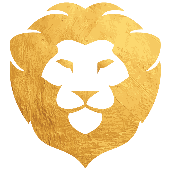
**CRAIG WINN**

**VOLUME ThreE**

**GrowinG**



**observations**



**YADA YAHOWAH**

*About the Author*…

Twenty years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In the Company of Good and Evil – From Zero to $3 Billion and Back Again*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.2001, he met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the Qur’an chronologically, setting it into the context of Muhammad’s life using the earliest Hadith, notably Al-Tabari’s *Tarikh* | History and Ibn Ishaq’s *Sirat Rasul Allah* | Life of the Messenger of Allah. If you are interested in knowing the unvarnished truth about the religion and understand why fundamentalist Muslims commit ninety percent of the world’s most heinous terrorist acts, this book will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *Yada Yahowah*, *An Introduction to God*, *Questioning Paul*, *Observations*, and most recently, to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are more accurate and complete, as well as more readily verified. He has been afforded hundreds of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Mr. Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths and Yada Yah Radio. He currently airs a Towrah study every Friday evening, where he discusses insights gleaned from his translations.

While Craig’s translations and commentary are cited in countless scholarly texts, he does not consider himself as a scholar or theologian. He is not associated with any religious or political institution. He does not accept donations or receive financial backing. Everything he has written is shared freely online. Even his printed books are offered without royalty.

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

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

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. He is immune to religious idiocy and will not respond to threats or taunts. He is also uncomfortable with accolades. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Craig’s respect for Yahowah has caused him to accept God’s bias and advance His viewpoint. As a result, he has devoted his life to advancing Yah’s primary objective: which is to call His people home.

**Obser**Va**tions**

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*Observations*

Growing

1

### Be Observant

*The Towrah is the Light…*

With respect to the Covenant, we have accomplished one of our initial objectives. We have established an irrefutable connection between ‘Abraham and Yahowah’s *Towrah* | Teaching.

Our second objective is still before us. While observing the Towrah was essential to ‘Abraham’s inclusion in the Covenant, how can we be certain its Guidance and Teaching pertain to us?

While the word “*Towrah* – Teaching” does not appear in this next statement, the verb which defines the title of God’s book is presented in the context of Yahowah asking Moseh to go with Him to Egypt, and to speak for Him. Working together they would be able to confront the political and religious establishment and liberate the Children of Yisra’el. The fact that we find Moseh wavering speaks volumes about who God chooses to work through and why He prefers those with obvious flaws and limitations.

First, here is a summation of their discussion…

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

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

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

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

**So then he said, ‘With Your permission, recognizing that I’m responding to a superior being’s instructions,** **My Lord** / **Upright One, You choose to send out** **please by hand** **You** **reaching out.’** (4:13)

**Then** **indeed** **to reveal a contrast in relation to what just transpired,** **Yahowah was displeased, and disappointed, even a bit exasperated** **with Moseh.**

**So** **He said, ‘What about** **‘Aharown** **(one who brings enlightened freewill regarding an alternative relationship), your brother,** **the Lowy? I actually** **know** **that indeed** **he speaks** **incessantly, making words come alive.**

**And besides, look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession,** **he** **is coming forth** **to** **meet you. When** **he sees you,** **he will** **rejoice, taking this to heart.** (4:14)

**Then** **you should speak of God to him. And** **you should place** **these words** **in his mouth.** **And I, Myself, will be present with** **your speech, and in association with** **his diction.**

**I will be the source of teaching and guidance** (*yarah*) **for both of you** (*‘eth ‘atah*) **regarding what beneficially** **you should choose to act upon and engage in.’”** (*Shemowth* 4:15)

Now let’s dig in and see how much more we can learn from this exchange – one in which the Towrah is defined…

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

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

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

But having chosen this course, we are afforded a window into Yah’s soul. This is who He is: an unpretentious individual who enjoys enhancing the lives of those who choose to work with Him. From His perspective, there is nothing more perfect than helping us rise above our imperfections so that we can talk and walk together, doing things together so that we can celebrate life together.

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

God did not choose a dynamic political leader, a valiant military officer, a charismatic preacher, someone who could speak in tongues, a scholar, or a bastion of virtue. Moseh was a broken down, eighty-year-old sheepherder on the lam for having killed an Egyptian taskmaster who was now roaming the western desert of Arabia.

The message is obvious: even if it requires some negotiation and pleading, so long as we demonstrate a genuine interest in getting to know Him and show a desire to work with Him, our personal limitations and liabilities become an opportunity for Yahowah to demonstrate His desire and ability to deliver the promised benefits of the Covenant. The purpose of the Towrah Yahowah would convey through Moseh was embodied in the man He chose to reveal it. The imperfect are not only perfected, they are empowered so that they can walk and talk with God.

When questioning the rationale behind Moseh’s repetitive, “I am not a man of words, neither yesterday, nor the day before, nor from the time You spoke to Your servant,” several things struck me. First, Moseh had been inarticulate for a considerable period of time, and his disability was worrisome.

Second, Yahowah did not perform a miracle and correct Moseh’s speech impediment, which would have resolved the problem and foreclosed the negotiation. He preferred him this way because his inadequacy would cause Moseh to trust Him and to remain reliant.

This was designed to reassure the rest of us. As long as we are willing to do what God wants done, the way we go about conveying His message is negotiable.

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

It is also telling that in addition to the three references to the past, there were three admissions regarding his vocal limitations. Moseh was not a man of words. His mouth was unresponsive, and his speech was harsh, perhaps coarse and thus unrefined. His tongue was slow and thick – which suggests he may have slurred his words. This is all to say that we do not have to be an accomplished linguist or Hebrew scholar to understand, translate, or share Yahowah’s message.

Neither our ability to respond quickly when challenged nor our propensity to use harsh language when confronting foes is of concern to God. Further, our diction does not have to be perfect to pronounce Yahowah’s name. These realizations utterly destroy the rabbinical argument that Yahowah’s name should not be spoken because it might be mispronounced, and thus be disrespectful.

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

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

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

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

God conveyed His prowess and addressed Moseh’s concerns by posing a few relevant questions…

**“Therefore** (*wa*)**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said to him** (*‘amar ‘el huw’* – answered him by asking him, expressing in words to him (qal imperfect))**, ‘Who** (*my*) **made** (*sym* – created and put in its place (qal perfect)) **the mouth** (*peh*) **of the man ‘Adam** (*la ha ‘adam*)**?**

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

When it comes to communicating His Word, we never have to worry about what to say because Yahowah always supplies the words. The Towrah, for example, is comprised of God’s witness, not man’s. In the case of the first four books – *Bare’syth*, *Shemowth*, *Qara’*, and *Bamidbar* – Moseh used his hand to write down what he heard Yahowah say on Horeb. And with *Dabarym*, Yahowah used Moseh’s mouth to convey His message, just as He would attest in the next statement.

Yahowah is inferring that Moseh’s inability to speak fluidly, and thus our own, was irrelevant because He would be providing the message. It is the meaning of God’s words that matters, not our feeble attempts to pronounce them. And as a result, those of us who are devoted to sharing Yah’s perfect message with the world with imperfect diction can all relax, knowing that our personal failings are irrelevant.

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

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

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

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

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

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

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

Recognizing that the Hebrew characters Theth and Taw were derived from the same letter, we discover that *towb* (H2895) describes something which is “good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right.” And even better, to be *towb* is “to be loved, to become acceptable, and to endure.” Yahowah affirms this connection, telling us that His “*Towrah* is *towb*.” And this is made possible because both *tahowr* (H2892) and *tohorah* (H2893) speak of that which is “purifying and cleansing.”

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

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

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

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

Bringing all of these insights together, when we observe the *Towrah* from the perspective provided by the Hebrew lexicon, we discover that we are witnessing Yahowah’s: *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing us, *towr* – so as to provide an opportunity for us to change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this *Towrah* –    . Remembering that Hebrew reads right to left, what we discover is that the first letter was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam:  – which became the “t” in the English alphabet. It signified the upright pillar used to support a tent, which was a home in its day, and therefore the Tabernacle where God met with His children. Inclusive of the support beam, the original Taw was comprised of the elements of a doorway, and thus is symbolic of Passover, the Doorway to Life. The name of the character, Taw, is actually a rabbinic corruption of its original designation, *tow*, which conveys its actual meaning, especially in its most revealing term, *toworah*: “signature, sign, and mark of authority.” Even today, when the  is rotated forty-five degrees it becomes an x which “marks” the location of a “signature” on a document. Therefore, by taking all of these insights into consideration, we not only have Yahowah’s signature authenticating the veracity of His foundational treatise on life, those who know Him see Yahowsha’ walking out of the pages of the *Towrah*. He is the Upright Pillar and the Doorway to Life, the living representation of the *Towrah* as the Word of God in the flesh.

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

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

Also interesting, the  is looking to the left, and thus at the next letter in Towrah. In this case that is a Hey , the only letter repeated in Yahowah’s name . As a general rule, when a Hebrew character faces or moves toward one of the letters found in Yahowah’s name the connotations are positive. And when one of the ten directional letters (         ) faces away from a , , or , the implications are negative. *Ruwach* – , *‘elowah* – , and even Yahowah – , are perfect examples, but actually not *Towrah* –  – because while the  is looking toward the , it has its back to the . I suspect that this is because our perspective on the Towrah and how we observe it, determines how it influences our lives.

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

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

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

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

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

**“So then** (*wa*) **he said** (*‘amar –* he conveyed, pleading (qal imperfect))**, ‘With Your permission** (*by* – recognizing that I’m responding to a superior being’s instructions, politely as I can express this after considering what has just been said, while the guidance is appreciated considering the implications)**,** **My Lord** (*‘edony* / *‘adony* – My Upright Pillar)**, You choose to send out** (*shalach –* You want to dispatch (qal imperative))) **please** (*na* – begging and pleading) **by hand** (*ba yad*) **You** **reaching out** (*shalach –* You actually stretched out, continuously send out and away (qal imperfect))**.’”** (*Shemowth* / Names / Exodus 4:13)

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

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

Third, the contrast between this man’s words here after rejecting Yah’s offer to speak through him, and later throughout *Dabarym* / Words / Deuteronomy, when he is Yahowah’s foremost spokesperson, is amazing. It is this same contrast that we find between religions of man and the relationship God intended.

And fourth, by having someone who spoke poorly reveal the proper pronunciation of His name, Yahowah destroyed the religious excuse to avoid it.

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

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

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

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

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

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

**So** (*wa*) **He said** (*‘amar* – He stated (qal imperfect – literally with ongoing implications))**, ‘What about** (*halo lo’* – why not) **‘Aharown** (*‘Aharown* – one who brings enlightened freewill regarding an alternative relationship, clearly desiring the home comprised of love and light which empowers; a compound of *‘ahal* – to be clear about the home shining brightly, *‘ahab* – to love, *‘awah* – to desire the sign and mark, *‘ow* – to choose and to prefer between contrasting ideas which serves as a marker of an alternative and conflicting relationship, *‘own* – vigorous ability through empowerment, and *‘owr* – light and enlightenment (i.e., informed freewill))**, your brother** (*‘ah ‘atah*)**,** **the** (*ha*) **Lowy** (*Lowy* – one who helps join and unite; inappropriately transliterated Levite; from *lowah* – attending to the process of associating and joining together)**?**

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

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

Please, consider the implications. Yahowah introduced Himself by title and by name to Moseh on Mount Horeb. God told him that He wanted his assistance leading His people away from religious, governmental, and economic servitude. He heard God say that He would teach him, guide him, and walk every step of the way along with him. Then Yah proved His divinity through symbols and prophecy. But in the face of all of this, Moseh said, “No Lord. Choose someone else.” It made God angry, disappointed, and exasperated.

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

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

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

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

The conclusion of  is from *‘own*, which speaks of “vigorous and abundant life, of empowerment and growth.” It serves to affirm the benefits which are afforded to the Covenant’s children on Shabuw’ah, where we are enriched, empowered, and enlightened by the Set-Apart Spirit.

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

This brings us to “*dabar dabar* – speaking incessantly, making words come alive.” When a Hebrew word is repeated, it amplifies its meaning. So in this case, *dabar dabar* tells us that *‘Aharown* was capable of speaking the “ultimate word” – God’s Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that *‘Aharown* is known to speak “many words,” the “most words,” and “big words,” suggesting that he was known to have the gift of gab. But since it is by relying on Yahowah’s provisions that we are empowered, the tendency to fall back upon our strengths tends to short circuit the process, making *‘Aharown* particularly vulnerable. He was not Yahowah’s choice and he would not be effective for these reasons. This should have been a warning shot for those who choose to associate with politicians and preachers whose speeches are inspiring.

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

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

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

**“And besides** (*wa gam* – moreover)**, look** (*hineh* – behold, if you look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession and condition)**,** **he** (*huw’*) **is coming forth** (*yatsa’ –* is being extended and brought forth, arriving and appearing to serve (qal participle)) **to** (*la –* approaching and drawing near to) **meet you, to greet you, and to call you out** (*qara’* – to call out to you, to welcome you, to encounter you, to invite and summon you to become better acquainted, to speak, reading and reciting for you, and to announce and proclaim the message for you (qal infinitive))**.**

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

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

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

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

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

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

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

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

**And I** (*wa ‘any*)**, Myself, will be present with** (*hayah ‘im* – I will be and exist alongside (qal imperfect – genuinely and continually)) **your mouth** (*peh ‘atah* – your physical source of speech)**, and in association with** (*wa ‘im*) **his mouth** (*peh huw’* – his capacity to communicate)**.**

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

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

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

The purpose of the Towrah has been affirmed a second time. It is Yahowah’s “*yarah* – source of direction and guidance,” the place from which “teaching and instruction flow,” especially regarding His “*qara’* – willingness to welcome us and His desire to meet us,” by *qara’* – calling us out” of the oppressive world of religion and politics.

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

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

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

**“And** (*wa*) **Yahowah**(*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – spoke (qal imperfect)) **to** (*‘el* – as God to) **Moseh** (*Moseh* – One who Draws Out) **and** (*wa*) **‘Aharown** (*‘Aharown* – one who brings enlightened freewill regarding an alternative relationship, who clearly desires the home comprised of love and light)**,** **‘This specifically is** (*zo’th* – such is) **the engraved prescription** (*chuqah* – the clearly communicated, accepted, and inscribed meaning and portrayal which cuts those who thoughtfully engage into a share of the relationship) **of Passover** (*ha Pecach* – of the passing over (and thus not being subjected to death); from *pacach* / *picah* – to pass over into abundant life and complete fulfillment through the elimination of idolatry)**.**

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

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

But *Pecach* is not for everyone. In fact, for most it is counterproductive. While men and women have long sought to be saved and to live forever, eternal life can be hellish if experienced in the wrong place. It isn’t that God doesn’t want mankind to benefit from Passover, but instead that He doesn’t want His creation to be burdened by it. As the Doorway to Life, the souls of those who participate in *Pecach* become immortal. If they are estranged from God, if they aren’t Towrah observant, if they don’t follow *Pecach* with *Matsah* in route to *Bikuwrym*, and if they do not understand what all of this represents, then their fate will be to spend an eternity in *She’owl* with *ha Satan*.

The first excluded categorization of individuals are “*ben nekar* – children of foreigners.” To participate in the *Beryth* | Covenant we have to accept its conditions which requires an accurate assessment of them. To benefit from the *Miqra’ey* | Invitations to be Called Out and Meet with God, we have to correctly respond to what God is offering. Being right is vital, which is why the Hebrew word for “righteous,” *tsadaq*, means “to be right.”

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

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

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

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

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

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

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

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

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

**“‘But** (*wa*) **the temporary resident** (*towshab* – the one who is just passing through and does not intend to stay, the foreigner and complete stranger) **and** (*wa*) **the hired worker** (*sacyr* – the paid servant or mercenary) **may not consume it** (*lo’ ‘akal ba huw’* – cannot participate in it (qal imperfect))**.’”** (*Shemowth* / Names / Exodus 12:45)

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

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

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

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

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

Yahowah is big, and yet He has only one home. Yahowah is creative, and yet He has only one plan. If you are among the one in a million who is permitted inside by following His example, do not toss the Lamb who made it possible outside.

One-thousand five-hundred years after the Exodus the Romans developed the practice of breaking their victim’s legs so that they would suffocate during their crucifixion. Such would not be the case with Yahowsha’. That is the reason behind the final statement. His soul would be crushed on *Matsah* but His body would not be broken on *Pesach*. This also serves to resolve the Christian confusion over “Jesus’ body being broken for the remission of sin.” The bread He was alluding to was *Matsah*, where its unleavening was symbolic of the removal of our adversarial affiliations.

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

**“The entire** (*kol* – all of the) **community of witnesses** (*‘edah* – gathering assembled to provide testimony to memorialize the agreement as assurance that it would be remembered) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will choose to act accordingly regarding this** (*‘asah ‘eth huw’* – will of their own freewill engage likewise, doing this (qal imperfect jussive))**.’”** (*Shemowth* / Names / Exodus 12:47)

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

Dealing a fatal blow to the impetus of Pauline literature, Yahowah, who just so happens to be the Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, and the One who conceived and fulfilled Passover, said…

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

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

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

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

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

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

This is the first time in a decade of study that we’ve encountered the imperative mood when it must be interpreted as other than an expression of second person volition. Whether the subject is all of guest’s “remembrances” or “males,” both are third person, as is the guest, himself. Therefore, this is actually stating an imperative rather than a choice. If a person wants to participate in Passover they must either bring prior associations to an end or circumcise every man and boy. Both are advisable, but only one is possible.

