is approaching, becoming imminent, and her days will not be deferred nor prolonged.” (*Yasha'yah* / Isaiah 13:22)



There have been scores of attempts to translate Isaiah 13:18-22, all grappling with the unfamiliar beasts prowling the ruins of Babylon. Many others have written commentaries, attempting to reconcile this prophecy with history. I would encourage readers to do both, jumping into this fray and adding their thoughts.

It is possible that some portion of the various divergent views could be right in their own way, and they could also be wrong. But no matter, any open and honest appraisal of history when combined with a thoughtful evaluation of Yah's Word will pay dividends.

While I'm going to share some of what I have learned about the history of the people and places associated with Babel, please keep in mind that the perceived disconnect between the 13th and 14th chapters of *Yasha'yah* / Isaiah is wholly artificial. We have only paused in the midst of this discussion.

Yahowah has a great deal more to say about *Babel* / *Babylon* / *Confusion* and it will not cease with the 14th chapter. *Babylon's* influence is ongoing and demonic. It's

important that we never lose sight of the fact that as a conjunction of “*ba* – with” and “*bel* – the lord,” *babel* means “to confuse and corrupt by commingling and intermixing” truth with lies so as to make the resulting deceptions appear credible.

Now for a brief history of time...

In Akkadian, *Babel* means “Gate of *Bel* | the Lord God.” It is first mentioned in *Bare’syth* / Genesis 11 when God intervenes to impede human efforts to confuse and corrupt the masses by building imposing shrines reaching up into the sky to create the appearance that their gods were awe-inspiring and therefore deserved to be worshiped.

The men who orchestrated the construction of these edifices to man’s manipulative nature sought to control the populace by imposing the religious edicts they had written on behalf of the gods they, themselves, had made. The subsequent influence of *Babel*, and its ultimate demise, is told throughout Yasha’yah and Yirma’yah. Not surprisingly, it is also mentioned throughout Revelation, in that Yahowchanan’s vision covers much of the same ground presented by the previous prophets.

The emergence of *Babel* coincides with Nimrod. He was the Rebellious Son who reigned around 3500 BCE. His capital city was Nineveh. This was among the reasons why God was so critical of what occurred in this place:

“**Kuwsh** (*wa Kuwsh* – Black (Noach’s grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper)) **fathered** (*yalad*) **Nimrod** (*’eth Nimrod* – the Rebellious Son). **He was dishonorable and contemptible** (*huw’ chahal* – he was proud and profane, defiled and diseased, polluted and pierced, wounded and harmful, from *chalah* – diseased and sickening) **as a result of** (*la*) **being** (*hayah*) **a powerful politician and heroic warrior** (*gibowr* – a mighty militant and prominent political individual with the ability to fight and who prevailed in his quest for military

and political supremacy by becoming an influential and impetuous societal leader) **in the region** (*ba ha 'erets*).” *Bare'syth* / In the Beginning / Genesis 10:8)

In this way, Nimrod became the first example of the top-down approach Satan would deploy to influence humankind, inspiring and possessing a cadre of arrogant and deplorable leaders to deceive and oppress their subjects politically, religiously, militarily, and economically. And through it all, men would impose their way and Satan would be worshiped as the Lord God.

With a warning such as this so prominently positioned at the beginning of God’s witness to humankind, it is a wonder that most people are patriotic and support their military.

“He would (*huw' hayah*) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence), **hunt his prey** (*tsayd* – act as a hunter pursuing game and killing animals, used metaphorically to depict someone who pursues the life of another in order to destroy it; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill (used in *Mashal* / Proverb 6:26 to reveal that the Whore of Babylon chases after and hunts down human souls)) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence 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).

Therefore (*'al ken* – for this reason) **it is said** (*'amar* – it is declared) **that Nimrod** (*Nimrod* – Rebellious Son) **was unique in the manner** (*ka* – was symbolic) **of prominently and militantly** (*gibowr* – impetuously, powerfully, and mightily establishing political influence) **stalking controlling, and victimizing his prey** (*tsayd* –

pursuing the life of others to destroy it while acting as a hunter pursuing game by killing animals; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill) **as an assault against and attack upon the very presence of** (*la paneh* – in direct opposition to) **Yahowah** (*Yahowah* – a transliteration of אלהים, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Bare’syith* / In the Beginning / Genesis 10:9)

Nimrod was the initial king of the first iteration of Babylon. He was proud and profane, militant and political. He was also among the first to be incarcerated in She’owl.

According to Babylonian mythology, during the vernal equinox while Nimrod was out hunting, he was mauled and killed by a wild boar. His queen, Astarte, wept for forty days, taking just enough time away from her sobbing to become impregnated by Bel, the Lord, via one of the sun’s rays. Nine months later, she became the Virgin with Child, the Queen of Heaven, and the Mother of God when Tammuz, the Son of the Sun, was born on the Winter Solstice (then December 25th). In this way, Christianity got its Lord, Easter, the Easter Ham, Lent, Sunday worship, Christmas, the Queen of Heaven, the Mother of God, the Virgin and Child, the Trinity, its Cross (the sign of Tammuz), and of course the mythos of a dying and resurrected Son of God with a birthday on the Winter Solstice.

“So (*wa*) **this came to be** (*hayah*) **the beginning of** (*re’shyth* – the initiation of the process, the starting point, as well as the firstfruit and first child of) **his kingdom** (*mamlakah huw’* – his empire, realm, royal rule, and government) **of Babel | Babylon / Confusing Corruption** (*Babel* – Babylonia, to confuse by mixing together, to corrupt by commingling; a compound of *ba* – with and *bel* – the Lord, and the basis for the name Bible), **including** (*wa*) **‘Arek** (*‘Arek* – Prolonged Self-Reliance), **‘Akad** (*‘Akad* – Subtle, Deceitful, and Treacherous Deceptions),

and Kalneh (*wa Kalneh* – Ignominious, Shameful, and Lowly) **in the land** (*ba ha 'erets*) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia / Assyria, therefore Mesopotamia, the Tigris and Euphrates Valley). (*Bare'syth* / In the Beginning / Genesis 10:10)

From that territory (*min ha 'erets ha huw'* – from that realm or region), **he went out to** (*yatsa'* – went forth and came upon) **'Ashuwr** (*'Ashuwr* – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun's power to destroy), **and he built** (*wa banah* – then he established) **Nynowah | Nineveh** (*Nynowah* – transliterated: Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod), **Rachobowth** (*Rachobowth* – the Open Way and Broad Path), **and Kelah** (*wa 'eth Kelah* – finished, to perish unable to prevail even though physically strong).” (*Bare'syth* / In the Beginning / Genesis 10:11)

This is actually an important revelation pursuant to the prophecy we have been striving to unravel. Not only are *Babel* | Babylon and *'Ashuwr* | Assyria presented as a single entity along with *Shin'ar* | Sumer, but Nineveh was also the original capital of Nimrod's kingdom. As such, the depiction of the Medes is accurate.

Since Yahowah is clearly disgusted with all things Babel, before we commence our historical review, let's reconsider God's second narrative on this confusing place...

“Now it came to exist with ongoing consequences that the entire region had one language, and so the words were closely related, sharing common characteristics. (*Bare'syth* / Genesis 11:1)

Then as they migrated toward the east and from where they had previously existed long ago, while moving in the direction of the rising sun, they

discovered a valley in the region of Shin'ar (Sumer which became Babylonia and Assyria in Mesopotamia between the Tigris and Euphrates) and settled there. (*Bare'syth* / Genesis 11:2)

Each individual to his immoral countrymen, and as loudmouthed public pontificators with troubling social and religious pontifications, said, 'Come, I implore you to act, choosing to do what I want to be done, because I want you to allow me to control you, all while you ascribe excellence and greatness to me.

I want us to make as an expression of my will, sun-dried and whitewashed bricks and writing tablets. Then I want to burn an offering to the fiery serpent so as to approach the place of the serpent's blaze.'

Then the whitewashed bricks and sun-dried mud writing tablets came to actually be for them as stone, and thus rigid. And the sticky, troublesome, and combustible tar which could be used as an adhesive to entrap, and pave over, or as fuel to burn, for a while came to exist as an intoxicating binding agent used to enrage and torment. (*Bare'syth* / Genesis 11:3)

They said, expressing in words, vowing, 'We want to control you so that you praise what we choose to worship. Let us continually build for ourselves a city with an inner shrine and temple complex and then a highly valued platform and imposing tower for religious worship with its top in the spiritual realm of the heavens.

Let us engage, actually creating for ourselves a name and reputation, or otherwise, we will be attacked, scattered, and dispersed over the face of the entire region.' (*Bare'syth* / Genesis 11:4)

So Yahowah descended for the purpose of observing the city and temple complex and its imposing

tower for religious worship, all designed to increase their importance, influence, and authority, which to establish their way, the sons of the descendants of 'Adam had built. (*Bare'syth* / Genesis 11:5)

Then Yahowah declared, 'Pay attention and notice the details in this narrative, because, surely, this can change your perspective: one race, nation, and people with one way of speaking for all of them, considering what they have done, is then deadly, undermining life while lowering the people's status by debasing their purpose.

They will not refrain from putting into effect and carrying out anything which they wickedly decide and propose with evil intent by agreeing together. (*Bare'syth* / Genesis 11:6)

Come now, I implore you to pay attention to Me and then act, choosing to do what I want done, albeit of your own volition. I would like you to respect Me, choosing to communicate your response, ascribing value to what I am offering so that you allow Me to influence you.

Then let's choose to go down, temporarily degrading an aspect of ourselves, because we must confound and incapacitate through commingling their ability to communicate so that they will not listen to the individual speech and rhetoric of their immoral countrymen, or to their loudmouthed and evil public speakers with their troubling religious pontifications which are improper and harmful.' (*Bare'syth* / Genesis 11:7)

So Yahowah dispersed and separated them away from there and from that name throughout the entire region. And they ceased what they were doing, rejecting the process of building and establishing the city with an

inner shrine and temple complex. (*Bare'syth* / Genesis 11:8)

As a result, He called it by its name, thereby denoting her reputation as 'Babel / Confusion and Corruption / Babylon,' because there Yahowah commingled and mixed together, thereby confused and confounded the rhetoric of the entire region." (*Bare'syth* / Genesis 11:9)

Now that we have Yahowah's perspective on this place and understand His disdain for their propensity to be religious, His condemnation of their willingness to confuse and confound the people by mixing truth and lies, and then dominate the masses by building shrines to false gods, let's consider what the historians have to say about Babylon.

The first city to bear this name was likely founded sometime prior to the reign of Sargon of Akkad, who ruled from 2334 to 2279 BCE. While he did not claim to have founded the city, he was the first to brag of having built temples in Babylon. He chose this site because it was a port on the Euphrates closest to the Tigris River and thus could influence the spread of trade and religion in multiple directions.

Babel's most famous king was Hammurabi (1792-1750 BCE), who ascended to the throne upon the abdication of his father, King Sin-Muballit, and quickly transformed the port into one of the most influential cities in Mesopotamia. His legal codes were among the earliest recorded, but to his shame, he built opulent temples and was a committed warrior, building the first Babylonian Empire by conquering and controlling the people of Mesopotamia.

Upon his death, the Babylonian cult of Hammurabi unraveled, such that by 1595 BCE it was conquered by the Hittites. The Kassites were the next to sack the city, renaming it Karanduniash. Over the rubble, Second

Babylon was built by the Amorites following the collapse of Ur. It dates to around 1200 BCE, but that's an educated guess based on the artifacts which were carried away from the city after the Persian invasion.

But no matter when the cornerstone for Second Babylon was laid or by whom, the Assyrians conquered it, dominating the region during Sennacherib's reign from 705 through 681 BCE. A place of continuous tumult, the city would be severely damaged after Yasha'yah penned these words – but not by the Medes.

In 689 BCE, the aforementioned Sennacherib sought to suppress a revolt, and had the city sacked, razed, and the ruins scattered as a lesson to others. His actions were so brutal, so unrestrained, Sennacherib was denounced by his court and assassinated by his sons. However, his successor and assassin, his son, Esarhaddon, quickly rebuilt it, turning Babylon into the jewel of the Assyrian Empire.

The restored city would revolt again, this time against Ashurbanipal of Nineveh who ruled from 668 to 627 BCE. He is renowned for being the last “successful” Assyrian king. He is mentioned in Ezra 4:10. And while he was responsible for Assyria's most extensive territorial expansion, he was extraordinarily cruel toward those he conquered.

As an example, there is a relief in his palace depicting a defeated king with a dog chain through his jaw, being forced to live in a kennel after his capture. Pursuant to this prophecy, however, while Ashurbanipal would besiege and defeat Babylon, he did not destroy the city. Instead, he personally intervened to “rid the city of evil spirits.”

Upon Nabopolassar's death in 604 BCE, his son, Nebuchadnezzar II, engaged in a whirlwind of expansion, enlarging Babylon such that it covered 2,200 acres and boasted the most impressive temples, public buildings, palaces, and gardens in the world. He is credited with

having created the Hanging Gardens of Babylon and the Ishtar Gate (sorry Christians, but Ishtar was the Mother of God, the Queen of Heaven, the Madonna with Child from whom Easter gets its name).

Every early writer, with the lone exception of Yahowah's prophets, describes the city in reverent tones. Herodotus would say: "The city stands on a broad plain and is an exact square, a hundred and twenty stadia in length in each direction. While such is its size, in magnificence there is no other city that approaches it. It is surrounded by a broad and deep moat, full of water, behind which rises a wall fifty royal cubits in width and two hundred in height."

Of the gardens, Diodorus Siculus (90-30 BCE) in his *Bibliotheca Historica* would claim: "The Hanging Garden, as it is called, which was built, not by Semiramis (the Queen who became known as Ishtar), but by a later Syrian king to please one of his concubines, for she, they say, being a Persian by race, longed for the meadows of her mountains."

In reality, however, Diodorus was never in Babylon, and so his depiction of its Hanging Gardens may have been a myth. No trace has ever been found. Everything about Babylon is exaggerated, consistent with Yahowah's indictment. Antiquity's only known Hanging Gardens were constructed by Sennacherib and were planted around his palace in Nineveh.

It was at this time that the Euphrates River migrated to the point that it dissected the city, with the Temple of Marduk and the Great Towering Ziggurat now visible from the river. As a storm god and agricultural deity, Marduk was called just, compassionate, magical, healing, and regenerative. The Greeks associated him with Zeus and the Romans with Jupiter.

In religious artwork ascribed to this period, Marduk was depicted like the Christian Jesus, in human form

wearing robes. His only non-human representations were as a snake, dragon, or bull. The name, Marduk, actually means “bull calf,” but this god was more commonly known as Bel, meaning “Lord.” He was the head of a Trinity which included the Queen of Heaven and his son, although their names, relative positions, and proclivities evolved over time.

The Neo-Babylonian Empire continued after the death of Nebuchadnezzar II, although it began to falter under Nabonidus and his heir, Belshazzar. And this in and of itself is an interesting story, one which sheds considerable light on Yahowah’s condemnation of this place. Nabonidus (556-539 BCE) was the son of the Assyrian cleric, Adda-Guppi, the High Priestess of the moon god, Sin in the northern Assyrian city of Harran.

Two copies of her autobiography have been found. The first was discovered by H. Pognon in 1906 on a broken stele excavated at Harran. The other was found fifty years later by D.S. Rice. And to Islam’s shame, it was written on the pavement steps of the entrance to the Great Mosque at Harran. In it, the High Priestess claims that she orchestrated the religious rites in the sanctuaries of Sin for 95 years. She specifically credits Sin for the role the moon god played in her son’s ascension to the throne of Babylon in 556 BCE when she was 92 years old. Her autobiography is filled with prayer, praise, and thanksgiving to Sin, especially at this time and for this reason.

Adda-Guppi alleges that she received the following prophecy from Sin regarding her son: “Through you I will bring about the return of the gods to the dwelling in Harran, and by means of Nabonidus, your son. He will construct Ehulhul. He will complete its work. He will complete the city Harran greater than it was before and restore it. He will bring Sin, Ningal, Nusku, and Sadarnunna in procession back into the Ehulhul.”

As a result, Nabonidus paid homage to Sin during his reign as king of Babylon, increasing the funding for the temples of Sin in Harran and Ur. Then in an act that would lead to his demise, Nabonidus converted the temple of the Lord Marduk in Babylon into a Sanctuary for Sin, turning the priests and people against him.

While we are discussing Sin, it should be noted that the moon god served as the forbearer of Osiris, Dionysus, and Bacchus, and thus of “Jesus Christ.” He was presented as the “Son of God” in the Sumerian, Chaldean, Assyrian, and Babylonian religions, the product of the Father and Mother of the Gods, Enlil (Lord of Storms) and Ninlil (Lady of the Spirits / Wind).

Sin also had a role in the conception of Islam, well beyond the incorporation of his sign, the Crescent Moon, into the symbol of the religion. Sin was the principal god worshiped throughout pre-Islamic South Arabia. The Hanifs in Yemen extolled his virtues, calling him, “Ar Rachman – the Merciful.”

The first score of Surahs allegedly received by Muhammad and subsequently incorporated into the Quran were plagiarized from these Hanif poems. Another surah is devoted entirely to Ar Rachman. In fact, Ar Rachman was the Islamic god’s name a decade before it became Allah. And that would explain why the High Priestess of Sin’s autobiography was etched into the entrance of the Great Mosque of Harran. Her religion evolved into Islam.

Sin was first conceived and worshiped in Ur and called “En-Zu – Lord of Wisdom.” His mark was XXX. This was during a time (circa 2600 – 2400 BCE) in which Ur exercised supremacy over Mesopotamia. As head of its pantheon, Sin was thought to be the “Father of the Gods” before he was personified and made more approachable as the “Son of God.”

He was called the “Creator of All Things” and “Wisdom Personified,” which must have been a hard sell considering the relative difference between the size and intensity of the sun and the moon. But this does shed considerable light on Yahowah’s creative reference, when on the fourth day He depicted the Adversary as the lesser luminary who would rule the darkness.

Sin’s goddess wife, Ningal (Great Lady), bore Shamash (Sun) and Ishtar (Venus / Easter, the Morning Star), thereby centralizing the powers of the heavens and establishing the doctrine of the Trinity. The Ziggurats of Ur pierced the sky in devotion to Sin.

