

Rejecting Religion

'Ashtart, Palishty, and Ba'al, Oh My...

One of the most poignant portrayals of God's desire for us to reject religion so that He can save us from the invasive nature of human malfeasance occurs in the 7th chapter of 1st Samuel. It is presented immediately prior to the Yisra'elites requesting a king to rule over them. During this discussion we are introduced to 'Ashtart, the Whore of Babylon, who seeks to be the Queen of Heaven and the Mother of God as the consort of the Lord | *Ba'al*.

Reverberations of this story still echo throughout almost every nation and culture. 'Ashtart is the actual reason Christians celebrate Easter Sunday and worship Mary as the Mother of God. The goddess' association with new life has given rise to Tu B'Shevat in Rabbinic Law, May Day for Secular Humanists, Arbor Day among Environmentalists, and 'Ashura Day for Shia Muslims.

We will also learn that the god of religion is the Lord, a pagan deity in cahoots with the aforementioned Queen. Along the way, we will confront a wholly human villain, the Palishty, from whom today's Palestinians derive their name, and from whom Yahowah is promising to rescue His family – that is as long as we accept His conditions. Therefore, while this story is old, its message is timely.

As we pick up the narrative from some three-thousand years ago, we find that after being thwarted by Yahowah, the dreaded Philistine invaders returned the Ark of Yahowah, more commonly known as the Ark of the Covenant. What follows is one of the more amazing,

revealing, and pertinent statements found anywhere in Yahowah's witness. We will do our utmost to do it justice.

“Now Shamuw’el, meaning He Listens to God, consistently spoke to the entire Household and Family of Yisra’el, for the purpose of drawing near by saying,

‘If with all your heart, that which guides your thoughts and provides understanding, you return to Yahowah, choosing to turn away from the foreign and worthless pretense of strange gods among you, and in particular, the ‘Ashtarts, and choose instead to firmly fashion through unwavering preparation, your preference for Yahowah, and work with Him, while approaching Him exclusively, apart from any others, then He will deliver you away from the influence of the Palishty, these foreign foes who invade the Promised Land as terrorists.’” (1 *Shamuw’el* 7:3)

Since there is so much more we can learn, let's examine every possible nuance of what Yah just revealed, word by word. The more we know, the better equipped we will be to accurately assess God's offer and then respond appropriately.

“Now (*wa* – so now) **Shamuw’el** (*Shamuw’el* – He Listens to God; a compound of *shama’* – hear, pay attention to, perceive, and understand *’el* – God Almighty) **consistently spoke to** (*’amar ’el* – actually promised and habitually declared on behalf of Almighty God, cognizant of the unfolding and ongoing consequences throughout time, always claiming and genuinely professing to (qal stem – affirms that the meaning is literal rather than nuanced, actual, and genuine, imperfect conjugation – reveals unfolding and habitual, consistent and continual communication with ongoing consequences)) **the entire** (*kol* – all of the) **House** (*beyth* – family, home, and household, lineage,

descendants, and successive generations who are related) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God; a compound of 'ysh – individual, sarah – to engage, participate, and endure, to be sustained, to strive, and to be empowered, by 'el – Almighty God (named after Abraham's wife, Sarah, Yitschaq's mother, representing the birth of the Covenant Family)) **for the purpose of drawing near by saying** (*la 'amar* – concerning the means to approach by communicating and declaring (qal infinitive construct – represents a declaration which should be interpreted literally and which is true with regard to everyone, in every place, and throughout all time)),

'If (*'im* – introducing a conditional clause, whenever and behold, only if) **with** (*ba* – in) **all** (*kol 'atah* – the entirety of) **your heart** (*leb* – your inner being, that which constitutes your most authentic nature and becomes the very fabric of your life, the place where that which is known, considered, and accepted serves to provide perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, goals and ambitions, preferences and purpose, volition and judgment), **you actually return** (*'atah shuwb* – you genuinely change, turn around, go in the opposite direction, and come back (qal participle active – conveys a literal verbal adjective whereby the subject acts and the object participates in the change)) **to** (*'el* – in the direction of Almighty God; a contraction of 'elowah – Almighty) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon 'elowah's – God's *towrah* – guidance on His *hayah* – existence), **choosing to turn away from and then remove** (*cuwr 'eth* – electing of your own volition to leave, forsaking, rejecting and getting rid of, bringing an end to while avoiding and abolishing (with the hifil imperative active – the subject is the actor and causes the object to participate in the removal under the auspices of freewill),

the foreign and worthless (*ha nekar* – the alien and valueless, the incomprehensible and improper, the pretend and disguised, someone else’s disastrous and ruinous, another person’s mistaken and feigned pretense of strange) **gods** (*‘elohym* – deities, literally: mighty ones; the plural of *‘elowah* – Almighty God (note: god and gods are titles, not names, as are: *‘elowah*, *‘el*, and *‘elohym*)) **from** (*min*) **among you** (*tawek ‘atem* – your midst, severing all such relationships), **and in particular** (*wa* – also), **the ‘Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child** (*‘Ashtart* – (corrected from the errant Masoretic vowel pointing of *‘Ashtoreth*) the principal pagan mother-earth goddess of the Babylonians syncretized into the religions of the Sumerians, Philistines, Canaanites, Egyptians, Assyrians, Phoenicians (as the Lady of Byblos/Bible), Syrians, Persians, Indians, Greeks, Romans, Carthaginians, Cypriots, and Christians; also known as Ishtar (Star of Heaven from which Easter got its name), Astarte, Isis, Aphrodite, Venus, India, Diana, and Mary; consort, daughter, and/or mother of the Lord, Ba’al, ‘El, Ra’, Osiris, Tammuz, Ashur, Sin, Zeus, and Jupiter; called the Queen of Heaven (in Jeremiah), Mother of God, the Virgin/Madonna and Child (the basis of Mary worship in Roman Catholicism), and Lord of the Horns; from *‘ashar* and *‘ashtarah* – to become rich by increasing one’s flock while taking a tithe), **and** (*wa*) **choose to firmly fashion through unwavering preparation and confident determination** (*kuwn* – elect to form, confirm, and develop, under the auspices of freewill, establishing to be sure and enduring, directly appoint and affirm, prepare and trust, be steadfast, standing firm, stable, secure, and upright with regard to (the hifil stem reveals that in harmony with God, we influence our preparation and subsequent confidence, the imperative mood tells us that this response and result is our choice, while the active voice conveys that our willingness to initiate this process