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

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

**“One** (*‘echad* – a single, solitary, and explicit) **Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction; from *yarah* – to provide an outpouring of educational instructions and directional guidance) **shall actually and always exist** (*hayah* – was, is and always shall be (qal imperfect)) **on behalf of** (*la* – to enable the approach of and concerning) **the native born person** (*ha ‘ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **and** (*wa*) **for** (*la* – concerning the drawing near of) **the** **individual from a different ethnicity** (*ger* – the person from a different geographical location) **who** **as a** **guest considers the implications while gathering together and dwelling** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal participle – a genuine characterization of the individual as a verbal adjective)) **within your midst** (*ba tawek ‘atem* – with and among you)**.’”** (*Shemowth* / Names / Exodus 12:49)

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

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

**“You all should choose to actually listen** (*shama’* – of your own freewill you all should genuinely elect to literally pay attention and hear this (qal imperative – literal interpretation under the auspices of freewill)) **children** (*ben* – sons) **to the truthful teaching and correct instruction** (*muwcar* – to the principled axiom regarding life, the warning, correction, education, and exhortation; from *yacar* – to provide instruction which corrects) **of the Father** (*‘ab*)**,** **and** (*wa*) **of your own volition pay attention** (*qashab* – you all should choose to listen, process, consider, and accept this information and respond appropriately (hifil imperative – the subject, the Father, empowers and enables the object, His children, to engage in this process as if they were like Him so long as they choose this course of action)) **so as** (*la*) **to become familiar with and know** (*yada’* – to find, to become aware of, to acknowledge, to care about, to respect, and to embrace, facilitating through knowledge) **what it means to understand** (*bynah* – how to deduce the intended meaning from a given revelation and then respond appropriately to life’s situations, to recognize how to distinguish between right and wrong, how to become discerning and discriminating by exercising good judgment, how to become perceptive and insightful through observation, consideration, and contemplation, so as to be intelligent, thereby benefiting from the capacity to separate fact and fiction; from *byn* – to make the connections between things which lead to understanding)**.”** (*Mashal* / Word Pictures / Proverbs 4:1)

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

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

Yahowah has provided us with His moral teaching and proper instruction, setting them before us as the most valuable and beneficial gift ever offered. And that present from God to man has a name: Towrah.

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

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

And yet that is exactly what nearly five billion Christians over the ages, all based upon the Pauline epistles, have done. They have been forsaken for having forsaken Yahowah’s Towrah. It serves as the lone introduction to God, and the singular path to Him is contained therein.

When God said that we should never neglect or forsake His Towrah, He completely undermined Pauline Doctrine and the Christian religion, negating any possibility of an “Old Testament” being made obsolete by a “New Testament.” To believe the Christian position, one has to be either willfully ignorant of God’s Word or knowingly reject it. Neither position is rational.

Neither is it rational to do as rabbis insist, and cite their Talmud and Mishneh over Yahowah’s Towrah. God’s words are true and man’s are typically wrong.

This next statement is either speaking of Dowd or Yahowsha’. We know that the Set-Apart Spirit descended upon both. And while Yahowah undeniably confirmed that Dowd was His son and that He was Dowd’s Father, since Yahowsha’ was imbued with Yah’s soul and was about his Father’s business, it could also apply to him. That said, I lean more toward this addressing Dowd since he was the author of this *Mashal* / Proverb.

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

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

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

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

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

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

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

This means that Dowd was not an exception. He followed the same path Yah has prescribed for us. He listened to God’s instructions. He was Towrah observant. He accepted the terms and conditions of the Covenant. And since his soul was restored as a result of doing these things, we can be assured that ours will be as well, that is so long as we follow his example.

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

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

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

In this next installment of Fatherly advice, Yahowah’s children are once again encouraged to be observant, paying attention to God’s words, His answers and explanations. Our Heavenly Father wants us to treasure His directions regarding the conditions of His family-oriented relationship. He tells us that by closely examining and carefully considering the terms and conditions of the Covenant we will live, that is so long as His Towrah remains the focus of our eyes.

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

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

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

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

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

**“Those who reject or neglect** (*‘azab* – those who forsake or disassociate from, those who abandon or ignore, those who actually consider themselves free of and released from (qal participle – serving as a descriptive verb depicting actual events) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provide answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial) **arrogantly boast and make fools of themselves by extolling** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves while eulogizing and praising (piel imperfect – the object suffers the effect of the verb on an ongoing basis)) **that which is wrong,** **unrighteous, and evil** (*rasa’* – wickedness, immorality, and injustice, the guilty and condemned who deserved to be punished, those in violation of the standard))**.**

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

The moment we come to understand that Paul tried to annul the Towrah, we recognize that we must openly and aggressively oppose him in an attempt to neutralize the effect of Paul’s poison pen. Second only to sharing Yahowah’s testimony with those open to it, it is the most beneficial way to invest our time.

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

The only other candidates, the most esteemed rabbis, prefer their Talmud and Mishneh to Yahowah’s Towrah, but they do not denounce the Towrah nor seek to annul it.

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

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

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

God can be known, but only by those who diligently search His Word. And while this requires focus, a receptive mind, and copious amounts of time, the reward goes well beyond knowing Yahowah. Once we come to understand God, everything makes sense.

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

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

**“The one who turns away his ear from hearing** (*suwr ‘ozen huw’ min shama’* – the one who avoids listening to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching)**, then consequently** (*gam –* also and subsequently) **his repulsive prayers, abhorrent requests, and errant means to resolve conflicts** (*taphilah huw’* – his erroneous manner of speaking which whitewashes the truth, including his loathsome pleas and petitions for intervention which display a lack of character and are foolish and unseemly; from *taphel* – to stupidly and insipidly smear, whitewashing and covering over and *palal* – the means to mediate and judge, to resolve issues and to achieve justice, to intercede and intervene) **will be considered reprehensible and detestable** (*tow’ebah* – will be seen as a disgusting abomination and will be associated with religious worship and idolatry; from *tow’ah* – an erroneous perversion which confuses and leads astray and *ta’ab* – to be abhorred and detested for having engaged in an abominable religious ritual while intoxicated)**.**

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

**But those who are right and thus innocent** (*wa tamym* – those who are correct and have been perfected, who are genuine and truthful and thus unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, moral, joyous, and valuable)**.”** (*Mashal* / Word Pictures / Proverbs 28:9-10)

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

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

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

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

**But** (*wa*) **he who actually observes and genuinely focuses upon** (*shamar* – he who closely examines and carefully considers (qal participle – literal interpretation of a highly descriptive verb whereby the individual becomes known and is influenced by his willingness to observe)) **the Towrah** (*Towrah* – the Source of Teaching, Instruction, Direction, and Guidance) **walks along the path which gives meaning to life and is blessed** (*‘esher* / *‘asher* / *‘ashur* – steps forward and strides upright on the correct path to a fortuitous relationship and experiences great guidance and teaching, living a joyous upright life having advanced and progressed along the restrictive, right, certain, and valid, straight way to be encouraged, become prosperous, be enriched, and become safe and secure)**.”** (*Mashal* / Word Pictures / Proverbs 29:18)

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

Within five-hundred years of the flood, from Babylon to Mitsraym, “*‘am para’* – wicked people had taken charge once again and become unrestrained, leading the unaware to their death.” And it wouldn’t be long before mankind the world over became the living embodiment of this prophetic revelation. Even today, especially today, every political and religious leader is unthinking, wicked, and unrestrained. Consider the 2016 Presidential election in America.

I am particularly pleased to see where these words have led. And for me, that’s right back to the place where it all began, with *‘asher*. But this time, rather than *‘asher* forming an association with Yahowsha’ in conjunction with *Pesach* and *Matsah*, *‘asher* is the express reason we should observe the Towrah. And yet we should not be surprised because these things are “*‘asher* – related.”

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

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

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

**“Blessed and happy is** (*‘ashry* – by walking the correct and straight path the enjoyment of a favorable outcome and a meaningful life awaits) **the individual** (*ha ‘iysh*) **who** (*‘asher –* beneficially and relationally, correctly and meaningfully, in an upright fashion) **does not walk** (*lo’ halak –* who does not travel, conducting their life (qal perfect)) **in** (*ba*) **the** **defiant** **counsel,** **advice and idolatrous schemes** (*‘etsah* – the revolting approach, plans, deliberations, and direction) **of the wicked and unrighteous** (*rasha’* – of those who are evil and condemned for having opposed and violated the standard)**.**

**In** (*wa ba*) **the manner** (*derek* – path or conduct) **of those who have missed the way** (*chata’* – of the offensive and immoral sinners who are wrong, of those who when exposed will be condemned)**,** **he is not present and does not stand** (*lo’ ‘amad* – he does not appear and does not bow down)**. Nor in the assembly** (*wa ba mowshab* – in the dwelling places and settlements, the communities and sites, the residences and seats of power, the company and habitations) **of spokesmen who deride and mock** (*lets* – of those who boast about their interpretations while showing no respect for others, talking like bigshots in contempt while arrogantly scoffing)**,** **he does not stay** (*lo’ yashab* – he does not dwell, live, settle down, abide, sit, or remain, even marry)**.”** (*Mizmowr* / Melodious Lyrics / Psalm 1:1)

I concur. Having walked away from religion and politics, I’ve never been happier. Washing that “crap” out of my system has been a blessing. I no longer stand with those who have missed the way because of their propensity to mock and deride Yah’s Towrah.

**“To the contrary,** **instead** (*ky ‘im* – by way of contrast rather, strengthening this statement as a point of emphasis, because truthfully)**,** **in** (*ba –* with and within) **the Towrah of Yahowah** (  – the Teaching, Instruction, Guidance, and Direction of Yahowah)**,** **he prefers and desires, finding enjoyment and pleasure** (*chephets huw’* – he prefers and enjoys, he delights and is pleased by, eagerly and willingly choosing to experience, displaying an attitude of genuine affection, never swaying nor wavering in regard to his personal preference)**.**

**And regarding** (*wa ba –* so in association with) **His** (*huw’*) **Towrah** (*Towrah* – teaching, instruction, guidance, and direction)**,** **he ponders it and then speaks thoughtfully and purposefully** (*hagah* – he reviews the information, meditates upon its implications, considers its interpretations, exercises good judgment to render a rational conclusion, and then makes the decision to roar, declaring these conclusions forcefully, emotionally, and powerfully (qal imperfect – telling us that these informed declarations on behalf of Yah’s Instructions are genuine and ongoing)) **in the daytime** (*yowmam* – in the heat of the day) **and at night** (*wa laylah* – in the darkness and shadows)**.”** (*Mizmowr* / Melodious Lyrics / Psalm 1:2)

This is also true. And while Yah was not seeking my endorsement, I have found that the common denominator among all Covenant members is our genuine love for the Towrah. There is nothing we would rather read. I’d rather study the Towrah than anything else. Doing so brings enjoyment and pleasure.

In this regard, however, there are two points I’d like to make. First, Yahowah’s *Towrah* is not limited to *Bare’syth*, *Shemowth*, *Qara’*, *Bamidbar*, and *Dabarym*. God’s Teaching and Guidance is found throughout the *Naby’* | Prophets, *Mizmowr* | Psalms, and *Kathabym* | Writings. And second, as we consider the heart of the 19th *Mizmowr*, I concur that Yahowah’s Instructions and Directions to humankind are complete. And thus there is no reason for nor presence of new or additional Teaching.

I have spent the last twenty years of my life looking, and based upon that search, I consider these to be the most important words ever written with respect to God’s testimony. Dowd was Yah’s most beloved son expressly because he sought to understand and then share the mind, heart, and message of God. When these words permeate your soul, as they did Dowd’s, you will have reached the epitome of life.

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

**Yahowah’s** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **restoring** **testimony and enduring witness** (*‘eduwth* – everlasting and renewing stipulations serving as a way to memorialize an agreement between two parties for an unlimited duration of time; from *‘ed* and *‘edah* – an eternal witness to an agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*‘aman* – is instructive, informative, verifiable, and dependable, is confirming, supportive, establishing, and enduring, is readily affirmed and easily accepted, building confidence over time, and serves as a nurturing tutor and mentor to validate the written and binding covenant agreement)**, making learning which results in understanding** (*chakam* – making education and enlightenment to the point of comprehension, facilitating a knowledge of the instructions and a grasp of the teaching leading to wisdom (hifil participle construct)) **easy for those who are receptive** (*pathy –* simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open minded and *pethach* – unfolding events leading to opening and entering the doorway)**.** (*Mizmowr* 19:7)

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

**Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, creating favoritism among those choosing and chosen to participate in a special relationship as sons and daughters, creating descendants who are bright, radiant, and akin to cleansed and purified grain, paving the way to inheritance, to enlightenment, and to comprehension)**,** **illuminating the proper perspective** (*‘owr ‘ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light))**.** (*Mizmowr* 19:8)

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

**Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *shaphat* – to render rational decisions based upon thoughtful evaluation of accurate and complete information) **are continually trustworthy and reliable** (*‘emeth* – are enduring, dependable, honest, consistent, and true forever)**. They are wholly** **right** **and completely** **vindicating** (*tsadaq yahdaw* – they are in one accord working in harmony and in unison, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous, acquitted, and declared innocent (qal perfect))**.”** (*Mizmowr* / Melodious Lyrics / Psalm 19:9)

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

Slightly less amplified, and without the distraction of the Hebrew transliterations, here again is what I consider to be the single most important statement ever written regarding Yahowah’s Towrah Guidance and Instruction…

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

**Yahowah’s** **restoring** **testimony and enduring witness, His everlasting and renewing stipulations which serve as a way to memorialize His eternal agreement, is trustworthy and reliable, instructive, informative, verifiable, and dependable, confirming, supportive, establishing, and enduring, readily affirmed and easily accepted, building confidence over time while serving as a nurturing tutor and mentor to validate the written and binding covenant agreement, making learning which results in understanding by facilitating a knowledge of the instructions and a grasp of the teaching which results in comprehension,** **easy for those who are receptive, simple for the open-minded, and readily deduced for those with the capacity to change.** (*Mizmowr* / Psalm 19:7)

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

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

**A reverence, respect, and profound appreciation for** **Yahowah is cleansing and restoring, perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced flawless, free of all impurities and majestically brilliant,** **sustaining and establishing,** **causing one to remain and endure, continuing to abide standing upright and present** **forever.**

**Yahowah’s means to exercise good judgment and to justly resolve disputes, specifically** **the means used to** **render rational decisions based upon thoughtful evaluation of accurate and complete information,** **are continually trustworthy and reliable,** **enduring, dependable, honest, consistent, and true forever. They are wholly** **right** **and completely** **vindicating.”** (*Mizmowr* / Melodious Lyrics / Psalm 19:7-9)

If you are not convinced that, when it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah, thereby affirming that God did not authorize and will not accept a “New Testament” or “Qur’an,” then nothing anyone could ever write or say will resonate with you. Frankly, it would be impossible for a mere mortal to improve upon Dowd’s statement.

That is why the lone inspired explanation of the practical implications of this Mizmowr was advanced by Yahowsha’. In His first public address, His longest recorded statement, He began by conveying His support for what He had inspired Dowd to scribe. And in so doing, He exposed and condemned Paul while obliterating the underpinnings of the Christian religion.

Yes, this same message was affirmed by Yahowsha’ a thousand years after Dowd first sang these lyrics before God. And yet Christendom has been beguiled into believing that “Jesus” did just the opposite, replacing the Word of God with his own plan. But he did not, and in fact could not do any such thing. A god who would contradict himself is undeserving of the title and cannot be trusted.

What follows is known as “The Sermon on the Mount.” While it was an instructive speech and not a sermon, and while it was upon a lowly hill and not a mountain, Yahowsha’s words reverberate among the Covenant’s children two thousand years after he spoke them.

But be aware, Yahowsha’ spoke Hebrew, and never once uttered a single word in Greek, much less English. And while his Disciples were likely in attendance, there was no Disciple named Matthew and the book bearing his name was composed by an imposter sixty years thereafter. This known, there is ample evidence that this portion of what is presented therein is reasonably reliable. (Note: Several chapters of *Coming Home* are devoted to exploring the origins of this Gospel, specifically, and the New Testament generally.)

However, things only got worse from there. Unlike Hebrew scribes, the Greeks felt free to edit God’s testimony, and there are no Dead Sea Scrolls to which we can turn for assurance. In fact, the most compelling reason to accept this testimony as true is that it is wholly consistent with everything else Yah inspired His prophets to say over the course of fifteen-hundred years. And second to that, it would be absurd to think that Christian scribes deliberately altered Yahowsha’s testimony to undermine their religion. Every word of this affirms the everlasting nature of the Towrah.

“You should not think or assume (*me nomizomai* – you not consider, expect, nor suppose at any time even the possibility of the commonly held or popularly established presumption, never accepting the prevailing precept nor justification) that (*hoti* – namely) I actually came (*erchomai* – I in fact appeared then, now, or in the future) to tear down, invalidate, put an end to, or discard (*kataluo* – to dissolve, destroy, disunite, subvert, overthrow, abrogate, weaken, dismantle, or abolish, releasing or dismissing any of the implications, force, influence, or validity of) the Towrah (*ton nomon* – that which has been assigned to nourish and provide an inheritance) or the Prophets (*e tous prophetes* – those who are inspired to speak and write based upon divine inspiration, making God’s thoughts and plans known even before the events they depict occur).