Returning to the impending fall of Babylonian supremacy under Nabonidus, this absentee landlord entrusted Babylon to his son, Belshazzar (the Lord Protects the King). Belshazzar is actually mentioned by Daniel in conjunction with a feast and “seeing the writing on the wall.” Daniel interprets *mene mene tekel upharsin* as the foretelling of Babylon’s fall. As previously mentioned, the king was overtly religious and a bit of a recluse, becoming exceedingly unpopular with his subjects, particularly the priestly and military caste. The Babylonian priests were naturally devoted to Bel Marduk and thus did not appreciate Nabonidus’ reverence for Sin.

Things deteriorated for Nabonidus to the point that Cyrus, who claimed to be the legitimate successor of the ancient Babylonian kings, was actually more popular in Babylon than Nabonidus or Belshazzar, his son. And with the Bel Marduk priesthood angry at Nabonidus’ suppression of their cult in favor of Sin, the Babylonian citizenry was turned against him. Thereafter, his military leaders began to rebel because Nabonidus wasn’t around to defend the city but instead preoccupied himself with religious matters, rebuilding temples, restoring scripture, and proselytizing, particularly in Arabia.

In the sixth year of Nabonidus' reign, Cyrus the Great, the Achaemenid Persian king of Anshan in Elam, revolted against his father-in-law, Astyages, the king of Media. Astyages was actually betrayed by his own people, giving Cyrus control over Media without firing a shot. Ascending in power, within three years, Cyrus would be king of all Persia. All while Nabonidus was camped out in Arabia, leaving the increasingly unpopular Belshazzar in command of a disgruntled army.

Cyrus' own account of the invasion of Babylonia, and what is now known as the *Babylonian Chronicles*, both describe Babylon being taken in 539 BCE without battle, consistent with Daniel's depiction of it being captured during the night. Because the city straddled the Euphrates, some of the river's water was used to form its protective moat.

Cyrus had his men divert much of the Euphrates into a nearby marsh, thereby lowering the water level in the moat and making the city accessible. As this occurred, Babylon's residents were distracted while celebrating a religious festival, and so Cyrus' army was able to capture the city without a fight. Cyrus put Darius, a Mede, in charge. The city was not plundered by anyone at this time.

Thereafter, Babylon was absorbed into Persia. As this occurred and as Yahowah predicted, Cyrus immediately freed Babel's Yisra'elite captives. That hardly qualified him as a saint, in that Cyrus would call himself, "King of Babylon, and the Avenger of Bel-Marduk, the Savior, chosen by the Lord Marduk to restore order and justice."

Darius would exert his influence after Cyrus' death and rule on the authority of the Zoroastrian gods. Although Babylonia briefly recovered, becoming independent again under Nidinta-Bel in 521 BCE, they were subjugated again when the Persians stormed back in the following year. It was on this occasion that many of the city's inhabitants

may have been brutalized. The rebel king and his most loyal supporters were impaled according to an inscription written by the Persians.

Babylon's walls were not actually destroyed until 514 BCE, when the city sought independence under Armenian King Arakha. Its Great Temple to the Lord Bel, however, was spared, continuing to serve as the epicenter of Babylonian patriotism. Then in 482 BCE, following another rebellion, Xerxes sent an army to regain control, this time destroying these temples and robbing them of their gods, removing Bel Marduk in particular.

Over a century thereafter, Alexander the Great would defeat Darius and conquer Babylon in 331 BCE. He would die there eight years later. But in the intervening years, the Macedonian was devoted to restoring the city and its temples to their previous splendor.

Upon his death, Babylonia and Assyria were absorbed into the Macedonian Seleucid Empire. However, Seleucia I did not share Alexander's grand vision for Babylon, and he built a new city, Seleucia, nearby on the Tigris River, ordering the more affluent population of Babylon to move to Seleucia upon its completion in 275 BCE.

The ancient city was looted for building materials as the new capital was constructed. So over time, Babylon was gradually depopulated, continuing to contract throughout the 1st century CE. This occurred for a number of reasons: the region was engulfed in chaos, the Euphrates continued to migrate, swamps proliferated, disease was rampant, and life became too difficult to sustain in the area. So, Babylon went out with a whimper, not a bang.

Today the ruins of Neo-Babylon, the most famous and extravagant city in ancient Mesopotamia, lie 60 miles southwest of modern-day Baghdad. Inspired by what became known through Moseh, and then expounded upon by Yasha'yah and Yirma'yah, German archaeologist

Robert Koldewey became the first to excavate the ruins of Babylon, beginning in 1899 CE.

Hampered by the rising waters of the Euphrates and Islamic influences, these German archeologists discovered very little about life in Babylon because almost everything from its building blocks, idols, and artifacts had long since been looted. And nothing was learned of First Babylon because the entire city is submerged under the Euphrates.

Then in 1978, Saddam Hussein began to rebuild portions of the ancient city, beginning with some temples, a palace, an amphitheater, and portions of the walls. Since his death, the ruins have been plundered, but have otherwise remained undisturbed.

None of this invalidates this prophecy, however, because everything Yahowah said would occur did eventually transpire. And every agent listed in each prophecy played a role. For example, by 539 BCE, Medes were fully integrated into Cyrus' government and military, holding some of the highest positions.

Fighting under Cyrus, Medes were acclaimed for their courage. As we will discuss in a moment, according to Herodotus, Cyrus' mother was the daughter of a Median king. Moreover, since Cyrus' first act was to overthrow his father-in-law, the king of Media, he became the de facto ruler of both Persia and Media.

Since the Medes would play a significant role in the destruction of Nineveh and the subsequent fall of the Assyrian Empire, it is important to recognize that there actually isn't much known about Media, other than the uncorroborated suggestion of Herodotus that six tribes living north of Assyria united under Deioeces prior to 700 BCE to form Media – but even that is highly suspect. Herodotus was prone to exaggeration and had no compunction against blending legends and hearsay into his histories.

It is fair to say that the Median tribes never rose to the point of being considered a civilization, much less an empire. However, they did form a loose federation around 625 BCE and wielded their alliance effectively for a short time thereafter. Archeological excavations into their past haven't revealed much to date and didn't even commence in the region they occupied prior to the late 1960s. These digs have subsequently ceased under the Iranian theocracy.

At the time of Yasha'yah's prophecy, anyone living within this region, including the Medes, would have been a vassal within the Assyrian Empire. But since Assyria was beginning to weaken, some Medes may have migrated southwest, infiltrating land abandoned by others. The lone temple which has been unearthed says very little about the Median religion, other than they worshiped fire.

Nonetheless, the Median faith is believed to have served as the antecedent for Mithraism, the religion of Rome's legions, and they may also have integrated Zoroastrianism precepts, the religion the Persians made famous. Mede priests were called Magi, yet another black eye for the Christian New Testament.

Having peacefully infiltrated the Assyrian heartland during their initial decline, as the Neo-Assyrian Empire reestablished itself, its tentacles grew again, stretching from Cyprus to Iran, and from the Caucasus to Egypt. Assyrian kings such as Tiglath-Pileser III, Sargon II, and particularly Sennacherib and Ashurbanipal imposed tariffs upon all subjugated peoples, including the Medes, and demanded homage. However, following the long Assyrian civil war from 626 to 612 BCE, Assyrian subjects such as the Medes, Babylonians, Chaldeans, Egyptians, Scythians, Lydians, and Arameans ceased paying tribute and contemplated rebellion.

It was then that Median King Cyaxares, in alliance with Nabopolassar of Babylon and Chaldea, the father of

the Neo-Babylonian Empire, and other allied tribes, attacked and eventually destroyed the Assyrian Empire, capturing Nineveh in 612 BCE. As a result, the Median people are said to have reconstituted their kingdom. But, if so, it wouldn't last.

As previously mentioned, in 553 BCE, Cyrus the Great, the father of the Achaemenid Empire, rebelled, claiming Media as his own in 550 BCE. It was a bloodless coup because the aristocratic caste in Media became dissatisfied with their king and actually turned him over to Cyrus. From this point forward, Median tribes blended into Persia, becoming indistinguishable. Based on the names listed in their histories, the Median nobility permeated the Persian government.

The bottom line is that while Media existed, most ancient writers found no clear distinction between the Persians and the Medians, and in any event, their kingdom was short-lived. There is no indication of them being especially brutal, and their nobility appeared to be like all others, and therefore, coveted gold. Further, the Medes didn't conquer Babylon but instead played a role in the conquest of Assyria's capital, Nineveh.

Since there is considerable cross-contamination between Assyria and Babylon, as well as between Media and Persia, let's take a closer look at the Median-Persian conquest of Nineveh, circa 612 BCE. The allied army of Medes and Chaldeans, together with the Scythians and Cimmerians, rebelled against their Assyrian overlords, besieging and sacking the greatest city in the world at that time. Earth's most dominant civilization up to that point was destroyed and its capital of Nineveh was de-urbanized and depopulated. For the first time in nearly 1,000 years, Babylon became the imperial center of Mesopotamia, setting up the rise of the Neo-Babylonian Empire.

According to the *Chronicle Concerning the Fall of Nineveh*, a historiographical text from ancient Babylonia, Nabopolassar's capture of Nineveh was among the most shocking events of ancient history: "After the death of King Assurbanipal in 631 BCE, the Assyrian Empire became unquiet, and the Babylonians seized their independence. Initially, the Assyrians were able to stymie the Babylonians, but in 615 BCE the Median tribal federation intervened, initially in the area of modern Kirkuk, taking control of the region.

Then in 614, the Medians under Cyaxares succeeded where the Babylonians had failed, taking Assur. Nabopolassar arrived after the battle had been won, but nonetheless he commemorated the success by signing a treaty and then cementing the new alliance with a royal wedding. The Babylonian crown prince Nebuchadnezzar married Amytis, Cyaxares' daughter.

Working together, the Median Federation and Babylonians laid siege to Nineveh in May 612. The city fell in July. King Sin-Sarkikun committed suicide rather than be captured. The Medes would loot the city through mid-August when they finally withdrew and went back home. The siege was predicted by the prophet Nahum (circa 660 BCE). His detailed account, written forty years before these events unfolded, is wholly consistent with what would actually occur. "

No one doubts that the Medes played a crucial role in the conquest of Nineveh, or that they looted the city and thus coveted its wealth. It is also certain that they were amalgamated into Cyrus' empire before the capture of Babylon. We know that Babylon was taken without a fight, and that it continued to endure for centuries thereafter. All of this caused us to consider alternative interpretations of this prophecy even though it is largely resolved by the *Bare'syth* account in which *Babel*, *Ashur*, *Sumer*, and *Nynowah* are joined.

Before we turn the page, a little background on Assyria may be helpful. The Middle Assyrian Empire, circa 1366 to 1074 BCE, was the largest and most powerful the world had ever seen. The Neo-Assyrian Empire was second to it, reaching its zenith between the 8th and 7th centuries BCE. They controlled the entire region of the Caucasus Mountains in the north, Egypt, Arabia, and Nubia in the south, central Iran/Persia in the east, and Cyprus and Hellenic Greece in the west, including the Phoenician coast, Anatolia (western and central Turkey), and the Levant (Syria, Jordan, Lebanon, Cyprus, and Israel).

With the death of Ashurbanipal in 627 BCE, the onslaught of civil wars weakened the empire sufficiently prompting those from which it extracted tribute and homage to begin pushing their tormentors away. The Assyrians, even in their own accounts, were vicious, brutal well beyond the depraved standard for their time – a tactic that generated enemies faster than they were now able to subdue them.

Adding to the Assyrian problems, they were fighting on multiple fronts, trying to retain control of Egypt while battling the Elamites (tribes southeast of Sumer along the Persian Gulf). As a result of these wars, and their internal wars of succession, by 625 BCE Assyria was losing its grip over the Middle East, Asia Minor, the Caucasus, and Eastern Mediterranean.

As a consequence of this turmoil, internal decay, and having manufactured more enemies than they could now resist, vassal states allied, led by the Chaldeans, who took control over Babylonia – all with the aid and support of the people who were tired of being taxed and terrorized. Their goal was to overthrow the squabbling Assyrian dynasty by taking the capital, Nineveh, and then transferring the seat of government and religion to Babylon. In this regard, Nahum's prophetic portrait of what occurred is corroborated by the Egyptians and Babylonians.

The *Assyrian Chronicles* conclude in 639 BCE after the destruction of Susa, the capital of Elam. It was subjugated by Ashurbanipal's brother, Shamash-Shum-Ukin. According to the *Babylonian Chronicles*, there was a bitter twelve-year struggle between Babylonia and Assyria, climaxing in the tenth year of Nabopolassar (616 BCE), when the Babylonians defeated the Assyrian army and marched up the river, sacking Mane, Sahiri, and Bali-Hu.

During the fighting season the following year, the Assyrians forced the Babylonians back to Takritain, but their victory was short-lived. The allied forces of the Babylonians, Medes, Persians, Cimmerians, and Scythians would prevail, with the Median army taking Tarbisu on the outskirts of Nineveh.

The Medes would then attack Assur, destroying Assur's temples and sacking the city, plundering it before the Babylonian troops arrived. That same year, the Babylonians joined with the Median king, Cyaxares, again, laying siege to Nineveh for three months. In July of 612 BCE, the combined Median and Babylonian forces broke through Nineveh's defenses, plundering the city, and then burning it to the ground. They would claim that the Assyrian king, Sin-Shar-Ishkun, bowed down in vassalage before he was killed.

According to the prophetic record and Greek historians, the Tigris River was diverted, and then redirected, ultimately flooding the city. This story is told in the Book of Nahum 2:8-13 and 3:1-19. Further, history tells us that the Medes abandoned the city they had conquered after there was nothing left to loot. The Assyrians received what they deserved.

As we have attested, the histories of Assyria and Babylonia are as intertwined and commingled as the religion they thrust upon the world. Babylon rose and fell,

only to rise again as did Assyria. Neither really died but instead metastasized, spreading like a cancer into the Persian Empire. The Persians would poison the Greeks, the Greeks the Romans, and the Romans the Catholics. Soldiers died, and cities were buried, but in the end, it was mostly just the names of the kings, their fiefdoms, and their gods that changed.

Fortunately, Yahowah has announced an end to all of this. Babylon will fall and be no more. May the United States, the Roman Catholic Church, and the Muslims of the Middle East be forewarned.



Babel | Confusion

How the Lord Became God...

Richer for the journey, we have arrived at our initial destination: the 14th chapter of *Yasha'yah* / Isaiah. It is here that we will find Yahowah affirming the connections between Babylon and Satan that we had sought to validate when initially considering the *Mashal* / Proverbs. This is important because Babel is the birthplace of institutionalized religion and its integration into government. And it is with *babel* | intermixing these caustic elements that people are *babel* | confused.

The chapter begins with a simple statement, affirming Yahowah's enduring love for Yisra'el. His affection not only obliterates any possibility that God has somehow replaced His fondness for the descendants of Ya'aqob with a new-found desire to be compassionate toward a church comprised of Gentiles, or even with the zealots of Judaism, it demonstrates that He is kind toward those He loves. Yahowah is reliable because He never changes.

In the midst of the carnage preceding His return, Yahowah will once again side with His people, choosing them all over again. This alone is sufficient to destroy the balderdash of Christianity and Islam – even Judaism.

“**Indeed** (*ky* – rather and instead, surely and truly, emphasizing this point), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **will show compassion and love** (*racham* – will show mercy as a result of His affectionate relationship,

concerned about and kind (piel imperfect active – Yisra’el is the beneficiary of God’s ongoing compassion and will become loving as a result)) **toward** (*’eth*) **Ya’aqob** (*Ya’aqob* – One who Embeds his Heels, heir to the Covenant, synonym for Yisra’el).

He will once again choose (*wa bachar ’owd* – and so He still strongly prefers and will subsequently select, willing to bear witness and say beyond what might be expected that He genuinely desires and will now actually approve and simultaneously accept, providing testimony that He will reenter into the covenant with (qal perfect – will actually and reliably at this moment choose)) **to be with** (*ba*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

Furthermore (*wa*) **He will restore them, placing them in** (*nuwach hem ba* – He will set them in and allow them to settle in and remain upon, forming a restful alliance with them within; from *ruwach* – spirit) **their own land** (*’adamah hem* – their soil, their ground, and their earth).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 14:1)

This is one of the great enigmas of human history. How is it that billions of people believe that these words were inspired by God while, at the same time, completely negating their implications? Christianity and Islam are both destroyed by this declaration – as are Rabbinic Judaism and Socialist Secular Humanism.

God chose to form a covenant relationship with ‘Abraham and fell in love with him and, also, with Sarah, Yitschaq, and Ya’aqob. The promises He made to each of them, as they are presented in the Towrah, He will keep, including His preference for their descendants over all others, demonstrating this by His steadfast devotion and mercy toward Yisra’elites and Yahuwdym.

As the descendants of Ya’aqob, Yisra’el is an ethnicity – a distinct group of people who are related genetically. In

addition, Yisra'el is a nation comprised of these individuals. Yisra'el is also a place, one described geographically, with its borders presented within the Towrah. And more than all of these things, Yisra'el is symbolic of the *Beryth* | Covenant because it was created and affirmed with them.

Yisra'el not only represents Yahowah's *'am* | family and His *beyth* | home, Yisra'el denotes a person's attitude toward our Father. Comprised of *ysh sarah 'el*, it depicts Individuals who Engage and Endure with God as well as People who Contend and Strive Against the Almighty.

Yisra'el, however, is a fractured people. Almost immediately after Solomon's reign over a united nation, ten of the twelve descendants of Ya'aqob split from Yahuwdah and formed the Northern Kingdom. This rift still exists, although it will be mended as part of *Kipurym* | Reconciliations.

With all of this known, several things are readily apparent and yet seldom acknowledged. To the extent that Yisra'el was religious, God hated them for it. Therefore, the connection between Yisra'el and Judaism is decidedly negative and serves to isolate the Chosen People and impoverish them.

Even today, 99.999% of Yisra'elites and Yahuwdym remain estranged from Yahowah. They are willfully ignorant and irrational about God and have been belligerent and antagonistic for several millennia. However, they have not been replaced. There has been a long intermission, an extended void, a time away for bad behavior, but no hint of a substitution.

Upon His return on Yowm Kipurym with King Dowd, Yahowah will heal the rift between Yisra'el and Yahuwdah and then reconcile His relationship with the surviving remnant of His people.

Ten years from this writing, in year 6000 Yah / 2033 CE, the people comprising Yisra'el will be reaffirmed and restored in the Covenant. As a result, the nation of Yisra'el will serve as God's home once again. And since there are hundreds of prophecies affirming this and none that disavow this Family Reunion, there is no room in God's story for Judaism, Christianity, Islam, or any form of Replacement Theology.

