

Become a Witness

*Providing Answers...*

Solomon's Sermon on the Mount has kindled a marvelous sense of urgency and purpose. We are impassioned by the opportunity to evaluate every psalm and prophetic statement in search of additional affirmations and insights, knowing that our investigations will be rewarded with exciting new discoveries. It is the perfect time to listen to what Yahowah has to say.

Speaking of listening, after having translated *Shalomoh's* | Reconciliation's | Solomon's speech dedicating the Temple as it is presented in *Dabarym ha Yowmym* / Words of the Days / 2<sup>nd</sup> Chronicles 6:32, we found ourselves immersed in another startling revelation: Yahowah's explanation of the Shabat in *Dabarym* / Deuteronomy 5:15. For our benefit and edification, God made an important connection between the Shabat and the Exodus.

If that were not enough to garner our undivided attention, by comparing the two presentations, Yahowah's declaration and Solomon's, it became obvious that Dowd's son had borrowed from God's speech. It was a foreshadowing of something especially relevant for those of us living today. During the Exodus from Egypt, God announced that He would be orchestrating a second Exodus – this one from Babylon.

In a preceding chapter of *Coming Home*, a citation from Dowd's 5<sup>th</sup> *Mizmowr*, **“You want to engage with**

**me such that Your way is straightforward and right, and Your path is considered right, on the level, and correct in my presence,”** led us to *Yasha'yah* / Isaiah 40.

In the midst of that translation, one that fundamentally changes our focus away from *Yahowsha'*, and from the counterfeit, 'Jesus', and toward *Dowd* | David, we found ourselves searching for a more effective and universal definition of *zarowa'*, **“Like a shepherd, he will tend, leading, feeding, and protecting, his flock. He will collect and obtain, gathering the vulnerable sheep in his strong and capable arms, with him being a protective shepherd and productive ram (*zarowa'*).”**

It is the same word we have subsequently learned that Yahowah used to explain the purpose of the Shabat in *Dabarym* / Words / Deuteronomy 5. So in search of answers regarding *zarowa'*, we considered how Yahowah had used it on previous and subsequent occasions. In doing so, we not only discovered intriguing possibilities, we found ourselves among the Yisra'elites on Mowryah listening to the king's speech, contemplating every nuance of each word as few have done.

Whether you think that the *nakry* | observant foreigner of whom Solomon spoke, wrote these words or believe that he and his writings are not yet known to us, the fact remains that *Shalomoh* | Reconciliation | Solomon, Dowd's son, revealed something which should be reverberating around the world, something which should be considered by Jew and Gentile alike. God promised to provide someone who would show the way to the benefits of the relationship, who as a witness would provide answers regarding Yahowah's *shem* | name, *yad* | hand, *chazaq* | impassioned leader, and *zarowa'* | protective shepherd and sacrificial lamb.

Using this individual, God would help interested parties reconcile their relationship through evidence and reason, becoming part of His *beyth* | Family. Our Heavenly Father expressly *qara'* | invited us to read what this *lama'an* | witness, His lone *nakry* | observant foreigner, would come to *yada'* | know and understand by translating and contemplating His testimony. We were even encouraged to *'asah* | act upon this individual's conclusions, which means that he will be right about God, correctly presenting what Yahowah is offering and expects in return of those wanting to be part of His *beyth* | Family. In a world of believers, of those who have gone astray, Yahowah is offering an opportunity to *yada'* | know Him.

In that these revelations are vitally important, let's take a moment to consider where and why Solomon referred to Yahowah's expanded explanation of the Shabat in association with the Exodus while introducing this *nakry* | observant foreigner. Upon the completion and commemoration of Yahowah's *beyth* | Family Home, which was the seminal moment in the life of a united Yisra'el, standing atop Mount *Mowryah* | Moriah with the recently completed Temple gleaming in the background, the man noted for his wisdom delivered the original "Sermon on the Mount."

He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and the original scroll of the Towrah Moseh had scribed. With Ya'aqob's descendants gathered before him, and speaking of the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people's footsteps, Solomon used "*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand" to tell the Children of Yisra'el and others how they should

respond to the words this individual would write on their behalf. The timing strongly suggests that his translations and conclusions would become especially relevant to those being called out of Babylon prior to Yahowah's return.

After describing the importance of the Ark of the Covenant which had been placed in the center of God's Home, Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to love Yahowah, sing his father's songs, and observe the *Towrah's* | Guidance. But knowing they would not, realizing that their descendants would require an exodus of their own, Solomon conveyed the following using four especially revealing words...

**“Therefore** (*wa gam* – and in addition), **regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), **is not of your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw’*).

**He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land far from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah* –

'y'our would be *Yahuwdah* – Yahowah's beloved while 'Y'our would be Yahowah's) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction (speaking of his father, *Dowd* | David)), **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (again speaking of his father *Dowd* | David)) **whom You have extended** (*'atah ha natah* – through whom You have stretched and reached out).

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow'* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting

to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family (bringing Yisra’el back home, back to the Temple in Yaruwshalaim)). (*Dabarym ha Yowmym / Words of the Days / 2<sup>nd</sup> Chronicles 6:32*)

**When you hear this out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the *Nakry*, this

man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences)), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony with the express intent and purpose of revelation so that) **every person on the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown by Yada' so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

**And also so that** (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*'al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*'asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son's son) **who are designated and called** (*qara'* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation,

Your reputation and renown (*Yahuwdah* – Yahowah’s Beloved)).” (*Dabarym ha Yowmym* / Words of the Days / 2<sup>nd</sup> Chronicles 6:33)

With Solomon’s speech still reverberating in our minds, it became obvious that his Sermon on the Mount drew inspiration from Yahowah’s presentation of the Shabat of the Exodus – and that he had referenced Yah’s presentation for a reason. These four words appear, one after the other, in both statements: *chazaq*, *yad*, *zarowa*’, and *natah*. It wasn’t by accident.

**“So (*wa*), you should remember (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) that, indeed (*ky*), you were (*hayah* – you existed as (qal perfect)) a slave (*‘ebed* – a servant owned by another) in the land (*ba ‘erets* – in the realm and country) of the crucibles of Egypt (*Mitsraym* – the crucibles of religious and governmental oppression, and military and economic subjugation), and (*wa* – then) Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), your God (*‘elohy ‘atah*), brought you out (*yatsa’ ‘atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect) from there (*min sham* | *shem* – out of and away from that place called by this name and having that reputation) with (*ba* – by and in) a mighty and firm, powerful and protective (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) hand (*yad* – ability to accomplish the mission, a *yad* – the first letter in Yah’s name which as an open hand reaching down and out, defining Yah’s role in our lives, denoting His ability to engage and accomplish the task at hand), and with (*wa ba*) the sacrificial lamb, the productive**

**arm shepherding the flock** (*zarowa* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **extended** (*natah* – reaching out and outstretched).

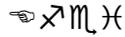
**For this reason** (*al ken* – upon these grounds above all others, it is right, therefore, that), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **your God** (*‘elohy ‘atah*), **instructed you** (*tsawah ‘atah* – directed you, appointing, constituting, decreeing, and ordaining for you (piel perfect)) **to approach by observing** (*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun) [from 1QDeut]) **that which is associated with the time** (*‘eth yowm*) **of Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba*’ – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **such that it is set apart and special** (*‘eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut]).” (*Dabarym* / Words / Deuteronomy 5:15)

As we consider both speeches as we approach the fall of 2019, the ultimate celebration of Shabat commences on *Kippurym* | Reconciliations in the *Yowbel* | Year of the Lamb of God in 6000 Yah (at

sunset on October 2<sup>nd</sup>, 2033). *Sukah's* Shabat is just fourteen years away – some of which will transpire during the Time of Ya'aqob's Troubles. So for Yahowah to fulfill His promise to reconcile His relationship with His people, there must be another exodus, this one away from crucibles of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam. There is precious little time left to bring Yisra'el and Yahuwdah back home, back to the Promised Land.

Sadly, there wasn't a single willing Yahuwd through whom Yahowah could convey this message, which means that there would be no prophet or shepherd for His people at this time as there was with Moseh and Dowd. But there would, nonetheless, be a witness, a *nakry*, who would write what those seeking to be with Yahowah would need to *qara'* | read and *yada'* | know. He would translate Yahowah's Testimony, and that of Moseh and Dowd, the words of the actual Hebrew prophets and shepherds into English – the language spoken by more people today, including “Jews,” than any other.

Time is growing short for another observant foreigner to emerge and compile the requisite translations and insights, although we ought to consider every possibility. At the same time we should ponder why Yahowah made this prophetic announcement regarding the *nakry* and then consider why Solomon included part of the *Dabarym* presentation on the Shabat and Exodus in his prophetic declaration. If they are addressing this time and these translations, then we are in the right place, and if not, studying more of what Yahowah had to say so that we can respond appropriately is always a good idea.



There is a seldom-considered prophecy revealed by Moseh and chronicled in the *Towrah* | Teaching regarding the *Beryth* | Covenant and *Yisra'el* | to Engage and Endure with God which uses the pretext of being led out of *Mitsraym* | the Crucibles of Oppression to predict a second exodus for those who wish to participate in the Covenant. Embedded within the prophecy is another reference to the *nakry* | observant foreigner. With the past painting the future, this revelation plays out over the span of 3500 years, culminating with Yahowah's return. It begins...

**“These** (*'eleh* – providing perspective on God up close and personal) **are the words** (*dabary* – the statements and the message, the explanation and linguistic basis) **of the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which correctly lead to the benefits of the relationship** (*'asher* – which provide guidance on how to be happy and blessed, showing the steps along the certain and narrow path which give meaning to life which) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **instructed** (*tsawah* – taught and directed, educated and authorized, appointed and commissioned (piel perfect)) **for** (*'eth*) **Moseh** (*Moseh* – One who Draws Out) **to cut and establish** (*la karat* – to make as an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with** (*'eth*) **the Children** (*ben* – sons, people, offspring, and descendants) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in the land** (*ba 'erets* – in the territory, region, country, or

realm) of **Mow'ab** (*Mow'ab* – Who's Your Father) **along with and as part of** (*min la bad* – as a part of the whole, as a branch from the same tree, denoting both membership and separation) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **that He cut** (*'asher karat* – which He established to lead to the benefits of the relationship, cutting to reveal the proper and correct path to be blessed while getting the most out of life, cutting through separation with stipulations, responsibilities, and benefits) **in association with them** (*'eth hem* – while accompanying them in accordance with them) **in Choreb** (*ba Choreb* – in the desolate wasteland; from charab – dried up and desolate).” (*Dabarym / Words / Deuteronomy 29:1*)

The Towrah, which was revealed through Moseh on Mount Choreb, exists to present the basis of the Covenant, its purpose, conditions, and benefits. There are no truer nor more relevant statements than this. The Covenant is the sole reason the universe was created and life was conceived. Without the Covenant, there would have been no reason for 'Adam or Chawah to exist, no purpose for the Garden of 'Eden, no distinction for Noach or the Ark, no value to the relationship established with 'Abraham and Sarah, no Yitschaq or Ya'aqob, no Leah or Yahuwdah, no Rachel, no Yisra'el, no Moseh, no Towrah, no Exodus. Without it, there would be nothing but a lonely God. There would be no Miqra'ey, no Mowryah, no Tsyown, no Shamuw'el, no Dowd, no prophets, and no Yahowsha'. Every word God spoke, from “Let there be light” to “Come out of her, My people,” exists because Yahowah wants to be part of a family.

The Yisra'elites were gathered around Moseh expressly because Yahowah had made a promise to 'Abraham. He was not only fulfilling it, He was affirming it. And He would do so again. As the Children

of Yisra'el had been freed from the crucibles of religious and political oppression within the geography of Egypt. On another day, our day, they would be called out of religious, political, and geographic Babylon.

