

The Light of Yisra'el

*In the Splendor of His Garden...*

Yahowah will rid His Land and distance His Children from the Adversary and those in league with him. This will not be a battle, but instead a rendezvous with destiny. Satan will be incarcerated and those who promoted his menacing and self-aggrandizing agenda will be consumed by Yahowah's brilliant light.

It is telling that Yahowah will do so using the very "mal'ak – spiritual messengers" of which Satan was once a part. And as I have long hoped, it appears that God will allow some of His "mashman – resilient and reliable" "razown – judicious and forceful personages" to participate in the demise of these adversarial implements and influences. I would enjoy being a witness at a number of trials, in particular: Paul's, Akiba's, Hadrian's, and Muhammad's.

**"Therefore** (*la ken* – as a result), **the Upright One** (*ha 'edown* – the Upright Pillar of the Tabernacle), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as 'elowah – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence), **will dispatch** (*shalach* – will send out as representatives (piel imperfect – the object will continually suffer the effect of)) **the spiritual implements** (*mal'ak* – the heavenly messengers and envoys) **along with** (*ba* – in conjunction with) **His productive and focused** (*mashman huw'* – His aggressive, established, and abundantly filled with His Spirit (*mashman* speaks of being richly prepared in olive

oil), His prosperous and stalwart, His unrelenting and reliable), **judicious and brilliant luminaries** (*razown* – noble family members with an imposing presence and a dignified approach; from *razan* – weighty and thus significant, judicious and thus reasonable, commanding and thus forceful personages).

**They will be as (wa) flames which when ignited continually burn** (*yaqod yaqod* – as a fire which once kindled never ceases to produce energy and light) **under** (*tachath* – positioned in relationship to a perfectly organized application, succeeding due to an orderly arrangement in space, time, and reason of). **His manifestation of power and glorious presence** (*kabowd huw'* – His honorable reputation, the respect He has earned, and His status, His propensity to enrich and empower), **will be like (ka) a living, intensely-brilliant, and extraordinary type** (*yaqowd* – a substantial and alive, continually enduring, brilliantly burning existence; from *quwm* – to rise, take a stand, confirmed, established, and maintained, valid and affirmed example) **of fiery light** ('*esh* – of fire and light, of radiant energy often as a theophany).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:16)

It appears that we will be joining Yahowah and His “*mal'ak* – spiritual messengers” during His return – working as a brilliant team. And the brief brush of potential ego which might otherwise have been inferred by “*mashman* – productive, resilient, and focused” and “*razown* – judicious and forceful luminaries” was instantly extinguished by the realization that the only reason any of us may be “illustrious and illuminating” is because of Yahowah’s “*kabowd* – manifestation of power and glorious presence.” It is what will transform us into “*yaqowd 'esh* – living and intensely-brilliant, enduring and steadfast examples of His fiery light.” Sounds exciting.

Speaking of light, as we have come to expect, Yahowah, Himself, will become the Light of Yisra'el. Can you imagine the vista from Mowryah?

**“Then (wa) He will become (hayah – He will be (qal perfect third person masculine singular)) the Light (‘owr) of Yisra’el (Yisra’el – of Individuals who Engage and Endure with and who are Liberated and Empowered by God), blazing and afire (la ‘esh).**

**Then His Set-Apart One (qadowsh huw’ – His separated one) will approach brilliant and gleaming (la lehabah – will draw near, bright and shining).**

**She will ignite, burning (wa ba’ar – she will kindle, consuming) and then devouring (wa ‘akal – so as to destroy) those considered to be thorns (shayth huw’ – thorn bushes) and (wa) briers (shamyr huw’ – brambles, sticker bushes, and thorny vines and shrubs which pierce and are invasive) in one day (ba yowm ‘echad).” (Yasha’yah / Freedom is from Yahowah / Isaiah 10:17)**

In the previous chapter, it became rather obvious that the reoccurring references to “*shayth* – thorns” and “*shamyr* – briers” were symbolic of Pauline Christians and other prickly religious and thorny political individuals. That conclusion is now validated. This is also an allusion to the thorn in Paul’s side. As he, himself, admitted, the Adversary’s Apostle was controlled by a Satanic demon.

These combustible fools will have earned their fate as a result of their affiliation with the Assyrian. It is a lose – lose proposition since Satan is incapable of honoring his promises and Yahowah is going to hold his associates accountable. The thorns and briers are responsible for religion, for the intertwined and prickly vines and thorn bushes which have hemmed so many in for so long, separating them from God.

As we consider the story from *Bare'syth* and Life in the Garden, to *Zakaryah* and Yahowah's Return, the story of *Pesach* / Passover leading to Camping Out on *Sukah*, it has become evident that the Earth will be restored to the conditions experienced in Eden. Yahowah has affirmed this to us many times and in many ways. Here is yet another example of a perfect world, of lush gardens bereft of man's rubbish. There was no hint of religion, of politics, or a military in the Garden, just as there will be none during *Sukah*.

**“And then (wa) the splendor (kabowd – the glorious appearance, rich abundance, and tremendous value) of His lush forested garden (ya'ar huw' – cultivated and verdant wooded landscape) and (wa) of His fruitful vineyard (karmel huw' – of His fertile land with productive fruit trees and grapevines; from kerem – vineyard) will be set apart from (min – will be without) the soul (nepesh – the consciousness) and (wa) even from ('ad – extending to) the body (basar – the physical bodies of those who proclaim the Good News (Christian nomenclature for Gospels and their New Testament)) which will be completely destroyed (kalah – which will fail and be finished, eliminated, and consumed, totally fulfilling what was promised).**

**This will transpire (wa hayah – and it will exist as) similar to (ka – consistent with and akin to) a faltering man (nacac – an ill individual who is tottering and stumbling as standard bearer) melting and dissolving (macac – liquifying).” (Yasha'yah / Salvation is from Yahowah / Isaiah 10:18)**

Zakaryah provides the same report. Bodies and souls which are not protected by the Set-Apart Spirit as a result of being born into the Covenant will be liquefied and evaporate. Consider it a perfect cremation but without the annoying ash.

It is a shame that there will be so few remaining, standing tall, after the melting down of the body and soul of religious, political, and military personnel. The world will be so much better, it is a little disappointing that there will be so few enjoying it. And there have been so many opportunities to disassociate from Satan's influence and return to Yahowah, there is no excuse for missing out.

**“Then (wa) it will be such (hayah) that a child (wa na'ar – that a young person from an infant to a teenager or adolescent) will be able to count (micpar – will be able to innumerate) a remnant (sha'ar – the remainder) of the trees ('ets) of His forest (ya'ar huw' – His lush forested garden and wooded landscape) and write them down (kathab hem – and record them).”** (Yasha'yah / Freedom is from Yahowah / Isaiah 10:19)

With today's academic failures, who knows how high an average young person will be able to count, especially without the aid of a calculator. And having seen this generation's inability to write as a result of the advent of social media, this too is now suspect.

It is just three statements, but their implications are staggering...

**“Therefore as a result, Yahowah, the Upright One, will dispatch the spiritual implements with His most resilient and reliable, productive and focused, prepared and unrelenting luminaries – those with an imposing presence and dignified approach who are judicious and thus reasonable, commanding and thus forceful personages.**

**They will be as flames which when ignited continually burn under an application of His manifestation of power and glorious presence.**

**They thereby demonstrate His propensity to enrich and empower with His intensely-brilliant and**

**extraordinary fiery light.** (*Yasha'yah* / Isaiah 10:16)

**Then He will become the Light of Yisra'el (of Individuals who Engage and Endure with and who are Liberated and Empowered by God), a blazing fire.**

**At that time, His Set-Apart One will approach as a flame, drawing near, bright and gleaming.**

**She will ignite and then devour those considered thorns and briars which are invasive in one day.** (*Yasha'yah* / Isaiah 10:17)

**Then the splendor of His lush forested garden and of His fruitful vineyard will be set apart from the soul and even the body of those who proclaim the Good News (Christian nomenclature for Gospels and their New Testament) as they will fail and be finished, then completely destroyed, totally fulfilling what was promised.**

**It will be similar to a faltering man, to a stumbling standard bearer melting and dissolving.** (*Yasha'yah* / Isaiah 10:18)

**Then it will be such that a child will be able to count a remnant of the trees of His forest and write them down.”** (*Yasha'yah* / Isaiah 10:19)



As long as a remnant remains, so long as the land endures, as long as there are Yisra'elites open to the truth and willing to respond, Yahowah will keep the promise He made to 'Abraham. But for those who are expecting billions of Christians to be greeted with open arms at the "Second Coming," I am not the first or last to disappoint you. Even beyond the plague of your religion, you'd be wrong in identity, numbers, and ethnicity.