As a result of these things, all of which are rationally irrefutable, there must be a day of reckoning. Upon Yahowah's return with Dowd, there will be Judgment Day. All of those who, over the past 4,000 years since 'Abraham, Yitschaq, and Ya'aqob, and thus Yisra'el and the Beryth, have harmed God's people, will be held to account for their crimes. Religious, political, and military leaders will be judged, and based on the severity and consequence of their words and deeds, will face one of three fates. These include an eternity in *She'owl* | Hell for many thousands of grievous offenders. The second tranche of anti-Semites will be made to grovel at Yisra'el's feet as manual laborers prior to their souls being exterminated. This is a much more favorable outcome. And the third disposition, one reserved for the likes of Peter and Paul, Luke and Mark, Akiba, Maimonides, and Baal Shem Tov, Vespasian, Titus, and Hadrian, Muhammad and the Rabbis who sold Talmud readings to him, Hitler and the Assyrian, will be to combine the first two penalties with a period of humiliating torture.

Therefore, while I had once wanted what follows to be withdrawn, today I see its purpose. If we are to interpret what follows literally, God will not immediately incinerate or incarcerate every foe of Yisra'el. For a while, many will become their servants and slaves. This is Yahowah's way of making them appreciate the gravity of what they have done to the detriment of His people. Those who have sought to oppress Yisra'el will be oppressed by them. Fair is fair.

I say “may” only because in the fourth verse this edict will be called a “*mashal* – parable, or word picture,” which is a means of conveying ethical teaching in a memorable way.” But that aside, having to serve ethical people in menial ways will actually be a reprieve for Yisra’el’s oppressors. Many are destined for a far worse fate. Therefore, their servitude is a way of reinforcing the reason such punishments are justified while also letting His children know that He has held those who sought to intimidate and annihilate them accountable.

While my personal bias against having servants is irrelevant, since I’ve mentioned it, I’d like to share my bias. I prefer doing my own work because I enjoy the process and the result. Further, I’m uncomfortable depriving decent people of their freewill. But I’m just a man, not God, so I’m not responsible for holding abusive people accountable for what they have done. God is. Therefore...

“**Aliens** (*wa ha ger* – those who are foreigners from a cultural group other than Yisra’el, lacking an inheritance and deprived of rights, decomposed and lifeless) **will accompany** (*lawah* – will be bound and indentured to, will be lent to (nifal perfect passive)) **them** (*‘al hem*), **and** (*wa*) **they will be assigned to** (*saphach ‘al* – they will be appointed and attached to, even shared with (nifal perfect passive)) **the house** (*beyth* – the family and home) **of Ya’aqob** (*Ya’aqob* – One who Embeds his Heels, heir to the Covenant, synonym for Yisra’el).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 14:1)

There is one aspect of this, beyond holding abusers liable, that I especially like, and that is there will be work to be done during the Millennial celebration of the *Sukah Shabat*. Enterprise not only builds character, but it also creates value. It builds discipline, increases a sense of personal responsibility, enhances our will to achieve, and it’s enjoyable.

“Then (*wa*) **many within the family** (*‘am rab* – numerous among the chosen people [*rab* is from 1QIsa as it is omitted in the MT]) **will take them** (*laqach hem* – will obtain, collect, receive, and accept them, grasp hold of them, own them, possess them, and benefit from them (qal perfect active)) **and bring them** (*wa bow’ hem* – and will transport them) **to their region and** (*‘erets wa* – to their land or territory and [from 1QIsa]) **to their dwelling place** (*‘el maqowm hem* – to their homes and offices, to their source as a means to take a stand).

The house (*wa beyth* – family) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will take possession of them** (*nachal hem* – will receive them as an inheritance, accepting them as a legitimate transfer of property, and will appropriately own them) **upon** (*‘al* – on) **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) **earth** (*‘adamah* – land, ground, and soil) **as** (*la* – for) **bondservants and slaves** (*‘ebed* – as male subordinates who are owned and sold to work for them; from *‘abad* – to work, labor, perform, and serve) **and as** (*wa la*) **maids** (*shiphchah* – female servants and slave girls).

So, it will come to be that (*wa hayah* – it will come to exist that) **those who had been their captives** (*la shabah hem* – those who had been plundered by them and taken prisoner) **will take them as prisoners** (*shabah* – they will take them as captives, as a spoil of war), **and** (*wa*) **they will rule over** (*radah* – they will subdue, govern, and control them, they will dominate and subjugate, exercising considerable authority over (qal perfect) [different form in 1QIsa]) **those who oppressed them** (*nagas hem* – those who exploited them and taxed them, their taskmasters who drove them as slaves, even those who acted as tyrants or

lords over them (qal active)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 14:2)

While it is often preferable to translate *‘ebed* as “associate or coworker,” that is not so in this case. If this is to be interpreted literally instead of allegorically, these men and women are prisoners, and as such, they will be working as slaves. While that may sound arcane to modern ears, and perhaps even cruel, consider what happens when those who deliberately abuse innocent people are forgiven. Then consider what these individuals have done or were doing when they died or were captured, and where many of them will be going – which is to Hell. For them, this is actually a reprieve, one that reveals God’s sense of justice and His love for His people.

It is impossible for a family or community to prosper and grow unless beneficial achievements and nurturing behaviors are encouraged, celebrated, and rewarded while harmful actions and abusive words and deeds are discouraged, scorned, and punished. Without exception, the men and women now living as servants in Yisra’el will fare far better over the ensuing millennia than similar souls who have earned an express ticket to *She’owl*.

Beyond this, the sight of a pope down on his knees, dressed as a sanitation engineer, cleaning public latrines in an Israeli neighborhood will satisfy our desire to have religious scum humiliated for having been so pompous and cavalier, knowingly leading so many astray while pretending to speak for God. An Islamic Jihadist responsible for maiming Jewish women and children in a bomb or knife attack, now serving those they sought to murder and mutilate, has a certain appeal to it. After all, it’s not like either is going to mouth off, spewing their vitriol, knowing that by doing so they’d forestall their parole from eternal anguish in *She’owl*.

Perpetrating the Holocaust must come with a price for Europeans to pay. The destruction, enslavement, and occupation of Yisra'el, Yahuwdah, Yaruwshalaim, and Mowryah by the Assyrians, Babylonians, Greeks, Romans, Roman Catholics, and Muslims will be recompensed. There will be a cost for promoting Progressive and “Palestinian” ambitions.

“It will come to pass (*wa hayah* – then it will be) **in that day** (*ba yowm*), **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon ‘*elowah*’s – God’s *towrah* – guidance on His *hayah* – existence) **will restore you and provide a favorable, restful, and spiritual alliance** (*nuwach* – will renew your body, empowering you spiritually, placing you in close association by setting you in a beneficial situation (hifil infinitive construct)).

He will remove you from the pain and suffering associated with your anguishing works-oriented religious worship (*la ‘atah min ‘otseb ‘atah* – separating you from the mental anguish and unfavorable circumstances resulting from your strenuous toil involved with your offensive reverence for pagan imagery, a false deity, and an expenditure of considerable energy) **as well as your turmoil and trepidation** (*wa min rogez ‘atah* – as well as away from your troubling agitation, affliction, and accompanying anger), **especially from** (*wa min*) **the unyielding and cruel** (*ha qasheh* – the harsh and hard, the difficult and troublesome, and the severe and rigorous) **work** (*‘abodah* – laborious jobs, ministerial duties and religious practices, military campaigns and forced labor, even compelled submission to lords as slaves) **in which** (*‘asher* – wherein) **they forced you to serve** (*‘abad ba ‘atah* – they compelled you to do, reducing you to servitude (in the pual stem perfect conjugation the object passively suffers the effect for a finite period of time) [the verb is written differently in 1QIsa than in the MT]).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 14:3)

It is a shame that Christians, largely as a result of Paul's poison pen, have been hoodwinked into believing that the "God of the Old Testament" wants to deprive people of their freewill, essentially enslaving them by demanding that they obey a countless array of arcane laws, when He is steadfastly committed to our liberation. In fact, He wants to free humanity from the very institutions which have been conceived to misrepresent His nature and oppress His people. It's Christianity that is "works-oriented," while the Towrah frees us from toil.

But of course, there is no religion as rigid or arcane as Judaism. It has deprived more Jews of their right to engage in a relationship with Yahowah than any other institution.

As mentioned a moment ago, the fact that Yahowah is calling what we have just read a "*mashal* – parable," opens up a number of interesting possibilities. The story presented in a parable can be allegorical, as long as the lesson it conveys is true. Almost all of Dowd's parables are taught in this manner.

Therefore, it is entirely possible that the preceding depiction of those who enslaved becoming slaves was written to convey Yahowah's promise to hold them accountable – to send them to a place where they will be deprived of the very freedoms they usurped from their subjects. As they did to others, it will be done to them.

Of particular interest, the preceding presentation is being directed at the "ruler of Babel," who is Satan. It, therefore, underscores why the Adversary has sought to be known and worshiped as *Bel* or *Ba'al* – the Lord. Satan and his accomplices oppress and subjugate. They control the masses as if the people were property.

"In that day (*wa ba ha yowm* – at that time), **you will lift up** (*nasa'* – you will accept, bear, carry, and raise (qal perfect active)) **this particular *Mashal* | Proverb and Parable** (*ha Mashal ha zeh* – this Comparative Word

Picture, this story which may be factual or fictional and is told to illustrate an ethical point, to provide guidance, and to build character, this isolated descriptive reference or likeness presented as a similitude or example to teach, affirm, criticize, refute, or in jest to mock, this vivid and easily remembered comparative communication designed to enlighten and facilitate good decision-making) **against** (*'al* – in front of) **the ruler** (*melek* – the one who influences and controls the society, religion, government, and military, the authority figure or king who demands submission and obedience, the focus and head of an institution whose directives subjects ponder and consider; from *malak* – reigning source of counsel and advice who conveys the message people are compelled to follow) **of Babel | Confusion** (*Babel* – of Babylon, of corruption resulting from commingling and intermixing; a compound of *ba* – with and *bel* – Lord, the Hebrew basis of Bible).

And you will say (*wa 'amar* – you will express in words, bringing to light, and questioning), **'Oh how** (*'ek* – in this way in the midst of these extraordinary circumstances) **the onslaught of the systematic and boisterous promotion of mistaken beliefs** (*madhebah* – the deceptive disease and misleading pandemic clothed so as to appear common, the enticement into destructive and deadly behavior, strife and quarrelsome dissension, raging persecution [from 1QIsa because the MT inexplicitly replaces the onslaught with “the golden city”]) **has ceased** (*shabat* – has abated and has been given a rest, has even been made to observe the Shabat).

In this way, in the midst of these extraordinary circumstances (*'ek* – oh how [from 1QIsa]), **the exploitation, manipulation, and corruption** (*nagas* – the oppressive desire to extract payment, of the abusive imposition of authority and lordship, the misuse of power, and the desire to govern, rule, control, tax, and demand tribute) **has been abated** (*shabat* – has ceased and been

given a rest, observing a Shabat).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 14:4)

Considering what follows “*babel* – confusion,” there should be no question in anyone’s mind as to where it is manifest. There are only two institutions capable of “*madhebah* – systematically and boisterously promoting mistaken beliefs” while at the same time “*nagas* – exploiting, manipulating, and corrupting” people to the degree depicted herein: religion and government. God is saying that, by eliminating the confusing nature of religious and political *babel*, He will rid the world of their caustic and malignant influence.

Let it be known: the most egregious and prolific progenitors of “*babel* / confusing corruption” are the institutions most people revere. God is not only opposed to them, He is going to ensure that they cease operations. The implications of this are astonishing. Rather than having to listen to clerics and politicians boast that they were called by God to serve, we will find Yahowah silencing them.

Rather than governments and religious institutions claiming that they are responsible for the people’s liberty, prosperity, security, and salvation, Yahowah, who is actually providing these things for His people, will obliterate these very institutions for their exploitation and manipulation of His people.

I have said it until I’m blue in the face: God damn religion! The Choter who shouted wolf has been proven right. The wolf in sheep’s clothing, the one feigning Divine inspiration while claiming God had given him exclusive rights to control Gentiles and condemn Jews, is now being exposed and condemned, albeit only after his words serve to devour ten billion souls without anyone standing up against him. The religions Sha’uwl and his ilk founded will cease to exist – as will Judaism, which was spawned to negate it for all the wrong reasons.

But it's not just religion that Yahowah will be eliminating. He is also opposed to political, military, and economic oppression. Such authority is always "*rasha*' – invalid and incorrect, unethical and improper." Therefore, Yahowah will break every implement and symbol of human authority and control. For the past six thousand years they have been the Devil's tools.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as '*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **has broken** (*shabar* – has smashed, fractured, crushed, and destroyed, has reacquired, stripped, and demolished) **the underlying and inferior staff, spear, and club** (*mateh* – the lesser and lower branches affiliations, sticks, and rods of religious, political, military, and economic oppression) **of the invalid and incorrect** (*rasha*' – unrighteous and wicked, evil and guilty, unjust and unethical, the improper and condemned), **the proverbial quotes and tools used by rulers to control people of the family of nations** (*shebet mashal* – the bywords and symbols of governmental authority used by the major subdivisions of countries and related geopolitical powers to exert their dominion).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:5)

All any of us should do at this moment is to throw Yahowah's words against them. We can expose and condemn religious, governmental, economic, and military leaders and their institutions using evidence and reason. But God is not limited in this regard. He can and will obliterate all traces of man's maniacal mechanisms.

The "*makah* – afflictions, plagues, and body-blows" Yahowah is going to inflict upon "*radah gowym* – the Gentiles and nations which sought to impose their control over others," "*murdap* – systematically depriving people of their rights," will commence just fifteen years from the time I first wrote these words in early 2018. It's time to choose whose side you want to be on.

“He will strike and destroy (*nakah* – He will conquer and subdue, smiting and scourging) **these people** (‘*am* – related individuals)) **in righteous indignation** (*ba ‘ebrah* – with intense displeasure and unbridled disappointment, and an outpouring of anger and wrath) **with unailing and unceasing** (*bilthy sarah* – unstopping and unrelenting) **body-blows, afflictions, and plagues** (*makah* – impairments, calamities, and defeats, scourging and slaughter) **who sought to subdue and control, rule over and govern, imposing their authority by trampling down the liberty of the gentiles** (*radah gowym* – who tried to dominate the nations as dictators or autocrats, imposing themselves upon the masses, establishing rules and legislating, subjugating and overpowering, lifting themselves up by beating the gentiles down) **and with grievous** (‘*aph* – moreover with anger and longsuffering) **systematic deprivation of rights and freewill** (*murdap* – miserable persecution, bitter harassment, and anguishing maltreatment) **without restraint** (*bely* – never withholding their destructive corruption, sparing no one).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 14:6)

It’s simply a matter of justice, of being fair, of holding people accountable, and of protecting one’s family from harm. Any other response would be unjust and unconscionable.

We are all aware that the politically correct and religious have been conned into believing otherwise but look at the consequences. In a world where truth is demeaned and those who convey it are badgered and banished, all while the best liars prevail and are rewarded, the vast preponderance of people have lost the ability to be moral or just. They can no longer exercise good judgment or discern between right and wrong. The result is a planet in the throes of death, quivering between vain and vile.

Fortunately, this malfeasance and idiocy won’t last much longer. The distributors of this poison will be

incarcerated in She'owl and those lapping it up will soon cease to exist. With these caustic and counterproductive elements removed, the Earth will be transformed into the conditions experienced during 'Adam and Chawah's stay in the Garden of 'Eden.

With all aspects of religion and politics, weapons and soldiers, judicial systems and police, governments and economic schemes, in addition to all forms of corruption and pollution swept away, the climate will be changed to perfection. The planet will be restored to the beauty and vitality of life as originally intended.

In a bit of irony, while this may be what environmentalists seek, there will be none left to applaud as a consequence of their passion for politics. Almost everything man has built and treasured will be gone, replaced by what God values.

This is the reason that the lone prerequisite of the Covenant is to disassociate from the ways of man. It explains why we were told about 'Eden. It is affirmed by the fact that the Doorway to Life, *Pesach*, leads to *Sukah* – to Camping Out with God. We are returning to the beginning, which is why God's story must be read from start to finish if you want to move in the right direction.

Yahowah's perspective on what will make heaven perfect, the enjoyable, enriching, enlightening, empowering, and loving experience He envisions and has promised, is the antithesis of what man has sought to convey, largely because those prone to describe it will be excluded from it. There will not be so much as a hint of religion or politics, absolutely no patriotism nor militaries, no churches, synagogues, mosques, or shrines, preachers, popes, or Bibles, no police or judicial systems, no arguments over capitalism or communism, democracy or monarchy, no economic stratification, nor any societal hierarchy. Faith will give way to reason, wrong to right,

darkness transformed into light, death replaced by life. This is what it means to be renewed and restored...

“The entire (*kol*) earth (*‘erets* – land and material realm) is a home at rest spiritually (*nuwach* – is a settled and restful dwelling, an allied and favorable place to live, association and circumstance, secure and relaxed), at peace (*shaqat* – calm and quiet, reconciled and satisfying, without any provocation or fighting), restored, liberated, and bursting forth (*patsach* – renewed, tranquil, and starting over, cheerful and free, separated, delivered, set apart, and ready to break out, opening up) in song and shouting for joy (*rinah* – rejoicing, making beautiful music, and communicating a jubilant message).”
(*Yasha’yah* / Freedom is from Yahowah / Isaiah 14:7)

This is *Sukah!* For the first time since Yahowah and ‘Adam camped out in the Garden together six thousand years ago, God will call Earth home. We will explore the planet together, celebrate life, learn from one another, and sing uplifting songs, completely free, all while participating in the Covenant. The planet is now at rest, enjoying a thousand-year Shabat. It is home to Yahowah’s spiritual children – the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* as well as *Taruw’ah* and *Kipurym*.

The next illustration is symbolic of what will be occurring. God is using one of my favorite things, a mountain breeze blowing through evergreen conifers, as a way of conveying the eternal joy experienced by those invited to camp out with our Creator. The cedars of Lebanon were used to construct Yahowah’s and Dowd’s homes on Mount Mowryah. Moreover, their long lives are emblematic of their enduring nature. They are deeply rooted and able to withstand the blustering winds of change, standing firm, tall, and upright, reaching up toward the sky, continually transforming light into energy to grow.