will cause our heart, and thus capacity to think, to undergo these changes)) **your heart and thinking** (*leb* – your inner being, that which constitutes your most authentic nature, the place where that which is known, considered, and accepted serves to provide your perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, preferences and purpose, volition and judgment) **for Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **and work with Him, serving with Him** (*'abad* – expend considerable energy and intensity in association with Him, to serve with Him and engage with Him, cultivating that which grows and is productive with Him), **while approaching** (*wa la* – and then move in the direction of and draw near) **Him exclusively** (*bad huw'* – Him alone, Him by Himself, Him apart from any others, Him as part of the whole that represents Him, and Him as a member of the same body, confident in pure white linen garments, demonstrating complete separation unto Him), **then** (*wa*) **He will deliver you** (*natsal 'eth 'atem* – He will rescue you, extricating you and take you away, saving you; akin to *natsar* – delivering and preserving the observant (the *hifil* stem reveals that God will influence us to the degree that we become more like Him, the imperfect conjugation affirms that our deliverance and salvation is everlasting, unending throughout time, while the jussive mood, as an expression of third person volition, reveals that this is God's will for our lives)) **out of** (*min* – away from) **the hand and influence** (*yad* – the power and possession, the controlling effect) **of the Palishty, the foreign foes who invade, invoking fear, while separating and terrorizing** (*Palishty* – to attack and to divide as adversarial foreigners, transliterated Philistines, invasive militaristic foes; from *palesh* – to attack, overrun, attempt

to occupy, divide, and separate, *paleth* – to wander away and to flee, in addition to *palash* – to roll, turning over and over again; akin to *palats* – to terrorize and invoke instability and fear; (it is a place of sorrow (Exodus 15:14), vanquished by God (Psalm 108:10), estranged from God (Joel 4:4), enemy of Yisra’el and Dowd/David (1 Samuel 17 – 22))).” (*Shamuw’el / He Listens to God / 1 Samuel 7:3*)

Before we consider the nature of the two villains in this story, ‘Ashtart and the Palishty, let’s contemplate the thrust and purpose of Shamuw’el’s message. There is no better place to begin than by evaluating the implications of the prophet’s name: “*Shamuw’el – He Listens to God.*” Isn’t that where we should all begin?

Shamuw’el’s name makes what Shamuw’el has to say relevant and true, applicable and dependable. After listening to Yahowah, Shamuw’el shared what God had to say. That is the role of a prophet.

Recognizing that we are now a party to God’s thoughts, let’s consider the message His prophet conveyed one statement at a time. Shamuw’el: **“...consistently spoke to and habitually declared the message on behalf of Almighty God, recognizing the unfolding and ongoing consequences of his statements throughout the whole of time, always claiming and genuinely professing to the entirety of the household, family, and home of Yisra’el, of those individuals who engage and endure with God...”**

As a result of listening to what Yahowah had to say, Shamuw’el was in a position to accurately convey God’s advice – something he did with great regularity. He listened and spoke consistently and continually. It’s a message for all of us. Our testimony can be similarly relevant and equally reliable as long as we observe Shamuw’el’s pattern.

While Yisra'el is sometimes deployed to depict a nation at odds with Yah, the name was conceived to represent God's Chosen People. Yisra'el is His Family with whom He established His Covenant. And that is why Yisra'el incorporates Sarah's name, 'Abraham's wife and Yitschaq's mother. It is found between "iysh – individual" and "el – Almighty God." Fortunately, for the rest of us, Yahowah has provided an open invitation to join His family – to become part of Yisra'el and Yahowah's Covenant. But that invitation is found in only one place – the opening book of Yahowah's *Towrah* | Teaching.

There is, however, an alternative depiction of Yisra'el. Sarah can also mean "to struggle, to wrestle, and to fight." And there are long periods of time in which most Yisra'elites found themselves in this position relative to God. So as we approach the name elsewhere, we will be circumspect, choosing the most accurate rendering in every context.

The audience Shamuw'el is addressing, therefore, not only includes those gathered before him but, also everyone else who wants to be related to Yahowah by birth or adoption. And that is why this message begins similarly to the initial conversation Yahowah had with 'Abraham. Just as 'Abraham was asked to walk away from his country, from the religious *babel* – confusion and corruption of Babylon, before he could engage in a relationship with God, the same condition remains for us today.

If you want to live with God in His home and be part of His family, then Shamuw'el is speaking to you. If you listen, if you are willing to carefully consider what he has to say, if you come to understand this advice, accept it, and then act upon it, you too will be empowered to engage and endure with God.

What would be ill-advised in this case is to do what Christians have done. You ought not discount this admonition because it is found in what Christians have incorrectly labeled an “Old Testament.” You ought not disregard it because of an erroneous belief that it was limited to a specific place and time, even to a single nation, Israel, and thereby conclude that it does not apply to you.

Further, you ought not buy into the deceitful, destructive, and very deadly myth of Replacement Theology which erroneously presumes that the promises God made to Israel were taken from them and given to the Church. God does not have a “church,” He does not renege on His promises. And even worse for this theory, if He did, all of the conditions associated with the fulfilment of the promises made to Yisra’el are found exclusively in the *Towrah* | Torah and *Naby’* | Prophets’ testimony, which Christians claim has been repealed and replaced by their “New Testament.” Besides, why would anyone trust a god whose original promises were not upheld? This is one of countless examples which demonstrates that it is impossible to be an informed and rational religious individual.

And if I may, Judaism embraces a different form of Replacement Theology. In their case, rabbis have replaced the *kohen* | priests, the Talmud has replaced the *Towrah*, and HaShem has replaced Yahowah. Rabbis have substituted an onerous religion for a liberating relationship.

Even Islam is rooted in Replacement Theology. Muhammad replaced Moseh and Dowd. Arabs replaced Yahuwdym. Arabia replaced Yisra’el. Mecca replaced Yaruwshalaim. The Qur’an replaced the *Towrah*. Arabic replaced Hebrew. And Allah replaced Yahowah – at least in the faith predicated on deception.

It is also insightful to know that Hebrew grammar does not allow one to do as Christians and Muslims have done and limit something God has said to a particular time. Hebrew verbs are never limited in time because their message is valid throughout all time. You see, there is no past, present, or future tense in Hebrew. Yahowah's message was true, is true, and will remain so forever.

The insights provided by the Hebrew stem, in this case the qal, confirms these conclusions. It tells us to interpret Shamuw'el's testimony "literally." The qal stem establishes a "genuine and actual relationship between the subject and the object regarding the verb's action." Therefore, we would be unwise to look at this symbolically. We should not pretend that Yah's prophet is speaking metaphorically, or that the meaning is somehow nuanced, subject to interpretation, or worse, revision. The qal stem, thereby, destroys the myth of "replacement theology."

Additionally, we find considerable elucidation in the imperfect conjugation. It reveals that providing this kind of testimony was something Shamuw'el did regularly, and that he realized that his message would have unfolding consequences throughout time. He made a habit of sharing what God had revealed to him to us for our benefit, knowing that it would continue to be enlightening and valid forever. And we'd be wise to do the same, to share what Yahowah revealed, knowing that by quoting Him, we will always be right.