If those you love are religious, political, patriotic, pro-military, flag-waving, anthem-singing, allegiance pledging, government relying, church attending, politicalparty participating, armed forces serving, conspiracy promoting, antisemitism advocating, lord worshiping, knee bowing, public praying, or god fearing, if your friends or family are apathetic or multicultural, politically correct or tolerant, ignorant or irrational, social climbing, or status seeking you can kiss their souls goodbye.

The best any such individual can hope to achieve is the instant and painless elimination of their consciousness upon their mortal demise. That is with one very rare, nonnegotiable exception: do an about face, stop doing all of these things, turn to Yahowah, and do as He has requested.

Let's be absolutely clear: Yahowah is returning for the descendants of 'Abraham, Yitschaq, and Ya'aqob who become *Towrah* observant, *Miqra'ey* attending, and *Beryth* participating members of His *Beyth*, for those who come to *yada'* Him by *dabar* and *shem*. No one else.

As few Yisra'elites as there will be, there will be fewer gentiles still. Less than one in a million of them will be adopted into Yisra'el in time to be greeted by Yahowah. And their path home will not deviate a single cubit from the way prescribed by Yahowah for His people. There is only one Family of God and it is Yisra'el.

If for some unGodly reason you are still part of some godforsaken church, please let this register before you move on: it is the "remnant of Yisra'el" who are the beneficiaries of God's return, not your church nor your religion. And should you be foolish enough to believe that your church has somehow replaced Yisra'el, you have been put on notice that "Yisra'el" isn't comprised of *gowym*, but instead "the family of Ya'aqob." In this

statement, God has obliterated the hopes and dreams of Christians. If you consider yourself part of that religion, you are not welcome in God's home.

To make sure we have considered all of the possibilities, if we were to extrapolate here and consider *yowm* to be time, rather than one specific day, this could be addressing the years leading up to Yahowah's *Yowm Kippurym* return to Yisra'el. It could even address what will transpire thereafter as Reconciliations becomes Shelters. But the most literal interpretation is that this is a depiction of what will occur on *Yowm Kippurym* in Year 6000 Yah (6:22 PM in Yaruwshalaim, at sunset, October 2, 2033).

Beyond the obvious implications associated with Yahowah's return, and the fact that it will be Yahowah along with Dowd, not Yahowsha', and therefore certainly not "Jesus," please do not lose sight of the fact that this prophecy regarding God's return follows the one which Christians wrongly believe spoke of His arrival. Therefore, even if Isaiah 9:6 was prophetic of "Jesus," and it clearly isn't, "Jesus" is not the one who is returning, obliterating the hope that the Christian god will come back for his church.

**“Then (*wa*) it shall come to be (*hayah*) in that day (*ba ha yowm ha huw'*), the remnant (*sha'ar* – the remainder) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God), and the survivors who escaped (*wa paletah* – those who are left and are now out of danger and free from oppression) of the house of Ya'aqob (*beyth Ya'aqob* – of the Covenant Family in the Household of Yisra'el), will no longer or ever again (*lo' yacaph 'owd* – will not be joined unto nor ever repeat) lean upon nor rely on (*sha'an 'al* – trust or depend upon nor look to for support) those who struck and injured them (*nakah huw'* – those who conquered, crippled, and**

afflicted them, those who disabled, destroyed, and slaughtered them), **but instead** (*wa*) **will trust and rely upon** (*sha'an al'* – will lean on and be supported by, will become comfortable with and depend upon, placing their confidence in) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **the Set-Apart One** (*qadowsh* – the separate and unique One) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God) **in all honesty and truth** (*ba 'emeth* – totally trusting and completely relying, certain and sure, with enduring integrity; from *'aman* – confirmed, upheld, supported, and nourished, now trustworthy and dependable).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:20)

Yisra'el is “the home and the family” of Ya'aqob. If you want to live with him in it, you'll find the adoption papers in the Towrah. Driving this point home, God presents Himself as “Yahowah, the Set-Apart One of Yisra'el.”

Since all of this is lethal to Christianity, especially Roman Catholicism, and since none of this can be reconciled with the religion, why do Christians carry around Bibles and claim that it is the Word of God?

It may seem strange that Yisra'el would actually lean and rely upon abusive people, institutions, and nations, but what choice did they have? When has there been a meaningful and reliable number of supportive people, institutions, or nations? It was always a bad decision, and it never worked out well, but other than doing the one thing that they were reluctant to do, which is to rely on Yahowah, there were no other options.

And this is the one thing that needs to change and

will change. Yisra'el will stop trusting man and start relying upon Yah. It has always been that simple.

The importance of *'emeth* at the conclusion of this prophecy ought not be dismissed. Man cannot fool God. A pathetic and desperate cry as all hope is fading will not prevail. God has witnessed billions of religious and political people get down on their knees and bow their heads to pray to a false god, asking the mythological being to do things that are inappropriate, all of which Yahowah finds annoying.

For anyone, anywhere, anytime, and for any reason, to "*sha'an al*" – to lean upon, trusting and relying upon" Yahowah, "becoming comfortable enough to depend upon" God, "confidently placing their trust in" the Set-Apart One of Yisra'el, "*ba 'emeth* – in all honesty and truth, totally trusting and completely relying, certain and sure, with enduring integrity" they will first have to know Him.

They must be aware of what He is offering and understand how to capitalize upon it. These prerequisites cannot be met after the fact and they all take time – lots and lots of time. With any other approach, the petitioner's plea will never be credible.

For the billions who are anti-Semitic, this must be a bitter pill. But is it galling because "Jews" actually deserve to be loathed, or have they been scapegoated? And when the truth is known, when the purveyors of this lie are exposed, why isn't mankind's animosity directed at those who, in league with Satan, have perpetrated this myth for the express purpose of discouraging the world from considering what "Jews" wrote on behalf of God? Surely, it cannot be jealousy, the same emotion which brought the Assyrian down? How stupid would that be considering that they alone were used by God to communicate with mankind?

*“I’ve got this great idea. Why don’t we harass and kill the only people through whom God communicated and then renounce His message? I’m sure that will garner favor with Him.”* Or not.

If you are of the belief that Jews are irritating and that Israel is a pariah among nations, you wouldn’t enjoy heaven anyway because it’s going to be filled with them. And if you are concerned that Jews have been their own worst enemy, and that they have allowed their rabbis to mislead them, then you’ll be pleased to know that those who enter Yahowah’s company will change before His arrival. So that which is irritating, even to God, especially to God, will cease to exist.

The old ways, the way of the Talmud, have isolated Jews, irritated Gentiles, and have gotten a lot of people killed. Fortunately, Yisra’elites, at least some of them, will do an about face. They will stop trusting their religious and political leaders and return to Yahowah.

**“A remnant** (*sha’ar* – a remainder, the residue of what once was; from *sha’ar* – that which is left over or left behind, surviving and remaining alive) **will change and return** (*suwb* – will turn around and come back, will change direction and be restored (qal imperfect active)), **the remnant** (*sha’ar* – the remainder, the residue of what once was; from *sha’ar* – that which is left, surviving and remaining alive) **of Ya’aqob** (*Ya’aqob* – One who Supplants his Heel, Digging In, a pseudonym for *Yisra’el*), **the valiant and upright one** (*gibowr* – the strong individual and courageous champion), **unto Almighty God** (*‘el ‘el* – in the direction of the Mighty One and toward God).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:21)

Ya’aqob was indeed a *gibowr*, a valiant and upright individual and a courageous champion of God. And that

is why Yahowah renamed ‘Abraham’s grandson, Yisra’el.