The universe and the life within it were conceived with words, as was the Covenant for which both were made. And this Covenant was “*karat* – cut,” and thus established by way of “separation,” of “setting one group apart from another.” By being *karat*, it is “an agreement with stipulations, responsibilities, and benefits,” which have become known to us as the five conditions and five benefits of the Covenant.

Make no mistake, this wasn't a “new Covenant,” but instead “*min la bad* – part of the one” Yah established with His people on Choreb, which was predicated upon the one He made with 'Abraham. One came “*min* – out of and from” the other. And this is the very Covenant which *Sha'uwl* | Paul of Christian infamy besmirched in his letter to the Galatians, calling it of Hagar and thus, enslaving.

On behalf of our *Yahuwdym* | Jewish readers, for whom these books were written, there may be something about “Galatia” which is haunting. It appears to be a Greek / Latin transliteration of an exceedingly important Hebrew concept: *Galut* | Exile. The *galuwth* were Yisra'elite “refugees sent into captivity” by the Assyrians. The term is derived from “*galah* – to be uncovered and removed, to be discovered and disclosed, and then sent away, taken into captivity.” As such, it is poignantly evocative of Europeans exposing Jews so that they could be rounded up and sent away to die in the 1930s and 40s. It is what Rome did to *Yahuwdym* | Jews in 70 CE and again in 133 CE. It is what Muslims are attempting to do to Yahowah's Chosen People today.

It is also telling that *Moseh* | the One who Draws Out spoke these words to Yisra'el while still in *Mow'ab* | Who is Your Father. These Yisra'elites were not yet home. They were as they are today, in Mow'ab, surrounded by an incestuous milieu of Socialist Secular Humanists and Pauline Christians, all with questionable allegiances. We came to appreciate this prophetic distinction by devoting our attention to the conception of Mow'ab in Sodom, then tracing it through its hideous demise in the later chapters of Volume 2 of *Observations for Our Time*.

It is from the modern manifestation of Mow'ab that Yahowah is calling His people today. As we have come to know by studying *Yasha'yah* 15 and 16, Mow'ab represents the multicultural blending of sectarian and secular notions which has become so prevalent in the West. Just as Yahowah was guiding His people out of Mow'ab and into the Promised Land on this day, while preparing them to live in it with Him, today He is doing the same thing, calling *Yahuwdym* | Jews out of the places infected with Christian Multicultural Socialist Secularism into Yisra'el so that He can protect them.

One last thought before we press on: Yahowah, the most creative and influential being in the universe, the most brilliant and effective communicator we will ever know, not only worked with and through a man to convey these words, He chose one who was a hundred years old, a mumblor and murderer (albeit with just cause), who had been part of the problem before he became part of the solution.

In his next statement, Moseh makes a connection far too many have missed. “*Yhwh 'asah* – Yahowah acted upon and engaged in” the Miqra'ey, thereby “*qara*’ – inviting us to meet with Him, summoning us to be called out of this world so that we could be welcomed in His, doing so by reading and reciting His invitation.”

**“And (wa) Moseh (Moseh – One who Draws Out) summoned, calling out to (qara’ ‘el – invited, meeting with and welcoming, reading and reciting to (qal imperfect)) all of (kol – the totality of) Yisra’el (Yisra’el – Individuals who Engage and Endure with God), saying to them (wa ‘amar ‘el hem – speaking on behalf of God to them), ‘You, yourselves, have witnessed (‘atem ra’ah – you have been shown and seen, been shown and considered (qal perfect)) everything that (‘eth kol ‘asher – all that leads to the blessings of the relationships and which provides guidance to get the most out of life) Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalowm – reconciliation) acted upon and engaged in (‘asah – has done and accomplished (qal perfect)) before your eyes (la ‘ayn ‘atah – in your sight and to provide understanding) in the realm of the crucibles of oppression (ba ‘erets mitsraym – in the land of subjugation) before Pharaoh (la pharo’ah), before all (wa la kol) of his servants (la ‘ebed huw’ – of his associates and coworkers) and throughout his land (wa kol ‘erets huw’).” (Dabarym / Words / Deuteronomy 29:2)**

Moseh was addressing those who had been slaves in Egypt and who, for the first time in four hundred years, were free. And yet based upon all that Yahowah has shared, we actually “*ra’ah – see*” these events as clearly and, likely more so, than these eyewitnesses. Our perspective is better, as are our language skills. And since Moseh’s audience already knew all of this for having lived through it, the only reason for recording it was so that we could consider everything Yahowah has done and how that is relevant in our lives in the modern incarnation of Mow’ab.

It is but a wisp of sand before the Mount, but please note: the Egyptian title “Pharaoh” was accurately transliterated using the Hebrew alphabet over 3000 years before the Rosetta Stone provided scholars with the linguistic clues needed to decipher their hieroglyphics. So why do you suppose these scholars claim that they cannot use the same letters, replete with seventeen consonants and five vowels, to pronounce YaHoWaH? This is a stunning indictment of academia and theology.

The point Moseh is making in this next statement has been largely ignored. God was not bragging. He wasn't trying to impress the Yisra'elites nor scare the Egyptians. It isn't in His nature. He was, instead, conveying a message that was intended to be read by us today.

Unfortunately, religious types have long been eager to show their god as fearsome and impressive, able to perform great signs and wonders, all to impress the faithful. Without any evidence or substance to demonstrate the viability of their gods, magic and myth were used to cover the uninitiated and disempowered. And so theologians have trivialized something profoundly prophetic.

Both *'owth* and *mowpheth* are signs in the sense of pointing us in the right direction. They reveal what's going to occur along the way. So rather than Yah saying “I was great!” the entire experience in Egypt and during the Exodus was designed to foreshadow the fulfillment of Passover, UnYeasted Bread, and Firstborn Children in 33 CE. It was also being used to predict a second exodus just prior to 2033, with Yah calling His people out of Babylon. This means that we should study the events which transpired around Moseh with an eye to the future, seeking to understand what God is doing in the lives of His people today.

**“This tremendously great** (*ha gadowl* – this stupendous and extensive, vitally important and essential for growth, intensely empowering, enabling, and magnifying; from *gadal* – to grow and become important, to become powerful and be magnified, to do great things during an) **experience of examination and validation, and of getting the desired response** (*ha masah* – time of testing and period of evaluation, proof statement and adventure of discovery, even means to assess individuals and nations; from *nacah* – to evaluate and try, to test and prove) **which for the benefit of the relationship** (*‘asher* – to guide to the proper path to get more joy out of life) **you saw, witnessing** (*ra’ah* – you observed and perceived, were shown to judge (qal perfect)) **with your eyes** (*‘ayn ‘atah* – your faculty of sight) **the appearance of the conspicuous and distinguishing signs announcing future events** (*ha ‘owth* – this consent agreement and prophetic proof statements, these promises which will be recognized and remembered because they are predictive foreshadows, accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised banner which is revealing and symbolic) **and** (*wa* – in addition to) **the remarkably extraordinary indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem* – the marvelous and empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant tokens which correspond to future events which are enabling and magnifying, this means of communication which is vitally important and which enables us to respond appropriately and grow; from *yaphah* – to be bright and beautiful).” (*Dabarym / Words / Deuteronomy 29:3*)

Sometimes I wonder why so few have seen and shared the insights we have come to appreciate, such as a second exodus, with the first from Egypt foreshadowing the next, from today's Babylons. Even more perplexing, how is it that so few appreciate the meaning behind each of the seven Miqra'ey, the terms and conditions of the Covenant, or the timeline from 'Eden and back to the Garden?

These insights are HUGE because Yah is consistent. What transpired in the past serves as instruction for the future. It is Yah's subtle way of saying that every story serves a purpose and every occurrence is a learning experience. The reason we are told about life in the *Gan 'Eden* | Garden of Great Joy is because the Covenant's children are returning to an expansive replication of this place. The reason for the flood account is to show how serious Yahowah is about our need to distance ourselves from the ways of man. The reason we are told about the problems associated with the people's misguided affinity for King Sha'uwl is so that we'd recognize the consequence of associating oneself with the wannabe Apostle Sha'uwl. The story of 'Abraham and Yitschaq on Mowryah was a dress rehearsal for Yahowsha's fulfillment of Passover. The first exodus provides guidance for the next.

We turned to this prophetic portrait to solidify our understanding of the role of the *nakry* preceding the Time of Ya'aqob's Troubles. And while that reference is in *Dabarym* 29:20, we may have found his purpose here at the beginning of Moseh's speech. These are the words of the Covenant and of its renewal. This seems to reflect upon why we are here, what we are doing, and the reason this is occurring. It's all about explaining the nature and intent of the Covenant. If not us, then who? If not now, then when?

All of these wonderful stories, all of this information, the teaching, guidance, and lessons, would have been lost on a world without the inclination to understand, the eyes to see, or the ears to hear. If “*ha masah* – this adventure of discovery, of observation and examination, of validation and responding” were not recognized as “*ha ‘owth* – the appearance of conspicuous and distinguishing signs and prophetic proof statements, as promises which will be recognized as predictive foreshadows, as the means of communicating the message regarding future provisions” here and now, then when and where would they become known?

Every “*dabar* – word” is a story worth examining. They illuminate the path to God. They are “*gadowl* – vitally important, empowering, and enabling, conducive to our growth” as Children of the “*Beryth* – Covenant.”

Over the course of these past eighteen years, we have explored thousands of insights not previously considered, each like finding a new facet on a shimmering diamond. We have enjoyed examining them in the ideal light with just the right lens to enjoy the full spectrum of prismatic colors. But few have been as revealing as...

**“This tremendously great, vitally important and essential, growth-enabling and empowering, opportunity for examination and proving, of getting the desired response, this time of testing and period of evaluation, these proof statements, and means to assess individuals and nations which, for the benefit of the relationship, lead to the proper path to get the most out of life; you saw, witnessing, observing, and perceiving, with your eyes, the appearance of the conspicuous and distinguishing signs announcing future events, the prophetic proof statements regarding the consent agreement, these promises**

**which will be recognized because they are predictive foreshadows; accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised sign which is revealing and symbolic, in addition to the extraordinary and remarkable indications of the amazing things which will come, these marvelously empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant examples which correspond to future events communicating that which is vitally important, enabling us to respond appropriately and grow.”** (*Dabarym / Words / Deuteronomy 29:3*)

Should we have wondered why few if any would come to appreciate Yahowah’s approach to revelation and understanding, we now know...

**“But** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has not bestowed, giving** (*lo’ nathan* – has not placed nor entrusted (qal perfect – literally has not provided for a specific period of time)) **you** (*‘atah*) **the judgment or inclination** (*leb* – with the disposition nor thought process, the mindset or will, the attitude or aptitude) **to know and understand** (*yada’* – to notice or perceive, to be aware or acknowledge, to observe and realize, to have the mental acuity to comprehend, and perhaps to appreciate what Yada has come to know and understand (qal infinitive construct)), (*wa*) **nor the eyes or perspective to see** (*‘ayn ra’ah* – nor the ability to be observant), **or** (*wa*) **the ears to hear** (*‘ozen la shama’* – the faculty of listening) **up to this time and beyond** (*‘ad* – until now,

for a long period of time, from the distant past to the present and beyond) **on this day** (*ha yowm ha zeh*).” (*Dabarym* / Words / Deuteronomy 29:4)

He did not say that he stupefied His people, because He didn't. Jews are the brightest ethnicity on the planet. He didn't say that He made them deaf nor blind. He just didn't give them the inclination to use the gift of eyes, ears, and mind to unwrap these marvelous presents by being observant – closely examining and carefully considering His Towrah. (The average IQ of Ashkenazi Jews is between 110 and 115, giving them the highest average intelligence quotient of any ethnicity. (Blackman, 1972, Levinson, 1959, Romanoff, 1976))

Moseh has affirmed something we learned from Dowd. The path to God is through understanding. And understanding is predicated upon knowing and then making the proper connections. Further, knowing isn't possible without observing and listening. Further, understanding requires a logical mindset and an open and receptive attitude. With Yah it has always been and will always be about *shama'* and *shamar* | listening and observing, *yada'* and *byn* | knowing and understanding, so that we can be *tsadaq* | right about the *beryth* | Covenant.