“Moreover (*wa*), **the sincere and honest evergreen branches** (*barowsh* – the pure and truthful who are upright and living, the cleansed and stately conifers) **rejoice** (*samach* – are outwardly delighted and happy) **for you** (*la’atah* – on your approach and on your behalf).

The cedars (*‘erez* – the large, enduring, and fragrant trees which are ideal for building lasting homes) **of Lebanown | Lebanon** (*ha Lebanown* – of those clothed in white; from *labas*, *lehabah*, and *laban* – adorned in fiery white light [addition of *ha* is from 1QIsa]) **are saying** (*‘amar* – declaring), **‘From the time** (*min ‘az*) **you became inactive** (*shakab* – you were laid low) **until now** (*wa* – so [from 1QIsa]), **no one has come up to cut** (*lo’ ‘alah ha karat* – no one ascends to cut a covenant) **us in** (*‘al ‘anahnu* – for us or near us [from 1QIsa]).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 14:8)

If I’m reading this correctly, the joyful evergreens and the stately and enduring cedars are Gentile Covenant members who are now celebrating Yisra’el’s return to favor. There was a brief period during the time of Dowd and his son when they were highly valued, making a tangible contribution to the great homes built on Mowryah. But alas, they would be ravaged by Egyptians and Assyrians, Greeks and Romans, and endure the past 1,400 years surrounded by the shrill, unproductive, and anti-Semitic shouts of Muslims.

In this light, the concluding remark suggests that the neglect they suffered during the past 2,500 years as a result of Yisra’el being inactive and failing to sustain and build Yahowah’s Covenant Home, is now over. The cedars are shown as excited because the Gentiles, who manifest their best qualities, know that they will be used in a productive way once again – as they are cut into the Covenant relationship.

This has all served as an especially revealing beginning to what is sure to be an extraordinary chapter. Yahowah has reaffirmed that throughout time, from the beginning to the culmination of events, Yisra'el has retained its distinction as God's "Chosen People." Once again, Yahowah loves what the world hates and hates what the world craves.

We also learned that our Heavenly Father is going to tangibly demonstrate the true nature of love, which is to not only protect His Family but to punish those who have sought to harm them. Then He is going to renew the Earth, restoring life to the way it was in 'Eden.

“By contrast, Yahowah will show compassion and love toward Ya’aqob. He will once again choose Yisra’el because He still strongly prefers to be with them. Furthermore, He will restore them and place them in their own land.

Those who are foreigners from a cultural group other than Yisra’el, lacking an inheritance and deprived of rights, decomposing and lifeless, will accompany them, indentured to them, and they will be assigned to the house of Ya’aqob. (*Yasha’yah* / Isaiah 14:1)

Many within the family will bring them to their region and to their dwelling place, even to their homes and offices. The house of Yisra’el (Individuals who Engage and Endure with God) will take possession of them, accepting them as a legitimate transfer of property and spoil of war upon Yahowah’s earth, as male bondservants and as female maids and slave girls.

So, it will come to be that those who had been their captives will take them as prisoners, and they will rule over those who oppressed them and exploited them. (*Yasha’yah* / Isaiah 14:2)

It will come to pass in that day that Yahowah will restore you and provide a favorable spiritual alliance, renewing your body while empowering you spiritually, placing you in close association by setting you in a beneficial situation, removing you from the pain and suffering associated with your anguishing works-oriented religious worship and the unfavorable circumstances associated with your compelled submission. (*Yasha 'yah* / Isaiah 14:3)

At this time, you will lift up this particular *Mashal* | Proverb, this comparative word picture told to illustrate an ethical point, to provide guidance, which is presented as a similitude to teach, and thereby facilitate good decision-making, against the ruler, in opposition to the one who influences and controls governments and religions, so that you disapprove of the authority figure who seeks submission and obedience associated with *Babel* | Confusion, and with the corruption resulting from commingling and intermixing in the Lord's Bible.

And you will say, 'Oh how the onslaught of the systematic and boisterous promotion of mistaken beliefs has ceased, the enticement into destructive and deadly behavior and quarrelsome dissension is over.

In this way, and in the midst of these extraordinary circumstances, this exploitation, manipulation, and corruption have come to an end, as well as the abusive imposition of authority and the misuse of power, even the desire to govern, control, tax, and demand tribute has been abated by observing the Shabat.' (*Yasha 'yah* / Isaiah 14:4)

Yahowah has broken the underlying and inferior staff, spear, and club of religious, political, military, and economic oppression of the invalid and incorrect, with the bywords and symbols of governmental authority used by nations and geopolitical powers to

exert their dominion being shattered. (*Yasha 'yah* / Isaiah 14:5)

Then He will strike and destroy the people in righteous indignation with unflinching and unceasing afflictions and plagues, especially those who sought to subdue and control, rule over and govern, imposing their authority by trampling down the liberty of the gentiles, those who tried to dominate the nations as dictators or autocrats, imposing themselves upon the masses, establishing rules and legislating, lifting themselves up by beating the *gowym* down with a grievous and systematic deprivation of rights and freewill without restraint, sparing no one. (*Yasha 'yah* / Isaiah 14:6)

The entire earth is now a home and is at rest spiritually, at peace without any provocation or fighting, restored, liberated, and bursting forth in song while shouting for joy. (*Yasha 'yah* / Isaiah 14:7)

Moreover, the sincere and honest, the pure and truthful who are upright and living, these cleansed and stately evergreen branches rejoice because they are happy for you. The cedars of *Lebanown* | Lebanon are saying, 'From the time you became inactive no one has come up to cut us in.'" (*Yasha 'yah* / Isaiah 14:8)

Yahowah has not changed, nor will He ever alter course. He has and will continually choose Yisra'el over all others. They remain the Chosen People – the family, nation, and race Yahowah loves above and beyond all others. They will benefit from His mercy.

Sorry, Christians, but Paul lied to you. And sadly, in spite of explicit warnings from God and overwhelming evidence to the contrary, you believed a mercurial man over the inspired and emancipating testimony of Yahowah. God did not change His mind or His approach and does not have a different message and plan for Gentiles.

As a result, it is nations that sought to control Israel who will be silenced. Those who demeaned His people will be rebuked and dismissed. These things accomplished; the Earth will be restored as a joyous home for Yahowah's Family.



While every Covenant member will be celebrating, and the remnant of Yisra'el will thrive, it appears as if She'owl will also be buzzing in anticipation of welcoming the world's leaders to its eternal abode. In the end, almost everyone seems to get what they want, or at least what they deserve.

Inanimate objects, such as the lightless prison of She'owl, are occasionally afforded a point of view as if they had a personality to illustrate a point. If that is not the case, however, then God is excoriating Sha'uwl in this next statement. In that *She'owl* and *Sha'uwl* are spelled identically in Hebrew, the reference is either the place or person. And if Sha'uwl, then this serves as an indictment of the infamous and deadly individual who was the principal author of the Christian New Testament. As the founder of the world's most popular Gentile religion – one based entirely on *babel*, he will have influenced more of the political entities, religious institutions, and leaders at this time than everyone else combined. And there is no question that Sha'uwl is in She'owl awaiting the arrival of his coconspirators.

But even if I'm wrong about the possibility that this may be speaking of Sha'uwl in addition to She'owl, and thus serve as a further affirmation of this horrid man's influence on the souls he may now be welcoming into this prison, following the previous statement which identified the culprits headed this way, this is the worst possible news

for world political and religious leaders. I would hate to think that Hell is awaiting my arrival as it is theirs.

This picture Yahowah has painted presents the ultimate contrast between right and wrong, good and bad. The decisions each of us make in this regard are unalterable and everlasting. Choose wisely between the things of God and the things of man. Open your eyes and mind and reject religion and politics in favor of Yahowah and His Towrah.

The overriding message here is that to be with Yahowah and participate in His Covenant we must at some point disassociate ourselves from the nations and institutions those destined for She'owl have led. We cannot cleave to them and be accepted by God. For the sake of your soul, take the unpopular path, the less-trodden route, away from man and to Yah. Experience what it means to be "*qodesh* – set apart."

There is no benefit in having She'owl, or its most acclaimed convict, Sha'uwl, welcome you. On the contrary, there is every reason to listen to Yahowah so that you can be among the few who are welcomed into His home...

"*She'owl* / *Sha'uwl* (*She'owl* – the place of abandonment, punishment, and questioning, the abode of no return and the realm of the dead; from *sha'al* – to question someone and for them to be questioned / or *Sha'uwl*, the failed king Saul and false prophet Paul), as the least desirable and most depressing alternative (*min tachath* – from below, depicting that which is spatially beneath and inferior, also burdensome), is excited (*rogez* – is all stirred up and roaring, agitated and anxious, trembling with anticipation) to summon and meet you, announcing your arrival (*la 'atah la qara' bow' 'atah* – to welcome and greet you, calling you out by name while issuing and reciting an invitation for you to come, publicly proclaiming your entrance and inclusion).

It has been alerted and is aroused to crush (*'uwr la 'atah* – it is incited to squash you, concentrating the utmost force to destroy the unjust who give false testimony) **all of the departed souls** (*kol repha'ym* – every deceased individual having no material or physical substance only consciousness) **of those who have been leaders and rulers** (*'atuwd* – of the authority figures and individuals obtaining high status) **of the earth** (*'erets* – of the material realm).

It raises up and establishes (*quwm* – it confirms, validates, ratifies, encourages, and supports) **by means of their thrones and positions of power** (*min kise' hem* – based upon their place of honor), **all of** (*kol* – every one of) **the leaders** (*melek* – the rulers, the most persuasive, powerful, and important individuals who influence society, religion, government, and military, the authority figures or kings who demand submission and obedience, the heads of institutions whose directives subjects ponder and follow; from *malak* – reigning source of counsel and advice who conveys the message people are compelled to follow) **of the gentile nations** (*gowym* – of the countries and people other than Yisra'el).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:9)

Somehow, this is what I have always anticipated. And yet, seeing it so clearly and universally stated, so unambiguously and undeniably, I am at a loss for words. It's one thing to read Yahowah's testimony with an eye to making the proper connections so as to deduce the most reasonable conclusions and another to read this as bluntly as it is stated here. Having anticipated that this would be the case, is the reason that I have sought to undermine so much of what people have been led to believe.

Considering that the soul of every world leader, whether they claim religious, political, or military authority, is either currently incarcerated in She'owl or headed in that direction, this is among the most polarizing

statements presented by God. It not only affirms that *Sha'owl* | Paul lied when he wrote that all governments were established by God and should be obeyed in his overture to the Romans, but it unravels the entire fabric of human history.

There is no getting around this, no reprieve for Babylon, Assyria, Greece, Rome, the Church, or the leaders of any country or religious institution on Earth. They are all going to “hell.” All means “all,” that is all, all means. Every empowered world leader is headed to She'owl to meet Sha'owl, the man who was paramount in establishing the union between religion and politics and who lied regarding God's position on these things. And should you question this conclusion, read his pathetic and God-damned drivel in the 13th chapter of Romans.

While accountability is always a good thing, there is another aspect of this that I find appealing. God cares about Gentiles too, and He is disappointed that their leadership has deprived so many of their rights and freewill. But more than this, the fact that God is condemning Gentiles for what they have done puts all of this right back into *Sha'owl's* | Paul's lap, because he claimed them all for himself. They were his target audience, making the Chosen People his adversaries. And make no mistake, it was Paul who inspired those who foolishly believed him – Gentiles – to do horrible things to God's people. Moreover, since *Sha'owl* | Paul admits to being demon-possessed at the conclusion of his second letter to the Corinthians, the association between Sha'owl, She'owl, Satan, and Gowym cannot be overlooked.

Sha'owl's She'owl invitees will find their world upside down and disorienting. Removed from the living, and in the midst of this rude awakening, they will ask the man who paved the broad path to “hell”...

“All of them (*kol hem* – every one of them without exception [from 1QIsa]) **will respond** (*‘anah* – will choose to reply through their debasement, humiliation and affliction (qal imperfect jussive)) **and say to you** (*wa ‘amar ‘el ‘atah* – and convey and declare to you, choosing to ask you), **‘Have you also become weak and afflicted** (*gam ‘atah chalah* – are you also grieving over having become diseased, riddled with anxiety over the emotional distress and mental anguish, impaired and worn out begging for intercession as well (pual perfect passive – the object suffers the effect of the afflictions)) **just like we are** (*ka ‘anahnu ‘el ‘anahnu* – similar to what is happening to us), **becoming like the proverb** (*mashal* – likened unto the story you had conveyed as a living example of the parable (nifil perfect))?” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 14:10)

They have gone from the penthouse to the outhouse and don’t much like it. And since misery loves company, they are hoping that they are not alone.

In that we learn by making connections, the last time we were told about this “*mashal* – proverb,” it was presented to depict Yahowah’s desire for us to oppose the influence of government and religion, of those who, in conjunction with Babel, seek submission and obedience. When this occurs, the onslaught of the systematic promotion of mistaken beliefs will finally be abated. And while that declaration was just five statements ago, it bears repeating in this context...

“At this time, you will lift up, accepting and raising this particular *Mashal* | Proverb, this comparative word picture told to illustrate an ethical point, to provide guidance, and to build character, and thereby facilitate good decision-making, against the ruler, in opposition to the one who influences and controls governments and religions, so that you disapprove of the authority figure

who seeks submission and obedience associated with *Babel* | Confusion.

And you will say, ‘Oh how the onslaught of the systematic and boisterous promotion of mistaken beliefs has ceased, the enticement into destructive and deadly behavior and quarrelsome dissension is over.

In this way, and in the midst of these extraordinary circumstances, this exploitation, manipulation, and corruption have come to an end, as well as the abusive imposition of authority and the misuse of power, even the desire to govern, control, tax, and demand tribute has been abated by observing the Shabat.’ (*Yasha’yah* 14:4)

Therefore, the picture God is painting for us to see is one in which governmental imposition and religious authority are so egregious that all such leaders are going to be incarcerated in *She’owl* – without exception. Knowing this, recognizing that Yahowah stated it so unambiguously, what do you suppose God’s reaction is going to be to those who believed them, or worse, who served with them?

How is it that this statement has been available for the world to read, by the most acclaimed prophet in the midst of the most popular book ever written, and no one has noticed? Not a single person has bothered to explain the profound implications of this statement, one which completely undermines the authority while destroying the credibility of every religious and political institution on Earth. And it is as if the religious institutions publishing Bible translations think that their customers are either so universally indoctrinated or overwhelmingly stupid that no one will figure it out and hold them accountable.

It wasn’t hidden either. To prove my point, here are a variety of popular translations of *Yasha’yah* / Isaiah 14:9 for your consideration, all of which depict every world

leader going to hell. While the translations vary from erroneous to egregious, there is no mistaking the message.

New International Version – “The realm of the dead below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you-- all those who were leaders in the world; it makes them rise from their thrones--all those who were kings over the nations.”

New Living Translation – “In the place of the dead there is excitement over your arrival. The spirits of world leaders and mighty kings long dead stand up to see you.”

English Standard Version – “Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations.”

New American Standard Bible – “Sheol from beneath is excited over you to meet you when you come; It arouses for you the spirits of the dead, all the leaders of the earth; It raises all the kings of the nations from their thrones.”

King James Bible – “Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.”

International Standard Version – “The afterlife below is all astir to meet you when you arrive; it rouses up the spirits of the dead to greet you— everyone who used to be world leaders. It has raised up from their thrones all who used to be kings of the nations.”

Why hasn't anyone brought this to the attention of the world's political and religious leaders – or more importantly, to their subjects and devotees? Nothing shows a greater dichotomy between God's way and man's or is as universally upending of government.

While rational readers over the centuries have recognized that the individual being addressed here isn't

the “King of Babylon” but instead the “Leader of Confusion,” for those who would claim otherwise, let’s put that debate to rest. The King of Babylon during the time it was seized by Cyrus wasn’t akin to a “*mashal* – proverb,” in that fewer than one in ten million even know his name, much less anything about him. While the research I presented in the previous chapter is readily available, had I not searched for it and shared what I discovered, I suspect you would know as little about him as I did prior to trying to solve the prophetic presentation we encountered.

On the other hand, however, both Satan and Sha’uwl are far better known than Yahowah. The world’s primary object of worship over the past six millennia, the Lord (Satan) is the most revered individual in human history. And as we will learn in a moment, while Satan was cast down from heaven, no man has ever endured this particular fate.

As we move to the next statement, there is the tendency in English Bibles to render *nebel* as “harp,” and thus suggest that maggots are somehow musically inclined and prone to spread out and form a bed when they hear the nocturnal notes of the elegant stringed instrument. But in reality, *nebel* is just one of many Hebrew words for “implement,” this one used to depict “instruments which are outrageously disgraceful and foolish, contemptible and defiant.” There are neither “maggots” nor “worms” in She’owl, but suffice it to say, a bed of “flesh-eating, garbage-devouring, slithering and squirming grubs” paints an unappealing mental picture for someone who has considered himself extraordinarily dignified and beautiful.

Speaking to Satan, while mocking his preoccupation with grandiose titles, Yahowah declares:

“Your arrogance, unwarranted status, desire to rise above, and your majesty (*ga’own ‘atah* – your splendor and self-exaltation, along with your personal

glorification, your conceited attitude and lack of morality, your grating and agitating behavior, and your propensity to blow smoke, your highness; from *ga'ah* – desire to be lifted up and rise over others) **have brought you down** (*yarad* – precipitated your descent, causing you to be taken down, prostrated and subjugated) **to *She'owl* | the Realm of the Dead** (*She'owl* – to the place of everlasting abandonment, estrangement, incarceration, punishment, and questioning, the abode of no return; from *sha'al* – to question someone and for them to be questioned, indistinguishable from *Sha'uwl*, the failed king Saul and false prophet Paul).

And at the boisterous and disquieting sound (*wa ha hemyah* – so then at the tumultuous and mourning cry of the riotous multitudes, at the clamorous, confusing, and disturbing growl of uproarious discord; from *hamah* – to murmur, growl, and roar in a clamorous and tumultuous cry [from 1QIsa]) **of your disgraceful and foolish implements** (*nebel 'atah* – your wicked, immoral, and defiant standards, your outrageously disgraceful and contemptible instruments), **maggots** (*rimah* – the squirming larva of flies, annoying flesh-devouring insects which feed on rotting garbage; from *ramam* – to be exalted and lifted up, praised or worshiped) **will be spread out as a bed** (*yatsa'* – will be strewn out as a bedspread) **and (wa) worms** (*towle'ah* – creeping and squirming bloody-purple grubs which consume organic matter; from *yala'* – to speak rashly, swallowing and devouring wildly inaccurate accusations) **shall become your covers** (*mekasseh 'atah* – will blanket you as a garment [from 1QIsa]).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:11)

She'owl was created for Satan and the misaligned *mal'ak* associated with him. As spiritual beings, they cannot be killed or destroyed. But as light, they can be incarcerated in something akin to a black hole and thus kept from interfering with Yahowah's plans forevermore. That

is why this lesser light, this dark and demented spirit, was cast down.