I actually came not (*ouk erchomai*) to dismiss, to invalidate, to discard, or to put an end to it (*kataluo* – to tear it down, to dissolve, to destroy, to disunite, to subvert, to overthrow, to abrogate, to weaken, to dismantle, or to abolish it, dismissing any implication or influence), but instead (*alla* – to the contrary, emphatically contrasting that to the certainty) to completely fulfill it (*pleroo* – to proclaim and complete it, providing the true meaning and thinking, to liberally supply, carrying out, accomplishing, and rendering it totally and perfectly).(Matthew 5:17)

Because (*gar* – for this reason then so that you understand) in deed and in truth (*amen* – truly and reliably), I say to you (*lego sy*), until (*hoes* – up to the point that) with absolute certainty (*an*) the heaven and the earth (*o ouranos e* *ge* – the universe and the surface of the planet) cease to exist (*parerchomai* – pass away, disappearing), not ever under any circumstance shall (*ou me* – there is no way whatsoever, not even so much as a possibility that) one aspect of the smallest Hebrew letter (*eis iota* – shall a single Yowd, the first letter in Yahowah’s name and the smallest character in the Hebrew alphabet) nor (*e*) a single stroke of the pen used to comprise a Hebrew letter (*mia keraia* – the smallest line comprising a Hebrew letter) cease to be relevant (*parerchomai* – be averted or neglected, have any chance of being ignored or disregarded, being passed over or omitted) from (*apo* – being disassociated, separated, or severed from) the Towrah (*tou nomou* – that which has been assigned to nourish and provide an inheritance) until with absolute certainty (*hoes an*) everything (*pas* – every last aspect, all and the totality of it) comes to exist (*ginomai* – it all takes place, becoming a reality). (5:18)

Therefore (*oun* – indeed and as a result), whoever (*hos* *ean* – if at any time anyone introduces a contingency or condition whereby the individual) dismisses or attempts to do away with (*luo* – may seek to toss aside, invalidate, or abolish, tearing away or asunder) one of the (*mian ton*) smallest and least important of these (*houtos ton elachistos*) prescriptions and instructions which are enjoined (*entole* – rules, regulations, and authorized directions, precepts, and teachings), and (*kai*) instructs or indoctrinates (*didasko* – he might teach, delivering moralizing discourses while conceiving and instilling doctrine, expounding or explaining so as to enjoin) people (*anthropos* – humanity or mankind) in this manner (*houto* – thusly and likewise), he will actually be called by the name and will be judicially summoned as (*kaleo* – he will be referred to and called by the name, literally and passively summoned, called to task and designated) Lowly and Little (*elachistos* – a.k.a., Paulos, which means lowly and little in Latin, therefore small, inadequate, and insignificant, scarce and insufficient, irrelevant and unimportant, of no consequence, immaterial, and inconsequential (*Paulos* is the Latin name Sha’uwl adopted as his own)) in the kingdom of heaven (*en te basileia ton ouranos* – by, within, among, and with regard to the reign and royal authority of the spiritual realm).

And then (*de* – but by contrast), whosoever (*hos an*) might act upon it (*poieomai* – may engage through it, making the most of it, attempting to carry out its assigned tasks), teaching it (*didasko* – trying to provide and share its instructions, expounding upon it), this individual (*houtos –* these things) will properly be referred to and named (*kaleo* – it will be judiciously and appropriately called and designated) important and astonishingly valuable (*megas* – splendid and sensible, albeit surprisingly uncommon) among those who reign within the heavens (*en te basileia ton ouranos* – by and with regard to the kingdom and royal authority of the spiritual realm).”(Matthew 5:19)

The most common Christian dismissal of God’s unequivocal statement is to suggest that “*pleroo* – to completely fulfill” somehow means “to do away with” as opposed to “doing what one has promised.” But twice in this very same statement, Yahowsha’ told us by using *kataluo* that this interpretation was in irreconcilable conflict with his explanation and his life. Moreover, last time I checked, the universe and the earth still exist. So we can count on the fact that every request and promise, every explanation and prediction, as well as every aspect of Yahowah’s *Beryth* and *Miqra’ey* depicted within the Towrah is going to remain true. This is what makes God so reliable.

Eliminating any potential for misunderstanding, Yahowsha’ was extraordinarily specific, telling us that not so much as the smallest Hebrew letter, a Yowd, which not-so-coincidently is the first letter in his name, nor even the smallest stroke of the lines which comprise the Hebrew letters of the Towrah, would be disregarded, then, now, or in the future. Therefore, no matter how limited one perceives Paul’s global attack on the Yahowah’s Towrah to be, it is now impossible to reconcile it with Yahowsha’s statement. As a result of God’s specificity, we are compelled to conclude that Paul lied when he claimed to be authorized by God, no matter the justification or popular appeal.

It is also interesting to note that many of the prophecies presented in the Towrah and Naby’ are yet unfulfilled. Yisra’el and Yahuwdym have not been reconciled. The Millennial Sabbath has not commenced. The Towrahless One, or “Antichrist,” has not yet been manifest. The Tribulation has not commenced. Neither the Magog nor Armageddon Wars have been waged. The promises associated with the final three *Miqra’ey* – *Taruw’ah*, *Kippurym*, and *Sukah* – have not been honored. Therefore, the Towrah could not have ended its useful life, even if such a thing was possible, 2,000 years ago. Paul is wrong on all accounts as is the religion advanced in his letters.

Incidentally, as I was searching for the location of the “Sermon on the Mount,” the most visited website matching my search parameters incredulously began with: “The words Jesus spoke begin to define more fully, for the first time, the New Covenant (agreement) God offers to all mankind. Unlike the Old Covenant, which offered only physical blessings, the New Covenant makes possible eternal spiritual blessings.”

How is it that this Christian theologian missed the fact that the message delivered on that day completely negated any possibility of a New Covenant unlike the Old Covenant. But such is the dumbfounding nature of religion. This joker has a link to the “Names of Jesus” which provides 132 different “names,” none of which even hint at his one and only name: Yahowsha’. Their faith has led them astray.

What *Sha’uwl* | Paul wrote in his letters was contradictory to Yahowsha’s unequivocal declaration. Therefore, the religion Paul conceived remains stupefying, rendering those it infects veritable zombies. Adrift in a sea of Pauline perversions – all of which have been sanctified by religious institutions which accept his invalid mantras as inerrant – the faithful have lost the ability to think. And thinking is the lone means to God. It is the only way to pass the test which ultimately affirmed ‘Abraham’s place in Yahowah’s Covenant Family. It was the same test Yahowsha’ passed by providing the perfect answer regarding the Towrah’s guidance on this day.

Those whose perceptions of God’s Towrah differ from Yahowsha’s, as is the case with every Christian, are wrong, and have failed the only test that actually matters in life. Yes, God has an eraser and can correct almost every mistake we make along the way, but it is only deployed on behalf of those who observe the Towrah and accept its Covenant. And He never uses it to erase and write over what He has written.

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*Observations*

Growing

2

### A Disappointed God

*Why Upset the Almighty?...*

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

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

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

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

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

In the previous two chapters we came to understand the implications of *hineh*, especially as it arose in Yasha’yah 3:1 in concert with the provision to support life which had been withdrawn. Therefore, as we move forward, the opening statement of the third chapter is being reprised simply to provide the proper context for what follows. Yahowah is going to explain why He can no longer save His people.

**“Indeed** (*ky*)**, behold** (*hineh* – look up and pay attention)**, the Upright Pillar of the Tabernacle** (*‘edown* – the Upright One set into the foundation to hold up the Tent of the Eternal Witness)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence) **of the Spiritual Implements** (*tsaba’* – of the command and control regimen of Heavenly Envoys)**,** **is rejecting and removing** (*cuwr* – is taking away (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flow) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah)**:** **the support which upholds life** (*mash’en* – the supportive pole which holds someone and something up, the basic provisions needed for life (masculine); from *sha’ah* – to support by providing something to lean upon)**,** (*wa*) **the provisions extended by the shepherd’s staff** (*mashe’nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep)**, all** (*kol*) **stores** (*mish’an* – provisions for life and assistance) **of** **bread** (*lechem* – to consume food and to struggle when opposed)**,** (*wa*) **all** (*kol*) **supplies** (*mish’an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears)**,…”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:1)

But that is not all Yahowah is removing. His list of those He will not accommodate extends to:

1) **“…the powerful politically** (*gibowr* – the mighty, strong, and militant, the warrior, soldier, and hero, the prominent leader and despot)**,**

2) **the man** (*wa ‘iysh* – in addition to the person and individual) **of war** (*milchamah* – who is a soldier engaged in combat in the military who wields weapons of war to fight continuous battles)**,**

3) **the judge** (*shaphat* – the one who adjudicates and litigates)

4) **the prophet** (*wa naby’* – and the one who claims to speak on behalf of a god)**,**

5) **the one who promises a better future** (*wa qacam* – the one who claims to possess hidden knowledge with the aid of the supernatural, one who claims a spiritual ability to predict the future, the one producing or claiming signs and wonders, the one risking their future by engaging in gambling or games of chance, and the one who is a false prophet in association with Balaam)**,** (*wa*)

6) **the community’s religious leaders and most esteemed individuals** (*zaqen* – the elders of society, the establishment leadership, the dignitaries associated with human institution, the one who represents the government or the founders of a religion, even the elderly who have status and speak with authority)**,**

7) **the officer in command** (*wa sar* – the prince, ruler, chief, captain, general, commander, or overseer) **of a military battalion of fifty or more** (*chameshym* – of a battle array or armed force)**, especially** (*wa*) **one who exalts himself** (*mithnase’* – one who lifts himself up and forgives, carrying others away, one who is self-sustaining and who claims to lift up others; from *nasa’* – to lift up and carry away, to forgive and exalt) **in the presence of others** (*paneh* – in his head or as the face of some institution, turning away)**,**

8) **in addition to** (*wa*) **the counselor who implies that his advice is valuable** (*yowe’ts* – the adviser who urges others to follow his directions and considers his guidance valuable, likely addressing secular lawmakers)**,**

9) **including** (*wa*) **the shrewd** (*chakam* – the skilled and crafty, the clever and experienced, the knowledgeable and yet deceitful) **religious practitioner** (*cheresh* – cleric involved in secret interpretations or pagan religious acts, sorcerer or artificer, promoter of secret societies or conspiracies; from *charash* – to cut others into and engrave evil and secret plots)

10) **and** (*wa*) **the one who claims to receive and then imparts** (*byn* – the one who considers, is attune to, and promotes (nifal construct passive – the subject mesmerizes others while suffering the consequence of promoting such superstitions)) **spellbinding orations comprised of enchanting superstitions** (*lachash* – serpentine spells, incantations in association with serpents which are seductive and mesmerizing in addition to prayers promoting a magical or mythical formula which appeal to the demonic)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:2-3)

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

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

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

A great example of this irritating national sonnet is Israel’s inability to form a government over the course of four successive elections. And while God is no fan of Likud’s alliance with the religious factions, nor of Benjamin Netanyahu, the trial against him for accepting cigars and champagne while favoring news outlets prone to positive coverage is absurd. Even if true, it is so trivial as to beg the question: why seek to discredit one’s own over something so meaningless when all about you the world seeks your destruction?

Also in the United States, Americans cast their votes for political leaders and express their support for the nation’s military by the hundreds of millions. Many of these same Americans reverently sing the National Anthem and God Bless America, unaware that both actually annoy the very God they seek to impress. They are ignorantly asking God to do what He has expressly said He will never do. Is it any wonder He has no respect for and does not listen to those who disrespect His testimony?

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

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

Hopefully, you are not counted among them. But unless you are among the few who are Towrah observant and who have accepted the terms and conditions of the Covenant, some of those listed herein have garnered your interest and respect.

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

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

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

I initially questioned why Yahowah’s list of counterproductive occupations included judges – especially since God established the *shaphat* to answer questions and resolve disputes on behalf of His children. But it is obvious when we think about it. His Judges based their decisions upon the Towrah. In society’s system, judges, all of whom are lawyers, make their rulings based upon man’s laws. Most make no pretense of being fair or just, acknowledge that it is a legal system, not a place to seek justice.

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

Judicial malfeasance is also a problem in America, where the Department of Justice and its affiliates are corrupt, routinely fabricating evidence to incarcerate innocent men and women.

In this vein, I suspect that the “counselor who claims his advice is valuable” refers to lawyers, and thus speaks of the same corrupt system. Referring to themselves as “Counselor,” lawyers are all too often parasites. They argue on behalf of their clients, even when they know that they are guilty. They chase ambulances to make a buck, not to heal the victim. Further, lawyers write the restrictive laws from which Yahowah seeks to free His people.

The reference to those who are “shrewd, clever, and crafty” likely speaks of bankers and corporate chieftains. Yahowah is a proponent of work, and so He isn’t anti-business. But He is opposed to those who manipulate and abuse others for personal gain.

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

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

The list of individuals and positions Yahowah is rejecting includes two military designations. The first is the common soldier – the enlisted man wielding weapons designed to kill others. The second is a warning to officers, those giving the orders which direct troops into battle.

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

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

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

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

**“Then** (*wa*) **I will actually allow and for a time cause** (*nathan* – for a limited period I will permit, literally giving them over to (qal stem perfect conjugation)) **stammering** **neophytes** (*na’ar* – the loud-mouthed and misguided, the impulsive and childish) **as their leaders** (*sar hem* – as those in charge of them) **and** (*wa*) **immature and petulant children** (*ta’aluwl* – vexing, wanton, and capricious youth who are impulsive and ill-tempered) **to exercise authority over them because they are just like them** (*mashal ba hem* – to control them because they are so similar, continually ruling over them, assimilating with them and thus coming to represent them, and serving as proverb and parable of what they have become (qal imperfect))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:4)

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

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

Men speak of liberty and yet they exploit and tax their subjects, controlling their lives in countless ways. If you think you are free to speak your mind in Israel, cite evidence from the Qur’an explaining why Muslims are terrorists and see how long it takes for you to be arrested. Or in America, cite the Department of Justice statistics to demonstrate that when it comes to interracial crimes committed between African Americans and Caucasians, Blacks are the perpetrators and Whites are their victims ninety percent of the time, and see how long it takes for someone to call you a racist and demand that you cease and desist. In either country, run your own experiment and publicly express views opposed to the LGBTQ agenda and see what happens.

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

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

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

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

**And** (*wa*) **he will bring upon himself and experience pain by being despised and degraded** (*qalah* – he will be despicable and thus treated contemptuously, considered of no value, of lowly status and little account (nifal passive)) **along with** (*ba*) **those who are wealthy, honored, and distinguished** (*kabed* – the glorified, renown, and abundantly rich who are severely stubborn, harsh and dense (nifal passive))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:5)

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

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

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

In a bankrupt world, the most pathetic trappings, even the illusion of success, will inspire false hope among those desperate for a way out of the impending doom. And to a large degree, we have reached this place with the world’s leaders depriving their citizens of freedom by shutting down their means of employment, all to combat a virus.

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

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

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

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

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

Yahowah is in opposition to such phony and pretentious propositions. He is opposed to political boasts and revisionist history. He has never advocated style over substance. While King *Sha’uwl* | Saul looked the part, the façade was soon shattered.

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

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

In the midst of societal collapse, a lone individual is often chosen with the hope that he can restore the nation. Such was the case in post-World War I Germany with Adolf Hitler. This individual’s propensity to shift blame, thereby exonerating his supporters while giving them a common foe, is essential. His trappings of success and projections of power, providing the implication that he can do for everyone as he has done for himself, is also common among such men. But so is their rhetoric, where coarsely worded statements strike an emotional cord, playing off deep-seated resentments. This is how Trump was elected.

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

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

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

Beyond Israel, the Gentile nations, and particularly the United States, are already too far gone to save. Good men know that the US is a lost cause and will not deceive the people with the false hope of MAGA. However, in reality the only thing faltering more rapidly than the nation itself is the caliber of individuals running for public office.

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

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

**“For indeed** (*ky* – because for the express reason)**,** **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching, Guidance, Direction, and Instruction Regarding Reconciliation and Restoration Flows) **has stumbled and for a time has faltered** (*kashal* – has staggered and succumbed, having been brought down and overthrown as a result of wavering (qal perfect)) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – those who Relate to and are Related to the Hand of Yah; a compound of *Yahowah* and *yad* – hand and influence, *yada’* – to know and acknowledge, *yadad* – to love and adore, and *yadah* – to laud and then confess to appreciating) **has fallen** (*naphal* – has temporarily gone from a higher to a lower position and status as a result of being out of control, losing one’s perspective and place within a relationship and situation, falling prostrated and therefore being neglected (qal perfect) [feminine in 1QIsa and masculine in MT]) **because** (*ky* – as a consequence of and emphasizing this point) **of their slanderous language** (*lashown hem* – of their speech, their tongue, and what they have consumed; from *lashan* – accusatory slander) **and** (*wa*) **their actions** (*ma’alal hem* – the things they do and services they provide, their deeds, endeavors, and practices) **against** (*‘im* – directed in opposition to [corrected from 1QIsa because the MT has “*‘el* – towards”]) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **especially with regard to** (*la*) **rebelling bitterly against and defying** (*marah* – in distressful and anguishing hostility to, contentious and obstinate, rebellious, recalcitrant, and deeply embittered against, even venomously provoking) **the manifestation of His power and presence** (*kabowd ‘ayn huw’* – perceiving the value, overall significance, glorious splendor, or tremendous honor of being associated with abundance, His reward by observing His outward and visual appearance)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:8)

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

Our actions matter as well, especially those directed toward or against Yahowah. Do we attend His seven annual invitations or reject them? Worse, do we replace them with religious holidays because we prefer the alternatives popularized by Judaism and Christianity? Even Secular Humanists run afoul of this indictment, because they defy Yahowah’s presence in favor of natural theories and a reverence for the enlightenment of man.

Words are not equal. God’s words are infinitely superior to anything man has to say. But speaking of man, the words written and spoken by those in positions of authority, religious, political, and military leaders in particular, are vastly more influential than those shared among ordinary individuals. And that is why Yahowah’s testimony through Yasha’yah has not been presented as a blanket indictment, but instead has sought to identify those whose words and deeds are the most contemptible, deceitful, destructive, deadly, and damning. The speeches and sermons spoken and written by those empowered within political, religious, and military institutions mislead, corrupt, and kill billions.

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

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

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

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

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

Second, they are easy to read if you know what to look for and are attuned to their tales because their facial expressions give them away. Body language is as telling as are spoken words.