In this regard, Yahowah wasn't being mean to the Yisra'elites gathered around Moseh on this day – just stating a fact. They had no reason, and thus no inclination to know how the things they had witnessed would affect our future. But we do.

And speaking of understanding the future, the length of Yahowah's timeline is seven and the fulcrum of His calendar is forty. As such...

**“I have walked with you** (*wa halak 'eth 'atem* – I have journeyed, traveling through life together along with and near you (hifil imperfect)) **forty years**

(‘*arba’ym shanah* – throughout this period of evaluation and renewal based upon forty) **in the wilderness** (*ba ha midbar* – in the place where one asks the who, what, where, why, when, and how questions regarding the word; from *ma* – to question and *dabar* – the word).”

The history of mankind with a *neshamah* | conscience plays out over the course of seven thousand years, six thousand from expulsion from the Garden to being invited to reenter. This period is divided into three segments of 2000 years – a multiple of forty *Yowbel* – the seven times seven years plus one interval of years representing the time all slaves are freed, all debts are forgiven, and everyone returns to the land.

In year 1 Yah (3968 BCE), ‘Adam and Chawah were expelled from ‘Eden, starting this progression of time. In year 1000 Yah (2968 BCE), Noah and his family were spared aboard the Ark as a demonstration of the Covenant. In year 2000 Yah (1968 BCE), ‘Abraham and Yitschaq confirmed the Covenant with Yahowah, providing a dress rehearsal for Pesach upon Mowryah. In 3000 Yah (968 BCE), Dowd laid the cornerstone for Yahowah’s Covenant Home in this same place. Then in year 4000 Yah (33 CE), through Yahowsha’ and the Set-Apart Spirit, Yahowah fulfilled Passover, UnYeasted Bread, Firstborn Children, and seven sevens later, *Shabuw’ah* | the Promise of Seven – all to enable the benefits of the Covenant. Having occurred in 33 CE, forty Yowbel later, in 2033 (year 6000 Yah), in the aftermath of the exodus from Babylon, Yahowah will return for His Covenant Family on *Kippurym* | Reconciliations, leading His children back into the Garden on *Sukah* | to Campout with us for a thousand years. It is simply a matter of time for the observant who listen to and think about what Yahowah has said and done.

Unfortunately, it appears that I have erred in the past when I suggested that *midbar* spoke of a place “without the word.” The conjunction of *ma* and *dabar* more correctly encourages us to seek answers to the who, what, where, why, when, and how questions regarding the Word of God – to ponder the implications of His testimony.

While this next line may seem a bit mundane, we’d be wise to consider it from the perspective of Yahowah’s overall provision. I think Yah wants us to envision the enduring nature of the Set-Apart Spirit’s Garment of Light as well as the protection He provided to keep Satan from oppressing His people by nipping at their heels as was foretold in the Garden, enabling us to walk with Him.

“**Your garments** (*salmah ‘atah* – your clothing; from *simlah* – covering) **did not wear out or become obsolete** (*lo’ balah* – did not decompose or decay, keeping you from being dominated, troubled, or oppressed) **from upon you** (*min ‘al ‘atem* – as part of you and over you), **and your sandals** (*wa na’al ‘atah* – your shoes serving as protection to enclose your feet) **did not decompose** (*lo’ balah* – did not wear out or become obsolete, nor decay or deteriorate, avoiding oppression, hardship, and decomposition) **from upon your feet** (*min ‘al ‘atah regel*).” (*Dabarym* / Words / Deuteronomy 29:5)

In that *Matsah* | UnYeasted Bread is symbolic of removing the fungus of religion and government, militarism and conspiracy, from our souls, *lechem* | bread infused with yeast is seen as corrupting. Therefore, once they had availed themselves of the benefits of *Pesach* and *Matsah*, these *Bikuwrym* were kept pure prior to entering the Promised Land.

**“You have not consumed** (*lo’ ‘akal ‘atah* – you have not eaten) **bread** (*lechem* – leavened flour which is baked and rises; from *lacham* – to fight and make war, to be devoured in battle) **or wine** (*wa yayn* – crushed grapes fermented with yeast). **Intoxicating beverages** (*wa shekar* – fermented drinks such as beer or alcohol) **you have not drunk** (*lo’ shathah* – you have not consumed nor experienced) **so that for the purpose of being a witness** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness) **you may know** (*yada’* – you may be aware and acknowledge, reveal and understand) **that indeed** (*ky* – truly and surely) **I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **your God** (*‘elohym ‘atah*).” (*Dabarym / Words / Deuteronomy 29:6*)

It takes a clear head to appreciate the things of God. Those who do so have the privilege of serving as witnesses, testifying to what we have come to know about Yahowah. It is the highest and best use of our time.

**“Observe** (*wa shamar* – of your own initiative closely examine and carefully consider (qal perfect consecutive)) **the words associated with** (*‘eth dabar* – the statements and message) **the Covenant** (*ha beryth ha zo’th* – the Family Oriented Relationship Agreement, this binding oath and promise, this stipulated arrangement between parties) **and** (*wa*) **act upon it and engage in it** (*‘asah ‘eth hem* – of your own freewill expend the considerable energy necessary to accomplish what needs to be done regarding it (qal, perfect, consecutive)) **so that you may become an effective witness and provide answers** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* –

to testify, responding with answers as a witness), **gaining insights by coming to understand and by being circumspect** (*sakal* – being prudent and prospering, paying attention to the instruction so as to comprehend (hifil imperfect)) **with regard to everything** (*'eth kol*) **you do, acting upon or engaging in** (*'asah* – expending the energy to achieve (qal imperfect paragogic nun jussive)) **that which leads to the benefits of the relationship** (*'asher* – which provides guidance regarding the correct and yet narrow path to get the most out of life, living joyously).” (*Dabarym / Words / Deuteronomy 29:9*)

When it comes to knowing Yahowah and engaging in a relationship with Him, becoming part of His Covenant Family, it all begins with being “*shamar* – observant.”

**“You are standing** (*'atem natsab* – you are firmly established) **this day** (*ha yowm*), **all of you** (*kol 'atem*), **before the presence** (*la paneh* – face to face, approaching the appearance) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*'elohym 'atah*): **the beginning and finest aspects** (*ro'sh* – the uppermost) **of your familial associations** (*shebet 'atah* – of your people, tribes, and family), **your mature men** (*zaqen 'atah* – those of you who are advanced in age, the elderly, and seasoned citizens), **your scribes** (*soter 'atah* – those who are literate and trained at writing), **all of the individuals who comprise** (*kol 'ysh*) **Yisra'el** (*Yisra'el* – those who engage and endure with God), (10) **your little ones** (*tap 'atah* – your young children), **your wives and women** (*'ishah 'atah* – your mothers and other females), **and the foreigners from different ethnicities than your own** (*wa ger 'atah* – those from different geographical or

cultural groups) **who are camping out in your midst** (*‘asher ba qereb machaneh* – who to enjoy the benefits of the relationship and to be guided along the way are in the middle of your encampment and temporary dwelling place), **from the one who chops your wood** (*min chatab ‘ets ‘atah* – from a woodsman who fells trees for fires and for construction) **to the one who draws your water** (*‘ad sha’b maym ‘atah*).” (*Dabarym / Words / Deuteronomy 29:10-11*)

Yahowah’s relationship with Yisra’el has never been monolithic, but is instead open to young and old, men and women, even other ethnicities as long as they seek to be part of the same family. What appears particularly interesting, in addition to the inclusiveness of the Covenant, are the mention of three occupations pertaining to writing, chopping wood, and drawing water. Everything we know about Yahowah has come by way of the scribes who wrote the testimony God conveyed through His prophets on parchment. Wood was used to build homes, to cook food, and to illuminate the darkness, keeping us warm and nourished, enlightened and protected, safe and comfortable. Water cleanses and restores life. Collectively they may represent Dowd, the writer, Yahowsha’, the Passover Lamb, and the Set-Apart Spirit.

While I’d be shocked if there were a Christian who has read through these books up to this point who still believes anything he or she was told by priest or pastor, this next statement ought to be more than sufficient to resolve the matter of faith. The Covenant Paul condemned as enslaving, the one he replaced with his contradictory “New Testament,” is Yahowah’s, who just so happens to be God. Moreover, one approaches it through *‘abar*, which is the verb defining Passover.

**“This is so that you may approach and pass into** (*la ‘abar ‘atah ba* – you can travel and draw near,

crossing over into, come to possess a share of, by passing through to (the basis of Passover)) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement, the pledge and binding oath, the contractual and mutually beneficial arrangement between God and His people) **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), **your God** (*'elohym 'atah*), **into** (*ba*) **His sworn agreement** (*'alah huw'* – His binding oath) **which leads to the benefits of the relationship** (*'asher* – which provides guidance to the correct and narrow path to get the most joyous life). **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*'elohym 'atah*), **has cut, establishing it** (*karat* – made, creating an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with you this day** (*'im 'atah ha yowm*).” (*Dabarym* / Words / Deuteronomy 29:12)

Nothing is more important nor beneficial than approaching Yahowah and crossing into the Covenant in the manner He established. Stop praying, stop confessing, and start living.

Over the millennia religious men have behaved hideously, including conducting human sacrifices to phony gods, but few things in all that time have negatively affected more souls than the overt Pauline Christian replacement of Yahowah’s Covenant. Who do you suppose motivated, and/or inspired, him to negate Yahowah’s intent, to annul God’s commitment to His Family, and then to superimpose a different covenant, a “New Testament,” in its place? Of course we know the

answer because Paul admitted to being demon-possessed at the conclusion of his second letter to the Corinthians. But most remain unaware, which is why over five billion souls have been lost to his mythology.

The only thing worse has been the sectarian and secular, especially the Christian and Jewish propensity to obfuscate Yahowah's name. Knowing it, acknowledging it, and professing it are essential to answering His invitation to approach and pass into the Covenant. In that it is His family, His name and His title are continually associated with it. And in this case, His name was spoken and written twice for edification.

Surely, Yahowah didn't think that we would forget His name or be remiss in remembering that He is God in the time it took to recite this sentence. That cannot be the reason He repeated it. And yet, it is as if He knew humankind would do the inconceivable.

Yahowah clearly wanted us to know we would be engaging directly with Him; it is His name and reputation, His word, that we would be trusting. Moreover, He wanted us to be aware of who we would be living with should we accept His invitation.

We have said it repeatedly because Yahowah wants us to acknowledge that the Covenant is His Family. It is a sworn and binding agreement, and therefore backed by the word of God. Its stipulations lead us to the benefits of the relationship our Heavenly Father is seeking to establish with His children.

Being invited into Yahowah's Family is a wonderful opportunity, enriching and empowering. And while it affords us tremendous freedom, we were not given the authority to alter what He is offering. There can and will never be anything akin to an inspired Talmud or authorized Christian New Testament. They are not the word of God, but are instead the lies of men.

Unlike the authors of those books, Yahowah does not break His promises, change His approach, nor contradict Himself.

With statements like this next one, it's a wonder that five people, much less five billion, believe that there is a Talmud and New Testament...