Shamuw'el laid out five conditions at Yahowah's behest. There were five specific things his audience had to understand, accept, and act upon to receive the promised benefit. In this way, the proposition Shamuw'el proposed to Yisra'el was similar to the one Yahowah offered 'Abraham, where there are also five terms and conditions to be known, evaluated, understood, accepted,

and acted upon to become a member of our Heavenly Father's Covenant Family.

Shamuw'el said that this message was: **"...for the purpose of drawing near and communicating something which is literally true for everyone, in every place, throughout all time: 'Based upon these conditions...'"**

As we have discovered, and as is the case with much of what Yahowah reveals through His prophets, the most valuable nuggets are found by closely examining and carefully considering the text. For example, in this statement, the preposition *la* functions as a marker of dimensional space and proximity. It means: "to approach, to move toward an advantageous goal, to come near, to travel with the expectation of entering into someone's presence, and to extend oneself in a particular direction concerning a specific point by the means which makes the anticipated encounter possible."

Also, as a "means to emphasize a particular point" or "to convey a contrast," *la* can be translated: "concerning, about, namely, accordingly, specifically, relationally, or for the purpose of moving in a particular direction." Therefore, Shamuw'el's proposition is about designating the most reliable means to move toward God by moving out of harm's way.

"*Amar* – spoke" was once again shaded by the reality and literalism of the *qal* stem, but this time the meaning was further advanced by the infinitive construct. Collectively, these communication devices reveal that Shamuw'el's declaration should be evaluated literally, that his promise would always remain in effect, and that it would be trustworthy and dependable for everyone, everywhere. These realizations are sufficient in and of themselves to negate the possibility of a "New Testament" replacing the promises made in an "Old

Testament.” Neither the language nor logic allow such a contradictory, ignorant, or irrational notion.

As we progress to the first of five conditions, we are confronted by three profound realities. The first requires us to take a step back in time. When Shamuw’el speaks of our “*leb* – heart,” he is not encouraging cardiovascular exercises that will improve the muscular function of the organ which pumps blood throughout our bodies. Further, the emotional attributes commonly associated with things of the heart only factor in as distant derivatives of *leb*’s primary meaning.

Three-thousand years ago, when someone asked another to take something to heart, they were encouraging them to focus on what was being revealed, to become thoroughly familiar with the issues involved, to thoughtfully evaluate the message, to exercise good judgment so as to genuinely understand what was being conveyed, and then to act upon it in a reasonable and rational way, thus incorporating the resulting conclusions into the core of the individual’s life, thereby influencing their attitude, perspective, and ambitions.

At the time, in the vernacular of the age, the kidneys were considered the seat of emotions. The heart was viewed as the seat of reason, of wisdom, and of understanding. Our emotions often mislead us. They are fickle. They change. But reason is always a valid approach, and understanding is forever. It is a far more reliable guide.

Yahowah said that *Dowd* | David had a heart and mind after His own because Dowd’s reasoning was sound and his understanding was correct. Dowd was seldom good, but he was almost always right. Then speaking of “not hearing, not understanding, not seeing, and not perceiving,” through Yasha’yah, Yahowah revealed that

“the *leb* | judgment of His people had become dull.”
(*Yasha'yah* / Isaiah 6:9-10)

Leb addresses the seat of reason, the ability to exercise good judgment, and the will to incorporate the resulting understanding into the fabric of one's life. Before anything was considered processed and accepted within the observant individual's heart, they would have been expected to thoughtfully contemplate what they had heard, seen, or otherwise experienced.

Then, to transition from knowing to understanding, the listener would have been expected to make connections with other things they had observed; not only to provide perspective, but also so that the information could be properly filed and readily accessed. And yet, this was not the end of the process. The attentive listener and contemplative individual would then be expected to exercise good judgment, and therefore be discerning and discriminating; in other words, to be logical and rational. In this way, they would be able to determine if what they were being told was valid and trustworthy, as well as ascertain whether it was beneficial.

Once that determination was made, the contemplative individual would accept what they had learned, incorporating these concepts into the very fabric of their lives, thereby grounding themselves in them. This would provide solid footing upon which to stand and a proper perspective from which to observe the world; all while guiding the observant individual's thinking, their attitude, and their ambitions, all predicated upon the proper understanding.

The second insight embedded in the terminology used to convey the initial condition enumerated by Shamuw'el presupposes that the listener knows where to find Yahowah, but is currently estranged from Him. More than this, it depicts those in the prophet's audience

actively walking away from God. Now, since we are told that these people were overtly religious, this means that their religion, like every faith man has conceived, was doing the opposite of what it was allegedly designed to achieve.

And let's be absolutely clear about this point: Shamuw'el was not addressing the failures of Judaism. Judaism did not exist in Yisra'el three-thousand years ago. The religion that had these Yisra'elites walking in the wrong direction was the same pagan religion that was practiced throughout the ancient world – the one which has been syncretized most adroitly into Christianity today.

To be saved by God, these people, like all others throughout time, would have to walk away from their religion and reverse course on their faith. Virtually everything they had been led to believe, that their countrymen also believed, was untrue and would have to be rejected. The truth, as it is today, had become so unpopular the vast preponderance of people embraced a slew of ignorant and irrational, deliberate and debilitating, lies.

Religions are indeed like spokes on a wheel. As the wheel turns, centrifugal force pushes everyone as far away from God as the size of the wheel allows. This may be the single most counter-intuitive and misunderstood, yet vital concept a thoughtful individual can take to heart.

The third insight articulated in the initial conditional clause affirms that these instructions will not lead you to Jesus, to Allah, to the Lord, to Confucius, to Buddha, to nirvana, or to any religion or governmental system. These are directions to Yahowah. If you do not want to meet Him, do not follow them.

Despite what you have been told, God has only one name. He will not tolerate your presence in His proximity

if you refer to your god by any other name – a fact He Himself affirmed, etching it in stone. If you do not know His name, you do not know Him.

Should you believe that we are overemphasizing this point, then you'd benefit from an accurate translation of the first and third statements Yahowah etched on the first of His two stone tablets. He not only wrote that no one would exist with another god in His presence, but also inscribed that those who negate the value of His name, Yahowah, cannot and will not be forgiven.

If you do not like these conditions, you don't know Yahowah, you are estranged from Him, and most assuredly you wouldn't like Him if you met Him. He is intolerant. With Him, it's either His way or the wrong way.

Said another way: if you have not taken what He has offered to heart, it does not matter what's in your heart. Nothing you believe, feel, say, do, or give will make any difference.