The lone prerequisite for participating in the Covenant is to walk away from, and thus stop trusting and relying upon, government, religion, the military, or any other human institution or societal custom. That is what these Yisra’elites will do. They will trust no one other than Yahowah forevermore. They will return to Eden, where the most amazing adventures await their arrival.

While disassociating from the disenfranchising ways of man is always a good life choice no matter the circumstance, in the end, it is the most important decision any of us will ever make. To live with Yahowah, to return to Eden, we must come to know, trust, accept, and rely upon God, not man. Further, every aspect of this life-enhancing continuum must be genuine and honest, truthful and trustworthy, and thus cannot be predicated on something as capricious as faith or as indiscriminate as hope.

We are reminded once again, so it bears repeating: these descendants of Ya’aqob are all Yisra’elites. There will be no exceptions. For a *gowy* to participate, and spend their eternity with Yahowah, they must cease being *gowym* and become *Yahuwdym*.

And that will serve to cull out the undesirables. Ultimately, it will be a select few who enter heaven. God may be offering everything for almost nothing, but still, the vast preponderance of people will turn Him down.

**“For even if (*ky ‘im* – for whether) your people (*‘am ‘atah* – your family), Yisra’el (*Yisra’el* – Individuals who Engage and Endure with and who are Liberated and Empowered by God), exist (*hayah*) as the sand of the sea (*ka cholw ha yam*), only a remnant (*sha’ar* – only a remainder, the residue of what once was; from *sha’ar* – that which is left, surviving and remaining alive) will**

**return and be restored** (*shuwb* – will change and come back) **of them** (*ba huw'*).

**Everything being accomplished and fulfilled** (*kilayown* – completion, obliteration and near complete destruction; from *kalah* – decided to accomplish, yearning to complete, and determined to finish) **is determined and decreed** (*charats* – has been pronounced and declared as a result of exercising good judgment, has been decided and is decisive), **and it is overflowing** (*shataph* – engulfed and rinsed) **with righteousness** (*tsadaqah* – being correct and right, in accord with the standard, with honesty and accuracy).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 10:22)

The overwhelming majority of “Jews” will die estranged from God. Yahowah isn't to blame for this, but instead, man.

Further, not everyone who considers themselves “Jewish” is actually a descendant of Ya'aqob. It is likely, perhaps certain, that many who have no idea that they are distant relatives, are indeed, Yisra'el. Therefore, the current estimate of fifteen million “Jews” could be off by a considerable margin, especially since we do not know if Yahowah will determine ethnicity by requiring a majority or minority of one's DNA tracing back to the first three members of the Covenant.

But no matter the number, even if it is a hundred-fold what we currently anticipate, as a result of the Holocaust, as a result of the impending rise in antisemitism around the world, as a result of the Muslim Magog War, as a result of the Humanist War of Armageddon, and as a result of the lingering reticence to choose reason and relationship over religious deception, only a remnant will survive.

My hope is that some Yisra'elites will find their way home through these translations and explanations. If so,

Yahowah will be pleased and my life will have been worthwhile.

In all honesty, it really does not seem like it takes a great deal from us to please God and it takes a lot to upset Him. Later in this chapter we will find ourselves perusing several episodes in Yisra'elite history. There is very little good in any of them and there is so much horrid behavior, they are actually hard to read. One of them involves Dowd, and while he was the among the least egregious individuals, he is still shown cutting off the genitals of two-hundred Philistine militants after having killed them in battle, all as a form or dowry so that he could marry one of Sha'owl's daughters. And while I realize that Dowd did more good than anyone else through his *Mizmowr* / Psalms, apart from them, his behavior was hardly exemplary.

I share this with you to encourage you. We can do as well as Dowd and please God all the more. Do what he did to please Yahowah: learn from Him and then share what you have learned. Very little else matters.

Since there is only one way to God, a single path which begins at Passover's Door and ends by Camping Out together, we can be certain that Yahowah will complete what He has promised, acting in the manner He has articulated. He will do so by engaging when and where He has decreed. There is none of this which should surprise anyone. Yahowah talks the talk and then walks the walk. In business, we would call Him "Turn Key" and a "Full Service Provider."

**"For (ky) my Upright One** ('edown 'any – my Upright Pillar of the Tabernacle), **Yahowah** (𐤏𐤃𐤏𐤃𐤁) **of the spiritual implements** (*tsaba* – of the command and control regimen of heavenly envoys), **is committed to completing** (*kalah* – is yearning to finish, has decided and decreed to accomplish, and intends and is dedicated

to concluding and fulfilling) **what has been determined and decreed** (*charats* – what has been spoken about which is certain and is the result of sound thinking, that which has been decided and pronounced by the ultimate authority), **doing so by acting and engaging** (*‘asah* – accomplishing this by expending considerable energy working) **in the midst** (*ba qereb* – in the inner part, the heart and womb) **of the entire** (*kol*) **Land** (*‘erets* – region, material realm, or earth).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 10:23)

Why is it then that Christians believe that “No one knows the time or hour?” Yahowah has meticulously delineated His schedule and posted His signs in the most conspicuous place. He has done what He said He would do, and done so in the order He said He would do it.

The story was first presented in *Bare’syth*, demonstrated historically in *Shemowth*, detailed and explained in *Qara’*, and then played out throughout the *Mizmowr wa Naby’*. The plot is clear and consistent, evidenced and straightforward. The characters are well-developed and the dialog is credible. And the timeline is continually reinforced, because it is central to the story.

One of the many advantages of knowing is not having to fear the unknown. In this regard, it is not only counterproductive to fear God, we ought not fear men. Yahowah has told us everything we need to know about Him and revealed what men are going to do. But unfortunately, fear is the surest and easiest way to manipulate human behavior. It is used by the religious and the political to impose their will and achieve their objectives.

Apart from a relationship with Yahowah, men can be deadly, destructive, and debilitating. It is only once we are beneficiaries of the Covenant that we become impervious to man’s menacing ways. His economic

clubs, religious staves, political scepters, and military lances become wholly ineffective against us. Even better, neither Satan nor the host of demons in league with him, can harm Yahowah's children. We are immune to spiritual abuse.

**“As a result** (*la ken* – as a consequence), **thus** (*koh* – this is what) **says** (*'amar* – states and declares) **my Upright One** (*'edown 'any* – the Upright Pillar of my Tabernacle Home), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the command and control regimen of heavenly envoys** (*tsaba'* – of the host of spiritual implements, messengers, and representatives),

**‘Do not be afraid of** (*'al yare'* – nothing should ever cause you to fear, dread, respect, venerate, revere, or be in awe of) **the one from** (*min* – the one by means of, who was part of, and is out of) **‘Ashuwr** (*'Ashuwr* – the Assyrian, the one representing the sun- and warrior-god *'Ashuwr*), **the club, staff, scepter, or spear** (*shebet* – the implements of economic, religious, political, and military control) **which seek to strike you** (*nakah 'atah* – which want to afflict and destroy you, which desire to conquer and slaughter you, and which long to plague and wound you (hifil imperfect energetic nun active jussive – the implement of control, demonstrating its limited capacity of volition by way of revealing its desire, is attempting to make God's family similar to it such that they continually plague others as the club is doing)), **or** (*wa*) **the ethnic group and their nation** (*mateh huw'* – the tribe and their implements of religious servitude, political oppression, military subjugation, and economic control) **which would rise up** (*nasa'* – who long to be brought to bear) **against you** (*'al 'atah* – on account of what you represent), **My people** (*'am 'any* – My family) **who dwell**

(*yashab* – who live and remain) **among Tsyown’s Signs Posted to Mark the Way** (*Tsyown* – with the conspicuous waymark, title, and sign; from *tsyuwn* – signpost and monument and *tsy* – ark), **in the manner** (*ba derek* – in the path followed out) **of Mitsraym | the Crucibles of Oppression** (*Mitsraym* – of the Egyptians engaged in religious, political, military, and economic tyranny, coercion, and cruelty).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:24)

The Assyrian’s influence will dramatically increase over the next sixteen years, but it will soon be over. His implements of religious, political, military, and economic oppression will lose their sting because he and those who wield them on his behalf will be incarcerated in *She’owl* while the Covenant’s children enjoy *Sukah*.