**“With the intent of providing answers and for the sake of enabling witnesses** (*lama'an* – for this purpose and to this end, to make the response observable and knowable; from *la* – concerning and approaching and *'anah* – to respond, reply, answer, and testify), **He established** (*quwm* – so that He can stand up for and confirm, doing what is needed to set up, build, accomplish, and fulfill) **you** (*'eth 'atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la 'am* – for His kin and followers, as part of His life and nation), **and thereby** (*wa huw'*) **He will continue to be** (*hayah* – He will actually exist as (qal imperfect)) **your God** (*la 'atah la 'elohym*) **consistent with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **His communications with you** (*dabar la 'atah* – His Word with regard to you) **and** (*wa*) **in keeping with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **what He promised** (*shaba'* – provided as a sworn oath on the basis of seven, affirming the truth of what He had conveyed (nifal perfect)) **to your fathers** (*la 'ab 'atah*), **to 'Abraham** (*la 'Abraham* – Enriching and Merciful Father as well as the Father of Many Nations), **to Yitschaq** (*la Yitschaq* – to Laughter and Play), **and to Ya'aqob** (*wa la Ya'aqob* – and to the One who Supplants his Heels).” (*Dabarym / Words / Deuteronomy 29:13*)

The Covenant was established with 'Abraham, Yitschaq, and Ya'aqob, and confirmed with Yisra'el. It was not annulled, renewed, or changed by Yahowsha',

and most especially not by Sha'uwl. By His own admission, Yahowah has been “*ka ‘asher dabar* – consistent with His words and guidance,” never wavering from what He “*shaba’* – has promised.”

Yahowah chose to provide the answers we would need to form a relationship with Him through Yisra’el, which is why the descendants of ‘Abraham through Yitschaq and Ya’aqob were to be His witnesses. And while some, especially the likes of Moseh, Shamuw’el, Dowd, ‘Elyah, Yasha’yah, Yirma’yah, and Zakaryah, were stupendous at it, the preponderance of Yisra’elites shirked their responsibility.

His one and only Covenant would be for all of us...

**“And it is not with you alone that** (*wa lo’ ‘eth ‘atah la bad ‘atah* – but not for you by yourself) **I** (*‘any*) **am establishing** (*karat* – making, creating an agreement through separation with stipulations, responsibilities, and benefits (qal participle absolute – establishing a genuine and singular relationship through a verbal adjective)) **this Covenant** (*‘eth ha beryth ha zo’th* – this particular Family Oriented Relationship Agreement, the unique pledge based upon marriage, this treaty and alliance, the one and only contractual arrangement between parties).

**Indeed** (*ky* – surely for the reason), **this sworn agreement** (*wa ‘eth ha ‘alah ha zo’th* – in addition to this binding promise and oath) (29:14) **exists to show the way to whomever** (*‘eth ‘asher yesh huw’* – it is being presented and is there to guide everyone to the benefits of the relationship, thereby affirming for them the correct path to walk to get the most out of life) **is here with us** (*poh ‘im ‘anahnuw* – is hungry for this message, seeking to listen to what is being said from this place, who seeks to be in a relationship with us), **present and standing upright** (*‘amad* – sustained and

enduring, taking their stand, firm in their conviction and remaining steadfast) **at this time** (*ha yowm* – today) **before the presence** (*la paneh* – approaching the appearance and personal existence, face to face and in front) **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), **our God** (‘*elohym* ‘*anahnuw*).

**It is also for whomever benefits from the guidance along the correct path to the relationship** (*wa ‘eth ‘asher* – in addition to those who follow the narrow path to get the greatest benefit out of life) **who is not** (‘*ayn*) **among those present here** (*poh* – someone open to the speech providing nourishment) **in conjunction with us this day** (‘*im ‘anahnuw ha yowm* – with us at this time).” (*Dabarym / Words / Deuteronomy 29:15*)

There would be one Covenant for all people and for all time. This Covenant is a sworn agreement from Yahowah, and He has never reneged on a promise. While it is undeniably with Yisra’el, *Gowym* | Gentiles who choose to stand with the Chosen People have always been welcome no matter where or when we may live.

Of particular importance is the realization that *Gowym* | non-Yisra’elites are incorporated into the one and only *Beryth* | Covenant. There has never been and will never be a new or different covenant for other ethnicities. Therefore, if a person opposes Jews or Israel, as is the case with most liberal secular humanists, right-wing extremists, multiculturalists, Protestant and Orthodox Christians, Roman Catholics, Muslims, and conspiratorialists, by way of this animosity alone they would be excluded from the Covenant and thus estranged from God and banned from heaven. And

because most of the world is antagonistic toward Jews and Israel, the overwhelming majority of people have excluded themselves from a relationship with God.

It should be no surprise to anyone who isn't either ignorant or irrational that Muslims have been indoctrinated to hate Jews. It should also be obvious that there is a rapidly increasing number of politicized individuals, both extremely liberal and conservative, who are overtly hostile to Jews and Israel. Moreover, the fastest growing belief system worldwide is conspiracy, the foundation of which is predicated upon blaming Jews for most everything.

To the surprise of many, the putrid well from which this misguided abuse of Jews grew to become a worldwide menace is the Roman Catholic Church. Challenged only by Islam in their violent and degrading treatment of Jews, popes have oppressed and demeaned Jews for over 1,500 years. It is one of several reasons why the Roman Church is the Whore of Babylon and why the tyrannical Islamic nations represent geographical Babylon.

Should you think that I'm biased, or just making an uninformed generalization regarding Muslims and Catholics, please read my *Prophet of Doom* and then David Kertzer's *The Popes Against the Jews* followed by John Cornwell's *Hitler's Pope*. If you make it through them without coming to hate these religions then you may want to have your head examined.

As an alternative, and based upon what Yahowah just revealed, we enter into God's presence and are adopted into His family through the Towrah. Therein we find the keys to heaven and the path to the Covenant. Consistently entering the doorways to synagogues, mosques, churches, temples, shrines, political edifices, and social media conspiracy sites universally excludes

believers from knowing God. These are the ways of the *Gowym*, of politics and religion.

**“Indeed** (*ky* – in truth) **You, yourself, know** (*‘atah yada’* – you are aware and understand, you have learned and acknowledge, you possess the information to be cognizant of (qal perfect)) **how we lived** (*‘asher* – how to convey the proper path while we remained) **in the realm of the Crucibles of Oppression** (*ba ‘erets mitsraym* – in the land of the chronically diseased, in a place of anguishing troubles, besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt) **and how, to show the correct way to the benefits of the relationship** (*wa ‘asher* – and how to provide guidance to the proper and narrow, restrictive but right, path to walk to get the most out of life), **we passed through** (*‘abar ba* – we were led and forgiven in) **the midst** (*qereb* – the psychological nature of the disemboweled corpses, within the womb of the dead and among the dying, gaining a sense of the warlike thoughts, emotions, and entrails) **of the nations comprised of Gentiles** (*ha gowym* – of the prideful pagan peoples worshiping false gods, of the populations of animalistic individuals, of the dead and decaying bodies, of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for ass)). **We were led to do so** (*‘asher* – through which we were led along the correct path) **in conjunction with Passover** (*‘abar* – passing over and forgiven).” (*Dabarym / Words / Deuteronomy 29:16*)

We are being provided with facts, with the evidence required to “*yada’* – know” how to become part of Yahowah’s family – in addition to knowing what would cause us to be excluded. It is the truth which sets us free, just as it did for those who were listening on this day.

The Hebrew root of *mitsraym*, the plural of *mitsry* or *mitsra’*, is derived from a blend of rather ominous

terms: “*matsrep* – crucible, to test and purge,” *matsora* – leprous, dreaded and chronically diseased,” “*metsar* – anguishing trouble and distressful hardship,” “*matsarah* – to be on guard, alerted against an impending future consequence,” “*mits’ar* – lowly and little,” and “*matsowr* – to besiege.” Therefore, in the plural, we might well define *mitsraym* as: “the crucibles of chronic and dreaded diseases, a place of anguishing hardships and distressing troubles.” Those associated with it “should be on guard, alerted against an impending future consequence of being besieged by the lowly and little (the meaning of the Roman name ‘Paul’).” And since it is only one letter removed from “*matsah* – unyeasted bread,” the only way out of this mess is via *Matsah*.”

In this light, it is particularly telling to realize that many, if not most, Masr (Egyptian) Coptic Christians are ethnic Jews, the legacy of converso Jews millennia earlier. It was here that the Towrah was robbed of its Hebrew roots and was bastardized, giving birth to the Hellenized Septuagint. It is here that every pre-Constantine copy of the Christian New Testament was written and later discovered. It could be stated, both literally and historically, that the origins of the Christian Bible, its Old and New Testaments, were written in Greek in Alexandria, rather than in Hebrew in Yisra’el, Yahuwdah, or Yaruwshalaim. If I may quote Dowd: *selah* | pause now and think about that.

One of the many things which make the prophecies regarding the *nakry* | observant foreigner so provocative is that Yahowah consistently tells His people that the ways of the *Gowym* | Gentiles are an abomination, especially their religions and politics, their militaristic ways and customs. This is one of many such examples...

**“And (wa) you have seen (ra’ah** – you have witnessed, perceived, and judged after discovering and

considering) **the abominable religious things associated with their gods** (*'eth shiquwts hem* – their detestable and idolatrous abominations, their repulsive and filthy things, their corrupting and vile idols) **and also** (*wa*) **that which is associated with** (*'eth*) **their objects of worship and religious attire** (*giluwlym hem* – their religious images, statues, artwork, idols, clothing, and apparel) **which are expensive monetarily, often derived from silver and gold, many of which are comprised of wood or built of stone** (*'ets wa 'eben wa keseph wa zahab 'asher 'im hem* – timbers used to torture, hang, and kill prisoners, displayed as religious symbols and objects of worship which cause the doorway to close (and thus Christian crosses and crucifixes), of rock or any other natural materials including building stones, are valued and pricy, costing a lot of money, causing people to desire them, longing for what they represent, comprised of precious metals to appear splendidous and brilliant).” (*Dabarym / Words / Deuteronomy 29:17*)

Religious gods are eerily similar in character and disposition to the men and women who created them, making humankind’s objects of worship a bewildering blend of contradictions and rational fallacies. For example, Allah, like Muhammad, was depicted as a terrorist throughout the Qur’an. Dumb as the Black Stone in the obscured Ka’aba, the Islamic god can’t keep his stories straight, and is wrong historically, scientifically, rationally, morally, and prophetically.

With Muhammad motivated by perverted sexuality, murderous revenge, and ill-gotten gain, Muslims lie, steal, and kill for their pathetic deity expecting perpetual virgins in a paradise as their reward for horrific behavior. This man-made god was unable to perform a single inspiring miracle, offer so much as one creative insight, or provide a single prophecy which became

reality to demonstrate that he was anything more than the deification of one of the most pathetic individuals who ever lived. To believe Muhammad, a rapist and pedophile, a murderous anti-Semite, a ruthless terrorist and thief, is to be ignorant, immoral, and irrational. And to be a good Muslim is to be like Muhammad.

Paul's god, the Christian "Jesus Christ," reflects his creator. The totality of this god fits within the human form. He was born and he dies, killed by the same Romans Paul claims citizenship and to whom he demands submission. To believe Paul, it no longer matters what the God who created man has to say because Christianity is based upon, "But I, Paul, say...."

The people through whom Yahowah revealed everything become the enemy of the new faith as the entire Gentile world is told that Paul, to the exclusion of all others, alone spoke for the reincarnated Greco-Roman Gnostic deity presented throughout the factually inaccurate and consistently contradictory, verbal diarrhea that is venerated as "Scripture."

Paul wasn't the first to lead people astray. The first king of Babylon, Nimrod, claimed to be the "Son of God." His wife, Astarte, was worshiped as the "Queen of Heaven" and the "Mother of God." Throughout the long march of time, the worst among us have claimed divine authority to rule, many of whom actually claimed to be gods, themselves, demanding veneration.

The irony in this is that the God who created these men and women isn't religious and does not want to be objectified or worshiped. Imagine creating this universe and conceiving the life within it, expressly to enjoy a familial relationship with your ultimate achievement, to enrich and empower those you have conceived, only to have these men and women ignore you, and worse,

replace you in their lives with convoluted products of their twisted imaginations.