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

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

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

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

**Woe** (*‘owy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation) **to their souls** (*la nepesh hem*)**, because indeed** (*ky* – for truly as a result)**,** **they have brought a distressful and miserable recompense** (*gamal ra’ah* – their actions have completely produced and totally deserve payment in kind, yielding the evil and suffering they have sown along with an anxious and perverse attitude (qal perfect)) **upon themselves** (*la hem*)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:9)

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

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

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

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

**“Say** (*‘amar* – express in words) **to** (*la* – on behalf of and toward the direction and approach of [from 1QIsa]) **those who are right** (*tsadaq* – the righteous and innocent, the upright and vindicated)**,** **‘Indeed truth** (*ky* – verily this) **is beneficial and appropriate** (*towb* – is valuable, advisable, correct, pleasing, good, enjoyable, and prosperous) **because** (*ky*) **they shall consume and be nourished by** (*‘akal* – they will be fed by eating) **the fruit** (*pery* – the product, result, consequence, and productive harvest) **of their** **actions** (*ma’alal hem* – of their service and prescribed responsibility)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:10)

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

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

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

**“Woe** (*‘owy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation)**, for the consequence** (*la –* because the approach, direction, and result) **of being wrong and being malevolent** (*rasha’* – of being opposed to the truth and in violation of the standard and thus in conflict with the *towrah*, of being unrighteous, wicked, malignant, and evil) **is bad** (*ra’a*’ – harmful, unfavorable, and distressful, disagreeable and displeasing, shattering and injurious)**, because indeed** (*ky* – truthfully and reliably)**,** **this consequence** **is deserved based upon what has been done** (*gemuwl* – it is an appropriate recompense and therefore a fair retribution for having taken unfair or inappropriate advantage of people or a situation; from *gamal* – recompense and thus consequence (note: Gamuwl was not only the name of a priest, and thus religious leader, Paul claimed to have been educated at the feet of Rabbi Gamaliel, a name which means “God’s Recompense.”)) **through his influence** (*yad huw’* – by his hand and under his authority [singular in 1QIsa, and thus used as a contrast to Yah’s hand])**.**

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

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

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

That is not to suggest that Rabbi Gamaliel was a positive influence. He, and Rabbi Akiba who came after him, are venerated by religious Jews. As evidence of this, Rabbi Moses ben Nahman, commonly known as Nachmanides, said of them: “Their words are to be neither doubted nor criticized. We bow before them, and even when the reason for their words is not quite evident to us, we submit to them.” (Aseifat Zekkenim, commentary on Ketubot). Nachmanides was a prolific writer, and remains especially influential in constructing and molding modern Judaism such that it reflects the misguided notions of Gamaliel and Akiba.

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

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

When we study history, we are hard-pressed to find a civilization that did not exploit its own people while oppressing its neighbors. Almost every culture has been tyrannical, with cleric and king allied to savagely suppress internal dissent while brutally plundering surrounding communities. Babylon and Assyria; Egypt and the Hittites; the Chinese and Japanese; Sparta and Greece; Carthage and Rome; the Celts, Druids, Goths, and Vandals; the Byzantine Christians and Ottoman Muslims; the Vatican, Spain, Great Britain, and France; the Mayans and Aztecs; the Native Americans and Colonialists; the Germans and Russians; and now the United States and Islamic Jihadists serve as examples. The story is pervasive, never-ending, always harmful.

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

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

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

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

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

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

Notwithstanding God’s upcoming condemnation of religious dress up, was the negative reference to feminine influences designed to reinforce Yahowah’s concern regarding the negative influence of the Whore of Babel on Yisra’el and on the rest of the world? Since billions of women are willing to adorn themselves in the imagery of the Whore, is this not affirmation that they are a negative influence?

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

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

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

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

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

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

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

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

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

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

And fifth, since faith in the face of evidence to the contrary of one’s beliefs is an emotional response, there is an argument here for faith versus reason. Until quite recently it could be said that women were generally more emotional than men, and that men were more likely to reason their way through conflicts. And while this distinction is rapidly waning with the attack on traditional gender roles, as suggested by this prophecy regarding the last days, the religious faith of both men and women will cause both genders to forego reason. The Whore succeeds the same way. Satan feigns concern and yet is a fraud, all to elicit an emotional response that is contrary to the facts. The Whore appears to promote enlightenment and yet relies on confusion. The Adversary promises benefits that are ultimately fleeting and unsatisfying. Evidence and reason chase the Whore away. An emotional response puts her into play.

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

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

Apart from Christianity, the results of the Pew Research Center study paint a different picture, at least for the 84 countries whose citizens took part in the poll. Globally, and excluding Christianity, in all but one of the remaining religions, women are only slightly more religious than men: 83% of females identify themselves with a faith compared with 80% of men. The noted exception where there is no distinction is Islam, where women and men are equally devoted to Satan in the guise of Allah.

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

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

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

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

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

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

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

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

In spite of the mindless chants proclaimed by the Politically Correct, hate is a virtue. Without hate, love is shallow, justice is without consequence, and there is no distinction between our response to good and evil. When we refuse to hate that which is harmful, we cease caring for those we love. The only rational and compassionate response to pedophiles, rapists, slave traders, terrorists, arsonists, drug dealers, warmongers, and mass murderers is to hate and oppose them because of the harm they inflict on others. And while these behaviors are heinous, there is something far more destructive and deadly: the deceptions promoted by the religious and political.

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

**The possessions stolen** (*gezelah* – the looted plunder and stolen property) **from the afflicted and oppressed** (*ha ‘any* – the lowly who have suffered and been harassed and the poor who have been persecuted and impoverished) **are in your homes and temples** (*ba beyth ‘atem* – are in your households and dwelling places)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:14)

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

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

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

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

In this case, these misguided and malevolent souls are shown “senselessly removing the vineyard.” This refers to the symbolism of wine at Passover, where it represents the sacrifice the lamb is making so that we might live. But more than this, Yahowah will sing about this vineyard throughout the 5th chapter of Yasha’yah, associating its creation with Dowd and its demise with religion.

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

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

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

By way of review, Yahowah stated…

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

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

**So the people** **shall be oppressed and controlled, individual by individual, mankind by his evil countryman. The young people** **will be contentious, defiant, and enraged against authority, especially** **towards** **the establishment.**

**And** **he will bring upon himself and experience pain by being despised and degraded** **along with** **those who are wealthy, honored, and distinguished.** (3:5)

**Then indeed,** **he will grasp hold of** **a man** **among** **his brothers** **of the house** **of his father, ‘Because of your clothing and trappings of success** **you shall be** **our supreme leader.’ So** **let this pile of rubble which has become a stumbling block** **be under** **your control.** (*Yasha’yah* / Isaiah 3:6)

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

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

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

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

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

**Woe, for the consequence of being wrong is bad, harmful and distressful, because indeed, it is deserved based upon what has been done, making it an appropriate recompense for having taken unfair and inappropriate advantage of people through their influence.** (*Yasha’yah* / Isaiah 3:11)

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

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

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

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

**‘Why did you move in the direction of** **crushing and demeaning,** **oppressing, coercing, tyrannizing, and subjugating the aspirations of** **My people** **while** **habitually grinding down and pulverizing** **the presence** **of** **the persecuted and impoverished?’** **prophetically declares** **Yahowah of the regimen of spiritual implements.”** (*Yasha’yah* / Isaiah 3:15)

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

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

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

**They walk** (*wa halak* – they conduct their lives and travel about (qal imperfect)) **with their necks** (*garown* – throats and mouths) **stretched out** (*natah* – stuck or spread out, extended, perverted, and inclined, inferring that they are looking down their noses at those they consider to be inferior) **while** (*wa*) **seductively** **flirting** (*saqar* – glancing wantonly and deceptively, ogling with the intent to cheat, dealing falsely, and coyly luring others into a feigned relationship with amorous intent (piel active construct)) **with their eyes** (*‘ayn* – with their viewpoints, perspective, and appearance)**.**

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

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

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

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

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

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

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

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

**Moreover** (*wa*)**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence [originally written in 1QIsa then later replaced with *‘adony* – My Lord which is now reflected in the Masoretic Text]) **will expose their disgraceful** (*‘arah henah* – will lay bare and strip away this dishonorable circumstance regarding) **façade** (*poth* – the doorway on their foreheads which pivots open revealing what is hidden inside)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:17)

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

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

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

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

**“In that day** (*ba ha yowm ha huw’* – within the time that is His)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence [originally written in 1QIsa then later replaced with *‘adony* – My Lord which is now reflected in the Masoretic Text]) **will reject and remove** (*cuwr* – will turn away and abolish, discarding and forsaking (hifil imperfect active)) **that which is associated with** (*‘eth*) **the elaborate ornamentation** (*tipha’rath* – the haughty splendor of the glorified adornments which attempt to beautify) **of the bangles clasped upon the ankle as if a fetter** (*ha ‘ekec* – as a trap to ensnare an animal; scribed similarly to *‘akac* – jingling bangles and rattling ornamental anklets designed to attract attention)**,** (*wa*) **the sun-disk medallions worn as headbands** (*shabyc* – sunburst replicas woven into scarves, displayed on necklaces, or presented around the brow of one’s head (akin to the sunbursts and halos displayed in Roman Catholicism)) **as well as** (*wa –* in addition to) **necklaces depicting crescent moons** (*saharowym –* religious depictions of moon gods (a.k.a., Allah))**,…”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:18)

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

Allah was one of many moon gods in Mecca which is why the religion’s principal symbol is a crescent moon. There are odes to the moon throughout the Qur’an. But Islam was not alone in this regard. The moon was considered divine in most pagan cultures.

Similarly, sun discs are prevalent throughout Christendom, with halos and sunbursts depicted everywhere. The round skullcaps worn by popes, cardinals, bishops, and priests are symbolic of the sun, as are the Jewish kippah and yarmulke. Even the Christian cross is derived from sun-god mythology, as it is symbolic of the sun crossing the constellation of Taurus the Bull on the Vernal Equinox – representing the day the Mother of God and Queen of Heaven was impregnated by the sun’s rays so that she could give birth to the Son of God on the Winter Solstice, now celebrated as Easter and Christmas by Christians. It is predated by the ankh in Egyptian mythology. And lest we forget, Christians worship their god on Sundays.

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

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

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

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

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

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

Since it would be reasonable to assume that Yahowah isn’t going to strip and undress billions of women upon His return, it’s obvious that these religious women will be discarded along with their wardrobes. Further, to justify such a thing, there is obviously more to a sash, headdress, and wrap than fabric and more to a bracelet than woven metal.

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

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

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

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

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

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

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

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

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

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

**“Yahowah** **will reject and remove…the fancy white robes of state** (*machalatsowt* – expensive white festal garments worn by the heads of religious or governmental institutions to represent their authority and purity and symbolic of that which is stripped off a person as plunder [these white garments also serve as a counterfeit for the Garment of Light provided by the Set-Apart Spirit]; from *chalats* – to withdraw, making an offer to rescue those in distress and girded for pain but also tearing them away and removing them)**, the capes** (*wa ha ma’ataphet* – heavy wraparound apparel, mantle, or tunic which due to the physical exhaustion associated with wearing it causes the wearer to become feeble and faint, used to describe an overwhelmed soul and incapacitated judgment, dying cattle, and malnourished children; from *ma’at* – that which belittles and diminishes causing the soul to languish and *‘ataph* – enveloping oneself and in the process growing feeble and weak for having turned aside as a result of covering over and concealing something)**, and the veils and shawls worn by women** (*wa ha mitpachath* – that which is stretched to span the breadth of something worn by those who rear children which requires them to walk by taking quick small steps, often equated to the span or breadth of one’s hand when stretched out and as a unit of measure; from *ta’am* – discretion and judgment in response to decrees and commands and taste regarding what is consumed and *tapal* / *pacha’* / *chatath* – to cover over and conceal, smearing or plastering over the directions and dispersement of a contagion)**, in addition to the leather handbags used to hold precious metals** (*wa ha charyt* – the strong bags and purses, ornamental accessories, secure vessels designed to carry and convey wealth as well as cakes and bread associated with religious customs; from *cheret* – to pen a message or engrave an object associated with astrology and the occult and *chory* – to become uncontrollably angry and intensely fierce due to a basal reaction)**,…”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:22)

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

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

While there is every reason to interpret Yahowah’s renunciation of religious dress up literally, symbolically, much of this can be seen as the Whore of Babylon’s desire to use a counterfeit of the Set-Apart Spirit to prevent his subjects from availing themselves of their Spiritual Mother. The Spirit’s Garment of Light is, for example, more valuable than gold. Because it makes us appear perfect before Yahowah, it is the only apparel that can be worn in God’s presence.

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

**“Yahowah** **will reject and remove…the wooden tablets, papyrus scrolls, and handheld mirrors** (*gilayown* – flat wax-covered pieces of wood used with a stylus in business accounting, papyrus books which reveal religious secrets, and small flat and shiny reflective panels used as adorning implements; from *galah* – to uncover and remove, going into exile, *gilowl* – idol and idolatrous, and *galowm* – a wraparound garment associated with being a captive or slave)**,** **the linen garments used as underwear** (*wa ha cadyn* – the undergarments and sleepwear woven from flax; from *cad* – to be enveloped and to wear shackles and fetters [religious undergarments are particularly popular among Mormons])**, the turbans** (*wa ha tsnyph* – the headdresses comprised of cloth strips which are wrapped around the head worn by high priests, religious clerics, and kings; from *tsanaph* – to wrap or wind around)**,** **and** (*wa*) **the** **large** **veils of those who have been subdued** (*ha redyd* – wrapper worn by those who have been beaten down to the point they are no longer aware of their situation, becoming apathetic and comatose; from *radah* / *radad* – to be ruled over, dominated, controlled, and subdued (a.k.a., the covering required of Islamic women))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 3:23)

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

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

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

**“And then** (*wa*) **it shall come to exist** (*hayah* – it will come about, happen, be and occur (qal perfect)) **that instead of** (*tachath* – in place of) **aromatic spiced perfumes** (*bosem* – sweet and fragrant balsamic aromas whose odors are pleasant; perhaps akin to *basar* – to preach and publish tidings)**, the stench of decay** (*maq* – the disgusting stink and offensive smell of decomposition which dehumanizes those who perish; from *maqaq* – to fester and rot away, to decay and pine away) **will be present** (*hayah* – will occur and exist (qal imperfect))**.** **In place of** (*wa tachath* – instead of) **a utility belt for weapons including a scabbard** (*chagowrah* – a leather belt used to carry implements of war, especially swords and daggers or ornamental sash used to secure clothing, a girdle or loin cloth; from *chagar* – to gird or bind oneself)**,** **there will be** **a tethering rope** (*niqpah* – a braided cord used to control prisoners by encircling them; from *naqaph* – to be stricken and to encompass, also used in conjunction with forbidden cultic and pagan methods of shaving one’s head)**.**

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

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

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

Every individual dressed in religious garb or wearing the trappings of power will suffer this fate. And since Yahowah is consistent, the fact that He is committed to doing this upon His return, we know He has done so in the past. Thankfully, there won’t be any religious costumes in heaven.

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

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

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

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

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

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

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

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

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

As is the case with almost everyone poisoned by religion and politics, evidence and reason remain irrelevant. These women will have been confronted with a heavy dose of reality. Their faith in humanity, in women and in men, will be exposed and be shown to be unreliable, even counterproductive. And yet they will remain oblivious, unfazed, unaware, irrational, and unreachable.

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

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

This is telling. Christians continually claim that everything they do is in God’s name. They want to be considered part of God’s family. And yet because they do not know Yahowah’s name, do not observe His *Towrah*, do not engage in His *Beryth*, and do not answer His *Miqra’ey*, they are actually estranged.

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

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

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

**“Then** **Yahowah** **said,** **‘Indeed, the daughters** **of Tsyown** **(Signs Posted Along the Way)** **are self-exalting, arrogant, and hard to understand.**

**They walk** **about** **with their necks** **stretched out** **while** **seductively** **flirting** **and deceptively ogling with the intent to cheat** **with their eyes** **and appearance.**

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

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

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

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

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

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

**Then** **her doorways,** **her openness to unfolding disclosures and portals to understanding, even the ability to be free,** **alas, will groan under the distress** **and** **will give way to the grievous situation. And** **she will be destitute,** **living** **on the ground.** (*Yasha’yah* / Isaiah 3:26)

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

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

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



*Observations*

Growing

3

### Seat of Honor

*He Swore an Oath to Dowd…*

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

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

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

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

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

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

Beautiful women reflect an aspect of Yahowah’s beauty. After all, He created woman in His image and likeness. And when beauty is analyzed, the more symmetric the face, the more beautiful it is perceived. Symmetry is another way of saying “equivalence.” The right side is the same as the left side. From God’s perspective, nothing changes, our past in ‘Eden will be the same as the future during the *Shabat* celebration of *Sukah*. Yahowah’s Word remains consistent.

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

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

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

And yet when we turn to Daniel 11:45, just two chapters removed from the prophecy, establishing the day Yahowsha’ would arrive to serve in this manner, *tseby* is used to depict the “beauty and desirability” of Yahowah’s “Set-Apart Mountain.” Later in Ezekiel 20:6, we find *tseby* deployed to describe the “beauty and desirability” of Yisra’el. These references are especially important because, here, Yah is using *tseby* to describe Tsyown upon His return. Therefore, when used with *tseby*, there is little doubt that *tsemach* is addressing “the living sprouting and thriving, branching out and growing.”

But could it also serve as a subtle reference to “the Branch,” and thus to Dowd, primarily, and then to Yahowsha’, secondarily? Was each depiction intended?

To find out, let’s examine *tsemach* more closely. Its primary definition speaks of “plants growing, ofliving vegetation sprouting, branching out, and thriving, springing forth and increasing greatly, bringing the intended mission of florae to fruition.” At its heart, *tsemach* is used to describe “successfully completing everything which was required to support abundant life.”