The reason that this concluded with a reference to *Mitsraym* is that it should bring comfort to Yahowah’s children. God not only freed His family from the most horrid political, religious, military, and economic oppression mankind would ever face due to its severity and longevity, He protected His children every step of the way – providing for their physical and spiritual needs. And He did so in the manner of the *Miqra’ey*, beginning the journey to freedom in the Promised Land with *Pesach*, thereby removing the sting of death.

The next day God’s children were redeemed on *Matsah*, removing the stigma of sin. Now perfect, Yisra’elites were adopted into the Covenant Family on *Bikuwrym*. Then seven times seven days later on *Shabuw’ah* they were enriched and empowered when the Towrah was revealed. It is the same path we can follow today – and with the same results. And that is why the path from fear and away from the implements of human religious, political, military, and economic oppression is in the manner of the Exodus.

While Egypt bludgeoned Yisra'el for four-hundred years, and the Assyrian has flailed away against Yahowah's Chosen People ever since, those who dwell alongside Tsyown will be protected, now and forever. Yahowah has promised and He cannot lie.

As we consider the next verse, sixteen years is an insignificant period of time, especially when compared to the six-thousand years which have transpired since we were booted from the Garden. That is now the maximum extent of Yahowah's indignation. Further, the five days between His *Yowm Kippurym* return and Camping Out on *Sukah* is shorter still, and that is the duration of time being addressed here. It is when God will obliterate all traces of people, institutions, and nations which have tormented His children.

**“Because (*ky*) within an extremely small duration of time following this** (*'owd ma'at miz'ar* - within a very short, relatively little and dwindling period after this), **My righteous indignation** (*za'am* – My expressions of displeasure and disappointment, My denunciations of these abominations) **will conclude as intended and declared** (*kalah* – will come to an end after accomplishing the goal, will be over once fulfilled as decreed and promised).

**Then (*wa*) My burning anger** (*'aph* – My animosity and wrath, My extreme disappointment and frustration) **will be directed toward** (*'al* – will be upon and over) **those throughout the world consumed with their detestable and confusing perversions** (*tablith hem* – those promoting destructive fabrications and annihilating distortions; from *balah* – being worn out, growing very old, and being completely consumed and *tabel* – repugnant misperceptions and repulsive falsifications among the people of the earth).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:25)

*Tablith*, translated in conjunction with *hem* as “those throughout the world consumed with their detestable and confusing perversions,” is yet another example of Yasha’yah’s expansive vocabulary. Like so many other uncommon words, it is only found on his scroll, and in this case, only this one time.

Its meaning is shaped by context and defined either by the most closely related words or, if you prefer such route, religious tradition. In that regard, it was initially rendered “destruction” in the *King James Version*. The *American Standard Bible*, *Darby’s*, *Webster’s*, the *New Living Translation*, *New International Version*, and the *New American Standard Bible*, among others, copied them. *Young’s Literal Translation* turned to *balah*, which may be the verbal root, and went with “their wearing out.”

The oldest copies of the Septuagint render *tablith hem* as “their council,” which is particularly hard to justify by either context or etymology. The *Latin Vulgate* was actually closer, and after finding some “*paululum...eorum* – pauline error,” went with: “*Adhuc enim paululum modicumque, et consummabitur indignatio et furor meus super scelus eorum,*” (25) which reads: “For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.”

Based upon the context and etymology, I strongly suspect that *tablith* is defined by *balah* and *tabel*, and thus should be translated similarly to what I’ve provided. Yahowah is clearly angry at “*tablith* – those throughout the world consumed with their detestable and confusing perversions.” We have been told over and over again that God is going to obliterate “*tablith* – those promoting destructive fabrications and annihilating distortions, especially those which are ongoing, have grown very old for they have all but consumed the people of the earth,

wearing them down with their repugnant misperceptions and repulsive falsifications.”

The next verse reads: “*Et suscitabit super eum Dominus exercituum flagellum, juxta plagam Madian in petra Oreb: et virgam suam super mare, et levabit eam in via Ægypti.*” (26) Oops, I’m sorry, that was Latin. I got a bit carried away with my excitement over the “*suscitabit super,*” and “*Dominus exercituum flagellum,*” not to mention the “*juxta plagam.*”

The Great Isaiah Scroll actually reads...

“**And** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **of the host of spiritual implements** (*tsaba*’ – of the command and control regimen of heavenly envoys, messengers, and representatives) **will rouse** (‘*uwr* – will awaken and stir up, will uncover and expose) **against them** (‘*al huw*’ – directing over and upon them) **a ruinous contempt** (*showt* – a maligning lashing and a whip to push them away, a severe scourging, chastisement, and punishment leveled against a despised enemy and malicious adversary) **similar to when** (*ka*) **He devastated** (*makah* – He struck, attacked, afflicted, and terminated) **Madyn** (*Madyn* – Midian) **at the rock** (*tsuwr* – the elevated crag and rocky cliffs) **of ‘Oreb** (‘*Oreb* – of darkness, that which is intertwined, Arabs, and mixing together while making darker).

**And** (*wa*) **He will lift up** (*nasa*’ – He will bear) **His nation** (*mateh huw*’ – His tribe, clan, ethnic group, and race, His branch, staff, scepter, and walking stick) **over** (‘*al* – upon and against) **the sea** (*ha yam* – large body of water used in contrast with the Land and thus serving a metaphor for Gentiles) **in the way** (*ba derek* – in the method) **of Mitsraym | the Crucibles of Oppression** (*Mitsraym* – Egypt, realm of political, religious,

economic, and military subjugation).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:26)

We are being reminded of the day Yahowah obliterated Madyn for having chosen to invade, abuse, and attack Yisra’el. And the implications should now be obvious. When He returns, Yahowah will confront the Assyrian’s influence in the manner He dealt with Madyn. The nations which have gathered to destroy His Land and People will be destroyed, ceasing to exist. God is going to visit contempt with contempt. It is only fair.

By “lifting up His nation over the sea,” Yahowah is repudiating and discrediting the way of the gentiles – and that would include their deadly religious, political, and military schemes. Along these lines, in addition to the Christian democratic and secular socialist nations that will converge in Megiddo in 2033, the reference to ‘*Oreb*, which is indistinguishable from ‘*Arab* in the original text, suggests that this prediction may also be inclusive of Muslims waging the Magog War. Yahowah will also intervene to end it on behalf of Yisra’el, doing so several years earlier, concluding the Magog War by removing the jihadists in late 2029 and then ending Armageddon upon His return in 2033.

There is no shortage of references to Yahowah’s “*tsaba*’ – host of spiritual implements” in the Towrah or Prophets, but these references have been particularly pervasive here, and I suspect that this was by design. Since Yahowah has identified the Assyrian as nothing more than an implement, He is letting us know that in this regard, Satan is nothing special. There are a host of spiritual implements, of which the Adversary is just one.

Since we find yet another reference to *Mitsraym*, it is vital that we fully appreciate the reasons Yahowah repeatedly brings it up. I suspect that it is fivefold. First, since Egypt was a crucible of political, religious,

economic, and military oppression, at the mere mention of the name, we are cognizant of from what, God is offering to protect us. Second, man enslaves and Yahowah frees.

Third, as we just articulated, the path home began with *Pesach*, the Doorway to Life, and it continued through *Matsah* and *Bikuwrym* to *Shabuw'ah* when the Towrah was revealed. These same four *Migra'ey* were fulfilled in Year 4000 Yah because they provide the Covenant's benefits.

Fourth, the path to freedom and to a relationship with God in the Promised Land was delivered by walking through the Towrah, making it the source of our salvation. And fifth, since God does not change, the fact that He has done this for His children is proof that He will do it again.

As we press forward, the foe is once again masculine singular, returning our focus to the Assyrian. The fact that we have advanced in time reaffirms that Yahowah is describing the days preceding and following His return when the long and ongoing influence of the Adversary will finally be over. The realization that his yoke is broken reveals that he will no longer be able to torment anyone.