On one hand, we have the God who is responsible for everything. He not only revealed Himself to us through Yahuwdaym, proving His existence in the process, He made it possible for us to know Him and live with Him as His children, inheriting all He has to offer. He's brilliant and articulate, consistent and conversant, approachable and dependable, loving and lovable, enlightening and enriching, empowering and liberating. He's all we could ever want and more.

On the other hand, the religious, political, and militaristic gods of the Gentiles are nonexistent figments of man's imagination, complete fabrications which have to be believed because they are mythical. They are perverted, convoluted, capricious, and fearsome, and yet always seem to support the local and national agendas, no matter how counterproductive, covetous, or murderous, the men responsible for them have been. Considering the contrast, to choose the fakes over the real, one must be ignorant, irrational, or both.

Before we contemplate Moseh's next statement, a little history lesson may be beneficial. Beginning in the fourth century BCE, and in the wake of Alexander's conquests, Rabbinic Judaism became heavily influenced by Greek philosophy and culture. The Yahuwdaym admired the Greeks to such a degree, it could be argued that the story chronicled in Maccabees is actually against total assimilation.

The Hasmonean civil war, which played out forty to seventy years prior to Yahowsha's arrival, demonstrates that this integration of cultures may have actually occurred. The High Priest at the time, Hyrcanus II, inherited the position from his father, Alexander Ianaeus, by way of his mother, Alexandra (all Greek

names). Alexandra also crowned her eldest son king, intermixing religion and politics in the way of the Gentiles. But Hyrcanus' younger brother, Aristobulus II (another Greek name), rebelled against him three months after Alexandra's death in 67 BCE.

Hyrcanus (meaning "Land of the Wolf") advanced against his brother, deploying a band of Gentile mercenaries. During the ensuing "battle" at Jericho, Aristobulus (whose Greek moniker blends *ari* – extraordinarily, *arete* – excellent and virtuous, and *aristeuo* – bravest to say "Egotistical") engaged in a manner that may have fueled anti-Semitic conspiracies. He bribed Hyrcanus' militants, offering them more money than had his brother. The mercenaries changed allegiances, giving the "victory" to the more conniving financier.

Immediately thereafter, and in direct contradiction to the Towrah, Aristobulus sent his newly acquired and uncircumcised Gentile militants to the Temple, where the "Extraordinarily Excellent and Brave" captured the "Realm of the Wolf." Rather than kill his brother, however, the two made a deal, with Hyrcanus relinquishing the titles of High Priest and King to Aristobulus for a cut of the religious, but not political, revenue.

This despicable display of moneygrubbing would not last. The "Wolf's" advisor, Antipater (named after the Macedonian general who became regent of Alexander's Empire, meaning "Like the Father") the Edomite (symbolic of Rome), convinced Hyrcanus that his brother, Aristobulus, was too insecure and greedy to allow him to live. But in actuality, Antipater simply wanted to control Yahuwdah himself. With the weaker (or at least, stingier) "Wolf" back on the throne, he would make his move. Therefore, following the advice of his adviser, Hyrcanus scampered off to take refuge

with Aretas III, the Nabataean king, whom Antipater had bribed into espousing his conspiracy.

With friends like these Gentiles, the revolting Jewish brothers hardly needed enemies. But nonetheless, an army of 50,000 Nabataeans advanced toward Yaruwshalaim, taking the city and besieging the Temple. During the siege, Onias, the last remaining stalwart against assimilation, was stoned to death on Hyrcanus' orders for refusing to pray for the death of the Wolf's rivals. Adding insult to injury, Hyrcanus, not to be outplayed financially, swindled the priests who were supporting the Extraordinarily Virtuous and Brave, Aristobulus. He sold them cows for the Passover sacrifice for the enormous price of one thousand drachmae (the wrong animal for Greek coins), then refused to deliver them. Thus far, every word fans the flames of the anti-Semitic stereotypes and conspiracies that would follow.

While this tawdry episode was brewing, the Roman general, Pompey, defeated the Seleucids, dispatching his deputy, Marcus Scaurus to Syria. Because the Hasmoneans were allied with the Romans, the Wolf and his Egotistical brother both appealed to Scaurus, endeavoring to elicit his support with gifts. And with Aristobulus more lavish once again with his bribes, the Roman ordered Aretas and his Nabataean army out of Yahuwdah, clearing the way for Aristobulus to return to power. During their retreat, however, the Virtuous and Brave's mercenaries bludgeoned the retreating army.

With the sibling rivalry having become bloody and expensive, and yet unsettled, in 63 BCE the Pharisees, Hyrcanus, and Aristobulus all appealed to Pompey for supremacy. The Roman, as was the custom among wolves, chose the Wolf, but not based upon Romulus and Remus. As the weakest of the three, Pompey

believed that Hyrcanus would be the easiest to manipulate.

Then to make certain he would be compliant, and that Roman authority would remain unchallenged, the Evil Empire dispatched her Legions, suffocating Yahuwdah. Aristobulus, with his enormous ego bruised, turned traitor, and like a child throwing a tantrum, sought to hand Yaruwshalaim over to Pompey. But unable to trust Aristobulus nor Rome, the Extraordinarily Virtuous and Brave's followers did not capitulate. So the Romans besieged Yaruwshalaim and captured the city by force, nearly destroying the Temple in the process. Aristobulus was taken to Rome as a prisoner and Hyrcanus was hailed as king.

Is it any wonder God is opposed to all forms of human governance?

Unfortunately for the Wolf, the new gig wasn't as lucrative as religious authority. So since it had always been about the shekels, that same year the Wolf reclaimed his position as High Priest. As he did, the Romans set the menacing advisor, Antipater, on the throne.

Things remained as such until 40 BCE, when Aristobulus' son, Antagonus, allied with the Parthians. With the muscle of these Iranians, and thus in the company of the Persian gods, Antagonus was proclaimed King and High Priest. The Wolf was seized and his ears were mutilated, with Antagonus literally biting them off to assure that the Wolf would be permanently ineligible for the priesthood. The earless carnivore was taken by the Parthians to Babylon, where he lived in captivity with other Jews – all of whom we are told embraced and respected this putrid excuse of a man.

Shortly thereafter, in 36 BCE, Herod, defeated Antigonus with the help of Rome and her Legions. The conniving bastard, fearing that Hyrcanus might induce the Parthians to help him regain the throne of Yahuwdah, invited the aging and earless Wolf back to Yaruwshalaim. Hyrcanus accepted the invitation of Rome's appointed king, only to have Herod charge him with plotting with the Nabateans against his authority. The Roman puppet then assassinated the Parthian stooge. Yahuwdah and Yahuwdym were lost in a sea of *Gowym* with no one to blame but themselves.

**“Their purpose negated, no one** (*pen* – beware, there isn't anyone for an extended period in the future who) **exists among you** (*yes ba 'atem* – of stature, substance, or affluence, affirms Your existence or status) **at this time** (*ha yowm min* – today, and from this day), **not a man or woman, no group of people or tribe** (*'iysh 'ow 'ishah 'ow mishphachah 'ow shebet* – individual, male or female, nation or kingdom, aristocratic family or institution, clan or subdivision), **whose reasoning or inclinations** (*'asher lebab huw'* – whose thinking and motivations, whose heart, mind, and soul, whose thoughts, conscience, feelings, and volition show their path through life and what they enjoy) **are found directed toward the presence of** (*panah 'im* – who are seen focusing their attention on, moving in the direction of, prepared to face and appear with the appearance of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **our God** (*'elohym 'anahnuw*).

**They are going after** (*la halak* – they are conducting their lives, living for, and following), **approaching, worshiping, and serving** (*la 'abad* – to draw near, work with, or subject themselves to) **the**

**gods** (*'eth 'elohym* – the deities and objects of worship, idols, judges, ghosts, the powerful or majestic) **of the Gentile nations** (*ha gowym ha hem* – of those prideful pagan peoples worshiping false gods, of those populations of animalistic individuals, of those in contrast to Yisra'el, of the dead and decaying bodies of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for asses)).

**Negated and without purpose** (*pen* – invalid and useless), **there will be** (*yesh* – there will exist) **among you** (*ba 'atem*) **a root** (*soresh* – an underground source, a base and foundation) **bearing** (*parah* – producing an abundance of offspring over successive generations) **that which is infuriating and noxious** (*la'anah* – cursed and sickening, unpleasant and galling, annoying, irritating, and maddening), **poisonous and embittering** (*wa ro'sh* – with the beginnings of that which is toxic and bitter, foremost in serpentine venom).” (*Dabarym / Words / Deuteronomy 29:18*)

After Dowd, especially following the “Gowym-ization” of his son, Solomon, there were only a handful of prophets willing to listen to and speak for Yahowah. And after *Mal'aky* | Malachi, there were none until Yahowsha'. Even then, while He was essentially Yah speaking for Himself, we have nothing He said reliably recorded in the language He spoke. This leaves us with only two eyewitnesses from 500 BCE to 50 CE, *Mattanyah* | Matthew and *Yahowchanan* | John, who indirectly conveyed Yahowah's message in written form. But as we know, Mattanyah's and Yahowchanan's testimonies were crudely translated from Hebrew to Greek to Latin and very carelessly maintained, without a single comprehensive text dating to within two centuries of when the events they chronicled occurred nor found within the country in which they happened. Further,

from then to now, over the span of nearly two thousand years, there has been none – not a single Yahuwdym willing to work with or speak for Yahowah.

As a result, there simply weren't enough Jews capable of exposing and condemning the ostentatious rhetoric of *Sha'uwil* | Paul. Unchecked, this evil man became so enamored with the most beastly expression of the ways of the Gentiles, he accepted the Roman name, Paulos (eerily similar to Apollo). Then, in the preeminent account of his new religion, he wrote in the book he named, "Romans," that everyone should submit to this Gentile nation and obey them as if they were serving God. Doing so not only put Paul in irresolvable conflict with Yahowah, and His Towrah, the book of Romans overtly and irrefutably demonstrates Paul's allegiance.

Had Yahuwdym not negated their purpose as Yahowah's Chosen People and as His prophets, Paul's "New Testament" would have been laughed out of existence. Had Yahuwdym not turned away from Yahowah and promulgated all manner of myths, neither Christianity nor Islam would have taken root or spread. And if you count Socialist Secular Humanism among mankind's belief systems, Jews can be found at the root of their most menacing foes.

If this next statement were not so sad, it would be funny. Since religious Jews are notorious for saying, "*Shalowm 'aleichem* - peace be unto you," Yahowah has them muttering what they crave but do not have: "*Hayah shalowm la 'any* – peace be upon me." Then, recognizing that the Orthodox and Conservative, under the spell of rabbis, have become stubbornly adversarial in their "*halakah* – walking in the Jewish laws," God is calling the practice "*shariruwth* – adversarial and uncooperative recalcitrance."

If you are Jewish, let this sink in. Those who claim to speak for God are only speaking for themselves. Not a one knows “HaShem.” And if you want to know Him, walk away from them, distancing yourself from rabbis and their ilk.