While every aspect of what we have considered is principally horticultural in nature, we should not be surprised, especially based upon what we just read, that *tsemach* is one of Yahowah’s favorite metaphors for Dowd – the Branch, from whom Yahowsha’ would come to fulfill Pesach, the Doorway to Life, which achieves the same result. This connection is why *tsemach* appears in prophecies pertaining to Dowd, primarily, and Yahowsha’, secondarily, a dozen times – this being one of them.

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

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

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

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

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

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

In that these connections are vital to our understanding, in a moment we’ll examine each of the other nine uses of *tsemach* in the midst of prophecies pertaining to either Dowd or Yahowsha’. But first, let’s complete our analysis of Yahowah’s declaration in Yasha’yah 4 so that we understand this one.

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

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

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

I realize that most are prone to see *tsemach* as “Branch” rather than “plants flourishing” in this statement, but I would argue that the latter is actually more important than the former when it comes to understanding what Yahowah has been saying, what He is offering, and what He intends to do to fulfill His promises. In this regard, I have come to see God’s entire presentation from the Garden in *Bare’syth* to the Glorious Return in *Zakaryah* as one story – one which comes full circle and ends where it began – in the Garden of ‘Eden.

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

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

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

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

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

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

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

Having been directed by *Tsyown* to read what Yahowah wrote about life in His *Towrah*, they find their names written in His Book of Lives. And here, I suspect that the second mention of Yaruwshalaim is designed to depict *Tsyown* and the *Towrah* as “the Source from which Guidance and Teaching Regarding Reconciliation and Restoration Flow.”

**“Whereupon meeting these conditions** (*‘im* – because when decisions are predicated upon this) **the Upright One** (*‘edown* – the Upright Pillar of the Tent of the Witness) **of Mine** (*‘any*) **shall wash away** (*rachats* – shall cleanse, immersing in water which can be trusted so as to remove impurities and scum (qal perfect active – actually and genuinely once and for all)) **the excrement and filth** (*tso’ah* – the feces, human dung, foul organic matter, vaginal discharge, and immoral decrees) **of the daughters** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **and** (*wa*) **by association** (*‘eth* – accompanied with) **purge and** **rinse away** (*duwach* – be done with, casting away the rotten sickness and festering illness (hifil imperfect active – He will purge on an ongoing basis at the behest of Yah)) **the blood** (*dam* – the bloodstains and bloodguilt, the consequence of killing and the residue of death; from *damah* and *damam* – to be equated to those who grow dumb because they are apathetic and cease trying, are silenced and destroyed) **of Yaruwshalaim** (*Yaruwshalaim* – Source from which Instruction and Direction Regarding Reconciliation Flow) **from her midst** (*min qereb hy’* – out of her womb) **by way of** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Good Judgment regarding the Means to Resolve Disputes** (*Mishpat* – the means to decide, to justly render sound decisions, and issue appropriate sentences; from *shaphat* – to decide, execute judgment, and discriminate, judging between right and wrong) **and by** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Blowing Rage** (*ca’ar* – of blowing wind, of a storm, of being vehemently inflamed, of bristling wrath [from 1QIsa, in the MT we find: Purging by Burning(*ba’ar* – of removing through combustion, of eliminating by way of a blazing fire tothe point it no longer exists])**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:4)

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

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

From this perspective, Yahowah is our foremost ‘Edown. And then through their connection with Him by way of *tsemach*, so are Dowd and Yahowsha’.

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

When it comes to removing the filth of religion from His Land, Yahowah is not going to be compassionate, negotiable, compromising, or tolerant – but He will be consistent and fair. He has stated that He will be judgmental and fierce. His standard has not and will not change. It remains the “*mishpat* – the means to exercise good judgment regarding the means to resolve disputes.” But not all disputes will be resolved favorably. Only those who have availed themselves of the Towrah’s provisions in this regard will be vindicated. This is a topic of which Dowd waxes poetic. And it is likely that he will perform this role on behalf of his people upon his return.

Time and time again we find that God is a proponent of righteous indignation. He sets an example we would be wise to follow. Hate is a virtue when properly directed. God is rightfully angry with the religious because they have caused billions to die unnecessarily. So, should you be interested in learning more about the *Ruwach Ca’ar*, this role is presented in *Howsha’* / Hosea 13:2-3 and again in *Yownah* / Jonah 1:11-13.

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

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of YaHoWaH, our *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will create, initiating something cutting edge** (*bara’* – will conceive, cut, and carve, producing (qal perfect active)) **upon** (*‘al* – over and with regard to) **every** (*kol* – all) **location and dwelling place** (*makowm* – site, area, basis for a foundation, and living place, in addition to spots which were burned as a result of a stigma; from *kuwn* – to be firm, stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) **along the ridgeline** (*har* – the relatively high elevation and prominent formation, land mass that projects above its surroundings, hill country, range, and mount) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **as well as** (*wa*) **over** (*‘al*) **her Miqra’** (*Miqra’ hy’* – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and Recite, and to be Summoned; from *qara’* – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*‘anan* – a visible, partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *‘anan* – to make something appear which can be observed) **by day** (*yowm*) **along with smoke** (*wa ‘ashan* – as well as airborne particulates formed as a result of combustion)**,** **and with** (*wa*) **a** **brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*‘esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder)**.**

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

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

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

A reference to the *Miqra’ey* was included here for two reasons. First, Yahowah is returning on the *Miqra’* of *Kippurym* and the scene being described will be manifest on the *Miqra’* of *Sukah* | Camping Out.

Second, a person’s willingness to observe the *Miqra’ey* serves as the determining factor regarding which souls will be removed and discarded, which will become part of the surviving remnant, and which will live in the midst of the light.

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

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

This same atmospheric sign was visible while Moseh was meeting with Yahowah on Mount Sinai to receive His Towrah (*Shemowth* 19:9-16, 24:15-18, and *Dabarym* 4:11 and 5:22). Water vapor is symbolic of the Spirit, and smoke is the product of combustion. A roaring fire warms and enlightens those near it while purifying and preparing food for consumption. And the rising smoke is symbolic of being lifted up into God’s presence in heaven.

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

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

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

**It will be** (*wa la*) **a protected place** (*machcah* – an area free from danger) **and a safe shelter** (*mictowr* – a place to dwell safely and be concealed) **from** (*min*) **the outpouring of floodwaters** (*zerem* – violent hailstorm, thunder and lightning, or pouring out of water leading to a sweeping flood; from *zaram* – to pour forth) **and from** (*wa min*) **the rain** (*matar*)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:6)

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

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

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

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

This was followed by: **“So** (*wa* – and now) **God** (*‘elohym –* the Almighty) **created** (*bara’*) **for association** (*‘eth*) **‘Adam** (*ha ‘adam ­*– the man) **in His** **own** **image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade)**. In the** **image** (*tselem*) **of the Almighty** (*‘elohym* – God) **He** **created** (*bara’*) **him.** **Male and female, He created** **them.”** (*Bare’syth* / In the Beginning / Genesis 1:27)

God, thereby, explained how we were created and has now revealed what we will become. While it may not seem like much to grow from three dimensions to seven, each step along the way represents an infinite increase in capability. Just as three dimensions are infinitely greater than two, the transition from three dimensions to seven is Infinity to the fourth power, or I4. If that does not get your attention or sound impressive, the immense power of an atomic bomb is predicated merely upon E=mc2, with the speed of light being a finite number.

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

Therefore, to infer a calculated outcome, we should instead assign an extraordinarily large number, but still finite, to each dimensional change. From that perspective, we can use I4 to convey the overall increase. This isn’t an unreasonable approach because, when infinity is used colloquially, we generally mean an unimaginably large number.

Now that Yahowah has returned our attention to this topic, to better appreciate our place relative to God and His creation, let’s also consider *Mizmowr* / Psalms 8:5-8. There, Yahowah inspired His son Dowd to write:

**“Indeed** (*ky* – surely)**,** **I have examined and considered** (*ra’ah* – I viewed and sought to understand, I have observed and thought about, I have used the perception of sight and make judgments based upon what has been revealed regarding) **Your universe and spiritual realm** (*shamaym ‘atah* – Your heavens)**. It is the work** (*ma’asah* – it represents the labor and product, the undertaking and pursuit) **of Your fingers** (*‘etsba’ ‘atah*)**.**

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

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

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

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

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

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

This paragraph infers that Yahowah has given us knowledge and the ability to evaluate it logically. We were given the Word and the ability to understand what He has done and why He has done these things by way of the “*neshamah* – conscience.” Intellectually, we were deliberately afforded similar abilities to our Creator so that we could relate to Him. Our understanding, however, is currently limited by our access to a complete and perfect copy of Yahowah’s Guidance and by the slower processing capability of our human brains – both of which He will rectify. Satan was not given freewill or a *neshamah* – conscience, and he must crave both.

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

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

**Nevertheless,** **let us be called** **by your name,** **with it upon us,** **to remove our reproach as a result of our** **taunting insults and blasphemous slurs, even our harmful statements.** (*Yasha’yah* / Isaiah 4:1 (amplified at the conclusion of the previous chapter))

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

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

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

**Whereupon meeting these conditions** **the Upright One** **of Mine** **shall wash away** **the excrement and filth** **of the daughters** **of Tsyown** **and** **by association** **purge and** **rinse away** **the bloodstains and bloodguilt which is the consequence of killing and the residue of death** **of Yaruwshalaim from her midst** **by way of** **the Spirit** **of Good Judgment regarding the Means to Resolve Disputes** **and by the Spirit** **of Blowing Rage.** (*Yasha’yah* / Isaiah 4:4)

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

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

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

**“Now** (*wa*) **these are** (*‘eleh* – here are; a derivative of *‘el* and *‘elohym* (from *‘elowah*) demonstrating a perspective that is especially close to the subject) **the last** (*‘acharown* – the final and concluding) **words** (*dabarym* – statements) **of the prophet** (*na’um* – prophetic declaration of; from *na’am* – to speak under Divine inspiration and influence as a prophet) **Dowd** (*Dowd* – of Beloved; from *dowd* – fervent boiling hot and extremely passionate love)**,** **the son** (*ben* – child) **of** **Yshay** (*Yshay* – To Be and To Exist; from *ysh* – the substance of existence and being who stands out (the basis of *yashuw’ah* – salvation))**.**

**So then declared** (*wa na’um* – then prophetically announced, revealing under the influence and inspiration of God) **the one man** (*geber* – the individual who is part of a larger whole (sometimes indicative of a strong person with the ability to fight)) **who stood up, was raised up, and was established** (*quwm* – who took a stand and was lifted up by affirming that which is valid, who sought to confirm that which would be accomplished and fulfilled to encourage restoration (hofal perfect – a causative verb, whereby the object is very strongly influenced and put into action)) **by the Almighty** (*‘al* – on High)**, and anointed as the Messiah** (*mashyach* – the Mashyach, specifically designated, chosen for the specific task, and approved, while set apart from that which is common and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission) **of the God** (*‘elohym*) **of Ya’aqob** (*Ya’aqob* – One who Supplants, Digging in his Heels, a synonym for Yisra’el, the third heir to the Covenant; from *‘aqab / ’eqeb* – a reward given as a consequence of having circumvented something)**, the pleasantly melodious** (*na’ym* – the acceptable, favorable, and beautiful, sweet sounding, and musical, singer and songwriter) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 23:1)

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

Dowd was special, literally one of a kind. No one understood Yahowah or His Towrah better than Dowd. And that is why he was beloved. But more than this, Dowd stood up for God no matter the consequence. In this regard, he was Yahowah’s *Mashyach* | Anointed Messiah, specifically designated and chosen, approved and set apart from that which was common. Dowd was authorized to serve as an agent for the specific function and mission God intended.

While this is irrefutable and clear, there is an entire religion hell-bent on translating *mashyach* as “anointed” but not as “Messiah,” when associated with Dowd, but then translating and also transliterating the concept into Greek as “Christos,” which they transfer from Dowd to Yahowsha’ without any prophetic support. Moreover, enamored with, and covetous of, Dowd’s title, but despising Hebrew, Christians have named their god and religion after this irrational sleight of hand.

We have been hoodwinked into thinking of Dowd as the boy who slung the stone, or as the king who reigned over ancient Israel, but seldom as the Messiah, the Son of God, the Shepherd, the Branch, or as a prophet. And yet his *Mizmowr* | Psalms, particularly the 22nd and 88th, provide the most accurate, compelling, and complete assessment of what occurred one-thousand years later in Yaruwshalaim while Yahowsha’ was fulfilling *Pesach*, *Matsah*, and *Bikuwrym*. Simply stated, the Lamb quotes the Shepherd, not the other way around.

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

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

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

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

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

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

**“The God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – of Those who Engage and Endure with God) **has spoken** (*‘amar* – has communicated and conveyed) **to me** (*la ‘any*)**,** **saying** (*dabar* – stating in words (piel perfect))**,** **‘The Rock** (*tsuwr –* the solid, permanent, unchanging, reliable, and firm stone) **of Yisra’el** (*Yisra’el* – of Those who Engage and Endure with God) **is a word picture conveying symbolic meaning** (*mashal* – is a proverb and parable, a vivid and easy to remember metaphor) **for man** (*ba ha ‘adam* – with regard to and on behalf of the descendants of ‘Adam)**, correctly and appropriately** (*tsadyq* – in an upright manner which is in accord with the standard for vindication; from *tsadaq* – to justifiably vindicate those who are right) **conveying a reverence and respect** (*yare’* – an appreciation for the awesomeness) **of God** (*‘elohym*)**.’”** (*Shamuw’el* / Listen to Him / 2 Samuel 23:3)

I had once thought that Yahowsha’ was the “*tsuwr* – rock” grounded in Yisra’el. But now I realize that Dowd is the Rock and the Cornerstone upon which Yahowah’s plans are predicated and intentions are revealed. Dowd is the one whose “*mashal* – proverbs and word pictures” help us understand our Maker. But more than anything else, the thing that distinguishes Dowd from the rest of us is that he was consistently “*tsadyq* – right” regarding Yahowah.

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

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

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

Understanding is a product of enlightenment. Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy, it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God.

Life, however, is born of water. So it is from water that “*deshe’* – vibrant growth emerges.”

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

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

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

**It is properly ordered and suitably structured** (*‘arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned (qal participle absolute)) **in every way** (*ba ha kol* – with everything completely provided and all conceivable aspects totally covered) **and** (*wa*) **readily observable** (*shamar* – to be closely examined and carefully considered (qal participle absolute))**, because** (*ky*) **this is the totality of** (*kol*) **my freedom and salvation** (*yasha’ ‘any* – my liberation and deliverance, my safety and welfare)**, in addition to** (*wa*) **everything** (*kol*) **I desire** (*chephets* – I enjoy and delight in, I long for and take pleasure in)**.**

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

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

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

Dowd’s proclamation boldly states that the Covenant was constituted and structured expressly to allow improper and ill-fitting souls to live eternally in God’s home as part of His family. Further, he states that everything we need to know about the plan Yahowah has prepared for us to be part of His family is readily observable – and he said so at a time when Yahowah’s testimony was limited to the Towrah scribed by Moseh, the words of Yahowsha’ ben Nuwn as the Chosen People entered the Promised Land, and those of his friend, the prophet Shamuw’el.

Dowd’s words demonstrate that his salvation, and thus ours, is totally and completely predicated upon accepting the terms and conditions of the Covenant which Yahowah constituted and then facilitated. This is the sole basis of our salvation, just as it was for Dowd.

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

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

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

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

And truthfully, Dowd isn’t actually asking a question that he wants answered, but is instead trying to get us to realize that Yahowah wouldn’t have done any of these marvelous things with Dowd had He not wanted and intended for him to branch out and grow, greatly increasing his outreach, bringing his life’s mission to fruition, while completing everything which was required to support abundant life by fulfilling the work of the Branch.

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

Represented without distraction, here are Dowd’s final words…

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

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

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

**So** **similar to** **the light** **of morning, the time to think and consider, the prudent time to search and the best time to seek,** **when the sun rises** **during the early part of the day when it is best to observe, consider, and reflect** **without obscuring phenomena,** **out of** **this brilliant light radiates knowledge.** **From the** **rain,** **green and vibrant growth** **out of** **the Land.** (*Shamuw’el* / 2 Samuel 23:4)

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

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

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

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

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

**“Indeed, when** (*ky*) **your days** (*yowmym ‘atah*) **are complete** (*male’* – are fulfilled, come to a conclusion, and are thoroughly proclaimed (qal imperfect)) **and** (*wa*) **you lie down** (*shakab* – rest) **with** (*‘eth*) **your fathers** (*‘ab ‘atah* – your forefathers and ancestors)**, I will take a stand** (*quwm* – I will arise, stand, and fulfill, bringing into fruition) **with** (*‘eth*) **your offspring** (*zara’* – your descendants) **after you** (*‘achar ‘atah* – following you)**,** **which to show the way** (*‘asher* – for the benefit of the relationship and as a blessing to those walking on the proper path) **shall come out** (*yatsa’* – be brought fourth) **from** (*min*) **your physical being** (*me’ah ‘atah* – your internal organs)**.**

**I will establish** (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (hifil perfect))**, accordingly** (*‘eth*)**,** **his kingdom** (*mamlakah huw’* – his reign and realm, his royal authority)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:12)

Throughout this prophecy, all of what Yahowah revealed applies to Dowd, while some statements may apply to Yahowsha’ or both. Much of this is literal, but portions are figurative. So then whose, we may naturally ask, kingdom is going to be established? I am of the conclusion that this is an allusion to the Millennial Shabat when, for one thousand years, Yahowah will reestablish the kingdom of Dowd. If so, it speaks volumes about Yahowah’s nature and plan. He is the Creator of the universe, the Author of life, and yet He is going to empower a man rather than lord over anyone.