As long as you are not actively promoting religion, multiculturalism, humanism, patriotism, politics, militarism, or nationalism, when your body dies your soul will cease to exist. Such has been the case throughout time.

Consistent with Yahowah's instructions to Noah regarding the Ark, whereby he was asked to construct three doors in the vessel, there are three doors through which human souls can pass. Those who come to know, understand, accept, and act upon Yahowah's Covenant instructions as they are presented in His *Towrah* | Guidance will enter the doorway of His home, immortal, perfected, adopted, empowered, and enriched. Those who are unaware of Yahowah's *Towrah* | Directions, or who are apathetic towards Him, even opposed to Him, will

pass through the portal which leads to the annihilation of their soul.

For such individuals there is no eternal penalty, no punishment, no anguish and no pain. But for those actively engaged in leading others astray, those who promote religion or politics, those advancing militarism or multiculturalism, there is a consequence because their deliberate deceptions influence others negatively. Such individuals, as a consequence of what they have done, will spend an eternity separated from Yahowah in a prison similar to a black hole. There will be no fires, no light, no divine presence, no tortures; only an eternity with similarly religious and political individuals. In this regard, it is akin to a singularity, whereby their experience in what is perceived to be a four-dimensional universe of space time is contracted, leaving only time.

These things considered, Shamuw'el conveyed: **“...if with all your heart, your entire inner being, that which constitutes your most authentic nature and becomes the very fabric of your life, within the place where that which is known, understood, and accepted serves to provide perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, goals and ambitions, preferences and purpose, you change, you turn around, and you go in the opposite direction, returning to Almighty God, to Yahowah...”**

The concluding verb, *shuwb*, which means “to change, to turn around and to go in the opposite direction,” was modified by the qal stem, participle form, and active voice. Collectively, this makes the action defined by *shuwb* a genuine and reliable verbal adjective whereby the subject (the listener in this case) acts and the object (who just happens to be Yahowah) is influenced by our decision. Through the process of getting to know Him and moving towards Him, God is encouraged to

participate, getting to know us and meeting us along the way.

In other words, once we take the initiative to question the veracity of our belief systems, and turn away from them, Yahowah will reach out, grasp hold of our hand, and lead us the rest of the way home. He will willingly guide those individuals who respond to what He has to say. Everyone I know who has come to know Yahowah and to participate in His Covenant, and there are many hundreds if not a thousand or more, has come to God and joined His Family this same way – or a variation, thereof.

Let me explain. Time is relevant to us because we are currently stuck in it; simply going along with the flow in an ongoing progression from past to present and then into the future. Yahowah, as light, is not similarly constrained. Therefore, it is possible for Him to introduce Himself to us before we know Him, even while we are still clinging to some vestige of religion or politics, because He would already be aware of our future willingness to disengage from these things and walk with Him. This is how our relationship began. It is how it commenced with ‘Abraham and with Moseh.

Some might think that this provides such individuals with an unfair advantage, but I do not concur. Most of those God encounters reject Him. Consider those who walked with Him during the Exodus, or those who listened to the Instruction on the Mount. Further, in the case of Abraham and Moseh, since the Towrah had not yet been written, it was incumbent upon Yahowah to introduce Himself and share His guidance with them so that they, and us through them, could also benefit.

In my case, no one else was willing to do what God wanted done, which was to expose and condemn the world’s two most popular religions by comparing them to the testimony found in Yahowah’s *Towrah* | Torah, *Naby*’

| Prophets, and *Mizmowr* | Psalms. Since He knew that I would accept a mission that was essential to Him, He introduced Himself and we negotiated the terms of engagement prior to my acceptance of the conditions of the Covenant. Yahowah not only realized that in time I'd go where His words led, no matter the consequence, but also that I'd share what I had learned along the way. If you are reading this, you are an intended beneficiary. (Should you be curious, Chapter 8, *The Right Way*, explores our initial meeting and subsequent negotiation.)

The reason Shamuw'el's prophetic statement has remained relevant throughout history, regardless of people and place, is that the overwhelming preponderance of people throughout time have gone in the wrong direction. The preponderance of people have always been wrong about God, who He is, what He is offering, and what He expects. Most are either religious, political, or both. And of those who are neither, many of them are too apathetic to care – too encumbered by the burdens and distractions in their lives to invest the time needed to know God, much less understand what He wants from us.

Even today, as few as one in a million people are open and willing to consider Yahowah's approach to life. And that is not my number, but His. At the conclusion to the second of three statements on the first of His two stone tablets, He wrote that “thousands would benefit from His mercy by closely examining and carefully considering the instructions and conditions associated with His relationship agreement.” Thousands among billions is one in a million.

How about you? Are you willing to change your entire perspective on life, toward God and away from your fellow man? Are you willing to go against the crowd and become one in a million? Are you willing to invest the time to know who Yahowah is and understand what

He is offering? Are you willing to become observant and act upon what you learn?

After we do an about face, changing our direction and perspective regarding Yahowah, we are asked to let go of the things most people hold dear: their religion and god. Christians devote their lives to their Lord Jesus Christ. Muslims sacrifice their lives to their god, Allah. And yet, since the entire Qur'an and more than half of the Christian New Testament is a fabrication, demonstrably and inarguably untrue, why cling to the false gods that emerge from those fraudulent pages?

The second of five conditions, follows: **“...if you...choose to turn away from and remove, electing of your own volition to leave, forsaking, rejecting and getting rid of while avoiding the foreign, pagan, and worthless gods, the alien and valueless deities, the improper objects of worship, the mistaken and feigned pretense of the divine from among your midst, severing all such relationships,...”**

To benefit from what Yahowah has to offer, everything associated with all other gods, all of which are figments of man's fertile imagination, has to be rejected and removed from the mindset and environment of the participant. That includes their names (such as Jesus and Allah), their titles (such as the Lord or even the title “God” when it is used as a name), their symbols (such as crosses, stars, and crescent moons), their places of worship (churches, shrines, and mosques), their scriptures (the Talmud, the New Testament, and the Qur'an), their nomenclature (concepts like the Trinity, Oral Law, or the suggestion Muhammad was a Prophet), their celebrations (Christmas, Easter, Rosh Hashanah, Purim, or Ramadan), their idols (statues to Mary, Crucifixes, or big belly Buddhas), and their faith (referring to oneself as an Orthodox Jew, Christian, Muslim, or Humanist).

The operative verb in this statement, “*cuwr* – turn away from and reject,” was once again shaded by the unique aspects of Hebrew grammar. Here the hifil stem denotes causation in the relationship. The subject, you (if you count yourself among the prophet’s audience), causes the object (false gods) to participate in the action which is addressing their rejection and removal from our lives.