I suspect that the wicked and immoral implements in this case will be the *mal'ak* – spiritual implements who rebelled along with Satan. They are going to turn on him eventually for having subjected them to She'owl when they could have spent an eternity in heaven.

We are about to discover the Adversary's name, and it is not "Lucifer." If you are a "Bible-believing" Christian, you should be asking yourself why those who have published your Bibles and who have preached from them have universally and deliberately misled you regarding his designation and ambition. Satan's name is important because it reveals a treasure trove of information about him.

What follows can only be said of a spiritual being. No man or woman has ever been cast out of heaven. Many have been invited, some as prophets to report on what they experienced and others as part of their inheritance as a participant in the Covenant. And while both are free to come and go as they please, that is a far cry from being cast down and out.

“You have fallen and have been cast down (*naphal* – you have gone from a higher position to a lower one, you have been sent down and are inferior as a result of your contempt, allotted and allocated to the earth below, dividing up the refuse and carcasses, cut down, downcast, and falling prostrate in worship for having failed in your attack, ruined and estranged, banished from the association as part of an abortion or miscarriage) **from** (*min* – out of and away from) **the spiritual abode** (*ha shamaym* – the heavens, the spiritual realm, the home of God [*'ha* – the' is from 1QIsa]) **Hylel ben Shachar | Brightly Shining Son of Darkness** (*Hylel ben Shachar* – the Flashy and Boastful Child of the East, the Blackness of the Shining One, the

ostentatious and boastful showoff comprised of light predisposed to mislead and make others appear foolish as a descendant of a dark, black, and gloomy place in the east predicated upon the rising sun and morning star, wailing and howling over the scheme he has conjured to satiate his longings).

You have been cut down, cast down, and have been disassociated (*gada* – you have been felled and have fallen, destroyed and cut off, and you will be silenced and subjected to enormous pressure, sent down and away) **to the earth** (*la ha 'erets* – to the material realm), **you who is weakening, prostrating, and vanquishing** (*chalash* – you who is overcoming and defeating the powerless and dying, disabling the weak who bow down) **in close association with and upon** (*'al*) **the gentile nations** (*gowym* – ethnic and geopolitical groups outside of Yisra'el, gentiles, people acting as if they were animals [singular in 1QIsa and plural in MT and LXX]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:12)

There are several, equally appropriate ways to translate *Hylel ben Shachar*, all of which are revealing: Brightly Shining Son of Darkness, Flashy and Boastful Child of the East, or even Blackness of the Shining One. His name indicates that he is an “ostentatious and boastful showoff comprised of light predisposed to mislead and make others appear foolish.” Satan is a “descendant of a dark, black, and gloomy place in the east predicated upon the rising sun and morning star, who is known for wailing and howling over the scheme he has conjured to satiate his longings.”

Beyond its primary definition, which confirms that Satan is a spiritual being and thus “comprised of light, shining brightly, as a light-bearing object,” *halal*, the actionable root of *Hylel*, describes his “flashy” nature, “arrogant” attitude, and “boastful” assertions.

The final three attributes, “flashy, arrogant, and boastful,” make him the opposite of God. Yahowah never shows off. He is consistently modest and inconspicuous, habitually understated while constantly over-delivering. It is an aspect of His personality that makes Him approachable, easy and comfortable to be around.

Frankly, as the Creator of the universe, the Author of life, and the Inspiration behind the Towrah, it would be impossible for Yahowah to be arrogant. There is no way to over-evaluate these achievements and no accolades capable of overstating the prowess of God. More importantly, His commitment to sacrificial love, to serving His children by getting down on His knees, to diminishing an aspect of His nature, all to lift us up defines the Almighty as the antithesis of the Adversary. His entire purpose is to make us great, not for us to praise Him. Affirming this, Yahowah never asks us to worship Him.

Since boasts fall into the categories of either overstating one’s relative importance in comparison to another or making an assertion beyond one’s capacity to deliver, Yahowah cannot boast.

As we dig deeper into the insights *halal* provides into Satan’s nature, we find that such an individual is “predisposed to mislead while making others appear foolish.” *Halal* defines this propensity as “a malady and as madness.”

On the positive side, and since light has many beneficial attributes, *halal* can be used to convey the idea of “praiseworthy illumination” and to express our desire to “radiate the light” of God. The renowned exclamation *Halaluyah!* expresses our desire to “radiate Yahowah’s light, shining brightly in Yah’s presence” while declaring “His light worthy.”

But one thing is for sure, *Hylel* cannot rationally or responsibly be translated or transliterated as “Lucifer” or

“Morning Star.” “Shining One” is an acceptable translation, but as a name, the only correct way to treat *Hylel* is to transliterate it, replicating the sound of his personal and proper designation in the alphabet of another language. Beyond this, in a subsequent discussion or within parenthesis following *Hylel*, the basis of the name and its potential meanings can be conveyed.

There is no dispute that *Hylel* is based upon the verb, “*halal* – to shine,” but it may also be marginally influenced by *yalel*, meaning “to howl like a beast, to wail and lament, to hallucinate and mock.” This verb is used in *Yow’el* / Joel 1:5 to suggest that we are prone to say foolish things when we are intoxicated with the “new wine” of the New Testament’s Eucharist and Communion: “Wake up those of you who are inebriated, those of you who wail and howl, all of you who are intoxicated with new wine, and keep it away from your mouth.”

Yow’el / Joel 1:11 tells those who farm the fields and dress the vines to wail over the fact that there is no barley to harvest and thus a dearth of saved souls. Similarly, 1:13 uses *yalel* to tell the priests and ministers to lament over the realization that the wine and lamb of Passover are being withheld. Then in *Mykyah* / Because Who is Like Yah / Micah 1:8, the prophet says that he will “howl like the serpents.” Also relevant, *yalel* was used in *Yasha’yah* / Isaiah 13:6: “**Wail and howl** (*yalel* – cry out and shout out a warning, expressing a woe to be heard in desolate places) **for the Day of Yahowah is approaching.**”

This brings us to the rest of Satan’s name. He is “*ben Shachar* – son of the rising sun, son of the dawn, or child of the east,” thereby addressing *Babel* / Babylon. Written the same way in the Hebrew text, but pointed differently by the Masoretes, *shachar* also means “to be black, to blacken, to be swarthy, dark, foreboding, and / or weather-beaten,” making *Hylel* the “Son of Darkness.”

In this case, the contrast and duplicity between “shining brightly” so as to appear as a source of enlightenment to some and divine to others, while actually being the “son of darkness,” provides an especially insightful and apt depiction of Satan’s conflicted nature, character, and tactics whereby the Adversary seeks to be known as God.

Furthermore, as a verb, *shachar* speaks of “strongly desiring something and being willing to conjure up a scheme to achieve that longing.” If nothing else, Satan has been motivated, devoting all of his energies over the past six thousand years to achieving his goal: the deception, depredation, degradation, debasement, death, and damnation of humankind. And as we learned in the tale of the Assyrian, he is either unaware or will not accept the fact that he loses in the end, as does every soul he takes with him into She’owl.

Therefore, *Hylel ben Shachar* is the “Brightly Shining Son of Darkness and the Flashy and Boastful Child of the East.” His character, motivations, and approach are further illustrated as: “the ostentatious and boastful showoff comprised of light predisposed to mislead while making others appear foolish as a descendant of a dark, black, and gloomy place in the east which is focused upon the rising sun and morning star, wailing and howling over the scheme he has conjured to satiate his longings.”

As we ponder the implications of the statement following the presentation of Satan’s name, we come to realize that this was assuredly describing the plight of a spiritual being and not a material individual. He has been cast out of heaven and to the earth. And now that he has been disassociated from Yahowah, he is going about his business – the degradation and subjugation of humankind – especially Gentiles by way of the leaders of their nations. By encouraging them to be religious, by requiring that they bow down and prostrate themselves, by insisting that they

support their country and its military, he is weakening them.

But do not think that Satan's target audience is Gentiles, because I'm convinced that would be a mistake – and it's not what this statement is implying. This actually seems to convey that Satan is associating with Gentiles politically and religiously because he wants to use them. And if that is the case, by process of elimination, he would be inspiring Gentiles to harass "Jews."

Now that we know who Satan actually is, what has happened to him, and what he is doing? Yahowah is affording us the opportunity to listen to what he has to say. Apart from the things of God, this candid declaration may be among the most revealing and relevant statements ever made. It explains how Satan operates and where we should expect to find him.

“Because (*wa* – *and*) **you** (*'atah*), **yourself, said** (*'amar* – boasted and declared, expressed in words, intended, and mentioned (qal perfect)) **in** (*ba*) **your judgment and core** (*lebab 'atah* – the perspective and ambition you have taken to heart, the inclination and resolution of your inner nature, the ambition and determination of your being, your understanding, passion, and desire; from *labab* – to ravish, overwhelm, and overpower, to become intelligent and offer enlightenment, and to encourage an emotional response),

‘I will ascend, overcome, and be exalted (*'alah* – I will rise above and be lifted up, I will be presented as superior and worshiped, offered up and engendering sacrifices even as Allah (qal imperfect active)) **in the spiritual realm in heaven** (*ha shamaym* – among the stars in the sky and the abode of God), **more than and above** (*min ma'al la* – ascending upward beyond, greater than) **the luminous personification and brilliant progeny** (*kowkab* – addressing the stars, the highest places, the

brightest lights and heavenly powers) **of God** ('*el* – of the Almighty).

I will raise (*ruwm* – I will lift up in triumph and rebellion, magnifying (hifil imperfect)) **my throne** (*kise'* '*any* – my seat of power, authority, and honor, my place to influence and rule; related to *kasah* – ability to conceal one's true identity, hiding the information needed to understand, covering over and clothing oneself in a way which is misleading).

I will establish a dwelling place (*yashab* – I will settle upon and inhabit, abiding and remaining, creating a place for people to approach and meet (qal imperfect)) **on the Mount of the Appointed Meetings** (*ba har mow'ed* – in conjunction with the mountains and ridgeline of the designated and authorized times to meet for the celebratory feasts; from *ya'ad* – to appoint and designate, to set and fix, to gather for a betrothal ceremony) **in association with** (*ba*) **the northern summit** (*yarekah tsaphown* – the remote area and distant place associated with the north wind or left hand, on the side and flank of where the Canaanite gods lived, below; from *yarek* – base and procreative power and *tsaphan* – to lurk and hide one's actual value from discovery). (*Yasha'yah* / Isaiah 14:13)

I will ascend ('*alah* – I will rise above and be lifted up, drawing a following and overcome, seen as superior as Allah (qal imperfect)) **above** ('*al* – over) **the heights** (*bamah* – elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion) **of the clouds** ('*ab* – obscuring phenomenon which conceals heavenly objects from view).

I will on my own initiative make myself appear as if I were (*damah* – I will do whatever is necessary to be considered as, correspond to, and be the equivalent of, without any assistance I will consistently resemble and continually be comparable to, and on an ongoing basis I

will be seen in the likeness of (hitpael imperfect – without any outside help or interference, on one’s own initiative and based solely on their ability and actions without any outside influence on a continual and habitual ongoing basis)) **the Most High** (*la ‘elyown* – representing the approach of the one true God, the same as the supreme being, greater and higher than the Almighty, inspiring awe, fear, and devotion with the splendor and status of God; from *‘elohym* and *‘alah* – Allah as God or more precisely: *Allahu Akbar*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 14:14)

There are five Satanic declarations here, the last one being the most revealing. Five is the number of confusion and thus of Satan. Affirming this his most recognizable sign is the five-pointed star, rotated to symbolize the head of a goat. In the order of things, five / confusion stands between four / a time of fulfillment, and six / the number of man. And should you be curious, one is the number of God. Two represents choice. Three is the number of family. And seven is perfection. Therefore, man (6) without God (1) is confused (5).

Let’s evaluate these statements one at a time. First: “**I will ascend, overcome, and be exalted** (*‘alah* – I will rise above and be lifted up, I will be presented as superior and worshiped, offered up and engendering sacrifices even as Allah (qal imperfect active)) **in the spiritual realm in heaven** (*ha shamaym* – among the stars in the sky and the abode of God), **more than and above** (*min ma’al la* – ascending upward beyond, greater than) **the luminous personification and brilliant progeny** (*kowkab* – the omniscience and the stars, the highest places, the brightest lights and heavenly powers) **of God** (*‘el* – of the Almighty).”

This is consistent with “*Allahu Akbar* – Allah is Greater” and with the notion of the “Lord God,” whereby Satan wants to be seen as greater than Yahowah and

actually lording over Him. His intent is to be seen as the greatest in heaven, the most brilliant star in the sky, and the most enlightened. This is the statement I have most often cited when discussing Satan's ambition, which is to be exalted, and therefore, worshiped, over and above Yahowah. It reveals that Satan wants to ascend away from the lowly Adversary title to the lofty status of the Almighty.

The only problem with this idea is that if it stood alone and became widely known, it actually creates a problem for Hylel ben Shachar in that it suggests that there are two gods, one greater than the other. While that wouldn't have been an issue for pagans, it's a serious conundrum for rational monotheists.

Rather than one supreme being, there would have to be two or more competing deities in heaven. I say this because Satan's assertion is that he wants to rise above, overcome, and be greater than God rather than simply be the one and only God. This is the problem inherent in *Allahu Akbar*, one that 1.5 billion Muslims are content to ignore. And yet I always ask them: "Greater than Whom?" For which they have no answer.

Second: "**I will raise** (*ruwm* – I will lift up in triumph and rebellion, magnifying (hifil imperfect)) **my throne** (*kise* 'any – my seat of power, authority, and honor, my place to influence and rule; related to *kasah* – ability to conceal one's true identity, hiding the information needed to understand, covering over and clothing oneself in a way which is misleading)."

As a spiritual implement, Satan does not have a throne of his own, but he shares one with many. The idea that he wants to raise his seat of honor, enhance his authority, and increase his power suggests that this seat must coincide with those occupied by kings, presidents, popes, prime ministers and the like. This is all about wielding absolute power, claiming the utmost authority, and seeking acclaim.

Also interesting, *kise'* conveys more than “throne.” It infers the obvious, that Satan wants to hide his true identity, concealing the fact that he is the Adversary, so that he can mislead almost everyone, fooling them into worshipping him as if he were God. In reality, men like Paul and Muhammad have dressed the Devil up, sang his praises, and presented him as the object of religious devotion.

Third: “**I will establish a dwelling place** (*yashab* – I will settle upon and inhabit, abiding and remaining, creating a place for people to approach and meet (qal imperfect)) **on the Mount of the Appointed Meetings** (*ba har mow'ed* – in conjunction with the mountains and ridgeline of the designated and authorized times to meet for the celebratory feasts; from *ya'ad* – to appoint and designate, to set and fix, to gather for a betrothal ceremony) **in association with** (*ba*) **the northern summit** (*yarekah tsaphown* – the remote area and distant place associated with the north wind or left hand, on the side and flank of where the Canaanite gods lived, below; from *yarek* – base and procreative power and *tsaphan* – to lurk and hide one's actual value from discovery).”

First and foremost, this affirms that I was right. Satan's intent has been to use Gentiles to harass “Jews.” This is what made Sha'uwl and his oracles this Lord's perfect apostle and prophet.

Rome would be nice if you thrived on the ruins of failed empires, and Mecca would be grand if ignorance and desolation were your thing, but when it comes to being perceived as God, it's all downhill from Mowryah. Satan would have his religious minions build the gaudiest golden-domed shrine right on top of the Temple Mount. He'd bypass Dowd's home on the southernmost ridgeline and build the ultimate trophy in this perceived competition on the northern edge of the Mount of the Appointed Meetings, as close as possible to where Dowd fulfilled

Passover and ‘Abraham affirmed the Covenant in order to be seen as better than both.

As one would expect with a rebuffed Adversary, Hylel ben Shachar is ridiculously competitive and will do anything to prevail. The Dome of the Rock was his greatest achievement. The Church of the Holy Sepulchre, beneath it, is second only to it.

Fourth: “**I will ascend** (*‘alah* – I will rise above and be lifted up, drawing a following and overcome, seen as superior as Allah (qal imperfect)) **above** (*‘al* – over) **the heights** (*bamah* – elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion) **of the clouds** (*‘ab* – obscuring phenomenon which conceals heavenly objects from view).”

This is Satan’s way of saying that he is bigger, more powerful, and more important than anything God created on Earth, including man. He is also suggesting that he intends to position himself such that he occludes and obscures God’s light, limiting what people below him know and see.

That brings us to the most revealing statement of all, one so extraordinary that it alone has made our journey worthwhile. Fifth: “**I will on my own initiative make myself appear as if I were** (*damah* – I will do whatever is necessary to be considered as, correspond to, and be the equivalent of, without any assistance I will consistently resemble and continually be comparable to, and on an ongoing basis I will be seen in the likeness of (hitpaal imperfect – without any outside help or interference, on one’s own initiative and based solely on their ability and actions without any outside influence on a continual and habitual ongoing basis)) **the Most High** (*la ‘elyown* – representing the approach of the one true God, the same as the supreme being, greater and higher than the Almighty, inspiring awe, fear, and devotion with the splendor and

status of God; from *'elohym* and *'alah* – Allah as God or more precisely: *Allahu Akbar*).”

I do not know how this could be any clearer. Cognizant of this statement, knowing that it is authentic, and that it has been transmitted to us accurately, it's blatantly obvious that Satan's primary desire is to appear as if he were God. His ambition is to be the Lord of religion – all of them.

It is so unambiguous that I am bewildered as to why no one else understands this. The world has been beguiled into believing so many things that are untrue – and this is paramount among them. Satan does not want to be “*ha Satan* – the Adversary” but, instead, God Almighty.

The Adversary has no interest in Satan worship, the occult, séances, Luciferian societies, or any other such small-time and derogatory insults. He does not want to be known as the *ha Satan*. His intent was to be Allah in Islam, the Lord God in Christianity, and Ha Shem in Judaism. And as a result, he's closer to the Christian depiction of Jesus Christ than is Yahowah.