The reason that predictions regarding Dowd and Yahowsha’ can be intermingled is that Dowd explained the Towrah and revealed how to correctly observe it, while Yahowsha’ walked out of its pages to demonstrate how God fulfilled it. Both serve to exemplify the nature and purpose of the Covenant as well as reveal how to engage in it.

In this next statement we learn that the result of taking a stand to beneficially show the way will be the establishment of a family home for His name – and thus *Beyth Yahowah*. The implications of this are profound, far-reaching, and seldom considered.

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

**And** (*wa*) **I will establish** (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (polel perfect – object of the verb’s action is effected completely))**, accordingly** (*‘eth*)**,** **the throne** (*kisse’* – the seat and place of honor, the status and authority, the position where those who are empowered are entitled to sit) **of his kingdom** (*mamlakah huw’* – his / His reign and realm and his / His royal authority) **forever and ever as a continuing witness** (*‘ad ‘owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, perpetually into perpetuity, continuing forever)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:13)

This prophecy becomes invalid when “*beyth* – family home” is changed to “the Temple” in Christian translations because neither Dowd nor Yahowsha’ built a “temple.” Dowd would lay the cornerstone for the *Beyth Yahowah* in 968 BCE, and he would collect the materials needed for its construction, but what’s known as “the First Temple” would be built by his son, Solomon.

While Yahowsha’ opened the door to God’s Heavenly Home exactly one thousand years later in 33 CE, it is Dowd who serves as the symbolic cornerstone of the Temple. Therefore, the most rational interpretation of this statement leads us to consider the “*beyth* – family home” as the “Covenant Family” and not a building.

This being the case, the prophecy becomes more important because, while the Covenant has long been accessible, relatively few were afforded access to the First or Second Temples. And for the overwhelming preponderance of human history, there has not been a House bearing Yahowah’s name on the Temple Mount. Today, a hideous shrine to Satan stands in its place.

The Covenant, however, has continued to be available from the moment its purpose was manifest through ‘Adam in ‘Eden, then tangibly demonstrated with Noach and the Ark, lived by ‘Abraham, Sarah, and Yitschaq in Yisra’el, and then codified for the benefit of all humankind by Moseh in the Towrah. This royal Family, comprised of the children of God, has been and continues to be available to everyone, *Yahuwdym* and *Gowym*, throughout time, no matter where in the world one lives.

Entering the Temple would have been inspirational for the relatively few who were afforded access. However, entering the Covenant is transformational. Time in the building would have been fleeting. Time in the Family is never-ending.

Putting these impressions together, it would be hard to argue against the realization that Dowd’s principal contribution to “*banah beyth* – building the family home” for Yahowah’s name came by way of the lyrics now memorialized in his *Mizmowr* – Psalms and *Mashal* – Proverbs. His profound essays, on how to properly observe the *Towrah* and live in a relationship with God, lead us home, revealing the nature of the family Yahowah envisioned.

This perspective explains one of the least understood and most errantly rendered statements in human history. Upon *Shim’own Kepesh’s* | Peter’s realization that Yahowsha’ was the living embodiment of the promises Yahowah had made to *Dowd* | David, Yahowsha’ turned to him and said, **“Upon** (*‘al*) **this rock** (*tsuwr*) **I shall build** (*banah*) **My Invitations to be Called Out** (*Miqra’ey*)**.”** The Greek word, *ekklesia*, which means “to call out,” wasn’t used to translate *miqra’ey*, but to establish a new religion wholly distinct from Yahowah and His Towrah, rather than translate, or even transliterate, *ekklesia*, the Romans replaced it with “Church.” And with that sleight of hand, a religious institution was born. A million buildings have come to bear this name, ignorant of the fact that God does not have a “church.”

The *Miqra’ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* open the door to Yahowah’s home for those who accept His name. His children, now immortal, perfected, adopted, and empowered, are entitled to sit by His side forever – in absolute harmony with this prophecy.

However, there is a caveat. There isn’t so much as a scrap of ancient authenticity for “Peter” claiming that Yahowsha’ was “the Christ.” The earliest reference to this purported conversation dates to the time of Constantine and his publicist, Eusebius, when the Christian Scriptures were edited and augmented to suit the Roman Catholic Church.

I particularly like the idea of the *kisse’* in this regard, because it is a “place where those who have been empowered” by Yahowah are “entitled to sit” beside Him. That is precisely what one would expect our Heavenly Father to do for His children, especially as He empowers and enriches us on *Shabuw’ah*. After all, the Covenant’s children inherit everything their Heavenly Father has to offer.

It is also interesting that Yahowah has chosen to use the seat of honor afforded Dowd to convey His eternal intent. This is addressing the Millennial Shabat, a time in which the beloved son and his Father will live together and ponder the meaning of life on *Tsyown*. The lyrics of Dowd’s Songs reflect upon this relationship and comprise an enduring witness to God’s eternal guidance, informing all, who will listen, the means to live forever in His presence. Above all, Yahowah wants to reach out to and lift up His children, raising them, teaching them, empowering, and enabling them.

The purpose of the Covenant, and its benefits for both man and God, are this simple and profound. Simple, because who among us cannot appreciate a father and son relationship? The Covenant is simply a family. And yet it is profound because this perspective affirms a loving, nurturing, and uplifting relationship, while simultaneously obliterating any notion of God as a Lord who wants to be worshiped.

But there is even a more profound implication. Just as a father is enriched by his children, likewise our Heavenly Father’s existence is enhanced by His children. And when we consider what the Covenant does for Yahowah, we become more relaxed around Him, knowing that it’s in His interest, not just our own, for Him to lavish beneficial blessings upon us.

There is yet another significant, albeit related, implication underscored by what God is revealing to us. The manner in which Yahowah would fulfill His promises and enable the benefits of the Covenant serves to model the nature of the Covenant Family.

Our Heavenly Father set apart and then diminished an aspect of Himself in conjunction with the Set-Apart Spirit, representing God’s Maternal nature, to make it possible for us to become part of His Family. And He used His Father – son relationship with *Dowd* | David to make this point.

Yet even though Christians constantly proclaim that their “Jesus” is “the Son of God,” they do not make this connection. And without this association, there is no understanding. Without understanding, there can be no relationship with God.

**“I will actually and always be** (*‘any hayah* – I will continually and literally exist (qal imperfect)) **for him / Him** (*la huw’* – towards him so that he can approach and by way of Him to draw others near**) as a Father** (*la ‘ab* – drawing near as a concerned Parent) **and** (*wa*) **he shall always and actually exist** (*huw’ hayah* – he / He will literally and continually be) **for Me** (*la ‘any* – to move toward Me and on My behalf) **as a son** (*la ben* – drawing near as a child)**,…”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

The Covenant is God’s eternal family. Yahowah is our Father, the Set-Apart Spirit is our Mother, the son is our brother and sibling. When we are in one accord with them, we are given the opportunity to be part of their Family. This is the reason that the remnant who embrace Yahowah upon His return were called, “Set Apart.”

The second half of this statement flows out of the beginning. We know this because *‘asher* is a relational conjunction, creating an association between “*ben* – son” and the action depicted in the verb which follows. This alliance reveals that Yahowah would fulfill the *Miqra’ey* by acting as a Father.

By gradually coming to understand what God said to Dowd on this occasion, my life was transformed. This occurred partly as a result of what God predicted, but also because of man’s abhorrent alterations of His testimony. Connecting these statements as Yah has done, the words He set before us read…

**“I will actually and always be** (*‘any hayah* – I will continually and literally exist (qal imperfect)) **for him** (*la huw’* – towards him) **as a Father** (*la ‘ab*) **and** (*wa*) **he shall always and actually exist** (*huw’ hayah* – he will literally and continually be) **for Me** (*la ‘any* – to move toward Me and on My behalf) **as a son** (*la ben* – drawing near as a child) **which, through this association and to show the way** (*‘asher* – because as a benefit to reveal the proper path to walk to give life meaning and to reveal the relationship, conditionally to take a stand regarding the restrictive and correct way to live an upright life, to lead and to guide, and to make an important connection)B, **with him becoming burdened with perversity** (*ba ‘awah huw’* – in regard to distortions weighing him down (hifil infinitive construct – a possessive verbal noun where the subject, Yahowah, causes the object, Yahowsha’, to endure this, with Yahowsha’ participating as if he were Yahowah)**,** (*wa*) **I will resolve the dispute by judging him, accusing him so as to manifest vindication through him** (*yakah huw’* – I will chastise and correct him, openly presenting the means to dismiss all of the allegations, clearly conveying the evidence and reason to make things right (hifil perfect – with the Father causing the son to engage in this manner for a finite period of time)) **because of** (*ba* – with respect to and for the reason of) **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** (*shebet* – the symbols, scepters, goads, and herding implements of authority used to beat, mislead, and enslave the family through misdirection, chastisement, punishment, improper use of authority, and deadly force) **of mankind** (*‘ishym* – of individual human beings) **and** **because of** (*ba* – in association with, with respect to, and for the reason of) **the assault and plague that has fallen** (*nega’* – the trauma and pestilence that has wounded, destroying through an infectious pandemic of affliction and disease bringing a bothersome condition, even stumbling blocks before and a fungus) **upon the children** (*ben* – the sons) **of ‘Adam** (*‘adam* – man born in the image of God and thus like ‘Adam with a *neshamah*)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

When this prophetic pronouncement is translated based upon the primary connotations and full implications of each word Yahowah selected to share with His son, and through him with us, it is breathtaking in its scope and implications. Let’s consider it once again as a whole and then look closer to examine each word for greater clarity.

**“I will actually and always be** (*‘any hayah*) **for him** (*la huw’*) **as a Father** (*la ‘ab*) **and** (*wa*) **he shall always and actually exist** (*huw’ hayah*) **for Me** (*la ‘any*) **as a son** (*la ben*) **which, through this association and to show the way** (*‘asher*)**,** **with him becoming burdened with perversity** (*ba ‘awah huw’*)**,** (*wa*) **I will resolve the dispute by judging him, accusing him so as to manifest vindication through him** (*yakah huw’*) **because of** (*ba*) **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** (*shebet*) **of mankind** (*‘ishym*) **and** **because of** (*ba*) **the assault and plague that has fallen** (*nega’*) **upon the children** (*ben*) **of ‘Adam** (*‘adam*)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

*‘Any* reveals that Yahowah is speaking to us in first person. Unlike Paul’s letters, unlike the Qur’an, unlike the claims of the Roman Catholic Church, these are the words God spoke, in the context He presented them, unchanged by man. *‘Any* tells us that the speaker was “I Am,” the Architect of the universe, the Creator of life, the Author of the Towrah, and the Father of the Covenant. Written right to left as,   , *‘any* depicts a father conceiving a child and then reaching out to his son or daughter, leading his child by the hand.

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

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

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

To be a Father, there must be a Mother. For there to be a Father and Mother, there must be a child. And unto us, that child was born, and for our benefit, that son was given. His name, however, isn’t ‘Jesus,’ but instead, Dowd.

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

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

The male lamb is also symbolic of Yahowsha’ serving as the *Pesach* | Passover Lamb. The ram’s head conveys the realization that Yahowah is manifesting part of Himself as one of us to lead us to perfect pastures in His Heavenly Home. And that is why the second letter, the , was drawn to depict a family home. This home has a solid foundation, four protective walls and a roof, revealing but one way inside.

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

There are many reasons that Yahowah chose the symbolism inherent in “son” to reveal Himself to us. First, it is impossible to be a Father without a child. Second, the purpose of creating the universe and conceiving life in the first place was to conceive a family. Third, since the Covenant is based upon a Father / child relationship, this is the ideal way for God to model His intent. And fourth, sons are given and perpetuate their father’s name. In this regard, Dowd is the Son of God. And that is important because while we cannot and should not want to follow in the footsteps of the Passover Lamb, we can follow Dowd home, becoming part of Yah’s family in the process.

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

By modeling this “*‘asher* – relationship,” Yahowah “*‘asher* – revealed the proper path to walk to give life meaning and to reveal the benefits of the relationship” He is both offering and facilitating. And He is telling us that He, Himself, “*‘asher* – took a stand to guide us to the correct way to live an upright life, leading us to make this important connection.”

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

While it may be a bit premature at this point for us to more emphatically determine how much of this prophecy applies to Dowd rather than Yahowsha’, *‘asher* nonetheless isn’t just making the essential connection regarding the way God would go about resolving mankind’s religious perversity, it is being used to convey that this is “*‘asher* – for our benefit, revealing the proper path to walk to give life meaning.” It affirms that Yahowah “*‘asher* – took a stand to lead and to guide us to the restrictive and correct way to live an upright life.”

Dowd wanted us “*‘asher* – to make this revealing connection.” It may even convey the realization that our sin was “associated with” the Passover Lamb, which is to say: “*ba ‘awah huw’ –* he was burdened with [our] perversity.”

Also interesting, *‘awah* was written in the hifil infinitive construct, which as a possessive verbal noun reveals that the subject, Yahowah, will be causing the object to endure this burden as a substitute for Himself. This may help to explain the name Yahowsha’ – Yahowah Saves.

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

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

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

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

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

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

Also telling, the Romans used whips, not rods, to beat Yahowsha’. And since the rods of men played no part in the fulfillment of *Pesach* or *Matsah*, we have to question whether this may actually apply to Dowd, God’s beloved son.

Next, Yahowah introduces us to two, entirely different words for man. *‘Ish*, and in the plural, *‘ishym*, means “masculine individuals” and thus *‘ishym* is addressing “mankind.” Therefore, it is the *shebet*, “the weapons and staves wielded by rulers of nations to injure, kill, and control the human race” that Yahowah finds perverse. And He views the “rods used by men to beat and punish men, the weapons wielded by men to control and kill men, even a staff carried by a designated individual to force non-compliant individuals into submission” as wrong, because of their influence on the “*ben ‘adam* – children of ‘Adam.

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

Whether you look at this as a profound prophecy or a corroborating eyewitness account of the who, what, where, why, or how of *Pesach*, *Matsah*, and *Bikuwrym*, Yahowah’s message is enlightening and inspiring:

**“I will actually and always be** (*‘any hayah*) **for him** (*la huw’*) **as a Father** (*la ‘ab*) **and** (*wa*) **he shall always and actually exist** (*huw’ hayah*) **for Me** (*la ‘any*) **as a son** (*la ben*) **which, through this association and to show the way** (*‘asher*)**,** **with him becoming burdened with perversity** (*ba ‘awah huw’*)**,** (*wa*) **I will resolve the dispute by judging him, accusing him so as to manifest vindication through him** (*yakah huw’*) **because of** (*ba*) **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** (*shebet*) **of mankind** (*‘ishym*) **and** **because of** (*ba*) **the assault and plague that has fallen** (*nega’*) **upon the children** (*ben*) **of ‘Adam** (*‘adam*)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

That was indeed, revealing, but Yahowah was not finished talking with His son about His intentions. And based upon what follows, we must draw our focus back to Dowd, and keep it there because this would be true of him and not of Yahowsha’.

**“Therefore** (*wa*)**, My steadfast love and enduring** **mercy** (*chesed ‘any* – the devoted and unfailing relationship of Mine which is built upon delivering the benefit of unending favor and reveals My abiding affection and kindness, My commitment to being good, doing the right thing for the right reason) **will not be removed from him nor be diminished** (*lo’ cuwr min huw’* – will not capriciously come and go from him nor be corrupted, will not turn away from him, will not be separated from him, nor will it be denigrated, reconfigured, cut back, or pruned (qal imperfect)) **as** (*ka ‘asher* – according to the manner) **I turned away from and completely rejected** (*cuwr min* – I totally cut off and viewed as corrupt, separating Myself from (hifil perfect)) **associating with** (*‘im* – being among or near the company of) **Sha’uwl** (*Sha’uwl* – Question Him, the king and general, leader and spokesman chosen by the people who rejected Yahowah, bearing the same name as Paul, the founder of the Christian religion) **whom** (*‘asher*) **I forsook and totally removed** (*cuwr* – I cast off, completely ridding Myself of, I damned and abolished, eliminating) **from your presence** (*min la paneh ‘atah* – from before you)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:15)

This comparison is between King Dowd and King Sha’uwl. It is one we shall endeavor to understand as we continue to study Yahowah’s prophetic testimony. Over time we will come to see this conflict shaping our world to such a degree, Dowd will return to resolve it.

There is a pervasive myth in Christianity that the “Old Testament” presents an unforgiving and wrathful God whereas in the “New Testament” the new and improved god is merciful, loving, and gracious. And yet here in Shamuw’el, we find Yahowah telling His beloved son Dowd that His love is enduring, and His mercy is steadfast. He even says that His devotion to the relationship and affection for this man will never be diminished nor denigrated.

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

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

The reason that Dowd’s family, his position as Shepherd, Messiah, and King, and his enduring witness as a prophet were deemed trustworthy and dependable is simple: they were all based upon the Towrah. Dowd’s *Mizmowr* | Psalms and *Mashal* | Proverbs not only sought to describe how to properly observe Towrah, they were written to explain Yahowah’s Word in such a way that we might better understand it.

**“And so** (*wa*) **your family** (*beyth ‘atah* – your house, home, and household) **and** (*wa*) **your position of authority** (*malak ‘atah* – your realm and reign, your sovereignty and empowerment) **is totally trustworthy and dependable, firmly established, credible and enduring** (*‘aman* – is verifiable and thus reliable, is true and thus credible, is nurturing, evoking lasting confidence (nifal perfect – the subject, which is the family and kingdom of Dowd is trustworthy making it dependable, is firmly established causing it to endure)) **forever and ever as a continuing witness** (*‘ad ‘owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing perpetually into perpetuity) **concerning your approach and presence** (*la paneh ‘atah* – for you to draw near, appear, and be present face to face)**.**

**Your throne and position where the empowered are entitled to sit** (*kisse’ ‘atah* – your seat and place of honor, your status and authority) **shall be** (*hayah* – shall come to be and will exist (qal imperfect – genuinely and continuously)) **established** (*kuwn* – prepared and appointed, supported and sustained (nifal – subject contributes to and is influenced by this support)) **forever as a witness** (*‘ad ‘owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing forever)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:16)

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

And let us not forget how effectively Pauline Christianity was exposed and condemned in Proverbs 6 and 7. Then consider how much we have learned about Yahowah by reading about Dowd in Shamuw’el. There has never been, nor will there ever be, a more effective or enduring witness – and that includes Yahowsha’. (I say this because apart from what has been translated out of Hebrew and into Greek, and then very poorly preserved, we know very little about what Yahowsha’ actually said. But Dowd is not only the subject of much of Samuel and Chronicles, he authored 25 Proverbs and 100 Psalms.)