**“Then (wa) it shall come to pass (hayah – it will come to be) in that day (ba ha yowm ha huw’), his burden (cabal huw’ – the oppressive hardship and his wearisome load which he has carried) will be removed (suwr – will go away and be abolished) from upon (min ‘al) your shoulder (shekem ‘atah – your upper back or your ridgeline, from what you have repeatedly experienced, encountering early, often, and in succession) and his yoke (wa ‘ol huw’ – his means to control a beast of burden; from ‘alal – to act wantonly and ruthlessly and to be dealt with severely) from upon**

**your neck** (*min 'al tsawa'r 'atah* – from binding you and thereby controlling you).

**And** (*wa*) **the yoke** (*'ol* – the means of control and abuse) **will be broken and destroyed** (*chabal* – will be found offensive and destructive and will be taken as a form of repayment, impounded, and then shattered) **on account of** (*min*) **the presence** (*paneh* – the appearance) **of healthy growth and the abundance of life** (*shemen* – of olive oil resulting in being anointed, symbolic of the Spirit's ability to enlighten, nourish, and heal while facilitating growth and a long life).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:27)

The abundance of life and vibrant growth is a result of the remaining Yisra'elites deciding to participate in the Covenant. Freed from every possible burden, political, religious, military, and economic, God's children are free to live their lives as our Heavenly Father intended.

Most, if not all of this, appears to be prophetic of the Last Days. Yisra'el will return to Yahowah and He will save them while prosecuting His people's oppressors.

**“Then it shall come to be in that day, the remnant of Yisra'el, and the survivors who escaped, those who are left and are now out of danger and free from oppression of the house of Ya'aqob (of the Covenant Family) will no longer or ever again trust or depend upon those who struck and injured them, those who conquered, crippled, and afflicted them, or those who disabled, destroyed, and slaughtered them, but instead will trust and rely upon, becoming comfortable with and depending upon, placing their confidence in, Yahowah, the Set-Apart One of Yisra'el in all honesty and truth, totally trusting and completely relying, certain and sure, demonstrating enduring integrity.** (*Yasha'yah* / Isaiah 10:20)

**The residue of what once was will change and return, including the remnant of Ya'aqob, the One who Supplants his Heel, Digging In, the valiant and upright, courageous champion of Almighty God. (*Yasha'yah* / Isaiah 10:21)**

**For even if your people, Yisra'el, exist as the sand of the sea, only a remnant of what once was will return and be restored.**

**Everything being accomplished and fulfilled has been determined and decreed, overflowing with righteousness, correct and right, in accord with the standard, honest and accurate. (*Yasha'yah* / Isaiah 10:22)**

**This is because my Upright One, Yahowah, of the spiritual implements, is committed to completing and accomplishing what has been determined and decreed, doing so by acting and engaging upon it, expending considerable energy working in the midst, in the very heart and womb, of the Land in its entirety. (*Yasha'yah* / Isaiah 10:23)**

**As a result, thus says my Upright One, Yahowah, of the command and control regimen of heavenly envoys, 'Do not be afraid.**

**Nothing should ever cause you to fear, dread, respect, venerate, or be in awe of the one from 'Ashuwr, the Assyrian, nor of the club, staff, scepter, or spear representing implements of economic, religious, political, and military control, which have been continually wielded to strike you, afflicting and destroying you in their desire to conquer and slaughter you, making you like him.**

**Nor should you fear or respect the ethnicities and nations which seek to rise up against you on account of what you represent, My people, those of you who**

**dwell and remain among Tsyown's Signs Posted to Mark the Way in the manner of the exodus from *Mitsraym* / the Crucibles of Oppression. (*Yasha'yah* / Isaiah 10:24)**

**Because within an extremely small duration of time following this, My righteous indignation and My expressions of displeasure and disappointment will conclude as I have intended and declared.**

**Then My burning anger, My extreme disappointment and frustration will be directed toward those throughout the world who are consumed with their detestable and confusing perversions.' (*Yasha'yah* / Isaiah 10:25)**

**Yahowah of the host of spiritual implements will rouse against them a ruinous contempt, similar to when He devastated and terminated *Madyn* | Midian at the rock of 'Oreb – the place of darkness resulting from mixing things together.**

**And He will lift up His nation, His branch and staff, over and against the sea in the way of *Mitsraym* / the Crucibles of Oppression in Egypt. (*Yasha'yah* / Isaiah 10:26)**

**Then it shall come to pass in that day, his burden will be removed from upon your shoulder, and his yoke from upon your neck.**

**The yoke, as a means of control and abuse, will be broken and destroyed on account of the presence and appearance of healthy growth and the abundance of life flowing from the anointing of olive oil.” (*Yasha'yah* / Isaiah 10:27)**

After so much needless pain and suffering, disappointment and estrangement, the human experiment has a happy ending – at least for the fortunate few who have answered God's invitations.

Having studied what you are about to read, I wish that the following names were provided at random, but they are not. Instead, they tell a story, providing a travel log through some of the most despicable stories in the history of Yisra'el. This is the bad, ugly, and sometimes revolting past of a people prone to making poor choices. And it is focused on the most troubling tribe, *Benyamin* / Benjamin, the clan which brought us both Sha'uwls and with them, the express path to She'owl.

**“He came** (*bow* – he arrived) **to** (‘*al* – unto) **‘Ayath** (‘*Ayath* – Heap of Ruins). **He passed through** (‘*abar ba* – he came across) **Migrown** (*Migrown* – Overthrown Implement) **approaching** (*la*) **Mikmash** (*Mikmash* – Accumulating Possessions), **where he stores** (*paqad* – where he counts, records, and inventories) **his weapons and possessions** (*kaly huw*’ – his implements of war, yokes, jewelry, and storage vessels).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 10:28)

*‘Ayath*, which is more commonly transliterated, Ai, from *‘Ay*, was an Amorite town in the hills above Jericho. It was the second city taken upon the return to the Promised Land. The name means “Heap of Ruins.” The failed and then successful attempts to conquer it are told in *Yahowsha*’ / Yahowah Frees and Saves 7 and 8. The name, Heap of Ruins, is a result of the city being torched by the Yisra’elites.

In *Yahowsha*’ 7 we learn that Yahowah was disappointed with Yisra’el for stealing prohibited things from *Yerichow* | Jericho. Knowing that God was disappointed with them, there was some trepidation among the Yisra’elites when approaching ‘Ay.

Yahowsha' dispatched some spies to assuage their fears. When they returned, they said that there were so few inhabitants of 'Ay, there was no reason to send more than two- to three-hundred men against it. After all, they said, it would be too much effort to climb the hill and too much work to walk all that way.

After some bickering, the Yisra'elites ended up sending around three-thousand soldiers. But when they approached the town, all of them turned around and ran away. Recognizing that with their backs to them and running down the hill, that they were now easy prey, the men of 'Ay pursued them. They killed some three-dozen retreating Yisra'elites initially, then slaughtered even more, stabbing them in the backs as they fled.

As a result of this embarrassment, Yahowsha' despaired, asking Yahowah, "Alas, Yahowah, O God, why did You ever bring these people over the *Yarden* | Jordan to deliver us into the hand of the *'Emowry* | Amorites, to destroy us? If only we had been willing to dwell beyond the *Yarden* | Jordan!" (*Yahowsha' / Yahowah Saves / Joshua 7:7*)

After Yahowsha' complained that "Yisra'el had turned their backs to their enemies," Yahowah replied: "So Yahowah said to Yahowsha', 'Stand up! Why is it that you have fallen on your face? Yisra'el has gone astray and they have violated My Covenant, for which I have provided instructions and conditions for them.'" (*Yahowsha' / Yahowah Saves / Joshua 7:10-11*)

The second attempt upon 'Ay was ingenious. Yahowsha' divided his troops and set an ambush, correctly surmising that the *'Emowry* | Amorites would chase after the Yisra'elites if they feigned retreat. And that is the way it transpired.

Looking forward to bludgeoning the frightened and fleeing foe, every Amorite man picked up his weapon and

chased after them, leaving the city unprotected. The Yisra'elites responded by torching the city, giving the Amorites no place to retreat. Then Yahowsha' sprang his trap, and the warriors of 'Ay were slain. The Yisra'elites killed the remaining inhabitants, twelve thousand in all, including the warriors who had acted so impulsively, leaving their families unprotected.