Hylel ben Shachar is the universal god of governments and of the troop-loving god of militaries, especially the amalgamized and generic god of most societies. And he doesn't care what you call him as long as it isn't the Adversary, *ha Satan*, including: Bel, Ba'al, the Lord, God, Almighty, Jesus, Christ, Allah, Zeus, Dionysus, the Greater Power, Queen of Heaven, Mother of God, or even Mother Nature.

But it is all bluster and bravado. He's the snake of *She'owl*, not the Father of *Shamaym*. He's the lie, not the Truth, a reflection, not the Light. He was created and is neither creative nor the Creator. Yahowah made him to be a tool, one now that is irreparably damaged.

And so, of his fate, Yahowah says...

“**And yet, surely** (*‘ak* – but indeed, as a matter of emphasis, immediately after the conclusion of an upcoming and subsequent period of time) **to** (*‘el* – toward, in the direction of, into, and inside) **She’owl | the Realm of the Dead** (*She’owl* – place of exile, abandonment, punishment, and questioning, the abode of no return, the wasteland and void; from *sha’al* – to question and to be questioned, to beg and to be given what has been requested and is required, indistinguishable from *Sha’uwl*, the failed king Saul and false prophet Paul), **you are being forced down** (*yarad* – you are brought down, compelled and having no say in the matter, descending not of your own accord (hofal imperfect – the subject, *Hylel* ben Shachar, is being acted upon, is devoid of freewill, and is compelled by force to descend just as the object, *She’owl*, is obligated to receive him forever)), **to** (*‘el* – unto and toward) **the remoteness** (*yarekah* – the distant border of space and time, to the far extremity) **of the prison** (*bowr* – of the dungeon of depression, the sepulcher and pit; from *buwr* – to make clear, to declare, explain, and to be given proof).”
 (*Yasha’yah* / Freedom is from Yahowah / Isaiah 14:15)

He had a good run. He became the most popular, praised, and worshiped being in the whole of the human experience. No one has amassed more devotees or followers. Countless religious edifices have been erected in his honor. Thousands of armies have marched to his cadence. And hundreds of governments have sworn an oath of allegiance to him. His influence is unsurpassed. His scriptures have sculpted our world. And in the end, people have chosen him over Yahowah by a million or more to one.

She’owl is therefore a prison designed to incarcerate spiritual, and thus immortal, beings comprised of light. It is remote and depressing, a dark dungeon, from which there will be no escape.

But he will be disrobed, unmasked, and dimmed. The spirit who sought to be God will forever be the Adversary.

“**Those who look at you** (*ra’ah ‘atah ‘el ‘atah* – those who see you and those who are shown who you are) **will stare** (*shagah* – will look intently, observing closely so as to become better informed (hifil imperfect)) **in your direction** (*‘el ‘atah* – at you), **trying to understand** (*byn* – seeking to make the connections needed to comprehend, apprehending the information to consider (imperfect)) **this** (*zeh* – such things and these matters), **the one who** (*ha ‘ysh* – the individual or entity who [from 1QIsa]) **caused the earth to be agitated, astonished, and angry because he was perturbed** (*ragaz ha ‘erets* – who shook up, provoked, and anguished the material realm, who became enraged in the land creating instability and turmoil (hifil active)) **by swaying and invoking fear within** (*ra’as* – by creating discord and rattling, creating commotion and chaos, thereby ruining and destroying) **empires and governments** (*mamlakah* – kingdoms and geopolitical realms, world leaders, those who claim the authority to rule), (14:16) **the one who** (*ha ‘ysh* – the individual or entity who [from 1QIsa]) **caused** (*ha sym* – the one who is responsible for and made (qal perfect)) **the world** (*tebel* – the planet, Earth, every locale where people live) **to be a lifeless place without the Word** (*midbar* – a barren wasteland and uninhabited wilderness where the declaration and promises are not considered; a compound of *ma* – to seek answers by asking who, what, where, why, when, and how questions about *dabar* – the Word), **who overthrew** (*haras* – who caused the downfall of, beating and pulling down, plucking away, annihilating and ruining (qal perfect)) **its anxious and anguished inhabitants** (*‘iyru huw’* – its terrorized and fearful villages, towns, and cities).

His captives are bound to him (*‘asyru huw’* – those he holds in detention, his prisoners, those who are tied and obligated to him, who have sworn an oath to him; from

'asar – to be imprisoned and bound as a result of one's oaths, allegiances, vows, and obligations) **and are never free to go** (*lo' pathach* – are never open-minded regarding the revelation, are unable to respond to that which has been inscribed in writing, are never released from bondage, and cannot pass through the open door of) **home** (*beyth* – as part of the household and family of the Covenant).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:17)

Fear is the Devil's intoxicant. Without it, he would have failed miserably. People are afraid to take a stand against the established majority, afraid to die, afraid of what might come after death, afraid of the illusion of hell. Satan preys on these fears.

The easiest place to disseminate fear is within a government. They possess the ability to imprison and kill those who rebel. And even those who submit to their authority are goaded into relinquishing their sons, their funds, and their freedoms to keep all manner of concocted adversaries at bay. They not only enact the laws, but they also prosecute them, taxing the individual for the right to control them.

And while that's all sad but true, it's the next phrase that got my attention. Hylel ben Shachar, the Flashy and Boastful Child of the East, is **“the one who caused and is responsible for the world, the entire planet, to be a lifeless place without the Word.”** Satan's ambition wasn't regional, limited to Babylon and Assyria, but instead for the entire world. And there is only one human institution with worldwide influence: religion. The institutions of many words are *“midbar* – lifeless places without the Word” of God, places where His “promises are not considered.”

It is also telling that an alliance with Hylel ben Shachar is a one-way street to She'owl. There is no going home, turning around, or going back. Those who have allied with

him to further their ambitions are never free to go. After all, there is a reason Satan is best known as the Lord.

One of the many reasons that there is no way out once lured in, is because such individuals are shut off from Yahowah. Trapped in Babylon, driven by politics or religion, they are expressly excluded from the Covenant. Further, the egos of societal leaders lock them into a mindset and perspective that precludes them from responding to the truth, even if they were to stumble upon it.

The kind of open mind needed to understand Yahowah's message requires more than a willingness to listen. To know God, we must be receptive and willing to adjust our thinking and perspective so that it aligns with His. It is one thing to be open to what Yahowah has to say, and another entirely to be willing to go where His words lead.

Many of the world's most extravagant monuments are actually tombs, the pyramids in Egypt being chief among them. But even in more modern times, shrines have been erected to the dead. Consider the Lincoln Monument, Washington's Obelisk, Jefferson's Shrine, the Eternal Flame at JFK's gravesite, or the glistening granite of Lenin's Tomb, as examples.

“Every one of (*kol* – all of) the rulers (*melek* – the leaders, the heads of government, the political, social, religious, and military authority figures) of the gentiles and their nations (*gowym* – of the ethnicities distinct and estranged from Yisra’el, the geopolitical associations of people who act on their animal and religious instincts [plural in 1QIsa]), all of them (*kol hem* – each and every one of them [repetition not included in 1QIsa]), has been laid to rest (*shakab* – is horizontal, laying down) glorified and honored (*kabowd* – manifesting their power and surrounded by their possessions, wealthy and rewarded,

even with splendor and riches), **each individual** (*'ysh*) **in his own household, temple, or tomb** (*ba beyth huw'* – within his own clan or dynasty, palace or temple, family lineage and ancestors).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:18)

Then speaking of Hylel ben Shachar, Yahowah says:

“**But you** (*wa 'atah*), **yourself, are cast out** (*shalak* – you are thrown out and hurled away (hofal perfect)) **from** (*min*) **the tomb of your death** (*qeber 'atah* – your sepulcher and burial, being buried, and from the specter of dying) **like** (*ka* – similar to and in the manner of) **a loathed, rejected, and degraded** (*ta'ab* – an abhorred and despised, vile and repulsive, abominable and desecrated) **offshoot** (*netser* – secondary or tertiary branch, shoot, scion, graft, implant, or twig), **clothed wearing** (*labuwsh* – adorned and covered with) **the slain and slaughtered** (*harag* – those intentionally murdered and viciously killed), **those pierced** (*ta'an* – those struck) **with the sword** (*chereb* – with the weapons of war), **descending** (*yarad* – bowing down, prostrating oneself, going down, being subjugated and abandoned) **to** (*'el* – toward) **the depressed prison** (*bowr* – the dungeon, sepulcher, and pit [*'eben* – stones' from the MT isn't in 1QIsa]) **akin to** (*ka* – like) **a corpse** (*peger* – a carcass, a dead corporeal body or lifeless idol) **trampled down** (*buws* – pressured and dominated, loathed and trodden down, kicked about and floundering, desecrated and rejected).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:19)

Yahowah is the Author of life while Satan is the plague of death. It is hard to imagine how many men, women, and children he is ultimately responsible for having killed. But in the end, he will wear their pain and be stained by their blood. It is a burden he will bear in the lightless prison of She'owl.

He will not suffer alone, however. Those he corrupted and destroyed will join him as will many of the soldiers and militants who fought and killed singing his praises. But you'll notice that most if not all of the world leaders Hylel ben Shachar has influenced over the years will arrive before him. This suggests that Satan will be allowed to roam the Earth, twisting and corrupting Yahowah's message in order to be worshiped in His stead, until the last possible moment.

“You will not join them at the same time (*lo' yachad* – you will not be united with them at once, but during another period of time, failing to reciprocate all at once) **with them** (*'eth hem*) **in burial** (*ba qabuwrah* – in the grave, entombed in a sepulcher) **because** (*ky* – for the reason that) **your realm** (*'erets 'atah* – your land, region, and material realm) **you have corrupted and destroyed** (*shachath* – you have perverted, sullied, spoiled, and ruined, confounded and devastated, turning it into a slime pit, a putrid swamp of decay, a dungeon and cesspool for the decomposing).

Your compatriots and followers (*'am 'atah* – your people and nations, family and kin, countries and armies, associates and cultures) **you have intentionally slaughtered and viciously slain** (*hereg* – you have murdered).

These offspring (*zera'* – descendants and progenies, children and posterity) **of evil** (*ra'a* – of those who are deliberately harmful and wrong, in wicked opposition, displeasing and noxious) **will never be invited nor called out, remaining unwelcome** (*lo' qara'* – they will not be received nor be present, neither acknowledged nor encountered, and therefore never met with while becoming completely unknown) **for all eternity** (*la 'owlam* – forevermore, for an unlimited duration of time).”
(*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:20)

The offspring of evil eternally precluded from receiving the benefits of the *Miqra'ey*, and thus excluded from heaven and ever knowing God, are Satan's compatriots, those he corrupted, those who fought and died for him. As such, the myth that God wants to save everyone has been shattered. Moreover, we now know that "hell" will be a very crowded and popular place.

We entered this discussion expecting to learn more about the Adversary, anticipating that his association with *Babel* / Babylon and the Confusing Intermixing within the Lord's Bible would be confirmed and explained. And while our expectations have been met, even exceeded, there have been some surprises. There were aspects of Satan's name, *Hylel ben Shachar* / the Brilliant Son of Darkness and the Arrogance Originating Out of the East, of which I had been previously unaware.

I had also thought that the text would affirm that Satan wanted to be greater than God, which would place *Hylel ben Shachar* above Yahowah in pagan pantheons. While I interpreted this as him wanting to be worshiped as God rather than known as the Adversary, Satan actually stated this outright, affirming one of the most important early conclusions I had drawn while drafting *Prophet of Doom*. It revealed that I had been correct in seeing the Adversary as the Lord God of Christianity and as Allah in Islam. And more recently I have discovered that he is the Lord of Ezekiel's sadistic story of mass murder, rape, and Replacement Theology.

Yahowah's presentation of this world-altering conversation unambiguously associates Satan with the world's political and religious leaders, and it holds him accountable for the countless men and women they have conspired to slaughter. As such, it was truly gratifying to see one of my most controversial insights validated in Yasha'yah's prophetic witness.

Also surprising was the role She'owl appeared to play in all of this. It was presented as calling out to *Hylel ben Shachar*, giddy with anticipation of reuniting with and welcoming Satan. But how could that be? Prisons are not imbued with personalities. As such, we were led to see Sha'uwl greeting Satan in She'owl as he arrives.

Now, once again, here is one of the most relevant and provocative eyewitness accounts Yahowah has made available to us.

“She'owl, the realm of the dead and place of abandonment, punishment, and questioning, the abode of no return, the least desirable and most depressing alternative, and also Sha'uwl, as the plague of death, are excited and anxious, trembling with anticipation to summon and meet you, announcing your arrival, calling you out by name while issuing and reciting an invitation for you to come, publicly proclaiming your entrance and inclusion, welcoming you.

It has been alerted and is aroused to crush the unjust who give false testimony, including all of the departed souls who have been leaders and rulers, authority figures obtaining a high status, of the earth.

It raises up and validates by means of their thrones and positions of power, all of the leaders and rulers, every one of the most persuasive, powerful, and important individuals who influence society, religious, government, and military leaders, including all of the authority figures and kings who demand submission and obedience, even the heads of institutions whose directives subjects follow, of the gentile nations outside of Yisra'el. (*Yasha'yah* / Isaiah 14:9)

All of them without exception will answer and reply in the midst of their debasement, humiliation, and affliction.

They will say to you, asking you, ‘Have you also become weak and afflicted, grieved over having become diseased, riddled with anxiety over the mental anguish, just like we are, becoming like the proverb, likened unto the story you had conveyed as a living example of this parable?’ (*Yasha ’yah* / Isaiah 14:10)

Your arrogance, unwarranted status, and desire to rise above, your self-exaltation along with your personal glorification and lack of morality, your grating and agitating behavior, and your propensity to blow smoke have brought you down, precipitating your descent to *She’owl*, the Realm of the Dead, the place of everlasting abandonment, estrangement, incarceration, and to *Sha’uwl*, the false prophet known as Paul.

At the boisterous and disquieting sound of the riotous multitudes and the confusing and disturbing growl of the uproarious discord of your disgraceful and foolish implements, maggots will be spread out as a bed and worms, swallowing and devouring wildly inaccurate accusations, shall become your covers. (*Yasha ’yah* / Isaiah 14:11)

You have fallen and have been cast down from the spiritual abode of God, *Hylel ben Shachar* | Brightly Shining Son of Darkness and Flashy and Boastful Child of the East (the Blackness of the Shining One, the Ostentatious Showoff Predisposed to Mislead (who makes others appear foolish and is a descendant of a dark and gloomy place in the east predicated upon the rising sun and morning star, crying out a scheme he has conjured to satiate his longings)).

You have been cast down and disassociated, cut off and silenced, then subjected to enormous pressure, sent down to the earth and the material realm, you who is weakening, prostrating, and vanquishing the nations, disabling the weak who bow down in close association

with the gentiles, ethnicities and geopolitical groups outside of Yisra'el. (*Yasha'yah* / Isaiah 14:12)

Because you, yourself, said, boasted and declared, in your judgment and core, your perspective and ambition, in the inclination and resolution of your inner nature, your ambition and determination, even your desire to ravish and overpower, offer enlightenment, and encourage an emotional response, 'I will be lifted up and be presented as superior and worshiped, engendering sacrifices, even as Allah among the stars in the sky and the abode of God. I will ascend and be exalted by rising above the luminous personification and brilliant progeny of God.

I will raise in triumph and in rebellion, magnifying my throne, my seat of power, authority, and honor, my place to influence and rule, all while continuing to conceal my true identity, hiding the information needed to understand.

And I will establish a dwelling, creating a place for people to approach on the Mount of the Appointed Meetings in association with the northern summit, the remote area and distant place associated with the north wind where the Canaanite gods lived, lurking to hide my actual merit from discovery. (*Yasha'yah* / Isaiah 14:13)

I will ascend and be lifted up, drawing a following and I will be seen as superior, even as Allah above the heights and elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion of the clouds and obscuring phenomenon which conceals heavenly objects from view.

I will on my own initiative make myself appear as if I were, doing whatever is necessary to be considered as the equivalent of the Most High, the supreme being,

greater and higher than the Almighty, inspiring awe, fear, and devotion.’ (*Yasha’yah* / Isaiah 14:14)

And yet surely, immediately after the conclusion of a subsequent period of time, unto *She’owl*, the Realm of the Dead, the place of everlasting abandonment, estrangement, of incarceration of *Sha’uwl* (the false prophet known as Paul), you are being forced down and compelled, having no say in the matter, and unto the remoteness, the distant border of space and time, to the far extremity of the lightless prison. (*Yasha’yah* / Isaiah 14:15)

Those who are shown who you really are will stare, intently observing so as to become better informed about your direction and destination, seeking to make the connections needed to comprehend such things as these regarding the individual who caused the earth to be agitated, just because he was perturbed, creating instability and turmoil by swaying and invoking fear, by creating discord and chaos, so as to destroy empires and governments, world leaders and those who claim the authority to rule, (14:16) the one who is responsible for making the world a lifeless place without understanding the Word and who overthrew, pulling down, plucking away, and annihilating its anxious and anguished inhabitants.

His captives who are bound to him, those who are associated with him and obligated to him, who have sworn an oath to him are never free to go, they are never open-minded regarding the revelation, they are unable to respond to that which has been inscribed in writing, and are never released from bondage and thus unable to pass through the open door of the home and be part of the household and family of the Covenant. (*Yasha’yah* / Isaiah 14:17)

Every one of the rulers, the leaders, heads of government, political, social, religious, and military authority figures of the gentiles and their nations who act on their animal and religious instincts, each and every one of them has been laid to rest glorified and honored, surrounded by their possessions, wealthy and rewarded, each individual in his own household, temple, or tomb. (*Yasha'yah* / Isaiah 14:18)

But you, yourself, are cast out from the tomb and the specter of you dying like a loathed, rejected, and degraded, abhorred and despised offshoot, clothed in death with those intentionally slaughtered and slain who were violently and viciously killed, those pierced with weapons of war, descending, bowing down, and prostrating oneself, abandoned in the lightless and depressed prison akin to a corpse trampled down, pressured and dominated, loathed and floundering, desecrated and rejected. (*Yasha'yah* / Isaiah 14:19)

You will not join them at the same time, but during another period of time, failing to reciprocate all at once with them in burial because your realm you have corrupted and destroyed, you have perverted, sullied, and spoiled, confounded and devastated, turning your world in the material realm into a slime pit, a putrid swamp of decay, a dungeon and cesspool for the decomposing.