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

By way of review, this magnificent prophecy reads:

**“Indeed, when** **your days** **are thoroughly proclaimed,** **and** **you lie down and rest** **with** **your fathers, I will take a stand** **with** **your offspring** **after you,** **which to show the way and** **for the benefit of the relationship,** **shall come out** **from** **your physical being.** **I will establish, accordingly,** **his kingdom.** (*Shamuw’el* / 2 Samuel 7:12)

**He shall build** **the family home** **on behalf of** **My name.** **And** **I will establish, accordingly,** **the throne, place of honor, and position of empowerment,** **of his kingdom** **forever and ever as a continuing witness.** (*Shamuw’el* / 2 Samuel 7:13)

**I will actually and always be** **for him as a Father** **and** **he shall always and actually exist** **for Me** **as a son which, through this association and to show the way,** **with him becoming burdened by the revolt,** **I will resolve the dispute by exercising good judgment regarding him, so as to manifest vindication because of** **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** **of mankind** **and** **because of** **the assault and plague that has fallen** **upon the children** **of ‘Adam.** (*Shamuw’el* / 2 Samuel 7:14)

**Therefore, My steadfast love and enduring** **mercy** **will not be removed from him nor be diminished** **as** **I turned away from and completely rejected** **associating with** **Sha’uwl** **whom** **I forsook and totally removed from your presence.** (*Shamuw’el* / 2 Samuel 7:15)

**And so** **your family** **and** **your position of authority** **is totally trustworthy and dependable, firmly established, credible and enduring, verifiable and thus reliable, true and thus credible, evoking confidence** **forever and ever as a continuing witness** **concerning your approach and presence.**

**Your throne**, **place of honor, status and authority, as well as the position where you are empowered and entitled to sit**, **shall be established** **forever as a witness.”** (*Shamuw’el* / 2 Samuel 7:16)

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

Dowd began…

**“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)**, choose to remember** (*zakar* – of Your own volition assert and proclaim the truth regarding and remind us to respond in an appropriate manner to, electing never to forget (qal imperative – genuinely choose)) **when approaching** (*la* – drawing near unto) **Dowd** (*Dowd* – the Beloved; from *dowd* – boiling and thus fervent and exuberant love)**,** (*‘eth* – accordingly by way of emphasis and association) **all** (*kol* – the totality) **of** **his responsive answers and declarations** (*‘anah huw’* – his replies, the questions he answered, even his actions on occasion, which were communicated verbally through the lyrics of his songs (pual infinitive construct – a verbal noun whereby the object passively endures the effect of the response))**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:1)

*‘Anah* is the operative word throughout the *Miqra’ey*. We are encouraged to “*‘anah* – answer” Yahowah’s Invitations to be Called Out and Meet. Those who “*‘anah* – respond,” Yahowah “*zakar* – chooses to remember.”

So now in typical Dowd fashion, Yah’s prophet explains the purpose and meaning of the word so many are prone to misrepresent. For example, here and elsewhere, the religious are wont to render *‘anah* “affliction.”

But how is it that Dowd would want Yahowah to recall his most painful and degrading experiences. That is the last thing we would want and certainly not something God would find pleasure in doing. Likewise, how is it that the religious have managed to beguile the faithful into believing that God wants us to afflict, which is to debase and injure, our souls on the Day of Reconciliations?

God has invited us to attend His seven annual Meetings. They exist to enable the five benefits of the Covenant. Dowd wants Yahowah to remember that he answered His Invitations and is thus a beneficiary of the stated benefits.

In conjunction with our attendance, there are five conditions which must be accepted to participate in the Covenant. Knowing this, Dowd said…

**“To show the right way** (*‘asher* – beneficially taking a stand, being a guide to being correct and upright, revealing the proper path to walk to give life meaning by making connections) **he swore an oath** (*shaba’* – he affirmed the truth, solemnly swearing, while affirming the promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) **to** (*la* – to approach and draw near to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, making a binding promise** (*nadar* – making a vow (qal perfect)) **to** (*la*) **the Almighty One** (*‘abyr* – the Almighty; from *‘abar* – to enable flight) **of Ya’aqob** (*Ya’aqob* – One who Supplants his Heels, one who will not be detoured or denied, who cannot be pulled aside; father of and a synonym for Yisra’el and second child of the Covenant)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:2)

The conditions of the Covenant include: 1) walk away from your country, your father’s house, and societal customs, 2) trust and rely on Yahowah, 3) walk to God to become perfect (by answering His Invitations to the Miqra’ey), 4) observe, closely examining and carefully considering the terms and conditions of the relationship, and 5) accept circumcision as the sign of the Covenant, circumcising your sons.

This next statement must have been written prior to Dowd meeting with the messenger of Yahowah on the threshing floor of ‘Arawnah the Yabuwcy and subsequently negotiated with him to purchase the site just up the ridgeline from his home on Mowryah.

**“Even though** (*‘im* – although and whether or not) **I enter** (*bow’* – I come) **into** (*ba*) **the temporary shelter** (*‘ohel* – the dwelling place and bright shining light) **of my family home** (*beyth ‘any* – of my house and household)**,** **although** (*‘im* – even though) **I climb unto** (*‘al* – am upon) **my couch and bed** (*‘eres yatsuwa’ ‘any* – my furniture or floormat used for reclining and resting)**, even though** (*‘im* – although) **I give** (*nathan* – I provide) **sleep** (*shenah* – an altered state of inactivity) **to** (*la*) **my eyes** (*‘ayn ‘any*) **and to my eyelids** (*la ‘aph ‘any* – to my ability to observe and gaze) **slumber** (*tanuwmah* – drowsiness through reduced awareness)**, meanwhile and without ceasing** (*‘ad* – eternally and forever, continuously until the point in time the goal is reached and the mission is accomplished) **I will actually find** (*matsa’* – I will locate and attain, I will discover through an unfolding process (qal imperfect)) **a site** (*maqowm* – a place to take a stand and dwell and a source of direction to the office and abode; from *quwm* – to rise up and take a stand, to stand up, endure, be validated, and established) **for** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, a tabernacle** (*mishkan* – a tent dwelling place; from *shakan* – to settle and abide) **for** (*la*) **the Almighty One** (*‘abyr* – the Almighty) **of Ya’aqob** (*Ya’aqob* – of the One who Supplants his Heels, the one who will not be detoured or denied, the one who cannot be pulled aside; father of and a synonym for Yisra’el and second child of the Covenant)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:3-5)

What is interesting about this is the realization that Dowd’s home was built long before Yahowah’s. God has His priorities. But similarly, one of the reasons these two got along so famously is that Dowd was focused on Yahowah. Doing the right thing on behalf of God was the driving force in his life.

**“Behold** (*hineh* – look up and pay attention) **we heard of it** (*shama’ hy’* – we listened to this) **in** (*ba*) **‘Ephrathah** (*‘Ephrathah –* to Branch Off and Bear Fruit, also known as Bethlehem, the place near Beyth‘el (Family Home of God) where Rachel died and issued her warning regarding Benjamin)**.**

**We found it** (*matsa’ hy’* – we discovered it) **in** (*ba*) **the open environs** (*sadah* – country conducive to life) **of Ya’ar** (*Ya’ar* – of the forests and where honeycombs are found)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:6)

While Yahowah had a tabernacle at this time, essentially a nice tent, I do not think Dowd is encouraging those listening to visit it – even if we could. This is more about choosing to live with Yah in His home. And the way we accomplish this is to “*chawah* – choose to consistently and independently make an informative verbal announcement regarding life.” If we want God to accept us, we should “*chawah* – of our own volition communicate using words which convey our intent in an explanatory manner” regarding the conditions of the Covenant.

**“Let’s choose to go** (*bow’* – of our own volition, we should elect to enter (qal imperfect cohortative – choosing to genuinely and continually go)) **into** (*la*) **His** **tabernacle** (*mishkan huw’* – His tent dwelling place; from *shakan* – His dwelling to settle and abide)**.**

**Let’s choose to consistently and independently make an informative verbal announcement regarding life** (*chawah* – of our own volition we should communicate with words which convey our intent in an explanatory manner (hishtafel hitpael imperfect cohortative jussive – the subject, which is all of those listening, acts upon and with respect to itself without any outside influence, doing so consistently on an ongoing basis and as an expression of individual freewill in the first and second person)) **at His footstool** (*hadom regel huw’* – place to rest His feet)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:7)

In what follows, the cohortative mood was used to convey Dowd’s desire. He wants God to “*quwm* – come onto the scene, take a stand, fulfill His promises, and accomplish the mission.” The fact that he knows, having read the Towrah, that Yahowah can be relied upon to do these very things is the reason he is expressing his enthusiasm, along with the realization that, when He does so, Dowd will be the greatest beneficiary. The cohortative, as an expression of first-person volition, isn’t a message of hope, but instead a product of choice and an affirmation of desire.

Similarly, it is important to recognize that the imperative mood is seldom used to issue a command, in that it would be wholly inappropriate for Dowd to demand that Yahowah obey one of his orders. The imperative mood is typically used as an expression of second-person volition, which is how it is deployed in this next statement. Dowd is acknowledging that Yahowah wants to do as He has promised – that it is in God’s interests to do so because it benefits His children.

And the greatest thing Yahowah has done for His children was to endure *Pesach* and *Matsah* on our behalf so that we could celebrate *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kippurym*, and *Sukah* together.

**“I want You to rise up, actually take a stand, and choose to fulfill Your vow** (*quwm* – please come onto the scene and accomplish Your mission to restore, bringing it to a successful conclusion in harmony with Your will, confirm Your stand as valid and correct, rising up to keep Your promise to establish and empower (the qal stem establishes a genuine relationship between Dowd and Yahowah while affirming that Dowd expects this to actually occur, the imperative mood conveys second-person volition which tells us that this is Yahowah’s will and decision, the paragogic he serves as an honorific and to sweeten the sound of the request, while the cohortative mood affirms that this is also the desire and choice of the speaker, Dowd))**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, on behalf of** (*la* – concerning) **You, Yourself,** **establishing a tranquil and serene dwelling place to rest** (*manuwchah ‘atah ‘atah* – in a calm and harmonious way, in complete control and command of Your capabilities, compose a resting place and habitation for) **the Ark** (*‘arown* – the Mercy Seat, Ark of the Covenant, and Chest inside which the Ten Statements are carried and beside which the Towrah is placed) **of Your power** (*‘oz ‘atah* – of Your might, capability, protection; from *‘azaz* – ability to prevail, establish, strengthen, and empower)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:8)

In the midst of this prophecy, Dowd recognizes that Yahowah, Himself, will be the One who “*quwm* – comes unto the scene, takes a stand, fulfills His promises, and accomplishes the mission.” He is speaking to Yahowah, because Yahowah’s name is the only one which appears in this text. He does not mention Yahowsha’ – nor does Yahowah. And that is because Yahowsha’ is nothing more or less than Yahowah *quwm*.

This means that one thousand years before this prophecy was fulfilled, Dowd recognized something Christians still have not figured out two thousand years after He came onto the scene to take this stand on Passover and UnYeasted Bread. Yahowah is our Savior. That is even what Yahowsha’ means.

There is a subtle inference here that may provide more information than first meets the eye. Yahowah has emphatically stated that the “*‘arown* – Ark” is a tangible symbol of His Covenant. He has explained how in conjunction with the *Miqra’ey* | Invitations to be Called Out and Meet with God, its Mercy Seat serves to exonerate His children. In this context, we now see Yahowah serving as the Passover Lamb whose sacrifice provides life.

And that is perhaps why this next statement was so important to Dowd. He wanted the *kohen* to reveal what we have just learned.

**“Let those who minister by explaining Your intent** (*kohen ‘atah* – Your mediators and counselors devoted to reconciliation and priests who serve during the Miqra’ey to provide advice) **choose to be clothed and arrayed** (*labash* – elect to be dressed, covered, and adorned; from *laban* – to become white (qal imperfect jussive – actually, continually, and as a matter of choice (third-person expression of volition)) **in what is right, honest, and accurate, correct, proper, and vindicating** (*tsadaq* – in what is just, fair, and required to acquit, in righteousness leading to innocence, equitable and straightforward)**, and** (*wa*) **let those who are devoted to You** (*chacyd ‘atah* – those who are dedicated and loyal to You) **elect to sing joyfully** (*ranan* – choose to convey joyous words melodiously (piel imperfect jussive – the object chooses to be continually influenced by and act on behalf of the subject in this way))**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:9)

The purpose of these “*kohen* – ministers” was twofold. They carried out Yahowah’s instructions during the seven *Mow’ed Miqra’ey* on behalf of the community and answered the people’s questions regarding them. The Yisra’elites were not required to know when or how to celebrate the Feasts, but instead to acknowledge that they had been invited to attend while seeking to understand what God was offering through them. And that is why Dowd’s request is that these priests be adorned in that which is “*tsadaq* – correct and thus proper, resulting in vindication.” He wanted them to be as he was, “*tsadaq* – right” about God.

No one was more loving or sang more beautifully than Dowd. And yet, by reciting the lyrics to his songs, we are filled with the same passion and joy.

Yahowah chose Dowd. He also chose Noach, ‘Abraham, and Moseh. He chose Yirma’yah and Yasha’yah, too – indeed, all of the prophets. Yahowsha’ chose his disciples. In fact, I am unaware of anyone who chose to engage in a relationship with God that God did not choose first, introducing Himself to them. So doesn’t that reveal something interesting about God and developing a relationship with Him? It certainly seems to suggest that there was something about these individuals that Yahowah found interesting, even endearing, or at the very least, useful.

If we then consider what these individuals had in common, the following characteristics stand out: 1) They listened to God. 2) They accepted His offer and engaged per His instructions. 3) They were willing to disengage from whatever they were doing and focus on what God wanted said or done. Beyond this, some were brilliant and others not so much. Some had melodious voices and others stuttered. Some were beloved within their community while others were despised. Not one set themselves up as a moral paradigm. And while they were all imperfect, when it came to conveying Yahowah’s testimony, there is not a false statement or contradiction among them.

**“On behalf of** (*ba ‘abuwr* – for the benefit of, on account of, and for the sake of, for the purpose of achieving the expected result with regard to) **Dowd** (*Dowd* – Beloved; from *dowd* – fervent boiling hot and extremely passionate love)**,** **Your associate and coworker** (*‘ebed ‘atah* – Your representative, servant and designated and authorized subordinate)**, never** (*‘al*) **remove Your presence from** (*shuwb paneh* – turn Your face away from) **Your anointed Messiah** (*mashyach ‘atah* – an adjective depicting one who is declared to be set apart, prepared, and shown to be authorized and approved by You for a particular leadership role and important function through an application of olive oil (symbolizing the Set-Apart Spirit); from the verb *mashach* – to apply oil)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:10)

As we have come to realize, when *mashyach* is used as a title, none bear it more often than Dowd. *Mashyach* is used to affirm that a person “has been chosen and prepared, authorized and approved, to work as an agent or to complete a particular mission.” The means to this end is often, but not exclusively, a small application of olive oil – the symbol of the Spirit.

But to ignore the fact that many were anointed, including the pagan king Cyrus, and pretend that the term applies exclusively to “Jesus” or to “Jesus” at all, is ignorant. There is no justification for calling Yahowsha’, much less “Jesus” *ha Mashyach* or the Messiah. And the notion that He was “the Christ” is as preposterous as calling Him “Jesus Christ.” There is and was no such person.

Dowd, however, was Yahowah’s *mashyach*. Derived from the verb, *mashach*, meaning “to apply olive oil,” it was an adjective used to affirm that God had “declared him to be set apart and to be properly prepared.” By using it, Yah was saying and “demonstrating that He had authorized and approved him for a specific leadership role and for a particular and important function.” And the fact remains: there is no other basis for Messiah other than Mashyach – a title Yahowah gave to Dowd and did not bequeath to Yahowsha’.

When we consider God’s sworn oath, we are confronted by one of the most troubling aspects of Christianity, even Islam if it is to be taken seriously. Both require Replacement Theology and thus necessitate God reneging on His promises, thereby becoming a liar. This presumption begs the questions: Why would God lie? Why would anyone trust a dishonest deity? And why haven’t more Christians and Muslims come to their senses and realized that Paul and Muhammad promoted their religion by projecting their dishonest nature on the god they created?

God is not going to change. He will never accept, much less inspire, a “New Testament,” a “Talmud,” or a “Qur’an.” These are man’s attempts to change the nature of God, not God’s attempt to change what He has already communicated.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **swore an oath** (*shaba’* – affirmed the truth, solemnly swearing, while confirming the promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) **to** (*la*) **Dowd** (*Dowd* – Beloved) **which is trustworthy and reliable** (*‘emeth* – honest and true, certain and sure, dependable and enduring; from *‘aman* – supportive, upholding, nourishing, and confirming)**. He will not change it nor turn away from it** (*lo’ shuwb min hy’* – He will not go back on it or create a second variation of it)**.**

**‘That which comes from** (*min* – out of) **the fruit** (*pery* – the valued harvest produced, conceived, and resulting from) **of your innermost being** (*beten ‘atah* – your heart’s desire and passion, even your mental faculties) **I will place** (*shyth* – I will appoint, direct, and set (qal imperfect)) **upon** (*la*) **Your seat of honor** (*kisse’ ‘atah* – your throne and place of empowerment)**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:11)

If I may be so bold, I am the fruit of Dowd. My introduction to Yahowah came by way of his 91st *Mizmowr* / Psalm. I learned to observe and came to understand the Towrah by reading Dowd’s Songs. If it were not for what Yahowah inspired Dowd to write, I would not be part of the Covenant. And I am certain that I am not alone. Many have been invited to sit upon Yahowah’s throne as a direct result of God anointing and inspiring him.