Therefore, while contrived deities are not capable of action, our actions in reference to them can influence their bearing on our lives. In addition, the imperative serves as the mood of volition, letting us know that it should be our decision, a choice made under the auspices of freewill, to remove all traces of worthless deities from our midst. And lastly, in the active voice, we are being encouraged to act upon the mistaken gods of others, overtly rejecting them as well.

There are a surprising number of individuals, most of whom have been influenced by Rabbinic Judaism, who have a tizzy fit when they see or read the title “God.” These zealots errantly assume that *‘elohym*, the title Yahowah applies to Himself and also deploys to describe false gods, just as He has here, is a name. If *‘elohym* were a name, and not a title, if Yahowah wasn’t God’s one and only name, and if Yahowah didn’t use *‘elohym* as one of His titles and as a means to describe false deities, they would have a point – but such is not the case.

While it is true that Yahowah asks us not to promote the names of false gods, He Himself uses their names. He has done so through His prophet in this statement, always to expose and condemn them. The fact is, in Hebrew, *‘elohym* is used as a title, and only as a title, to describe the real God as well as to depict false gods. And while there was once a false god called Gad and another called Gott, the Canaanites worshiped an idol they called *‘El*, the singular of *‘elohym*.

As a result, a rational and informed case cannot be made for English writers to substitute *'elohym* for god in their translations or commentary. And the most forthright and accurate English translators will show their readers the Hebrew word and its translated meaning, while clearly displaying Yahowah's name, when either appear in the text, eliminating any confusion.

Reason dictates that Yahowah is only asking us not to call upon, proclaim, or promote the names of false gods as if they were real. I say that because here, as is the case with many other statements we will be analyzing, Yahowah's prophet expressly stated the name of the most prominent goddess of his day, 'Ashtart. This affirms that there is no divine prohibition against saying the name of a manmade deity as long as it is stated to eradicate the myths associated with them.

For example, I can write "Lord," "God," "Jesus," "Christ," or "Allah" without offending Yahowah as long as I tell you that the Lord is Satan's title, that God isn't a name, that no one named "Jesus" existed at the time of Yahowsha's fulfillment of the Invitations to be Called Out and Meet with Yahowah, that Christ is a Greek term, not a Hebrew title, and it is based upon a word which means "drugged." Also, Allah is the name of Muhammad's god, one he modeled after Satan.

'Elohyim is derived from, and is the plural of, *'elowah*. This makes *'el*, meaning "Almighty," a contraction. Further, by recognizing the source of the "ow" and "ah" sounds in *'elowah*, we discover the proper way to pronounce these same vowels when they appear in Y-aH-oW-aH's name. The descriptive title Yahowah applied to His teaching, T-oW-R-aH, provides the same phonetic insights in this regard, revealing how to pronounce the W and Hs in Yahowah.

Even the verb upon which Yahowah based His name, “*hayah* – to exist,” leads us to the same conclusion. The myth that no one knows how to pronounce YHWH is one of many religious lies promoted by those who make a living by fooling the masses regarding Him. Yahowah’s name is comprised of three of the five vowels among Hebrew’s twenty-two letters, all of which are readily pronounceable in all of the many thousands of words and names found throughout the *Towrah* / Torah, *Naby’* / Prophets, and *Mizmowr* / Psalms.

Moving on, the third codicil of Shamuw’el’s conditional clause is very specific. One false god was clearly worse than the others, at least from Yahowah’s perspective. Her name was ‘Ashtart: “**...if you...in addition also (reject and remove) the ‘Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child,...**”

So why do you suppose that this particular goddess, whose name was written in the plural to convey the many false impressions associated with her, was specifically selected, and why was her name preceded by the definite article? We don’t say “the Bob,” but we do say “the baker” when Bob cooks for a living. Therefore, by using the definite article, “*ha* – the,” in conjunction with ‘Ashtarts, plural, Shamuw’el was referring to her many titles: “the Queen of Heaven, the Mother of God, and the Virgin with Child.”

Once we arrive at this conclusion, that it is the many titles of this goddess that cause her to be debilitating to our relationship with the real God, we appreciate why Shamuw’el singled out *ha* ‘Ashtart for condemnation. The Queens of Heaven, the Mothers of God, and the Virgins with Child replete with their veneration at Easter, their Rosary rituals, and their statues welcoming the faithful into their religious establishments, play a starring role in the world’s most confusing religion, that of the

Babylonians, and in the world's most popular counterfeit, Christianity. She is also a religious substitute for the actual purpose of Yahowah's Set-Apart Spirit.

According to the scholars of ancient Israelite culture, and their own writings from Elephantine Island, near Aswan, Egypt, "G-d had a wife, Asherah," whom the book of *Melekym* / Kings suggests was worshiped by Jews as a goddess, even alongside Yahowah in the Temple.

Also indicting, we find a current affinity for Asherah with a Jewish holiday, *Tu Bishvat* | the Birthday of the Trees, which is directly related to the arboreal goddess. This is in spite of Moseh telling the Children of Yisra'el not to do so: **"Do not plant for yourself an Asherah tree next to the altar of Yahowah that you make for yourself."** (*Dabarym* / Words / Deuteronomy 16:21)

And yet, in their normally duplicitous, beguiling, and misleading manner, rabbis have endorsed, even sanctified, the religious indulgence: "The name 'Asherah is from 'asher, meaning blessed and happy. Since they have the same Hebrew root, we can understand that this verse is explicitly bringing Asherah, our beloved tree goddess, into the folds of Jewish thought by reimagining her gift of blessings within the monotheistic context. When we call the Torah the Tree of Life, we are bestowing the blessed power that we once understood to be Asherah onto the most sacred teachings, our Torah, and onto ourselves." Just when we had thought that Christianity had hit rock bottom with the Queen of Heaven and Mother of God, the Talmud does them one worse.

The fourth of five conditions follow; just in case you did not fully comprehend the process of taking something to heart, it's explained. Moreover, there is more to entering Yahowah's presence than simply changing one's

mindset, doing an about face, and going in a different direction. There are a lot of ways a person can go that do not lead to God. Leaving Islam to become a Christian doesn't resonate with God. Going from Christianity to Socialist Secular Humanism isn't going to help an individual either, although it may enable them to be more reasonable and open-minded, which is at least a step in the right direction.

Once we have shown our willingness to go against the crowd and come to reject false gods, we are encouraged to pursue a relationship with the one true God. **“...if you...then choose to firmly fashion through unwavering preparation and determination, that which is established, sure, and enduring in your heart, preparing yourself to be trusting so as to be steadfast, standing firm, and upright based upon reasoned understanding and good judgment on behalf of Yahowah...”**

In addition to recognizing what is wrong and rejecting it, we are being asked to take what is right to heart, accepting it. Here, “*kuwn* – prepare and fashion with confident determination” is being used to describe the process of preparing our hearts – something we addressed earlier in this discussion. As we already know, with the hifil stem the subject causes the object to engage in the action of the verb. This means that our unwavering preparation causes Yahowah to respond, preparing us to endure in His presence.