So that is what would become of 'Ay. As such, it is being used symbolically here. And speaking of symbolism, there were better times. 'Abram camped out near 'Ay immediately upon entering Canaan. That story is told in *Bare'syth* / In the Beginning / Genesis 12:8.

*Migrown* is likely from *magar*, meaning “source of terror” or “overthrown.” It could, however, be derived from “*magarah* – saw or axe.” Since each of these seem applicable in this context, it is hard to choose between them. And as part of what will become a trend, *Migrown* was a Benjamite town north of Yaruwshalaim.

The same is true with *Mikmash*. It was here that the infamous Benjamite, King Sha'uwl, gathered an army unto himself, doing so to thwart the Philistine invasion. (*Shamuw'el* / Listen to God / 1 Samuel 13:2) The foreign belligerents brought thirty-thousand war chariots and six-thousand cavalry, plus untold numbers of troops to war with the newly minted king of Yisra'el at *Mikmash*.

It was just outside *Mikmash* that the prophet *Shamuw'el* rebuked King Sha'uwl for deliberately disregarding Yahowah's instructions while instituting his own approach. (*Shamuw'el* / Listen to God / 1 Samuel 13:13)

And it is here that we were introduced to the name of the sharp rocky crag which Yahowah used to depict His appearance to Moseh as a fire blazing. (*Shamuw'el* / Listen to God / 1 Samuel 14:4) *Migrown* is also mentioned within this context. (*Shamuw'el* / Listen to

God / 1 Samuel 14:2) Sha'uwI waited there with six-hundred troops while his son, *Yahowchanan* | Jonathan, attacked the Philistines.

These were dark days for Yisra'el, and they had no one to blame but themselves. The government they chose was an overt rejection of Yahowah, and now they were on their own. And soon, the king they wanted, so that they could be like the Gentiles, would be dead.

At this time, the area was being used as a garrison for Assyrian troops, and as a place to stash their weapons, and supplies, as well as for their stolen booty.

**“They have crossed** (*'abar* – they have passed over) **the ford** (*ma'barah* – the shallow body of water) **at Geba'** (*Geba'* – the Lord's Cup (an infamous Benjamin town typically transliterated Gibeah)) **to lodge for the night** (*malown* – as a place of overnight lodging).

**Ramah** (*ha Ramah* – the Maggot Shrine or Deceptive Betrayal, the worm-like larva of a fly which eats rotting flesh, the sacred place of worship, or those who betray an agreement based upon misleading and erroneous views) **is shuddering in terror** (*charad* – is quaking and trembling, very fearful).

**Giba'ah** (*Giba'ah* – Hilltop, a Benjamite town associated with Sha'uwI) **of Sha'uwI** (*Sha'uwI* – Question Him, synonymous with *She'owl* – Satan's eternal prison, from *sha'al* – to question, enquire, borrow, or beg) **has fled away** (*nuwc* – has escaped, taken flight, departing in haste, and disappeared).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 10:29)

City names are often of foreign origin, so ascertaining their meaning is more difficult and less reliable than with purely Hebrew nomenclature. These places, however, still have a story to tell.

*Geba'*, for example, may be from *gabya'* and thus mean “cup, pot, or bowl.” It could emanate from *gabyr* and convey “lord and ruler.” A *gabal* is a “border” while *gebal* means “mountain.” *Gabluth* denotes “twisting.” *Gabnown*, like *gebal*, is typically rendered “mountain peak or summit.”

Whatever the meaning, however, *Geba'* was another Benjamite city, this one ten kilometers northeast of Yaruwshalaim. It was specifically listed as part of Benjamin in *Shaphat* 18:24. But that is not all you need to know about *Geba'* – or lodging there for the night. In many ways what occurred there was worse than the abominations which caused Yahowah to rain of fire and brimstone on Sodom.

Beginning in *Shaphat* / Judges 19:10, we learn that a concubine (a woman living with a man without the status and rights associated with being married) of a Lowy “**arrived at *Geba'* | Gibeah, which belongs to *Benyamin* | Benjamin, just after sunset.**” They were forced to spend the night outside, in an open courtyard, because the only lodge in town turned them away and no Benjamite would allow them to sleep in their home.

That evening, they were questioned by an unidentified elderly man, who while not from Benjamin, was surrounded by a number of Benjamites. When asked why they were in the square, the Lowy explained, “**We are passing from Bethlehem in Yahuwdah to the remote part of the hill country of Ephraim... where I live.**”

The old man, who was also from Ephraim, opened up his home to the wayward travelers, providing straw for their donkey, and bread and wine for the Lowy and his companion. He even washed their feet.

But “**while they were enjoying themselves, the men of the city (*Geba'* | Gibeah), certain worthless**

**fellows (from the tribe of *Benyamin* | Benjamin), surrounded the house, pounding on the door.**

**They shouted out to the old man who owned the home, ‘Bring out the man who came into your house so that we may have sex with him.’**

**Then the man, the owner of the house, went out to them and said to them, ‘No, my fellows, please do not act so wickedly, since this man has come into my home. Do not commit this act of folly.**

**Here is my virgin daughter and his concubine. Please let me bring them out that you may ravish them and do to them whatever you wish. But do not commit such an act of folly against this man.’” (*Shaphat / Decide / Judges 19:10-24*) This is disgusting.**

**“But the men (from Benyamin in Geba’) would not listen to him. So the man seized his concubine and brought her out to them. And they raped her and abused her all night until morning.**

**At the approach of dawn, they finally let her go. At the turning of the morning, the woman came and fell down at the doorway of the man’s home where her master was (the Lowy), until daylight.**

**When her master arose in the morning and opened the door of the house and went to go out on his way, then behold, he noticed that his concubine was lying at the doorway of the house with her hands on the threshold.**

**And he said to her, ‘Get up, let’s go,’ but there was no answer. Then he placed her on the donkey and went home.**

**When he entered his house he took a knife and laid hold of his concubine and cut her into twelve pieces, limb by limb. Then he sent her throughout the land of Yisra’el.” (*Shaphat / Decide / Judges 19:25-29*)**

That is the story of Geba'. It is the story of Yisra'el, and particularly, Benyamin, run amuck. It is but one of many reasons Yahowah was so disappointed with His people.

Moving on to Ramah, it is cited throughout the Writings and Prophets. The most intriguing reference, however, is in *Yirma'yah* / Jeremiah 31:15, which stands just sixteen statements before one of the most profoundly important prophecies of all time (*Yirma'yah* 31:31-34). It is there we read: **“Thus says Yahowah, ‘A voice is heard in Ramah, crying and bitterly weeping. Rachel is weeping for her children. She refuses to be comforted on behalf of her children because they are no more.’”**

Rachel's only healthy child was Yowseph, although she raised Ya'aqob's sons born to her maid, Dan and Naphthaly, as if they were her own. But there is more to her story, all of which is revealing in this context. Unfortunately, Rachel became a bit of a trickster and developed an unhealthy affinity for idols. Ya'aqob would curse her for doing so. And that curse was fulfilled in the birth of Benjamin – which killed her. Rachel called this troublesome child, “*Ben 'Ony* – Son of my Torment and Anguish” during the delivery which she would not survive.

Two descendants in particular from her womb would plague Yisra'el and then the world. They were both named Sha'uwl. The Assyrian was now being allowed into Yisra'el expressly because the nation, in choosing Sha'uwl to govern them, had chosen the ways of the Gentiles over the way of Yahowah. And it would be through the Sha'uwl who changed his name to Paulos to win favor of the most gentile of nations, Rome, whose letters would unleash the Assyrian on an unsuspecting world. He was the wolf in sheep's clothing. And so that

is why Rachel was weeping for her children and refused to be comforted. She knew what we are just now learning.

Between the birth of the Anguishing Son who would plague the world, the deadly rape of the concubine at Geba', the wannabe King Sha'awl, and the wannabe Apostle Sha'awl, the Benyaminites earned a reputation that would give ravenous wolves a bad name.