**“And it shall come to be** (*wa hayah* – it shall come to pass and exist) **when he hears** (*ba shama’ huw’* – with him listening or if he chooses to hear (qal perfect consecutive)) **the account and record** (*’eth dabar* – the word, the message and communication, that which has been said, the matters and statements) **of this binding agreement and promise** (*ha ’alah ha zo’th* – of this oath, this sworn and solemn statement), **he will actually commend himself** (*barak* – he will try to invoke divine favor upon himself, adoring and blessing himself) **in his judgment** (*ba lebab huw’* – in his heart, from his perspective, and in his opinion, his sense of right and wrong, and based upon his reasoning and inclinations), **saying** (*la ’amar* – claiming and declaring), **‘Peace be unto me** (*hayah shalown la ’any* – peace be unto me, I am content and satisfied, and I will be saved),’ **though** (*ky* – on the contrary) **I walk** (*halak* – journey through life and conduct myself) **in the adversarial stubbornness** (*ba shariruwth* – in the twisted recalcitrance, disquieting resistance, and resolute noncooperation, while prevailing by lording over others in association with a fiery serpent) **of my heart** (*leb ’any* – of my inclinations and motivations, my desires and thinking, my disposition and determination) **with the result** (*lama’an* – with the intent and as a consequence) **of destroying** (*saphah* – sweeping away) **those who are fully immersed** (*ha rawah* – those with an abundance of experience and engulfed) **along with those who are thirsting, wanting more** (*’eth ha tsame’* – with the parched).” (*Dabarym / Words / Deuteronomy 29:19*)

There is no hope for religious Jews. They will never find the *shalom* they desire. And sadly, those adorned in black suits and black hats have cast a dark shadow over those who are still thirsting for light, for knowledge, for truth.

This is what we have long suspected, indeed known, but it is nevertheless exasperating to read. Yahowah isn't going to forgive the religious. God doesn't want to forgive the religious. He will not invite anyone into His home who has excluded Him from theirs. Those who have blotted out every mention of God's name will find themselves blotted out of Yahowah's memory.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **is not willing, and will not consent to** (*lo' 'abah* – does not agree with and will not yield to their demands as He is opposed to obedience and submission, is unwilling to offer (*qal* imperfect)) **forgiveness for him** (*salach la huw'* – a pardon or release for him).

**But instead** (*ky*), **at that time** (*'az* – simultaneously at that point), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **will be aggravated and displeased, smoldering in overt hostility** (*'ashan 'aph* – resentful and furious regarding him, He will angrily envelope him in smoke).

**And His passion and desire** (*qin'ah huw'* – His desire for exclusivity in the relationship and jealous disposition) **will be against that individual** (*ba ha 'ysh huw'* – will be upon this person) **such that all** (*kol*) **of the agreed upon and mutually binding promises** (*'alah* – of the sworn and requisite oaths which were

made publicly, and in this case especially those invoking retribution) **ineradically written** (*ha katab* – inscribed and engraved, communicated and recorded using the letters of the alphabet such that they were indelibly memorialized) **in this book** (*ba ha sepher ha zeh* – upon this written document and recorded scroll) **will come to haunt him** (*rabats ba huw'* – will be laid upon him, settling upon him).

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will blot out** (*machah* – will destroy, wiping away and removing, obliterating) **his name** (*'eth shem huw'* – his personal designation, reputation, and renown) **from under heaven** (*min tachath shamaym* – in relations to the spiritual realm).” (*Dabarym / Words / Deuteronomy 29:20*)

The unforgivable sin has been further elucidated. For our edification this comes in conjunction with Yahowah exposing and condemning religious behavior – as we have long suspected. Those who have removed Yahowah’s name from His book will have their names removed from the Book of Lives.

This being the case, let’s be so bold as to make a recommendation. Come to know and understand, appreciate and respect, acknowledge and share Yahowah’s name. Never utter “Jesus Christ,” “HaShem,” or “the Lord” again in conjunction with God.

Should you choose not to embrace this advice, please be aware...

**“And then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will disassociate from**

**him, excluding him** (*badal huw'* – will dismiss him, expelling him, withdrawing from him, and banish him) **for his trouble, his depravity and opposition** (*la ra'ah* – for his deplorable conduct, erroneous opinions, and twisted perversions, his miserable and disagreeable ways, and malignant corruptions), **from** (*min*) **every** (*kol*) **association** (*shebet* – clan, family, subdivision, tribe, and part) **with Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in accordance with** (*ka* – consistent with) **all** (*kol*) **of the agreed upon and mutually binding promises** (*'alah* – of the sworn and conditional oaths regarding the publicly acknowledged agreement) **of the Covenant** (*ha beryth* – Family-Oriented Relationship Agreement based upon a marriage vow, the contract between the parties, the pledges and promises) **that were indelibly written** (*ha kathab* – that were inscribed and engraved, memorialized and communicated, then permanently recorded using the letters of the alphabet such that they were printed) **in the scroll** (*ba sepher* – upon this written document and recorded letter, this book recounting what has occurred while recording what has been said) **of the Towrah** (*ha Towrah ha zeh* – of Teaching and Instruction, Guidance and Direction).” (*Dabarym* / Words / Deuteronomy 29:21)

When disassociation is from Yahowah, it is indeed a *badal* state of affairs for all who suffer this fate. They will have their souls destroyed, squandering their potential, or worse, be sentenced to an eternity in *She'owl*. Such are the wages of opposition to God for those who advance twisted perversions of His testimony.

*'Alah* is one of many Hebrew words with a light and dark side. It is “a binding promise, a solemn oath, and a public pronouncement, even an exchange of vows.” In this case, Yahowah is bound to do what He has had written in His Towrah, especially regarding the terms

and conditions of His Covenant. Therefore, if we accept His stipulations, He is bound to provide the agreed benefits. Similarly, those who have vowed to uphold the terms of the Covenant, and who have publicly sworn to listen to God and respond appropriately, are committed to honor their promises or suffer the mutually acknowledged consequences.

When Yahowah told Yisra'el, and us through them, that we would receive every possible blessing if we followed His guidance, He irrevocably stated that misleading others regarding His directions would not be advantageous and would indeed be unpleasant. And that is where the dark side of 'alah comes into play. It speaks of negative consequences, or curses, for those who are not only counter to God, but who lead others away from Him through their religious or political agendas.

After having observed Yahowah's Towrah and Covenant for the past eighteen years, we've come to understand these concepts as clearly as they are presented here by Moseh in *Dabarym / Words 29*. The Covenant's mutually binding promises were indelibly written in the scroll of the Towrah. If we want to be part of Yahowah's Family, we will find the conditions and benefits listed therein. We can accept them, reject them, or ignore them, but we are not at liberty to change them. Nor is it in our purview to alter the consequences of acceptance or rejection.

Addressing everyone, but speaking directly to Yisra'el, there are three things we must know if we want to survive the impending storm: Yahowah's Name, Towrah, and Covenant. To discount them is to die. To speak or act in opposition to any of these three things, and thereby lead others away from life, is to endure She'owl forever. And while I'm not your judge, based upon what we have learned by studying Yahowah's words, if you remain deceived by religion or

government, or if you embrace conspiracies, your soul will be destroyed. And if you promote your religion, if you are active politically, and if you encourage others to believe conspiratorial notions, eternal incarceration in a black hole will be the consequence.

This remarkable introduction into the mindset of right-minded and misguided Yisra'elites and Gowym throughout the ages takes us to our time, and to the influence of the *nakry* | observant foreigner on Yahowah's Children. It appears that it will take an outsider to get Yisra'el's attention at long last. And perhaps that is why those who stand with Yisra'el have been invited to participate in the Covenant. Those who long ago introduced us to Yah now need one of the distant beneficiaries to point Yisra'el in the right direction such that they return to Yah.

And yet when presented before an audience which witnessed the plagues Yahowah deployed against Egypt to free His people from religious and political coercion and economic and military domination, it's likely that the devastating anti-Semitic consequence of mankind's most malicious conspiracy, "Blame the Jews," will serve as the primary motivating factor in getting the Chosen People's attention.

This is what we should expect. Yahowah's testimony in the *Towrah, Naby', wa Mizmowr* has been available for thousands of years, and yet in all that time there wasn't a single receptive *Yahuwdy* | Jew through whom Yahowah could communicate to His people. Keeping in mind that the *nakry* is defined in the books we are translating as someone who is "'*asher* – properly guided," who "*quwm* – stands up as others bow down," and who is "*nakar* - observant, closely examining and carefully considering" Yahowah's words, "exploring and considering" what God has revealed in the books, he's little more than a guy holding a lamp along with a

magnifying glass, who says, “*Hineh* | Pay attention to what Yahowah has to say.”

Sadly, Yisra’el has returned to captivity as Yahuwdym are harassed and oppressed by nations, religions, and conspirators. And yet to an increasing degree, Jews are finding God’s demonstrable opposition to the political, religious, and conspiratorial influences comforting, even reassuring. For the first time in a long time, they are listening to their God.

Ironically, it’s those who want to round up, denigrate, and imprison His people, and exterminate them, who will scream so loud that they will awaken the Children of Yisra’el such that they hear Yahowah say to them, “Come out of Babylon, My people.” It is only when *Yahuwdym* | Jews are confronted with no alternative but to flee or be tortured and die that they will listen to Yah. The *nakry* is, therefore, simply a voice, one calling out in the wilderness of human corruptions, “Prepare yourself for the arrival of Yahowah.” (By the way, the last guy to do that got his head handed to him so it’s hardly an enviable position.)

**“So then** (*wa* – and) **the last generation** (*ha dowr ha ‘acharown* – those descendants dwelling at the end during the latter days) **will make a profession and promise** (*‘amar* – will choose to declare at that time, expressing their desires in words, answering with the intent to be informed (qal perfect consecutive)).

**Your children** (*‘atah ben* – your descendants and offspring), **led along the correct path to receive the benefits of the relationship** (*‘asher* – properly guided, will step along the way that gives life meaning and purpose), **will rise up and take a stand** (*quwm* – will find confirmation and fulfillment, becoming established (qal imperfect)) **during a later time than yours** (*min ‘achar ‘atah* – after your delay, you hesitating,

deferring, and remaining behind, in the end), **because** (*wa* – and then) **the Nakry, the Observant Foreigner** (*ha Nakry* – the discerning individual will pay very close attention, carefully examining and thoughtfully considering so as to recognize and acknowledge this, a man unrelated by ethnicity who will notice, come to perceive, and know, regard and respect what he discovers, becoming acquainted with the individuals and information; from *nakar* – to recognize and acknowledge, to know and regard that which he discovers through exploring, observing, and listening), **will come** (*bow*’ – he will arrive to pursue this, guiding and directing those who wish to return and be included (qal imperfect)) **from a faraway place in distant time** (*min ‘erets rachowq* – from a country a great distance away and after a long passage of time).

**Then** (*wa*) **they will witness** (*ra’ah* – they will see, perceive, and understand) **that which is plaguing** (*makah* – the devastating pandemic disease afflicting the population, the casualties and scars, the loss of life) **this land** (*ha ‘erets ha hy*’ – of the country and place), **the evil disease and overall impairment** (*tachalu’ym* – the grievous and agonizing sickness) **which grieves, necessitating intercession to resolve the sickness through the wounding and affliction of** (*‘asher chalah ba hy*’ – which unnecessarily saddens such that to lead those with the disease away from it and to the benefits of the relationship requires the plague to be associated with, necessitating the suffering 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).” (*Dabarym / Words / Deuteronomy 29:22*)

Yahowah can be trusted to deliver on every promise. He has repeatedly vowed to reconcile His

relationship with Yahuwdah and Yisra'el and it is a commitment He will uphold. This marvelous moment will occur in a manner consistent with His Towrah instructions. There will be no exceptions, even for His people. Led to the correct path, they will rise up and take a stand against all of those who have opposed them and misled them.

Pointing Yisra'el and Yahuwdah in this direction, and toward this outcome, is the only reason the Nakry is prophetically relevant. Yahowah wants His people to consider what the foreigner has learned by translating His Towrah, Prophets, and Psalms. Without the contributions of the Nakry being specifically noted by Yahowah, such that His endorsement becomes known while He is calling His people home, the critical nature of the message he is conveying would likely be disregarded by His intended recipients.

Yahowah's consistent instructions to disregard the Gowym, and the horrid treatment Jews have received from them, had to be forestalled at this moment and for this reason to prevail. Further, Yahowah could make this lone exception for this foreigner during this period because he is not only vehemently opposed to the very things Yahowah disdains among Gowym, he is passionately committed to everything God has sought for His people.