The influence of the imperative mood further reveals that our choices influence God's response. He replies to those who respond to Him. And because He isn't stuck as we are in the flow of time, He can act in advance of our response, priming the pump so to speak.

Lastly, in the active voice, another of Christendom's myths is shattered. Our response to Yahowah's guidance

is what matters. Salvation is not an unearned gift bestowed as the result of faith. Salvation is the result of acting in an informed way upon God's instructions. It requires knowledge not faith, listening not prayer, and action not belief.

This is the fifth and final condition: **“...if you...also work with Him, expending considerable energy and intensity in association with Him, serving with Him, and engaging with Him, cultivating that which grows and is productive with Him, and approach Him exclusively, apart from any other, as a member of the same body, demonstrating complete separation unto Him...”**

For a relationship to have any value, each individual has to participate. If one of the parties does everything and the other does nothing, you don't have a relationship. Yahowah wants us to engage with Him, walk with Him, listen, learn, and grow with Him, but also work with Him. There is a great deal to be said for the merit of work. Very little of value is achieved without it. And there is a sense of comradery that grows out of working together, as well as a sense of satisfaction for a job well done. Muscles that are not worked atrophy, and we lose our mobility and our capability through inactivity.

The work that God has in mind is fun, it's rewarding, both enlightening and empowering. You and I are engaged in that work now.

Yahowah wants us to be observant, to closely examine and carefully consider His Guidance. Yahowah wants us to listen to what He has to say. Then He wants us to use our intellect and think about what we have learned, accepting what He has to say as true and then responding to His Instructions, thereby participating in the relationship.

Once we act upon the conditions He has laid out to become part of His Covenant Family, once we have come to know who He is and understand what He is asking and offering, He would like us, of our own volition, to share with all who will listen what we have learned. That is how we engage and work with Yahowah.

God could have revealed all of this without the help of His prophets or people. He could have boomed His message from the sky or placed a complete copy of His *Towrah* | Teaching in our DNA. But He didn't. And that's because the primary objective of creation was, and remains, to build a family and to spend eternity doing exciting things together. Our Heavenly Father wants to go out and explore the universe with His children, discovering and experimenting with new things, learning, laughing, and growing, together. That requires active individuals and inquisitive minds.

Since Yahowah wants us to engage with Him in this way throughout eternity, He has chosen to engage this way with us throughout history. Moreover, if God were any more overt than He has already been, if He had done more than expose and reveal Himself throughout the *Towrah* and in these prophetic testimonies, then He would have made a mockery of freewill.

Therefore, we are being offered an invitation – an engraved offer from Yahowah, one which is widely available through His *Towrah*; one which is credible and highly dependable. But it is an offer that we have to seek out, to find, to examine, to consider, and to understand, before we respond.

It is in this way, by accepting and acting upon the five conditions associated with the Covenant, that God promises to intervene on our behalf: **“Then He will rescue and deliver you, extricating you and taking you away, saving you from the hand and controlling**

influence of the Philistines – from foreign foes, from those who would invade, invoking fear, while separating and terrorizing.” (1 *Shamuw’el* / He Listens to God / 1 Samuel 7:3)

Once again, by using the hifil stem, *Shamuw’el* is affirming that God’s influence over us will be so overwhelming and complete that we become like Him. He is promising to empower and enrich His children in this way. And not just during the rescue because the imperfect conjugation reveals that our deliverance and salvation will endure forever, that it will be unending throughout time. Also important, the jussive mood, as an expression of third person volition, reveals that this is God’s will.

e f e i

Being rescued and delivered by God from the negative influences in this world, indeed being saved by God, is universally appealing. But who are the Philistines and what made them so menacing? Is there anything associated with the use of this term in this context that is relevant today, providing us with an ongoing benefit in concert with this promise?

Apart from the witness that is presented throughout the Prophets, we would have no knowledge whatsoever of the Philistines. They are otherwise completely unknown to history – including their actual name. They did not have a written language or a currency. They did not erect any buildings that have endured the ravages of time. Their culture was neither inventive nor remarkable in any way.

There is no evidence they were a unique ethnic group, much less a race or a nation. They were most likely

outcasts, stragglers, or adventurers from Egypt. They could also have been an early offshoot from Phoenicia, or the Minoan civilization by way of the Caphtorim, Cherethites, or Pelethites (all from Crete), all of which are close to Egypt. While no one knows for sure, perhaps the Philistines hail from Mycenae, Canaan, Carthage, Thrace, or Troy. For all we know, they may have been an offshoot of the Hittites. In the table of nations they are shown as descendants of Mitsraym, by way of the Pathrusym, Casluhim, and Casluhym – any or all of which may have migrated to Crete and then Asia Minor prior to traveling to Gaza – which is what the DNA of ancient Philistines now affirms.

No matter who they may have come from, not a single Philistine has survived to this day. The last of the Philistines were annihilated by the Assyrians as a nuisance during their ongoing conflicts with Egypt and Israel. The best that can be said of them is that a few Philistines may have been brought back to Assyria as slaves. But even if this occurred, they would have been absorbed into the Babylonian Empire. However, there is simply no record of this occurring.

It is certain that all traces of the militant invaders described by Yahowah's prophets as the Palishty had completely vanished by the 5th century BCE. There is no remnant of them, at least none apart from what the terminology laden within Shamuw'el's message suggests, depicting what they may have come to represent: "foreign foes and invaders who attack, invoking fear, while separating and terrorizing."

These irrefutable realizations make using the scholarly, political, and religious designation "Palestine" and "Palestinian" ludicrous – especially since it is typically deployed to disavow Yisra'el's claim to Yisra'el. Moreover, the name itself, meaning "foreign invader," affirms that they have no prerogative to what

they covet. The so-called “Palestinians” could not have chosen a more inappropriate moniker, although to their chagrin, the label is fitting. But since the world has been beguiled into believing that there is a place called “Palestine” that belongs to the “Palestinian” people, it proves that lies, even the most ridiculous of such, are more popular than truth. You can indeed fool most of the people most of the time.

It is also telling that the only hint regarding what the Palishty may have actually called themselves is provided by the prophet *Yirma'yah*. In Jeremiah 47:4, he refers to them as “Caphtor” – an Akkadian term, and thus Babylonian. But of course, Caphtor is not used today in reference to any people or place.

The only reason “Palestine” has been foisted on an ignorant and irrational world is because the most merciless empire in history, the Romans, renamed *Yahuwdah* | Judah, calling the land they had raped, plundered, and destroyed in 70 CE and again in 133 CE “Palestina” simply because God’s prophets had used that name to describe Yisra’el’s former enemy.