While we aren't told explicitly, by mentioning these horrible places in this context, there is the implication that Yisra'el will come to regret what they have done. A day will come, even for the most wayward tribe, Benjamin, when the people who have been afflicted and are now covered in their own feces, will finally listen to Yahowah and respond, calling out to Him with a clear and audible voice.

I suspect that the reason that a town bearing the name "Galym – Feces" was included was to reinforce the idea that while the faces of the Towrahless appear as if they are covered in feces when they pray to God, if they accept the Towrah as the means to salvation, they will be cleansed, appearing perfect before Yah.

**“You ('atah) should cry out (tsahal – shout out clearly and loudly) with an audible voice (qowl) daughter (bath) of Galym (Galym – Feces, Dung, and Excrement or Destroyed Rubble, even Rocks Piled Over a Corpse; a Benjamite city associated with Sha'awl). Pay attention (qashab – listen carefully and accept the information being conveyed because it is true and should be responded to appropriately) Layshah (Layshah – Ferocious and Dangerous Lion; from luwsh – to crush; a Benjamite city), O afflicted and oppressed or Unpretentious and Responsive ('any – miserable, persecuted, poor, and humbled, albeit also unpretentious and straightforward, willing to respond and answer) 'Anathowth ('Anathowth – to Answer and Respond or to**

be Afflicted and Bow Down; yet another Benjamite town).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 10:30)

Layshah was the father of Phaltiel, the man to whom King Sha’uwl gave his daughter Michal in marriage, even though she was already married to Dowd. (1 *Shamuw’el* / Listen to God / Samuel 25:44) As for the town, when it was first approached we were told, **“Then the five men (of Dan) departed and came to Layshah, and they saw the people who were in it living comfortably, without being threatened. They were dwelling in the manner of the Tsydonians, peaceful, quiet, and secure, for there was no ruler humiliating them or anyone else in the region.... They had no dealings with any political entity.”** (*Shaphat* / Decide / Judges 18:7) It almost sounds like Eden.

‘Anathowth is one of those places where the name speaks for itself. It is based upon one of my favorite words, ‘*anah*, which depending upon how we respond to Yahowah, can mean “reply and answer” or “bow down and be afflicted.”

Therefore, we have transitioned from the worst of Yisra’el to the best by passing through Galym to Layshah by way of ‘Anathowth.

That said, Benjamin remains a problem, not just for Yisra’el, but for the entire world. Benjamin is a problem for every government and religion which claims God’s authority, especially Christianity. There is no greater curse than Sha’uwl. The first represents the curse of government and the second the curse of religion. They are the prophets of doom. They are the human embodiment of She’owl, more commonly known as Hell.

**“Madmenah** (*Madmenah* – Manure Pile and Dung Heap; from *domen* – dung or rotting corpse, yet another

Benjamite town) **has been banished** (*nadad* – has wandered away and been cast aside).

**The inhabitants who dwell in** (*yashab* – those who live in) **Gebym** (*Gebym* – Rims on Wheels, Retorts and Rejoinders, Ditch or Pit, and Locust; and yes, a Benjamite town) **flee, seeking safety** (*uwz* – take refuge and find shelter).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 10:31)

Nothing associated with Benjamin is appealing. These are not endearing names nor inviting verbs. They are all on the run. And now at long last, it appears that the horror Sha'uwI and his fellow Benjamites perpetrated at Nob will be revisited.

**“Remaining on this day** (*'owd ha yowm* – now lingering at this time) **in** (*ba* – at or with) **control of** (*la 'amad* – present and standing near) **Nob** (*Nob* – Groaning, a town in Benjamin), **he will shake** (*nuwph* – he will move) **his fists** (*yadym huw'* – his influence and power, his desire to control [from 1QIsa]) **at the mount** (*har* – at the elevated range) **of the daughter** (*bath* – from 1QIsa vs *beyth* – of the family and home in the MT) **of Tsyown** (*Tsyown* – of the Signs Posted to Mark the Way), **the elevated ridgeline** (*gib'ah* – the summit and highest point on the hill) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 10:32)

Nob is the location of considerable intrigue as reported in 1 Shamuw'el 21 and 22, involving Dowd, Sha'uwI, a priest, and an unsavory shepherd. In particular, Doeg, an Edomite, and the king's chief shepherd, was encouraged by Sha'uwI to attack Nob because Dowd had been sighted there during a meeting with a priest. The Edomite murdered eighty-five priests upon his arrival, killing every man, woman, child, infant,

ox, donkey and lamb in the city, slashing all of them to death with his sword.

This unappealing story begins in 1 Shamuw'el 18 with King Sha'uwl acknowledging that he was afraid of Dowd for the very reason he should have sought his company and advice: "Yahowah was with him." Dowd prospered and Sha'uwl came to hate him all the more, foreshadowing the other Sha'uwl's twisted response to Dowd and Yahowsha'.

While this is just the preamble of what would transpire in Nob, I want to bring your attention to an interesting detail. In this text, *gibowr* was used to describe Dowd, just as it would be used again in Yasha'yah 9:6. Sha'uwl unsuccessfully attempted to bribe Dowd, offering him his eldest daughter so long as he agreed to serve as a "*gibowr* – valiant man who would fight" for him. This clearly indicates that *gibowr* speaks of human qualities, not Divine, and that it properly describes Dowd.

While Dowd said no (at least this time with this daughter), shortly thereafter he married another of Sha'uwl's daughters, with the dowry being set at one-hundred Philistine foreskins. And unfortunately, we are told that Dowd cut off double that amount from men he had killed to win the hand of the lovely girl. It wasn't his finest hour. Nor was it Sha'uwl's. He would later marry off this same daughter to another man, even without her divorcing Dowd first.

Jealous over Dowd's success and popularity, Sha'uwl ordered his son *Yahowchanan* | Jonathan to murder Dowd. When his son refused, we learn that Sha'uwl became demon-possessed, as would be the case with the more famous Sha'uwl to follow. Now preoccupied with death, one day as Dowd was playing his harp, his father-in-law tried to permanently mount him to the wall with his spear.

As Sha'awl's mood grew darker, he would come to hate his son and his wife, calling one "shameful" and the other "perverse," augmenting his especially unbecoming language with some degrading references. He became consumed with killing Dowd, which may be analogous to the Christian preoccupation with the death of "Jesus."

In the process of negating his son's, Yahowchanan's, inheritance, Sha'awl told him, "For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now, go out and bring him to me, for he must surely die." (*Shamuw'el* / Listen to God / 1 Samuel 20:31)

Yahowchanan, however, warned his friend Dowd about his father, Sha'awl, rather than kill him. As a result, we find Dowd approaching the aforementioned city of Nob. A local priest, *Achymelek* / Ahimelech, somewhat reluctantly offered Dowd Bread of the Presence after a curious discussion. But unfortunately for the priest, and the inhabitants of the town, one of Sha'awl's servants, his chief shepherd, Doeg, the Edomite, witnessed their conversation.

When Sha'awl heard that Dowd had been spotted, he reminded his attachés and officers that he had bribed all of them, implying that Dowd wouldn't be as "generous:" "He said to his servants who stood around him, 'Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds?'"

Evidently, those who could be bribed couldn't be trusted. Who would have guessed? "For all of you have conspired against me so that there is no one who discloses to me when my son enters into a covenant agreement with the son of Jesse, and there are none of you who are sorry for me, none who discloses to me that my son has stirred

up my servant against me.’ Then Doeg the Edomite, who was standing beside Sha’uwl’s servants, answered and said, ‘I saw the son of Jesse arriving at Nob.’”

At which point Sha’uwl summoned the priests of Nob and charmed them, saying, “‘You shall surely die, you and everyone else in your family.’ Then Sha’uwl said to the guards who were attending to him, ‘Turn around and put the priests of Yahowah to death because their hand was with Dowd and they knew that he was fleeing and they did not report it to me.’”

The king’s bribes must have been insufficient because they wouldn’t do it. So Prince Charming “said to Doeg, ‘You turn around and attack the priests.’