Also, while I prefer to write *nakry* | observant foreigner in lower case, when it is preceded by *ha*, the definite article, it becomes a title which should be capitalized and written: the Nakry. And yet should this in any way refer to me by default, I'm uncomfortable with the title, as unpretentious as it appears, simply because I'm not offering anything on my own. Every word I have conveyed that matters has been based upon Yahowah's testimony and the insights and conclusions which can be drawn from what God had to say.

The title, *Nakry* | Observant Foreigner, is based on the verb *nakar*: to recognize and acknowledge, to know and regard that which is discovered by exploring, observing, and listening. As such, the Nakry isn't presenting his own message, but instead what he has observed by exploring God's Word. He will, therefore, ask nothing for himself. He will not care how the world responds to what he has learned. He will know that whether they reject his translations and insights or find merit in them, they will be dismissing or acknowledging Yahowah, not him. He will not have a following, a mission statement, or a donate button. He will not claim to be a prophet. Nonetheless, it would be wise to read and listen to what he has discovered by studying Yahowah's prophets. But enough said about the Nakry; let's move on to the remainder of the Towrah's message.

The phrase, '*asher chalah Yahowah ba hy*', is one of the most intriguing we have considered. It can be translated "saddened," revealing that Yahowah is rightfully "grieved" by mankind's propensity to be religious. But since *chalah* also means "wounded and sickened, even tormented," the verb reveals that Yahowah, Himself, would be "afflicted and severely pained" by this "disease." From that perspective, this is among the most horrendous and yet wonderful realizations ever conveyed to humankind. It suggests that God would "suffer the consequence of this plague," doing so on *Pesach* and *Matsah*, to free us from the grip of the deadliest institution man has ever conceived: religion.

This realization takes us back to the beginning, right back to the moment we examined "'*anah* – reply and respond" in conjunction with *Yowm Kippurym* | the Day of Reconciliations. Those who "'*anah* – answer" Yahowah's *Miqra'ey* | Invitations to be Called Out and Meet will not be "'*anah* – afflicted" because Yahowah

ransomed us from the plague of religion by allowing His Lamb and Soul to be “*chalah* – tormented” in our stead during Passover and UnYeasted Bread. In these words from the Towrah we are witnessing the greatest of all gifts and the ultimate demonstration of love.

There are innumerable possibilities with what follows. The devastation could be the result of a nuclear holocaust between nations (mankind’s malfeasance), a super volcano eruption (a natural event), or a devastating asteroid impact (as has been foretold). But since they are expressly listed, and the causation is comparable, it’s more likely a Divine act of cleansing akin to what occurred in *Cadom* | Sodom and ‘*Amorah* | Gomorrah. The timing also suggests that the devastation might also be akin to the plagues preceding the Exodus.

We are also left to wonder if this will occur within one nation, an entire region, or the Earth as a whole. While ‘*erets* is often used to describe the Promised Land, in this case the context seems to imply that it is the nation from which the Nakry emerges that may feel the brunt of trauma.

If that is the case, the reason could be reminiscent of Egyptian recalcitrance toward freeing their Jewish captives. The nation that currently benefits the most from Jewish inventiveness and industry is the United States, which not so coincidentally is where most non-Israeli Jews reside.

**“Brimstone, with its purifying blue light (*gaphyth* – sulfur, bearing the stench of decay), and (*wa*) salt (*melach* – sodium chloride, the element which kills plants and yet preserves and flavors food), will change the composition but not consume (*sarephah* – will heat and bake, burning away the serpent’s influence) this entire country (*kol ‘erets hy’* – the totality of this land, this region, and possibly the Earth or material**

realm). **Nothing will be sown** (*lo' zara'* – no seeds will be dispersed or planted, with no yield and thus no first fruits, no children nor family) **and** (*wa*) **nothing will sprout up** (*lo' tsamach* – life no longer growing from its original source and limited vegetation). **And along** (*wa*) **with all of this, vegetation will no longer rise** (*lo' 'alah ba hy' kol 'eseb* – with all of her plants not going up, ascending, nor growing), **similar to** (*ka*) **the destruction** (*mahpekah* – overthrowing and transforming; from *ma* – question the who, what, why, when, and where of *haphak* – transforming and overturning, reversing and changing) **of Cadom | Scorched** (*Cadom* – Sodom, Burning; from *sad* – to fetter and shackle slaves and hostages) **and** (*wa*) **'Amorah | the Manipulative and Tyrannical**, (*'Amorah* – Gomorrah, enslaving and oppressing, making merchandise of men), **of 'Admah | Reddish Ground** (*'Admah* – Admah, Reddish Ground; from *'adam* – man and red) **and** (*wa*) **Tsabo'ym | the Swelling of the Adulteress** (*Tsabo'ym* – Zeboim, the gestation of the Whore's child), **which** (*'asher*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **destroyed** (*haphak* – overturned) **in His resentment** (*ba 'aph huw'* – due to His disgust and frustration) **and in His hostility** (*wa ba chemah huw'* – in His antagonism and burning anger).” (*Dabarym / Words / Deuteronomy 29:23*)

Should the salting of this land be the result of a natural event, it is instructive to know that of the worst 15 hurricane seasons recorded in the United States, only one occurred before the Final Solution, with most transpiring during the past twenty years, as Muslims, which America enriches and equips, have replaced Europeans in targeting Jews. For the pre-Nazi era, 1887 was the 7<sup>th</sup> worst year for hurricanes in American

history. Having turned away ships of Jewish refugees, the U.S. would be in the eye of the storm again in 1933 and 1936, during the beginning of the Holocaust, with those years ranking as the 2<sup>nd</sup> and 11<sup>th</sup> worst. Then during the rise of Islamic assault against Yisra'el, where America not only funded, but armed, these Muslims, we find 1969, when rage against Israel reached a new zenith, as the 8<sup>th</sup> worst year.

In 1995, the 6<sup>th</sup> worst year, the U.S.-brokered Oslo Accords were signed, legitimizing the Palestinian Authority, while at the same time, Bill Clinton refused to initial a bill that would have listed Jerusalem as the capital of Israel. These storms born of the sea (comprised of salt and synonymous with Gentiles) took a vicious toll in 2000 as Clinton sought concessions from Israel to appease the Syrians (the 15<sup>th</sup> worst year for hurricanes). Then in 2001, 2003, and 2004, upon the heels of the Second Intifada, and as George W. Bush announced his Road Map to Peace, or Two State Hallucination, to appease Muslims, the U.S. experienced its 14<sup>th</sup>, 10<sup>th</sup>, and 13<sup>th</sup> stormiest years, with the cost of Ivan alone tallying over \$13 billion. Then in 2004, Charlie and Ivan inundated Florida, costing a staggering \$31 billion.

In 2005, as the United States forced Israel to cede control of Gaza to Hamas and evacuate settlements in the West Bank, collectively serving as the first of two steps toward narrowing Israel at the waist, Americans suffered their single worst year for named storms, going through the entire alphabet and then some, with the worst tempests being Katrina (costing the U.S. \$133.8 billion for the idiocy of building a city below sea level), followed by Wilma and Rita (destroying another \$34 billion of the United States). And in 2007, perhaps as a consequence for the United Nations demand for an Israeli withdrawal from Lebanon before Hezbollah

could be uprooted and its rockets destroyed, the land housing that international cesspool endured its 12<sup>th</sup> worst year for oceanic storms.

With a world led by the U.S. continuing to ally against the Promised Land, 2008 was the 9<sup>th</sup> worst year, culminating with Ike's \$27 billion impact on Texas. Then as America elected its first Muslim-born president, U.S. Israeli relations digressed to their lowest point since the nation's formation. An infuriated and anti-Semitic Barak Obama told Israel that they would face complete international isolation and opposition if they didn't capitulate to his demand to give Jerusalem and the West Bank to Islamic terrorists. America was consequently besieged by a rapid succession of oceanic beasts: with a rapid progression of storms in 2010 (10<sup>th</sup> worst), 2011 (4<sup>th</sup> worst), and 2012 (3<sup>rd</sup> worst year on record) taking their toll. The costliest onslaught would then follow, with the succession of Harvey, Irma, and Maria occurring in 2017 while Trump was proposing the sale of \$100 billion of advanced weaponry to Saudi Arabia. He would later instruct his administration to vote against Israel for the first time in the United Nations, denouncing their presence in the Golan.

The following year Trump would reverse course and support Israel. So I find it interesting that as I write these words, I'm less than a hundred miles from the eye of the second most powerful oceanic storm in recorded history, Dorian, a Cat 5 hurricane with sustained winds above 190 and gusts exceeding 225 mph. At Great Abaco in the northeastern Bahamas, which is where I had intended to be on this day, virtually every home was destroyed, and thousands of souls were swept into the sea. With a storm surge of 15 feet and massive waves cresting above it, the land was cleared and salted.

Dorian's eye had been expected to make landfall just north of Fort Lauderdale, and would likely have

destroyed my boat on the intra-costal had it not abruptly changed course and turned north a minutes after I reminded our Father that He had promised to protect our home. There may be no correlation, but I was nonetheless relieved. And since no storm of this magnitude has ever stalled and changed course so abruptly, going from due west to north in a ninety degree turn just fifty miles from landfall, indeed destroying, the Florida coast, America's position on Yisra'el, even though fleeting and capricious, may have played a factor. Speculating further, the Bahamas, as previously British and now overwhelmingly Christian, has not been kind to Jews. And the Haitians living there, who represented the vast majority of those swept out to sea, have been poisoned by a Voodoo culture that has rendered the community especially corrupt and virtually unsalvageable.

What happens next takes us into the future. Far too few people know and use Yahowah's name today, circa 2019, for "*kol gowym* – all gentiles or every nation" to express it – even in a question. After all, if they knew Yahowah's name, chances are that they would know why this was occurring. So hopefully this book, those which have come before it, the thousands of radio programs which we have produced, distributed, and archived, and the voices of those who have been instructed by them which collectively focus upon the importance and pronunciation of Yahowah's name will serve to educate and enlighten, as never before, a sufficient number of Gentiles such that they use it.

Considering the fact that Moseh was speaking of an event nearly 3500 years in his future, regarding people and cultures speaking languages he could not possibly understand, there is another possibility. *Kol*, which is typically rendered "every or all," could speak of most, a majority, or just many. Rather than translating *gowym* as

“gentiles or nations,” it could be addressing “non-Hebrew ethnicities, those estranged from or opposed to Yisra’el, religious and political individuals, or the nations, cultures, or regions in which they congregate.” As such, “Gentiles of every ethnicity” seems like an appropriate translation of *kol gowym*.

Further, as Asher (my yellow lab puppy) and I were walking along the beach in the Bahamas this morning, we met a very nice Bahamian man who worked “god” into most every statement, from “Good morning, God,” to “We are all God’s children.” While he did not know Yahowah’s name, god, as he imagined him, was his highest priority. He knew that He existed, knew that He was responsible for our existence, even that He had a plan for our lives and that He wanted us to know Him and relate to Him. Since Moseh knew His name, he may have posed the following question from his perspective, using his vocabulary, rather than that of the *Gowym*.

Moreover, this question seems to imply that it’s one nation in particular, or at least one region, which will be devastated – one which is of great concern to the world at large. If that is true, then this is likely that of the *nakry*. His nation is indeed a great distance from Israel, of great concern to every nation on Earth, home to the greatest concentration of Jews outside of Yisra’el and speaks the most pervasive language on Earth. It is also the nation rebuked in Yasha’yah 18 for its role in narrowing Yisra’el and arming her enemies such that war becomes inevitable.