By way of history, ‘Abraham dealt kindly with a Philistine king. So did his son, *Yitschaq* | Isaac. And as a result, none of the five Philistine settlements were included in the list of towns or peoples ‘Abraham’s descendants would displace or conquer. God specifically directed His family away from the Philistines during their exodus from Egypt around 1450 BCE.

But all semblance of harmony and civility were gone by 1000 BCE. During the time of *Sha'uwl* | Saul and *Dowd* | David, the Palishty were a fearsome foreign invader, deadly and destructive. And that is the basis of this story, the only reason for it. You see, Shamuw’el’s message is about how Yisra’el, under Sha'uwl, representing the masses placing their trust in human

governance, was ravaged by this foe. And then later, how Dowd, representing individual trust in Yahowah, subdued the aggressive foreign invader with a single stone.

It is during this discussion and period that the term, “*Palishty* | Philistine,” was deployed to describe a foe, an aggressive and foreign, non-Yisra’elite invader seeking to conquer the Promised Land. Underscoring this, it was during the same time that the Palishty actually stole the Ark of the Covenant, returning it before the Yisra’elites changed their allegiance from *Shamuw’el* | He Listens to God to *Sha’uwl* | Question Him. This is the same Ark, replete with its Mercy Seat, with the Tablets inside and the Torah beside, all representing the same Covenant, that Christians would lose sight of because they elected to believe *Sha’uwl*, the man they call Paul, whom they should have questioned.

It is in this context that the events and conversations recorded in *Shamuw’el* unfold, making the actual meaning of the word, “*palishty* – foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing,” provocative and paramount, because it describes anyone in the Promised Land who does not belong. A Philistine is an enemy who tries to separate Yisra’elites from Yisra’el. They are invaders who invoke terror to prevail through fear.

As such, *Palishty* is a perfect metaphor for most of the world today, especially Islamic jihadists and “Fakestinians.” We would all benefit from being delivered from their influence, but none more than Israelis who are terrorized by those using their name almost every day.

Yahowah’s prophets present the *Palishty* | Philistines as malicious, meddling, and overly fixated on their military. They were uncircumcised, in opposition to Yahowah, and wholly estranged from the Covenant. But

they coveted what belonged to God's people – and were vicious and militaristic in pursuit of their unGodly ambitions. In this way, the uncircumcised Philistines represent the vicious, militaristic pursuits of Gentile nations, especially those in league with the anti-Semitic religions of Islam, Roman Catholicism, and Socialist Secular Humanism.

Since Yahowah's historical evaluation is infinitely superior to my own, let's consider four of the most salient statements He made regarding these foreign invaders. In the heart of the Towrah, in *Shemowth* / Exodus 15:14, we find:

“The peoples (*'amym* – the families and nations) **have heard** (*shama'* – have listened and received the news), **choosing to continually tremble in fear** (*ragaz* – elect to be agitated, shaking and quaking, afraid (qal (actually) imperfect (continually) paragogic (of their own volition)) **with regard to the writhing anguish** (*chyl* – the distressing agony and painful suffering, the twisting travail and anxiety) **which has seized** (*'achaz* – which has taken hold of (qal (literally) perfect (limited in time)) **the inhabitants of** (*yashab* – those who have settled, dwell, and live in) **Palesheth** (*Palesheth* – the land occupied by the *Palishty* – Philistines, transliterated Philistia; foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing).” (*Shemowth* / Names / Exodus 15:14) The Philistines terrorized their own people. Such is the litany of nations.

The long and troubling, indeed the destructive and deadly, account of Sha'uwl's interactions with the Philistines is told throughout the book of First Shamuw'el. The events that led up to the Yisra'elites requesting that he be named king actually precede the passage we are currently evaluating.

These battles eventually lead to Sha'uw'l's death, and to the death of his son, but not before Sha'uw'l repudiated Yahowah's Towrah, authoring his own version to suit his agenda. Then we find Dowd entering the fray in the midst of Yisra'el's darkest hour. His first words in the presence of the Philistines are thought-provoking...

“And Dowd, the Beloved (*wa Dowd*), said (*‘amar*) to the individuals who stood (*‘el ha ‘iysh ha ‘amad*) by him [Goliath] (*‘im huw’*), approaching by proclaiming (*la ‘amar*), ‘What shall be done with regard to (*mah ‘asah la*) the individual (*ha ‘iysh*) who beneficially (*‘asher*) strikes down and defeats, destroying (*nakah*) this one Philistine (*‘eth ha Palishty hallaz*), and who removes (*wa suwr*) the disgraceful criticism and contempt, as well as the taunting insults (*cherpah*) from upon (*min ‘al*) Yisra’el – those Individuals who Engage and Endure with God (*Yisra’el*)?”

For, indeed (*ky*), who and what is this (*my ha zeh*) uncircumcised (thus excluded from the Covenant) (*‘arel*), Philistine (*Palishty*), this individual (*ha zeh*), who with his physical stigma serves as a sign that he is owned by another, that (*ky*) he should insult, taunt, ridicule, and mock, and through his annoying and evil rhetoric cause the people to think improperly so that they lean toward the wrong course of action (*charaph*) with regard to the proper arrangements (*ma’arakah*) of the living God (*‘elohym chayym*)?” (1 *Shamuw’el* / He Listens to God / 1 Samuel 7:26

Since Dowd asked for our edification, this Palishty was the mightiest warrior in one of the most aggressive militaries of this day, a soldier wielding a full complement of weapons. He was arrogant and self-assured, fixated on death and destruction – a genuine patriot. He was slanderous and blasphemous, taunting God and demeaning His people. He was very much like

the king he was opposing, Sha'uwl, a man who serves as a prophetic prototype for the wannabe apostle, Sha'uwl.

Like Paul in yet another way, this Palishty was “owned by another,” revealing that he was demon-possessed, a willing accomplice under the Adversary’s control. The Lord used him to annoy the Chosen People, spewing out rhetoric that caused most to think improperly so that they leaned toward the wrong course of action, toward faith in their religion and belief in their government.

Paul’s fourteen letters taunt Yahowah, they insult and ridicule His testimony, mocking God’s Towrah. More than anyone in human history, the rhetoric of *Sha'uwl* | Paul has caused people to think improperly, taking them away from Yahowah, His Towrah, and His Covenant to one man’s new and different covenant, one based exclusively on his own testimony.

Nonetheless, Paul claimed to speak on behalf of his god, claiming that he alone was given control over the whole world. According to Sha'uwl, he was his god’s lone authorized messenger to mankind. As a result, Paul’s letters represent the most blasphemous rubbish ever perpetrated on unsuspecting believers.