Your compatriots and followers, your people and nations, you have intentionally slaughtered and viciously slain. These offspring of evil, of those who are deliberately harmful and wrong in wicked opposition, will never be invited nor called out, remaining unwelcome for all eternity and unknown in the hereafter.” (*Yasha'yah* / Isaiah 14:20)

It all boils down to two profound and all-encompassing realizations, both of which are the antithesis

of what most people have been led to believe. First, Satan has become the “Lord God” of religion, especially in Christianity, Judaism, and Islam. He is the individual the faithful praise and worship, and to whom they bow.

And second, every world leader, past and present, secular and sectarian, has been influenced by Satan and will endure his fate. They are all destined for She’owl.

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Losing Control

The Last Hurrah...

Satan is evil, but he is not ill-informed, especially about Yahowah. If mere mortals such as ourselves have been able to figure out the timing of Yahowah's return, it's certain that Hylel ben Shachar knows it as well. He is cognizant that his final showdown with God will conclude on *Yowm Kipurym* in the fall of 2033.

If it were to come to a vote, it would be a landslide on behalf of the Devil because Satan is vastly more popular than God. However, because it is not a numbers game, because Yah is more concerned with who and why than how many – the Covenant Family will emerge victorious. And for them to live, billions of souls who chose poorly will lose their lives.

By almost any measure man would use to assess his success, Satan has overachieved throughout his tenure as the Adversary. The carnage which has resulted from his influence over Egypt, Babylon, Assyria, Persia, Greece, Imperial Rome, the Roman Catholic Church, as well as all things Islam, the Nazis, Soviet Russia, Communist China, and the warmongers in America is unfathomable.

Yet, his crowning achievements will transpire over the next 10 years – between 2023 and October 2nd, 2033. The things Satan does best – deception and death through religious commingling and political duplicity – will become so rampant that, if Yahowah were not to intervene, freedom would be completely eradicated, and life would be extinguished on planet Earth.

Now, therefore, is the time for righteous indignation, for hating those who would destroy that which Yahowah loves, devastating the planet beyond repair. It is time to hold the world's leaders accountable, making it as difficult as possible for them to harm God's Family.

In a world where hate is presented as the enemy of love instead of a baseline requirement for compassion, at a time when personal responsibility and accountability are an anathema among the politically correct, for us to appreciate what God is going to do, and why He is doing so, most men and women will need to adopt an entirely different perspective.

While this may sound harsh to those who have been indoctrinated by religion and politics, it is the most merciful response...

“Be prepared for (*kuwn* – of your own volition choose to be ready for, decide upon, accept, and support, be steadfast, standing upright in agreement with (hifil imperative)) **a place of slaughter** (*matbeach* – a slaughter yard; from *tabach* – to slay, butcher, and kill animals in a merciless manner).

His immediate offspring (*la beny huw'* – coming toward his (Hylel ben Shachar's) sons, children, and descendants) **in association with** (*ba*) **the perversion, distortion, and corruption** (*'awon* – the liability and guilt for promoting that which is contrary to the way, the iniquity and wickedness associated with twisting and bending the truth, the damage that has been perpetrated by garbling and misrepresenting the facts, the justifiable consequence of wrongdoing, the perversity and depravity; from *'awah* – to bend, twist, and distort, to pervert and corrupt, and thus the fabrications) **of their fathers** (*'ab hem* – of their forefathers and ancestors) **in conjunction with Bel** (*bal* – surely as the *Bel* / the Lord God of Babylon; from *balah* – completely wear out and completely use up) **will rise up**

and exalt themselves, imposing themselves as valid (*quwm* – they fulfill their hostile ambitions and become even more powerful, accomplishing their plans to establish themselves and elevate their status (qal imperfect active)).

They will attempt to possess and destroy (*yarash* – gain possession under false pretenses, seize control, make destitute, impoverish, tread upon and vomit all over) **the earth** (*ha 'erets* – the land) **and** (*wa*) **fill** (*male'* – cover) **the surface** (*paneḥ* – the appearance, face, and presence) **of the world** (*tebel* – of the planet) **with anguishing terror, cities, and shrines** (*'yr* – with fear, population centers, and temples, with anger, fortified places, and religious structures).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:21)

Yahowah is going to eliminate those who have come to slaughter His children, then He will annihilate the religious and political who supported them. It is the right thing to do – the most compassionate. Those who do not make every effort to protect their families from clear and present danger are irresponsible. This is the guidance Yahowah wants us to embrace.

While we cannot play judge or jury, in that we are not God, nor should we act as vigilantes, our Heavenly Father deserves our appreciation rather than scorn for eliminating those threatening the wellbeing of His Family and home at this time. Should Yahowah not act, man would destroy the Earth and all life on it. Many will die so that a few will live.

It's obvious that God isn't impressed with cities, and that He sees them as swamps of human decadence, which makes this one of many places where rendering *'yr* as “cities” misses the point. As was the case in Babel five thousand years ago, Yahowah's biggest concern with them is their propensity to erect religious shrines and amass devotees. So, as it was in the beginning, it will be in the end. Yahowah remains opposed to religious edifices.

“**I will stand up to oppose them** (*wa quwm ‘al hem* – then I will rise up and establish Myself in opposition to them, accomplishing what I had promised, fulfilling My desire to validate, encourage, and restore (qal perfect)),’ **prophetically declares** (*ne ‘um* – announcing this decision in advance, emphatically states and reveals) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the spiritual implements** (*tsaba’* – of the vast multitude heavenly envoys and messengers established in a command-and-control regimen).

‘**I will stop, cut off, and destroy** (*karat* – I will cease, cut down, tear out, uproot, remove, and banish (hifil perfect)) **the likes of** (*la* – that which corresponds with) **Babel / Babylon / Confusion** (*Babel* – Babylonia, corruption from intermixing and commingling right and wrong especially in association with the Lord and the Bible), **its name** (*shem* – renown and reputation) **and** (*wa*) **its residue** (*sha ‘ar* – its remnant and remainder, everything which has survived it up to this point, the physical bodies, the souls, and all things which are related to it [from 1QIsa]), **including** (*wa*) **the offspring** (*nyn* – that which it has propagated, successive generations, that which has come forth and grown out of it; from *nuwn* – to continue to propagate, spread, and circulate) **and** (*wa*) **the message it has broadcast and propagated** (*neked* – descendants and posterity, generations of children, and that which is broadly communicated and proliferated),’ **emphatically states** (*ne ‘um* – prophetically declares, announcing this decision in advance) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon ‘*elowah*’s – God’s *towrah* – guidance on His *hayah* – existence).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 14:22)

Since the last incarnation of the city of Babylon was buried by the shifting sands of time twenty centuries ago, long banished from the realm of the living, it is what Babel has come to represent which is now being removed and forgotten. Along these lines the most obvious forms of corruption derived from intermingling that which has been widely propagated would be the Christian New Testament, the Babylonian Talmud, and the Islamic Quran, along with the Book of Mormon. If you have placed your faith in any of these, you now know your fate.

It is by sweeping the debris away that the land becomes habitable again. I suppose you could call God an environmentalist.

“I will cause it to become (*wa sym hy’* – I will make it (qal perfect)) **such that it is suitable** (*la mowrash* – so that it is frequented with and covered; from *yarash* – seized, inherited, occupied) **as pools, lakes, and lagoons** (*‘agam* – still waters and peaceful pools suitable for waterfowl) **of water** (*maym* [from 1QIsa]) **for heron and other long-legged waterfowl** (*qiphod* – for a great egret, purple, blue, or tricolored heron, a scarlet, snowy, great, glossy, or white ibis, a crowned crane, painted stork, pink spoonbill, yellow bittern, or flamingo, for an owl as a nocturnal bird of prey, for a porcupine or hedgehog, for anguishing terror and shuddering fear, or for the wrapping up of life).

I will sweep it (*wa te’te’ hy’* – I will remove the dirt and unwanted material, cleaning it (pilpel perfect – the object suffers the effect of the cleansing which is completed over a finite period of time)) **with** (*ba*) **the broom** (*mata’te’* – an implement or tool used to sweep dirt off a floor; from *tyt* – mud, clay, mire, and sticky slime out of a swamp) **of extermination and decimation** (*shamad* – of extinction and annihilation, getting completely rid of that which is ruinous and has been overthrown),’ **prophetically declares** (*ne’um* – announcing this decision

in advance, emphatically states and reveals) **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 vast multitude heavenly envoys and messengers established in a command-and-control regimen).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 14:23)

This is one of many prophetic statements affirming that we will go back to the beginning, to ‘Eden, when all is said and done. This is what *Sukah* | Camping Out with God represents, and why, as the seventh *Miqra’*, it is the ultimate destination.

Qiphod may be translated as anything from an “owl or other nocturnal bird of prey, a heron or related waterfowl including the likes of the great egret, purple, blue, or tricolored heron, scarlet, snowy, glossy, or white ibis, crowned crane, painted stork, pink spoonbill, yellow bittern, or flamingo,” in addition to “a hedgehog or porcupine.” In the feminine, *qiphodah* means “anguish, terror, alarm, fear, or shuddering over a dangerous situation.” As a verb, *qaphad* conveys: “to gather together, roll up, wrap up, and harvest,” and is typically used to address “rolling up a life such that death is imminent.”

With all of these options laid out before us, our choices should be guided by context. Yahowah has just removed all traces of Babel, along with those who have served as its hosts, broadcasting its corrupting and confusing message. Therefore, He is engaged in cleansing and restoring His planet, explaining the metaphor, “sweeping it with a broom,” at the conclusion of the statement. Further, the mention of “pools of water” serves as the clincher, leading us directly to “heron and other waterfowl,” making them the most appropriate translation of *qiphod* in this situation. Such birds are among the most elegant and beautifully adorned in the world.

But more than this, birds are prime biological indicators because they are energetic components of ecosystems with a remarkable ability to move in response to adversity or opportunity. They are also conspicuous, making them a readily observable means to quantify trends, whether they be beneficial or unfavorable.

It is all fairly simple and straightforward. Yahowah has sworn a binding oath to provide the benefits of the Covenant agreement to anyone and everyone who accepts His conditions. We can absolutely and unequivocally rely on everything He has conveyed to us through His prophets. His offer is extraordinarily generous, and His conditions are not only easily achieved, they are all beneficial.

“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) **of the vast multitude heavenly envoys and messengers** (*tsaba*’ – of the spiritual implements established in a command-and-control regimen) **has sworn a binding oath** (*shaba*’ – has promised and is now affirming, has irrevocably vowed in association with seven and the Shabat),

‘Without exception, if (*‘im lo*’ – unconditionally, no questions about it, unwilling to make any concessions, never to be negated, whenever) **I have spoken** (*la ‘amar* – consistent with what I’ve said and promised, regarding what I’ve expressed in words): **then as I am like, as I have thought, and as I have planned** (*ka’asher damah* – consistent with My nature and those things I’ve shared which are comparable, compatible with and the stories I’ve shared to reveal the correct path to the benefits of the relationship), **so shall it be** (*ken hayah* – therefore, correctly, verifiably, justly, and reliably it shall come to exist).

Furthermore (*wa* – and moreover), **consistent with the benefits of the relationship and the path to walk to life, exactly as** (*ka'asher* – in the same manner and for the point of comparison regarding the narrow path to walk to get the most out of living, just as) **I have intended and advised** (*ya'ats* – I have purposed and planned, concluded and decided, counseled and conferred, deliberated and taken action) **it will stand** (*hy' quwm* – it will be honored and confirmed, it will be kept and fulfilled, it will be accomplished, carried out, and established).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:24)

The faithful are predisposed to believe that “God can do anything.” And yet, that isn’t true. For example, He cannot lie. He cannot renege on an agreement such as the Covenant. He cannot change His nature or His plan, and as such, He was not replaced by “Jesus,” nor was His Word altered by a New Testament. He is bound to do what He has promised, which means everything He has predicted through Dowd and His prophets will transpire.

His advice and guidance as it was originally presented in His Towrah stand. This is yet another fatal blow to Christianity, Judaism, and Islam. Their Scriptures were not inspired by this God.

As Yahowah did for me, He will do for you, confirming that everything He says is reliable, right down to the prepositions. First among them is “*asher* – the narrow and correct path to walk to give life meaning and to enjoy the benefits of the relationship.”

And speaking of nuances, in the Great Isaiah Scroll, the phrase “so shall it be” is possessive and thus indicative of Babel. This serves to affirm that God’s declarations against the confusing nature of religious corruption will be fulfilled.

Before we leave this statement, I would like to share an additional thought. From the very beginning, and

throughout the war Hylel ben Shachar has waged against Yahowah's creation, he has consistently taken God's statements out of context, misrepresented what God has conveyed, negating some of what He has written, and then twisted His testimony, by mixing in his own cadre of lies, to mislead.

So Yahowah is reminding us that this is not acceptable. A flower of truth in a swamp of lies is not a safe place to stand. The fact that a tiny portion of what Paul wrote was true, as was the case when Satan slithered into the Garden and spoke to Chawah, only served to make their lies believable.

It wasn't all that long ago, in the 5th chapter of this volume of *Observations*, appropriately entitled, *The Assyrian*, we were introduced to Satan, learning a great deal about his attitude, his motivations, and his strategy. Now in the midst of this Babylonian presentation of the Adversary, we are reacquainted with the Assyrian. So, it appears that we were correct. This Babylonian and that Assyrian are one and the same. But this time, Satan isn't boasting...

“**Therefore** (*la* – accordingly, in this regard, to make this so, concerning this point), **I will incapacitate and crush** (*shabar* – I will cripple and stop, I will shatter and break, creating a state of anxiety and anguish, even extreme suffering, smashing and destroying the capabilities of) **the Assyrian** (*'Ashuwr* – the one who fights to conquer, the one who treads upon others in the name of the Lord, a warrior god symbolized as an archer with a winged solar disk) **in My Land** (*ba 'erets 'any* – within My country).

And (*wa*) **upon** (*'al* – on) **My Mountain** (*har 'any* – My mount and ridgeline), **I will trample him down** (*buws huw'* – I will exert My dominance over him, rejecting and binding him, kicking him about and out, increasing the pressure upon him).

Then (*wa*) **his yoke** (*'ol huw'* – his means to oppress, burden, and control; from *'alal* – to act and deal severely, wantonly and ruthlessly abusing others while making fools of them) **shall be removed** (*suwr* – shall be taken off and abolished, dragged off and vanishing) **from upon you** (*min 'al 'atah* [from 1QIsa vs. 'them' in the MT]), **and** (*wa*) **his oppressive burden** (*sabal huw'* – his propensity to lord over others, controlling them, his works-oriented hardships that are laden upon others and must be borne) **shall be taken away** (*suwr* – cut off and removed) **from upon your shoulder and ridgeline** (*min 'al shakam 'atah* – from being repetitively placed upon your back, from dwelling among you, and from rising over you, even from upon your ridgeline [from 1QIsa vs. 'them' in the MT]).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 14:25)

Yahowah strives to liberate. Satan oppresses. Yahowah removes our burdens. Satan adds to them.

In this statement, we are reminded that Satan seeks to destroy what Yahowah loves, which is why the scene is focused on Yisra'el. We also learn that God has imposed limits upon the Adversary, not allowing him to completely destroy Mowryah. Furthermore, God has openly presented His agenda and has shared His advice. From beginning to end, His plan has been decided upon. Paul was not at liberty to change it, nor were Akiba or Muhammad.

“This then is the purpose of this advice (*zo 'th ha 'etsah* – with regard to this conversation, such is the explicit intent of this counsel providing instructions on what should be done) **regarding the plan which has been decided upon** (*ya 'ats* – on the intent of the plan and the purpose of the advice and counsel) **concerning the entirety** (*'al kol* – upon the whole) **of the Land** (*ha 'erets* – of the earth, region, or material realm).

And (*wa*) **this specifically** (*zo 'th*) **is the hand** (*ha yad* – the influence and authority) **that is stretched out** (*ha*

natah – that is turned aside, inclined, and extended) **over and against** (*'al* – upon and toward, at and in opposition to) **all of the gentile nations** (*kol ha gowym* – every gentile, all ethnicities other than Yisra'el, every dying and decaying animalistic religious and geopolitical entity).” (*Yasha 'yah* / Deliverance is from Yahowah / Isaiah 14:26)

God’s plan has never been about saving Gentiles, no matter how many Christians and Muslims have been led to believe otherwise. In fact, Yahowah is opposed to the vast preponderance of them because they are habitually in opposition to Yisra'el and are typically religious. It is only *gowym* who walk away from Gentile influences, institutions, and nations, and then who choose to be grafted into *Yisra'el*, who are saved.

Paul, Satan’s most effective witness, and Muhammad, his most perverted, claimed to have received a message annulling what God had revealed. Based upon the overriding conflicts between what they claimed and what we have read, they were wrong.

It is so obvious; it’s a wonder billions of people are clueless about God’s position in this regard. Why would anyone rely on a Deity who annuls his own plan and then replaces it with an entirely different one? Why would He have conveyed His message through forty prophets over a thousand years if He were going to renege on what He had promised? The most basic proposition of the world’s leading religions is preposterous.

For indeed (*ky* – because truthfully and reliably), **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon *'elowah*’s – God’s *towrah* – guidance on His *hayah* – existence) **of the spiritual implements** (*tsaba'* – of the vast multitude heavenly envoys and messengers established in a command-and-control regimen) **has determined a plan and intends to carry it out** (*ya'ats* – has deliberated and decided,

providing all relevant counsel and advice for those seeking to know), **and so** (*wa*) **who will annul it** (*parar* – who will nullify and revoke it, thwart or frustrate it, or dissolve it, making it ineffectual by splitting and dividing the Covenant into two in direct violation of the agreement (hifil imperfect))?

When His hand (*wa yad huw'* – and when His influence and authority) **is stretched out** (*ha natah* – is turned aside, inclined, and extended) **so then** (*wa*) **who or what** (*my* – how) **will turn it away** (*shuwb huw'* – will turn it around and take it back)?” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 14:27)

For Christianity, Judaism, and Islam to claim that the “Old Testament” was inspired by their god and then use it to establish their credibility, only to contradict everything God said, may be the most irrational proposition ever perpetrated on mankind. But nonetheless, that is the justification for the New Testament, the Talmud, and the Quran.

But it gets even worse. The leadership of all three religions will steadfastly claim that mere mortals cannot understand the “Old Testament,” that scholars and theologians need to explain it to them, which is to say that man is a better communicator than God. Methinks not.