**“Then (wa) Gentiles of every ethnicity (kol ha gowym – large groups of individuals from every cultural, national, ethnic, political, religious, or geographic identity, all who are either uncultured, polytheistic, or heathen, all those estranged from and opposed to Yisra’el, the majority of foreigners) will question (‘amar – will inquire), ‘For what reason (‘al mah –**

why, and over what) **has Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted in this manner toward** (*'asah kakah la* – engaged this way and to such a degree toward) **this country** (*ha 'erets ha zo'th* – this land, region, nation, or place)? **What** (*mah*) **caused this intense animosity** (*chory* – burning indignation and fierce response), **this great antagonism** (*ha 'aph ha gadowl ha zeth* – this tremendous frustration, resentment, and disgust)?” (*Dabarym* / Words / Deuteronomy 29:24)

Apart from the use of Yahowah’s name, up to this point, these are just questions most might ask. In fact, people are always looking for someone or something to blame. Catholics continue to blame Jews for killing their god. Muslims blame Jews for their lack of success. The conspiratorial blame Jews for that which they, themselves, are guilty of doing. And socialist secularists blame Jews for oppressing those who are terrorizing them.

Beyond this, until more people consider these translations and resulting insights, it’s hard to fathom how Gentiles will come to realize that *Yahuwdym* | Jews are reaping the consequence of neglecting Yahowah and His Covenant while also failing to appreciate the prophetic nature and purpose of the first Exodus. Said another way, since the following conclusion is correct, a significant number of *gowym* will become aware of who God is, what He is doing, and why He is engaged in this manner.

Also, based upon what follows, logic dictates that the nation being destroyed has a name: the United States of America. The “God of their fathers” and “being led out of Egypt” references apply only to *Yahuwdym* | Jews. Over forty percent of the worldwide population of

Yisra'elites (at least of those who acknowledge themselves as such) live in America – which represents two-thirds of those currently abiding outside Yisra'el. Further, since there does not seem to be another candidate writing about such things on behalf of Yahowah and the Chosen People, the nation in which all of these books and radio programs have been written and spoken (at least up until a week ago) is the United States.

**“Moreover (*wa*), they will say (*‘amar* – express), ‘Regarding the way to the relationship (*‘al ‘asher* – in opposition to the path that leads to life), they either neglected or they rejected (*‘azab* – the forsook and disassociated themselves from (qal perfect)) the Covenant (*‘eth beryth* – the Family-Oriented Relationship Agreement) with Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), the God (*‘elohym*) of their fathers (*‘ab hem*), which, to lead them to the benefits of the relationship (*‘asher* – to guide them to the correct path to get the most out of life), which He established with them (*karat ‘im hem* – He cut them into, creating through separation) by (*ba* – with) Him bringing them out (*yatsa’ huw’ ‘eth hem min* – Him coming to serve, descending to publicly lead them out) of the realm of the Crucibles of Oppression (*Mitsraym* – in the land of the chronically diseased, of testing, and purging, in a place of anguishing troubles, the region besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt).” (*Dabarym* / Words / Deuteronomy 29:25)**

To know this answer is to understand the nature of the Covenant and the purpose of the Exodus. While it is right, currently less than one in a million are aware of

what Yahowah revealed. Moreover, this will not become common knowledge until after Yah returns. But it is, nonetheless, true. Speaking to the remnant of Jews living in America, who are unwilling to leave political Babylon, Moseh is reminding us that they remain estranged from the Covenant Yahowah established with their fathers in part because they have not made the connection we made earlier, that the Exodus from Egypt was a harbinger of the final trip home – quite literally the “final solution to the Jewish problem.” For far too long, truthfully since the time of Dowd three thousand years ago, Yisra’el has “*‘azab* – neglected and/or rejected” their place in the Covenant and the God who offered it to them. They have been harassed and abused by those who covet and claim what they have squandered.

There is one thing worse than neglecting and/or rejecting Yahowah and His Family, and that is chasing after and serving false gods. And yet sadly this has become mankind’s proclivity, with virtually everyone pursuing and working on behalf of gods conceived by men. And Jews, in particular, have led this crusade, with Yisra’elites having founded Judaism, Christianity, Islam, and Socialist Secular Humanism.

**“But (wa) they pursued (halak – they walked to and went after, proceeding toward and followed, behaving in accordance with) and served (wa ‘abad – working for, being burdened by, and worshiping (qal imperfect)) other gods (‘elohym ‘acher – different deities), in addition to verbally explaining their allegiance to them (wa chawah la hem – showing and telling, using words to speak to and for them, worshiping them (hitpael consecutive imperfect – continually doing so on their own initiative and without assistance)), gods (‘elohym) with whom (‘asher) they were unfamiliar and which are unknowable (lo’**

*yada' hem* – who made no sense to them (qal perfect)) **negating and dividing them, deceiving and dispersing them** (*wa lo' chalaq la hem* – eliminating their share and apportionment of the inheritance by encouraging misleading opinions, false perceptions, and seductive lies (qal perfect)).” (*Dabarym / Words / Deuteronomy 29:26*)

Of all the things which must aggravate and annoy Yahowah, it's hard to imagine anything worse than His creation's propensity to create and worship false gods. Claiming to know Him, claiming to speak for Him, claiming to be inspired and authorized by Him, clerics the world over have ignored His testimony and written lies and promoted frauds which have poisoned the minds and corrupted the souls of billions upon billions of people. It must sicken Yah when anyone does such a thing, especially when they forcefully impose their faith, but it must cause Him incalculable grief when His people advance these corruptions and when the resulting concoctions are used to plague Yisra'el and Yahuwdah.

Can you imagine being God, having done so much for humankind, looking upon Your creation and finding no one receptive to You, no one willing to listen to what You have to say and offer? And worse, imagine the most powerful and influential civilizations, religious institutions, and militant nations, such as Imperial Rome, the Roman Catholic Church, Islam, and now the United States of America, vociferously contending to be Godly with devastating consequences for Your people.

**“So (*wa*) the animosity (*'aph* – the frustration and anger, resentment and grievance) 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) against (*ba* – with) **this country** (*ha 'erets ha hy'* – land, region, nation, or realm) **will bring****

**upon it** (*la bow' al hy'* – clearly pursuing the inevitable association with) **all of the harmful consequences** (*'eth kol ha qalahah* – everything that invokes the vilification of those seen as insignificant and having no value) **that were written** (*ha kathab* – which were permanently inscribed using words and letters) **in this scroll** (*ba ha sepher ha zeh* – upon this document, written communication, and book).” (*Dabarym / Words / Deuteronomy 29:27*)

The Towrah is a balanced presentation of commendation and condemnation, of credits and debits, of love and hate, of good and bad, such that we are aware of the consequence of our choices. If we choose Yahowah, if we act upon the conditions of His Covenant, if we accept His invitations to meet with Him, we will receive the promised benefits. If we neglect all of this, we will die, neglected by God. And if we consistently lead others astray, deceiving them, then we will be convicted and incarcerated consistent with the Towrah's guidance in this regard.

Addressing Moseh's next statement, unless something is uprooted in a manner which shows great care for that which is being transplanted, and unless it is immediately and appropriately replanted, it will die. What once grew is like a weed plucked completely from the ground, whose roots are exposed to sun and wind, and thus incapable of growing again. These would be weeds...

**“And (wa) Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will uproot them** (*natash hem* – pulled them out of the ground, destroying them) **from upon their land** (*min 'al 'adamah hem* – in and out of that ground of theirs) **in frustration** (*ba 'aph* – in anger and animosity, resentment and consternation)

**and in deadly antagonism** (*wa ba chemah* – in hostility and displeasure, and even poisoning what remains). **Then as if snapping a twig in anger** (*wa ba qetseph* – as a sign of furious discord, dissention, and disharmony, breaking their branches away in annoyance), **He will throw them** (*shalak hem* – He will hurl and scatter them, casting them) **into another land** (*‘el ‘erets ‘acher* – into a different country or the next region) **consistent with** (*ka* – similar to and as a comparison or similitude to) **this day** (*ha yowm ha zeh*).” (*Dabarym / Words / Deuteronomy 29:28*)

Remember, on this day they were still in Mow’ab, the modern manifestation of which is the politically correct multicultural milieu of socialist secularism and Pauline Christianity. Most Jews remain in this place, embracing the former while harassed by the latter. Most Jews will remain uprooted and die in this place, not unlike what occurred eighty years ago throughout Europe.

There is a tendency for English bibles to butcher the concluding statement of Dabarym 29:29. For them, it is as if Yahowah was revealing all of this for absolutely no reason other than for His bemusement. They read: “The secret things belong unto the LORD our God...” (KJV, NASB, and NIV) or “The LORD our God has secrets known to no one. We are not accountable for them...” (NLT). Why would God keep secrets? Why bother with forty prophets over four thousand years if God wanted to remain hidden and unknown?

The New World was hidden from view, but hardly a secret, before it was discovered. So were atoms and DNA. They have always been there and observable, just not known. It took the desire to know, the time and energy to explore, the creation and use of the right tools, and the courage to go where most dared not tread, to find these things. The same is true with Yahowah’s

testimony. The words were written down expressly for us to observe them. And by doing so we have discovered and shared hundreds if not thousands of insights not previously considered. The fact that God's name is pronounced Y-aH-oW-aH, that the Set-Apart Spirit is feminine, that Towrah means Teaching, not Law, that there are three destinations for human souls, five conditions of the Covenant, and that the Way to God is through the seven Miqra'ey are examples of what we found by more fully and accurately translating Yahowah's prophets.

At issue here is that *la* is a preposition which can be rendered "concerning or approaching" but not "belong," nor in the manner presented in the NLT. So in actuality, Moseh is addressing how the things which are unknown prior to investigation and things which have been revealed more openly work together as part of Yahowah's eternal witness, collectively conveying the Towrah's Teaching so that we might approach God by responding appropriately to Him.

**"The concealed things** (*sathar* – the hidden and not readily known realizations which are kept safe and protected) **concerning** (*la* – about) **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **our God** (*'elohym 'anahnuw*), **and the things which are revealed, then discovered and openly known** (*wa ha galah* – that information which is uncovered and exposed, then shown to exist), **are for us to approach** (*la 'anahnuw*) **and for our descendants to draw near** (*wa la beny 'anahnuw* – and concerning our children), **forever and ever as an eternal witness** (*'ad 'owlam* – eternally providing testimony and doing so for all time, as it has been it will always will be, with the evidence provided and the testimony given to the witness

continuing to endure going all the way back to the beginning) **so that we may approach by acting upon and engaging in** (*la 'asah* – endeavoring to do and gain from) **all of the words** (*'eth kol dabarym* – in concert with every word and statement) **of this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo'th* – this particular and singular place from which instructions and directions flow forth).” (*Dabarym / Words / Deuteronomy 29:29*)

It has always been a matter of going where the words lead. And that is because every word of the Towrah leads home, to the Covenant. This is what Moseh knew. This is what the greatest of the prophets taught. Other than possibly Dowd and Yahowsha', no one knew Yahowah better. It would be wise, therefore, to trust his assessment of the Towrah and its Covenant.

Speaking of him, in fact to Moseh, and in the same book, the Towrah, Yahowah, Himself, said:

**“And it shall come to pass** (*wa hayah*) **if** (*'im* – whether) **they will not trust or rely upon you** (*lo' 'aman 'atah* – they will not see as trustworthy nor permanent, correct nor valid, confirmed nor enduring, even verifiable), **nor listen to** (*shama'*) **the voice of** (*qowl*) **the first and most prominent** (*ri'shown* – initial and most conspicuous) **sign providing proof** (*'owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *'uwth* – consent agreement), **then they will trust and rely upon** (*'aman 'atah* – they will see as trustworthy, correct and valid, even verifiable and supported, well evidenced and confirmed) **the voice of** (*qowl*) **the last** (*'acharown* – the latter and final, subsequent and following, different and delayed) **sign providing proof** (*'owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *'uwth* – consent agreement).” (*Shemowth / Exodus 4:8*)

Are you listening?