And then Doeg, the Edomite, attacked the priests, killing eighty-five that day who were wearing the linen ephod. Then he struck the city of the priests with the edge of the sword, including men and women, young people and infants, also, oxen, donkeys, and sheep, all with the edge of the sword.” (*Shamuw’el* / Listen to God / 1 Samuel 22:16-19)

As bad as this was, and it was repulsive, right up there with the kinds of reprehensible deeds perpetrated by the great psychopaths and narcissists in history, this wasn’t the worst thing a Benjamite named Sha’uwl would do.

Turning to nicer news, on all of the Qumran scrolls pertaining to Yasha’yah 10:32, we read *bath* / daughter rather than *beyth* | home, the more familiar presentation found in the Masoretic Text. Tsyown is “home” to the “family” of God. We will find the “house” of Yahowah and Dowd along its ridgeline. So why the reference to the *bath* | daughter of Tsyown, if not to the *Beryth* | Covenant? Towrah is also feminine, but unlike the Covenant which was born on Mowryah, the Towrah was delivered on Horeb.

It is the one thing which eludes Satan's grasp, the family from which he is expressly excluded, the association which elevates humankind above him. And so the Assyrian is lashing out against the Covenant, shaking his fists in anger and frustration. But it is only a show. He can shake his fists all he likes, even yell and scream, but he cannot lay a finger on any member of God's family.

Yasha'yah has not been coy when it comes to the fate of political, religious, and military leaders. Yahowah is going to rid the world of them and then punish them for what they have done. But this time, while the outcome is the same, the net has been enlarged. Although, not everyone caught in it will receive the same sentence.

Those in positions of leadership are indeed headed to She'owl. They will be brought down and humiliated. But those who are simply unproductive, ambivalent, and opinionated, demonstrating divided loyalties, will be lopped off and removed. That is to say, their souls, cut off from the source of life, will die, ceasing to exist.

This is actually an important revelation because it adds to our body of knowledge. While we have deduced from the evidence that God will not grade on a curve, and that we are either right or wrong when it comes to the Covenant, by using *ca'aph pa'orah* together we now possess confirmation that Yahowah is wholly unimpressed with apathy and opinions, with divided loyalties and unproductive lives. He sees this half-hearted approach as thoughtless and despicable, even contemptible. It squanders the marvelous opportunity He has afforded us at such tremendous cost.

**“Behold** (*hineh* – look up and pay attention), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba'* – of the command

and control regime of heavenly envoys), **the Upright Pillar of the Tabernacle** (*'edown* – the Upright One), **will lop off the ambivalent non-fruit-bearing shoots with divided loyalties** (*ca'aph pa'orah* – will cut off and separate the disloyal sprigs, the opinionated, and thoughtless foliage, the double-minded branches, removing from the source the half-hearted who are despicable, even contemptible) **with tremendous force** (*ba ma'aratsah* – with a focus on completing the task).

**And then** (*wa*) **the ones who have risen to the highest levels** (*ruwm ha qowmah* – those who have been lifted up and exalted and those from the highest spatial dimensions which can be measured who have rebelled in open defiance) **will be cut down** (*gada'* – will be chopped down and hewn off, will be felled and pruned away) **so that** (*wa*) **those in positions of power as well as those who have an exalted view of themselves** (*gaboah* – the haughty and proud, the high and mighty, the self-glorifying and improperly arrogant) **will be brought down and humiliated** (*shaphel* – will be shamed and humbled, abased and then taken to the lowest possible place).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 10:33)

God is not messing around. This is the antithesis of tolerant and loving. He is clearly annoyed by the opinions of thoughtless and hypocritical individuals and He is angry at those who have used their positions of power to harm His children.

Religions, and most especially Christianity and Islam, were created and became popular as a result of twisting the truth and then intertwining a plethora of lies. By interweaving right and wrong, the resulting concoction was capable of fooling the ignorant and irrational, also known as the faithful. That is what the “*cabak* – intertwined underbrush” represents. Beyond this, as underbrush, it is also symbolic of Satan’s little

helpers, his underlings who have restricted access to God by creating a maze comprised of the masses, out of which few emerge.

**“And (wa) He will strike down (naqaph – He will surround, cut away, and then enclose and thus incarcerate) the intertwined and difficult thicket (cabak – the entangled and twisted, interwoven and entwining underbrush) of the cultivated groves (ha ya’ar – of the groves of trees on wooded heights where pagan rites were practiced) with an iron implement (ba ha barzel – with a crude iron tool such as an axe).**

**And then (wa) the White Light (ha Labanown – the White One Who Appears as Light; laban – all of the colors of light) will fall and be cast down (naphal – will suffer a degrading fate and descent to an inferior position) by way of (ba) the Mighty and Majestic One (‘adyr – the Awesome Appearance of the Beautiful and Desirable One.” (Yasha’yah / Salvation is from Yahowah / Isaiah 10:34)**

This is a tale of Divine retribution. After using a “barzel – a crude iron implement” to strike down the twisted thicket, the Assyrian, presented here as “ha Labanown – the White Light” will fall, being cast down courtesy of the Majestic and Mighty One. And this will occur during the “Awesome Appearance of the Beautiful and Desirable One” on *Yowm Kippurym*.

For our benefit and review, here is the conclusion to *Yasha’yah / Isaiah 10* and the end of the Assyrian:

**“He came to ‘Ayath (Ruins). He passed through Migrown (Overthrown) approaching Mikmash (Accumulating Possessions), where he stores, counts, records, and inventories his weapons and possessions. (Yasha’yah / Isaiah 10:28)**

**They have crossed the ford at Geba' (Lord's Cup) to lodge for the night. Ramah (Maggot Shrine of Deceptive Betrayal) is shuddering in terror, Giba'ah (Summit) of Sha'uwl has fled away. (Yasha 'yah / Isaiah 10:29)**

**You should cry out with an audible voice daughter of Galym (Feces and Dung). Pay attention and respond appropriately Layshah (Ferocious and Dangerous Lion), O Afflicted and Oppressed / Unpretentious and Responsive 'Anathowth (Answer and Respond or be Afflicted and Bow Down). (Yasha 'yah / Isaiah 10:30)**

**Madmenah (Manure Pile and Dung Heap) has been banished and been cast aside. The inhabitants who dwell in Gebym (Retorts and Rejoinders) flee, seeking safety. (Yasha 'yah / Isaiah 10:31)**

**Remaining on this day and now lingering at this time in control of Nob (Groaning), he will shake his fists demonstrating his desire to exert his influence at the mount of the daughter of Tsyown, the elevated ridgeline of Yaruwshalaim. (Yasha 'yah / Isaiah 10:32)**

**Behold, Yahowah, the Upright Pillar of the Tabernacle of the vast array of spiritual implements will lop off the ambivalent non-fruit-bearing shoots with divided loyalties, cutting off and separating the disloyal sprigs, the opinionated and thoughtless foliage, the double-minded branches, removing the half-hearted from the source because they are despicable, even contemptible, doing so with tremendous force.**

**And then the ones who have risen to the highest levels, and those from the highest spatial dimensions which can be measured who have rebelled in open defiance, will be cut down and pruned away so that those in positions of power as well as those who have**

**an exalted view of themselves, the self-glorifying and improperly arrogant, will be brought down and humiliated, then taken to the lowest possible place.** (*Yasha'yah* / Isaiah 10:33)

**And He will strike down the intertwined and difficult thicket, the entangled and twisted, interwoven and entwining underbrush of the cultivated groves on wooded heights where pagan rites were practiced with a crude iron implement.**

**Then the White One Who Appears as any Shade of Light will fall and be cast down, suffering a degrading fate and descent to an inferior position by way of the Mighty and Majestic One during the Awesome Appearance of the Beautiful and Desirable One.”** (*Yasha'yah* / Isaiah 10:34)

He raised his agenda in the Garden six-thousand years ago only to have it crushed sixteen years from now. In the interim, an implement hoodwinked an unsuspecting world into worshiping him as God.

But goodbye is not forgotten, not yet anyway. We will encounter the Assyrian cast as the Babylonian four chapters hence. What we have learned will be reinforced. And hopefully it will pay dividends during the millennia to come, because just as Satan starred in the final act in the Garden, he will get to play humankind one last time at the end of the great *Sukah* Camp Out. But thanks to *Yasha'yah*, we are prepared.