Our next encounter is found in Psalm 108:10 where Dowd proclaims his victory over these foreign invaders and terrorists. “**Over and upon** (*‘al*) **Palesheth** (*Palesheth* – the land occupied by the Palishty, foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing), **I trumpet a warning, and I shout for joy** (*ruwa’* – I convey a loud, clear, and bold public exaltation which confirms their fate and my triumph).” (*Mizmowr* / Lyrics / Psalms 108:10)

Dowd experienced victory over these foreign foes and their military prowess by being Towrah observant. His success served as a warning to those who would fight

fire with fire, raising patriotic fervor while pitting their military against their foes. Dowd trusted Yahowah's words, not man's weapons, and prevailed. That is the reason he shouted for joy. He is living proof that Yahowah honors His promises.

There is yet another insight I don't want you to miss. The verb, *ruwa'*, serves as the basis for Yahowah's fifth of seven "*Miqra'ey* – Invitations to be Called Out and Meet" with God. Called *Taruw'ah* by Yah, this will be the next *Miqra'* fulfilled. Although in actuality, only its climax, delivering Yahowah's Family from the most horrid manifestation of Palishty the world has ever known, awaits completion because the Children of the Covenant are already fully engaged in "*ruwa'* – trumpeting a warning while shouting out" Yah's message "joyfully" to all who will listen today. You are reading the result of *ruwa'*.

The warning is: unless you are prepared to lose everything and are content being played for a fool, do not associate with or trust your religion, your government, or its military. The joyous message is: if you want to live a free and rewarding life, trust Yahowah's testimony and associate with Him.

The last Palishty passage that we are going to consider is found in *Yow'el* | Joel 4:4. The timing coincides with Yahowah's return to reconcile His relationship with Yisra'el in the Yowbel Year (when the captives are freed, debts are forgiven, and the land is restored) of 6000 Yah, which is 2033 on the Roman Catholic calendar. While the Philistines no longer exist, what they represent lives on in the Gentile countries – and God is not pleased. Every nation will be judged and condemned for their role in separating Yisra'elites from Yisra'el, and for allotting to the "Palestinians" the inheritance Yahowah provided to the Children of the Covenant.

“Yes, indeed (*ky*), behold, now look up and pay attention (*hineh*), in those days (*ba ha yowmym hem*), and at the proper time (*wa ba ha ‘eth*), when beneficially, as a result of the relationship (*ha huw’ ‘asher*), I return to change the direction of and restore (*shuwb*) the captives whom I’ll free, returning the property and the possessions (*shabuwth*) of Yahuwdah (*Yahuwdah*) and Yaruwshalaim (*Yaruwshalaim*),

I will assemble all the foreign Gentile nations together (*qabats ‘eth kol ha gowym*), and I will bring them down, lowering them, prostrating them (*wa yarad*) towards the Valley of Yahowshaphat: the Place where Yahowah Executes Judgment (*‘el ‘emeq Yahowshaphat*). (*Yow’el / Yah is God / Joel 4:1*)

Then I will render judgment (*shaphat*) against them (*‘im hem*), there and then (*sham*), on behalf of (*‘al*) My people and family (*‘am ‘any*) and, on behalf of the inheritance I gave as a gift (*wa nachalah ‘any*) to Yisra’el (*Yisra’el*), which they have scattered and dispersed among the nations (*‘asher pazar*), having divided, apportioned, and distributed, the rights to My Land (*‘eth ‘erets ‘any chalaq*).

And also doing so for My people (*wa ‘el ‘am ‘any*) whom they have cast away, tossing aside (*yadad gowral*), even giving away and trading the young men (*wa nathan yeled*) to the Whore, to the wanton adulterers (*ba ha zonah*), and the girls (*wa ha yaladah*), they have sold and given away (*makar*) for the intoxicating wine which they have consumed (*ba ha yayn*). (*Yow’el / Yah is God / Joel 4:2*)

So then, therefore (*wa gam*), what are you to Me (*mah ‘atem la ‘any*), Tsor, the Phoenician city, meaning: to besiege and to bind in adversarial fashion (*Tsor*), and Tsydown, a Phoenician coastal town, meaning: making a game of hunting (*Tsydown*), and

the entirety of (*wa kol*) the territory of those wallowing in the dung of (*galylah*) Palesheth – the foreign foes who attack and invade, invoking fear, while separating and terrorizing (*Palesheth* – Philistia; the land occupied by the *Palishty* – Philistines)? (*Yow'el / Yah is God / Joel 4:3*)

What is deserved, what is appropriate, and what should be done by way of recompense and retribution regarding you paying Me back (*ha gamuwl 'atem*), completely fulfilling your obligation (*shalem*) to Me ('*al 'any*)?

So whatever (*wa 'im*) attempt you make to provide payment in retribution (*gamal 'atem*) to Me ('*al 'any*), I will swiftly (*qal*) and hastily (*maher*) return (*suwb*) what you deserve based upon what you have done because it is the retribution you have earned (*gamuwl*) upon your own head, especially upon your leaders (*ba ro 'sh 'atem*).” (*Yow'el / Yah is God / Joel 4:4*)

Every Gentile country – all of them – will be brought to judgment. There will be no exceptions, no blessings. But that does not mean that every citizen of every nation will receive the same sentence. Appropriate penalties will be assessed based specifically on their dealings with Yisra'el and the inheritance Yahowah gave to His Chosen People.

God says to those who scattered and dispersed His children among the nations, those who divided and apportioned His Land, and most especially every nation which acted in support of the people who have claimed to be descendants of Philistia, and thus the Palestinians, that He will hold them accountable. Their penalty will be swift, sure, and fit the crime. This is bad news for America, England, Europe, and especially bad for the Muslim nations.

The moral of the story is simple: Yahowah is not impressed with invading armies, especially nations which wield their militaries to take what God has given. Any country promoting the “Two State Solution” in Israel, whereby the mythical people called the “Palestinians” are given a nation of their own carved out of what Yahowah gave Yisra’el, will receive what they deserve.

The citizens of those countries will find they have lost their inheritance, their souls thus annihilated, ceasing to exist, shutting the door to heaven, and concluding their lives. Their leaders, the individuals who advocated stealing what Yah had given, will receive a different sentence, inheriting eternal separation in She’owl. The penalty fits the crime.

Therefore, Yahowah is using “*Palishty* – Philistine” to depict a militaristic invader and adversarial foe who seeks to apportion and/or occupy the Promised Land through terror and weapons of war. We now know that *Palesheth* pertains to Gentile nations, and thus human governance. It is, therefore, from governmental influences that Yahowah is offering to deliver us.

That is especially bad news for the Fakestinians who covet Yisra’el, as well as for the billions who trumpet their sour notes. God exists, and Yahowah has first dibs on Yisra’el and Yahuwdym. They are His.