Once again, let’s listen to Yahowah’s position on all of this...

“Of your own volition, be prepared and ready for a place of slaughter.

The immediate offspring in association with his perversions, distortions, and corruptions associated with promoting that which is contrary to the way by twisting and bending the truth, garbling the message and misrepresenting the facts as they have been portrayed by their fathers in conjunction with the Lord

Bel, the god of Babylon, will rise up and exalt themselves, imposing themselves as valid and becoming even more powerful by accomplishing their plans to establish themselves and elevate their status.

They will try to possess and destroy the earth, treading it down under false pretenses, only to fill the surface of the world with anguishing terror, cities, and shrines. (*Yasha 'yah* / Isaiah 14:21)

'I will stand up to oppose them, accomplishing what I had promised, fulfilling My desire to validate, encourage, and restore,' prophetically declares Yahowah of the spiritual implements.

'I will stop, destroy, banish, and remove the likes of *Babel* / Babylon / Confusion, especially the corruption derived from intermixing and commingling in association with the Lord and the Bible, its name and its residue, even its remnant, indeed all things which are related to it, including that which it has propagated over successive generations by way of the message it has broadcast and proliferated,' emphatically states Yahowah. (*Yasha 'yah* / Isaiah 14:22)

'And I will cause it to become such that it is suitable to be occupied by heron and other long-legged waterfowl, even the likes of the great egret, blue heron, scarlet ibis, crowned crane, and flamingo, with pools, lakes, and lagoons of still and peaceful waters.

I will sweep it, removing the dirt and unwanted material, cleaning it with the broom of extermination and decimation, of extinction and annihilation, getting completely rid of that which is ruinous and has been overthrown,' prophetically declares Yahowah of the spiritual implements. (*Yasha 'yah* / Isaiah 14:23)

Yahowah of the vast multitude heavenly envoys and messengers has sworn a binding oath and is now

affirming what He has irrevocably vowed in association with seven and the Shabat,

‘Without exception, unconditionally, no questions about it, because I am unwilling to make any concessions, and therefore it is never to be negated, if I have spoken – as I am, as I have thought, and as I have planned, consistent with My nature and those things I’ve shared which are comparable to Me – so shall it be.

Furthermore, consistent with the benefits of the relationship and the path to walk to life, exactly as I have intended and advised, purposed and planned, it will stand, being confirmed and fulfilled, accomplished and carried out. (*Yasha’yah* / Isaiah 14:24)

Therefore, I will incapacitate and crush, cripple and stop, destroying the capabilities of the Assyrian in My Land. And upon My Mountain I will trample him down, exerting My dominance over him, rejecting and binding him.

Then his yoke, his means to oppress and control shall be removed from upon them, and his oppressive burden, his propensity to lord over others, controlling them, shall be taken away and removed from their shoulder, from being repetitively placed upon their back, from dwelling among them, and from rising over them, even from upon their ridgeline.’ (*Yasha’yah* / Isaiah 14:25)

This then is the purpose of this advice regarding the plan which has been decided upon concerning the entirety of the Land.

This specifically is the hand that is stretched out over and against all of the gentile nations, every gentile and all ethnicities other than Yisra’el, every dying and decaying animalistic religious and geopolitical entity. (*Yasha’yah* / Isaiah 14:26)

For indeed, Yahowah of the spiritual implements has determined a plan and intends to carry it out, providing all relevant counsel and advice for those seeking to know, and so who will annul it, revoke it, thwart or frustrate it, or dissolve it, making it ineffectual by splitting and dividing the Covenant into two in direct violation of the agreement?

When His hand is stretched out, then who or what will turn it away?” (*Yasha ’yah / Isaiah 14:27*)

One God. One Testament. One Towrah. One Covenant. One plan.



For most, death is the end of life. There is nothing more. There is no reward in heaven nor punishment in hell. That is not the case, however, for cleric or king. For the crimes of falsely claiming to be serving God and of being authorized by Him, there is an express ticket to She’owl. Those who have misled countless souls will spend eternity humbled and accountable. This transition from arrogance and riches to humiliation and impoverishment had arrived for ‘Achaz.

“In the year (*ba shanah*) King (*melek*) ‘Achaz (*‘Achaz* – to be caught grasping and trying to hide) **died** (*maweth* – passed away), **there came to be** (*hayah* – was) **this prophetic pronouncement** (*ha masa’ zeh* – this prophecy): (*Yasha ’yah / Freedom is from Yahowah / Isaiah 14:28*)

‘Do not celebrate (*‘al samach* – rejoice not and do not be overjoyed) **Philistines | wannabe Palestinians** (*Palesheth* – foreign invaders and terrorists), **any of you** (*kol ‘at*), **just because** (*ky* – for the reason) **the larger nation of people wielding the implements of political,**

religious, economic, and military control (*shebet* – the scepter, staff, rod, and spear) **which struck and afflicted you** (*nakah* ‘at – which defeated and slaughtered you, which conquered and killed you, subjugating and ravaging you) **is broken** (*shabar* – will be destroyed, ceasing to exist).

Because, indeed (*ky* – for the reason), **from** (*min* – out of) **the serpent’s** (*nachash* – the venomous snake’s, the monstrous dragon’s, and sea serpent’s (all serving as metaphors for Satan)) **depths** (*soresh* – root, underground source, and base) **will come forth** (*yatsa’* – will extend, spread out, and be disseminated, broadly and publicly promoted, broadcast, and propagated), **a poisonous viper** (*tsepha’* – a toxic reptile and venomous, slithering, and twisting snake which extrudes poison) **and its fruit will be** (*wa pery huw’* – so that which it produces, the result and offspring will be) **a flying and shining** (*‘uwph* – a winged and airborne, swiftly moving, darting about, and hovering) **supernatural winged seraph** (*saraph* – poisonous and venomous supernatural being appearing as a fiery serpent; from *saraph* – to burn).” (*Yasha ’yah* / Deliverance is from Yahowah / Isaiah 14:29)

While it is obvious that the so-called “Palestinian people” are not descendants of the “*Palesheth* – Philistines,” they not only claim otherwise, but the world also believes them. Recognizing that this prophecy is depicting future events, I suspect that God is mocking these viciously belligerent Muslims.

Recognizing that the Assyrians slaughtered and subjugated the Palesheth in 711 BCE, it would be impossible for the Philistines of old to rejoice at the fall of Nineveh. Since that occurred in 612 BCE, none would survive that long.

However, those who now call themselves “Palestinians,” those who are “foreign invaders and

terrorists” within Yisra’el, are in fact gleefully celebrating their ability to terrorize, maim, and murder Jews. And now the largest Gentile nation they despise, even though it has supported them, is the United States.

They would celebrate America’s demise, just as they celebrated the horror of 9-11. God is telling them that their religious reveling is shortsighted. It’s particularly misguided because Hylel ben Shachar has been broadly disseminating, publicly broadcasting, and propagating his demonic diatribe through them. The Assyrian would become Allah. And Islam is the Adversary’s most overt religion.

Satan was initially presented as a snake, slithering into the Garden to twist Yahowah’s instructions, thereby leading Chawah astray. The metaphor is apt because vipers are venomous. Their bite incapacitates and kills their victims, often paralyzing them. They live in dark holes in the ground and attack by stealth, concealing their presence until it is too late for their prey to escape.

They not only move by twisting their bodies, but they also slither along the ground, symbolic of bending the truth and of bowing down rather than standing up. As such, the serpentine metaphor remains intact through the end of time, with the serpent publicly proclaiming and broadly disseminating his message to the world by way of the religious myths that portray Satan as the Lord God.

There will be some, however, who will be spared the Serpent’s bite, remaining immune to his toxic religious venom and political vitriol. And these are the firstborn of Yisra’el, those standing at Passover’s Door, those open and receptive to their Father’s invitation to come home.

“And then (*wa*) the firstborn (*bakowr* – the eldest children with the greatest birthright) of those at the open door (*dal* – of the unpretentious at the entrance) and (*wa*) those who are not part of the religious or political

establishment and are willing to accept the Father (*'ebyown* – those who know what they want from the Father and who respond favorably to His invitation; from *'ab* – father and *'abah* – to be willing, open, desiring, and accepting), **they will live and rest** (*rabats* – they will be able to sit and lie down, dwelling and abiding) **by confidently trusting and relying** (*la betach* – in safety and security, without vulnerabilities, in total confidence and complete reliance).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 14:30 in part)

This is the fulfillment of Yahowah’s most important and most often-repeated promise: the reconciliation of His relationship with Yisra’el and Yahuwdah and their restoration to the Covenant Family. Therefore, with *'ebyown* we find something I’ve long suspected affirmed. Those who are welcomed home are like ‘Abraham before them. Prior to this, they walked away from religion and politics, choosing to rely upon Yahowah instead.

They genuinely want to know their Heavenly Father and are open to His instructions and receptive to His invitations, confidently accepting His testimony as trustworthy and reliable. It is the way God has always operated, never approaching until after an individual has at least begun his or her journey away from the deadly and debilitating religious and political deceptions of man. Such will be the case in the last days. So now you are empowered with this vital information. Please take advantage of what Yah is offering.

There is no rational reason to be counted among those Yahowah must kill to remove the toxin from His home, but there are a plethora of religious justifications for profaning it. There are countless bad trees that must be uprooted for the one good tree, the Tree of Lives, to flourish. And in this case, since the invading terrorists known as the “*Palesheth* / Philistines / Palestinians” were the most recently

mentioned people, they are the ones who will be uprooted and die.

“But (wa) by starving out your root (ba ha ra’ab soresh ‘at – by depriving and plaguing the underground source and base, even the depths [from 1QIsa vs. ‘he’ in the MT]), I will put to death and dispatch (muwth – I will deprive of their mortal lives (hifil perfect)) whatever remains of you (sha’ryth ‘at – your remnant and descendants, the residue of you who survive and remain, those left behind), destroying you (harag – killing and eliminating you).” (Yasha’yah / Freedom is from Yahowah / Isaiah 14:30)

Yahowah isn’t actually talking about felling trees but, instead, about uprooting and removing the last of the Palestinians from Yisra’el. Those who sought to obliterate God’s Land and annihilate His People deserve nothing less. They will be dispatched along with their despicable god.

And speaking of Allah, it is interesting that this chapter on Hylel ben Shachar concludes using one of the two verbs lurking within his name. Furthermore, it is reassuring to find the wannabe Philistines at the center of the following rebuke, affirming that we were correct in our previous assessment.

As we approach God’s next statement, much of it is easy to translate, in that every aspect of “*yalal* – to wail,” “*za’aq* – to cry out,” and “*muwg* – to dissolve” is negative. And as such, the only reasonable approach to “*sa’ar* – floodgate” and “*yr* – city” is to consider and apply the most negative connotations of these words.

“Wail, howling in distress (*yalal* – shout and cry out the sounds of sorrow, mourning and lamenting what has occurred), O floodgate of the assembly which is horrid and disgusting, you rotten fruit (*sa’ar* – gateway and gatekeeper to fruit which has burst open after going bad). Cry out (*za’aq* – plea for help amidst the pain and

emotional anguish) **O city of asses and terrorists who have been roused up** ('*yr* – population of vicious inhabitants and brutal donkeys; from '*uwr* – roused, stirred up, and incited).

Melt away (*muwg* – dissolve and liquefy unable to resist the power and force exerted, become faint, collapse, flow away, and dissipate) **O Palestinians** (*Palesheth* – Foreign Invaders and Terrorists, aliens who roll about in the dust and ashes while mourning).

For indeed (*ky* – because), **out of** (*min* – from) **the north** (*tsaphown* – the left hand, those who try to conceal their manure, hide their dung, and treasure their poo) **there is smoke, an obscuring phenomenon which blocks the light** ('*ashan* – that which is opaque and obscures the heavens by blowing smoke as a metaphor for deceptive statements; from '*ashan* – to fume and be furious), **which will come** (*bow'* – will approach and arrive), **and** (*wa*) **there is not even a solitary soul who will remain** ('*ayn badad* – there isn't an isolated individual, not a single straggler, no one who will individually withdraw who is left alone) **in his military ranks at the appointed time** (*ba mowa'day huw'* – within the assigned places of his soldiers; from *mow'ed* – appointed meeting time).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 14:31)

It is always reassuring to find the symbolism aligning to form a clear picture. Here, the root of *sa'ar*, which depicts rotten fruit bursting open after it has gone bad, ties in nicely with the previous metaphor which spoke of starving roots.

While God's Chosen People will rejoice, those who have sought to harm them will cry, lamenting what is befalling them. It is the opposite of what they expected. They had unleashed the floodgates of horrid weapons and reviling slogans against Yaruwshalaim, equipping wave after wave of Islamic Jihadists, believing that what they

had incited would be the final solution to their Jewish problem. But the Palestinian asses they would deploy would be no match for Yah. And unlike “Jews,” God is intolerant.

Even in this, we find consistency in Yahowah’s testimony. In *Bare’syth* / Genesis, He would call the descendants of Ishmael, today’s Muslims, “wild asses of men whose hand would be raised against his brother and who will live in hostility with the entire world.”

And yet, moronically, the world’s political and religious leaders desperately want to give the city of Jerusalem to the invading terrorists masquerading as Palestinians. It will not happen. The combined influence of the rulers of every nation, the force of every military on Earth, even with Satan’s assistance, will be no match for the will and intent of Yahowah. He will turn all of them into goo, dissolving them so that they flow away and dissipate into the ether of the abyss.

The expected response of those who armed and equipped these jihadists will be to blow smoke, obscure the truth, and try and block the approach of the Light. But even in this, they will fail. Not one of them will remain in their position, none will be left behind. And should you wonder who those “out of the north” may be: the capitals of Syria, Turkey, Lebanon, Europe, Russia, China, and the United States are all north of Jerusalem.

The timing of this is particularly telling. *Mowa’day* is based upon *mow’ed*, revealing that Yisra’el’s foes will be obliterated at “the appointed meeting time” which we know to be “*Yowm Kipurym* – the Day of Reconciliations.” The final ethnic, militant, religious, and political cleansing will occur on Sunday evening as the sun sets in Yaruwshalaim, October 2nd, 2033. Mark your calendars.

Muslims, and those who have courted them, have lost the final battle. There is nothing left to say other than to

finally admit the truth. And recognizing that *gowy* is singular in this next pronouncement, the ambassadors of the one world government, now menacing the planet in league with their demonic accomplices, will realize that they have fought against Yahowah and that God won.

“Then (*wa*) what (*mah* – how) will the leaders (*melek* – the rulers and governments [from 1QIsa vs. *mal’ak* – messengers in the MT]) of the gentile nations (*gowy* – of the people who are not Yisra’el) answer in response (*‘anah* – reply [they is from 1QIsa])? That, surely (*ky* – because yes, indeed, truthfully and verifiably), Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) founded and has established (*yasad* – has ordained, appointed, constituted, made, and is associated with) Tsyown (*Tsyown* – the Signs Posted Along the Way) and (*wa*) in her (*ba hy’* – in association with it and in accord with her [from 1QIsa]), those of His family who answer and respond after having been afflicted (*‘any ‘am huw’* – those of His people who reply in the midst of the oppression; from *‘anah* – to answer and respond, to be afflicted and oppressed) shall find safety and comfort through trust and reliance (*chasah* – shall confide, seek refuge, find protection, and express their hope).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 14:32)

It has always been true. It will not change. Yahowah established His Signs in Yisra’el, not in the Vatican nor in Mecca. He does not have a church and He did not speak through a perverted Arab messenger. The lone path to God is where it has always been. Men have failed in their attempts to move it.

Moreover, salvation is afforded to those who trust and rely and is not for those who believe. To find the way home, one has to read the Signs Posted Along the Way.

Here is a summation of Satan's final foray into the Land.

“In the year King ‘Achaz died came this prophetic pronouncement: (*Yasha 'yah* / Isaiah 14:28)

Do not celebrate or be overjoyed, any of you Philistines | wannabe Palestinians, you foreign invaders and terrorists, just because the implements of political, religious, economic, and military control, the scepter, staff, rod, and spear, which struck and afflicted you, which defeated and slaughtered you, subjugating and ravaging you, has been broken and will be destroyed.

For indeed, from the serpent's depths, his root and underground source, a poisonous viper, a venomous, slithering, and twisting snake which extrudes poison, will come forth, spread out, and be disseminated, broadly and publicly promoted, broadcast, and propagated.

And its fruit, that which it produces, will be a flying supernatural winged seraph appearing as a fiery serpent. (*Yasha 'yah* / Isaiah 14:29)

And then the firstborn of those at the open door, the unpretentious with the greatest inheritance, and those who are not part of the religious or political establishment and are willing to accept the Father, those who know what they want from the Father and who respond favorably to His invitation, will live and find rest, dwelling confidently by trusting and relying.

But I will put to death and dispatch, depriving them of their mortal lives, by starving out your root so that whatever remains of you will die. (*Yasha 'yah* / Isaiah 14:30)

Wail and cry, howling in distress, mourning and lamenting what has occurred, O floodgate of the

assembly which is horrid and disgusting, the rotten fruit which has burst open after going bad.

Cry out and plea for help amidst the pain and emotional anguish O city of terrorists, you donkeys and asses who have been roused, stirred up, and incited.

Melt away and dissolve, because you are unable to resist the power and force which will be exerted, causing you to collapse, flow away, and dissipate, O Palestinians, you foreign invaders and terrorists.

For indeed, out of the north, from those who try to conceal their manure, hide their dung, and who treasure their own excrement, smoke will come, that which is opaque and blocks the light will arrive, because they will blow smoke, making deceptive statements which will come to obscure the truth, and there will not be even a solitary soul remaining, not a single straggler left alone in his military ranks at the appointed meeting time. (*Yasha'yah* / Isaiah 14:31)

Then what will the messengers, envoys and ambassadors, especially the spiritual implements allied with *ha Satan* and now in association with the gentile nation answer in response?

That surely, truthfully and verifiably, Yahowah founded, has established, and is still associated with Tsyown, the Signs Posted Along the Way.

And in her, in association and accord with the Signs, those of His family who answer and respond after having been afflicted shall find safety and comfort through trust and reliance.” (*Yasha'yah* / Isaiah 14:32)

And thus concludes this chapter of the story we have been pursuing. We have come to know the Adversary, how he works and what he has done, even how he will fail in the end. We have found him in the place mankind least expects. He isn't involved with séances or satanic rituals

but, instead, inspiring the world's leaders and as the Lord
God of religion.

☞☞☞☞☞

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