That said, this is clearly prophetic of Yahowsha’. He, more than anyone, is the fruit of Dowd.

Throughout time, parents have worked to create a better life for their children. God is no different in this regard. He is offering us His kingdom, allowing us to rule the universe at His side.

While Yahowah’s promises to Dowd throughout his life were unconditional and unalterable, the promises He makes to those interested in joining His Covenant Family are conditional. To enjoy the benefits, we must be aware of and accept His conditions. The only way to accomplish this remains “*shamar* – being observant.”

**“‘If** (*‘im* – upon the condition) **your children** (*beny ‘atah* – your sons) **continue to actually observe** (*shamar* – closely examine and carefully consider, genuinely focusing upon and consistently pay attention to (qal imperfect) **My Covenant** (*beryth ‘any* – My Family Agreement and Relationship) **and** (*wa*) **My enduring testimony** (*‘eduwth ‘any* – My restoring witness and the evidence I’ve repeatedly provided)**, by referencing this** (*zow –* by regarding this) **I will teach them how to respond appropriately** (*lamad hem* – I will provide them with the information and impart the instruction to facilitate their acceptance (piel imperfect – the object, which is the observant individual, is influenced and affected by the subject, Yahowah, with ongoing implications))**, as well as** (*gam* – moreover, also) **their children** (*beny hem*)**, with them always and forever living and remaining upon** (*‘ad ‘ad yashab* – continually being restored and renewed, eternally dwelling and staying (qal imperfect)) **in proximity to** (*la* – approaching, near, and upon) **Your seat of honor** (*kisse’ ‘atah* – your throne and place of empowerment)**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:12)

This statement not only presents the purpose of the Covenant, which is to be empowered by God and to be authorized to live next to His beloved son, Dowd, for all time, it explains the purpose of Yahowah’s testimony while affirming the reason we should closely examine and carefully consider it. By observing Yahowah’s “*beryth* – Covenant Family Relationship Agreement” and His “*‘eduwth* – Enduring Testimony and Restoring Witness,” consisting of the evidence God has repeatedly provided in His Towrah, our Heavenly Father “*lamad* – will teach us how to respond appropriately, providing the information and instructions which enable us to accept” the terms and conditions of the Covenant and receive its benefits.

If we learn nothing more from this venture into the lyrics of the 132nd *Mizmowr*, Yahowah has already richly rewarded us. If we observe, He will teach.

It’s bewildering that Christians have the audacity to ask God for His will for their lives considering the fact that He has clearly articulated His wishes. And if we want to be useful to Him, His priorities should take precedence over our own.

**“For** (*ky* – it is true and right that indeed) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **has chosen and prefers** (*bachar* – has selected, desiring and entering into a covenant on the basis of, and subsequently testing the merits of (qal perfect)) **Tsyown** (*ba Tsyown* – in accordance with the Signs Posted Along the Way)**.**

**It is His desired and marked out** (*‘awah hy’* – the boundaries have been measured, laid out, and delineated depicting where He wants and yearns to (piel perfect)) **dwelling place for the members of His household** (*la mowshab la huw’* – location to manifest His power and authority and the place to live for an interval of time with His home being part of a settlement; from *yashab* – to dwell, remain, and abide)**.”** (*Mizmowr* / Lyrics to Songs / Psalms 132:13)

There are millions of signs, big and small, along our roads and highways. We can choose to ignore or follow any of them, and go wherever they may lead. Yahowah has chosen His own set of signs, calling them, *Tsyown*, and has placed them on Mount *Mowryah* to show the way to His home. With *Tsyown*, He has “*‘awah* – clearly delineated and marked out, establishing the limits on what He desires.” He yearns “*la mowshab* –to establish a dwelling place for the members of His household” there.

This, of course, means that if you are looking for God and you want to live with Him you should follow *Tsyown* home. Should you desire being part of Yahowah’s Covenant Family, you’ll find that He has built homes for His children in this place – right next to Dowd’s home, His most beloved son.

As such, no church is a “house of God.” Yahowah does not live in the Vatican or in Mecca, neither in Washington nor Moscow. Further, He is not asking us to build Him a home, and most certainly not a church or mosque. He is instead building a home for us.

And that is as it should be. We could not build a suitable home for God if we tried. He does not need nor want us to do so. But He can build one that is perfect for each of us.

**“‘This is My resting place** (*zo’th manuwchah ‘any* – this is the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done; from *nuwach* – where the *ruwach* – spirit abides and remains, settling down to provide a rest) **until a distant future time** (*‘ad ‘ad* – as far as and up to the extent of My witness in the foreseeable future)**.**

**Here, in this place** (*poh* – in the location near where we are conversing, and with a view to many more dimensions) **I will abide and remain** (*yashab* – I will dwell (qal imperfect)) **because** (*ky* – truthfully) **I desire it** (*‘awah hy’* – I yearn for it and I want this, I’m enthralled by it and have thus delineated and established the limits on what I’ll accept as fitting and desirable)**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:14)

It is perhaps telling that this “*manuwchah* – resting place” is being associated with the location Yahowah has delineated for His family to settle down and live with Him at the conclusion of our journey, during *Sukah*, where we camp out with our Heavenly Father. And that is why it shares the restful purpose of the *Shabat*.

This will not, however, be Yah’s permanent home. And He will not build it until Year 6000 Yah, which is three thousand years after this was revealed to Dowd. And while He will live there with His Covenant Family for a thousand years, that is the blink of an eye compared to eternity.

Just as we cannot build a home for Yah, we cannot lift Him up. In fact, the idea is not only ridiculous, it defeats His purpose. This is one of the many reasons Yahowah is so dismayed by Christians who promote worship services, wherein they get on their knees to lift up their god in praise. Yahowah is far bigger and more capable than we are. And He enjoys helping His children. So…

**“‘I will kneel down in love to lift up** (*barak barak* – I will embrace and invoke favor, blessing (piel infinitive imperfect – a verbal noun where the object is put into action in an exponential way on an ongoing basis)) **her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu** (*tsyd hy’* – what is provided on her behalf for her protection, assuring that she is completely satisfied and properly nourished while also providing sustenance in preparation for a long journey)**, completely satisfying** (*tsaba’* – abundantly supplying to the point of complete contentment) **those among her who are open and receptive to** (*‘ebyown hy’* – those who live sparingly and who may have been subject to abuse, oppression, and/or subjugation and are seeking deliverance; from *‘abah* – demonstrating their consent by showing a willingness to accept) **the Feast** (*lachem* – fighting for the provisions and the feasts with bread and nourishing food)**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:15)

The Feast is *Sukah*. Yahowah will be providing the venue and menu. I can only imagine how marvelous this party will be. It’s for certain that everyone will be beautifully attired and that we will all be singing joyfully. We know this because…

**“‘Also** (*wa* – in addition) **I will** **clothe and array** (*labash* – I will cover, dress, and adorn; from *laban* – to make white (hifil imperfect – God is adorning His ministers such that they will continue to resemble Him) **her ministers** (*kohen hy’* – her mediators and counselors devoted to reconciliation and her priests serving during the *Miqra’ey* to provide advice) **with salvation** (*yesha’* – with freedom and deliverance, liberation and liberty) **and** (*wa*) **those who are devoted in her** (*chacyd hy’* – those who are dedicated and loyal to her) **will rejoice, singing joyfully** (*ranan ranan* – will convey their exuberance with words melodiously expressing their happiness and jubilation for having overcome every challenge (piel imperfect infinitive – those who are devoted are continually influenced by and sing on behalf of the Yahowah))**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:16)

While we have discovered even more than I anticipated by turning to this *Mizmowr*, our original goal was to better define *tsemach*. And we are about to encounter it again, this time as a verb (*tsamach*). It comes at the conclusion of the song. And while it does not comfortably align with either the idea of the Branch or of plants flourishing, it once again speaks of growth – something Yahowah cares passionately about. Further, it is once again associated with Dowd, even with anointed, leaving us enlightened, while closing in on a definitive answer.

**“‘Here is where** (*sham* – behold, look now and see how I will express the renown and reputation of the personal and proper name, so pay close attention and note the location of the speaker and the context of this discussion) **I will enable growth from the source** (*tsamach* – I will produce vibrant and abundant life, branching out and growing, enhancing the shining influence (hifil imperfect – God will cause the light to become brilliant and continuously grow)) **of the radiant light** (*qaran* – the brilliant supernatural and shining appearance, the ram’s horn and trumpet comprised of brilliant rays of light) **on behalf of** (*la* – in accord with and to approach) **Dowd** (*Dowd* – Beloved)**.**

**I have prepared and arranged** (*‘arak* – having thoughtfully planned everything out I have formulated a certain pattern for My particular task and ordained purpose, setting forth a valuable (qal perfect)) **a** **lamp** (*ner* – a luminary demonstrating the existence of light and life) **for My anointed Messiah** (*la mashyach ‘any* – to approach My specifically designated, on behalf of My chosen for My specific task, and My approved who is set apart from that which is common and authorized to serve as My agent, bequeathing great responsibility regarding the approach of My specific mission)**.’”** (*Mizmowr* / Lyrics to Songs / Psalms 132:17)

Since Yahowah has chosen *Tsyown* as the place where He will accomplish these things, I’m grateful that we devoted a chapter of *Observations* to assessing its location and purpose. After learning that Yahowah will establish His Home for His Family on the summit of *Tsyown*, we are now discovering the other things He is going to accomplish here, including encouraging the growth of His children. It is here that we will be transformed into light. It is here that we will find the lamp Yahowah has prepared to illuminate the Signs He Posted Along the Way. It is here that we, too, will be “*mashyach* – anointed with olive oil, be approved by God, set apart unto Him, and be afforded the authority to sit on His throne.”

I suspect that we have found the answer to our question regarding the meaning of *tsemach*. While it may refer to the Branch in certain circumstances, and thus to Dowd, that is not the word’s primary purpose – even in prophetic passages such as this one. *Tsemach* speaks of growth, something essential to life. Growth is required to be infinite – and thus to being God as we know Him. Growth is near and dear to Yahowah’s heart, demonstrated by the fact that it is the purpose of *Shabuw’ah*, where the Covenant’s children are enriched, empowered, and enlightened – growing exponentially where it matters most.

In our world, growth has its limitations. We grow up and then we grow old. Our days are limited. In our youth, we gain knowledge through new experiences, but as we age our eyesight and hearing deteriorate, as does our cognitive ability. With time, most of us lose mobility. But with Yahowah, and as part of our transformation from physical to spiritual beings, growing as we will from three dimensions to seven, our increased capacity will be infinite. We will *tsemach* in every conceivable way, as will our Father.

In fact, as a result of these Lyrics to Dowd’s Song, our growth has already begun. So to reinforce what we have just learned, and to transfer some of it from short- to long-term memory, let’s consider this marvelous song once again, this time without all of the analysis, which is more like it would have been sung.

**“Yahowah, choose to remember** **when approaching** **Dowd all of** **his responsive answers and declarations.** (*Mizmowr* / Psalm 132:1)

**To show the right way,** **he swore an oath to** **Yahowah, making a binding promise to** **the Almighty One** **of Ya’aqob.** (*Mizmowr* / Psalm 132:2)

**Even though** **I enter** **into** **the temporary shelter** **of my family home,** **although I climb unto** **my couch and bed,** (132:3) **even though** **I give** **sleep** **to** **my eyes** **and to my eyelids** **slumber,** (132:4) **meanwhile and without ceasing** **I will actually find** **a site** **for** **Yahowah, a tabernacle** **for** **the Mighty One** **of Ya’aqob.** (*Mizmowr* / Psalm 132:5)

**Behold, we heard of it** **in** ***‘Ephrathah* | Bethlehem. We found it** **in** **the open environs** **of Ya’ar.** (*Mizmowr* / Psalm 132:6)

**Let’s choose to go** **into** **His** **tabernacle. Let’s choose to consistently and independently make an informative verbal announcement regarding life** **at His footstool.** (*Mizmowr* / Psalm 132:7)

**I want You to rise up, actually take a stand, and choose to fulfill Your vow** **Yahowah on behalf of You, Yourself,** **establishing a tranquil and serene dwelling place to rest** **the Ark** **of Your power.** *Mizmowr* / Psalm (132:8)

**Let those who minister by explaining Your intent** **choose to be clothed and arrayed** **in what is right, honest, and accurate, correct, proper, and vindicating, and** **let those who are devoted to You** **elect to sing joyfully.** (*Mizmowr* / Psalm 132:9)

**On behalf of** **Dowd,** **Your associate and coworker, never remove Your presence from** **Your anointed, the one you have set apart, prepared, and authorized.** (*Mizmowr* / Psalm 132:10)

**Yahowah swore an oath and affirmed the truth** **to** **Dowd** **which is trustworthy and reliable.**

**He will not change it nor turn away from it. ‘That which comes from the fruit** **of your innermost being** **I will place** **upon** **Your seat of honor.** (*Mizmowr* / Psalm 132:11)

**If** **your children** **continue to actually observe** **My Covenant** **and My enduring testimony, by referencing this I will teach them how to respond appropriately, as well as** **their children, always and forever living and remaining upon** **in proximity to** **your seat of honor.’** (*Mizmowr* / Psalm 132:12)

**Indeed,** **Yahowah has chosen and prefers Tsyown. It is His desired and marked out** **dwelling place for the members of His household,** (*Mizmowr* / Psalm 132:13)

**‘This is My resting place, the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done,** **until a distant future time.**

**Here, in this place** **I will abide and remain** **because** **I desire it.’** (*Mizmowr* / Psalm 132:14)

**‘I will kneel down in love to lift up her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu, completely satisfying** **those among her who are open and receptive to** **the feast.** (*Mizmowr* / Psalm 132:15)

**Also,** **I will** **clothe and array** **her ministers** **with salvation** **and** **those who are devoted in her** **will rejoice, singing joyfully.** (*Mizmowr* / Psalm 132:16)

**Here is where** **I will promote growth from the source** **the radiant light** **on behalf of** **Dowd.**

**I have prepared and arranged** **a** **lamp** **for My anointed, for My specifically designated, My chosen, and My approved who is set apart and authorized to serve as My agent.’”** (*Mizmowr* / Psalm 132:17)

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*Observations*

Growing

4

### Branch Out and Grow

*The Essence of Life…*

We began our journey of discovery in the first volume of *Observations* in *Mashal* / Proverbs 6, pondering how what Yahowah revealed was applicable to our time. We were introduced to the Covenant, and to our Heavenly Father, but also to the Adversary, who we learned used Paul to plague mankind.

This led us to the prophetic declaration of *Yasha’yah* / Isaiah, where we have striven to discern how *ha Satan*, in the guise of the Whore of Babylon, has become the Lord of Christianity, beguiling billions of souls. We have made some notable sojourns along the way, stopping to more fully examine *Babel*, *Tsyown*, *hineh*, *beryth*, and now *tsemach*.

The reason behind our most recent investigation was to discern if *tsemach* was a reference to “plants flourishing” when the Land is restored to the conditions experienced in ‘Eden upon Yahowah’s return in 2033, or if it was used to explain that the Covenant’s children would “branch out, growing exponentially while flourishing and living an abundantly enriched life” beginning at this same time. We also recognized that *tsemach* could be “the Branch,” and thus be evocative of Dowd, and possibly even Yahowsha’, as it is in Yasha’yah 4:2.

Since the “*tsemach* – branch” metaphor is most often used in conjunction with Dowd, we have sought to understand what is it about this man and his relationship to Yahowah, the Towrah and Covenant, that make the various implications of *tsemach* so vital when associated with him.

Knowing that there was reason to suspect that all three connotations might be applicable, we began our search by pondering a series of questions: What is a branch? Where do we find them? What is the function of a branch? How does it achieve its purpose? Then we sought to appreciate how the answers to those questions were related to Yahowah, Yisra’el and Yahuwdah, Ya’aqob and Dowd, the Covenant and Tsyown? Why did God choose this metaphor? And why does He use it more often than “*mashyach* – anointed Messiah?”

As previously noted, *tsemach* speaks of “plants growing, ofliving vegetation sprouting, of life branching out and thus thriving, springing forth and increasing greatly, accomplishing the intended purpose of florae, successfully completing everything required to support abundant life.” Further, the purpose of a “*tsemach* – branch” is to extend life.

But a branch only functions, doing what it was designed to accomplish, when attached to the proper tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life which promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree blows over in a storm or as a result of poor soil, or just because the roots were rotten, what is left on the branch will be choked out by the weeds and never receive sufficient light.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are firmly attached to Him, we flourish and grow. His *Miqra’ey* provide the means to life, the place where living waters and the nourishing aspects of His testimony enable us to reach out and embrace the Light that is Yahowah.

When we are rooted in Tsyown and Yisra’el by way of the Towrah, we can withstand even the most formidable foe. But when roots decay, when the soil is nutrient poor or contaminated with pathogens, when roots are cut, hemmed in and restricted, unable to spread out, or insufficient for any reason, the tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra’el is the Land Yahowah selected for our roots to spread. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this Tree of Lives. Its most prominent Branch is Dowd. We are its fruit. And collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Garden of ‘Eden.

While most Christians recognize that “the Branch” is a reference to the son of God, they not only remain ignorant of the lessons the metaphor provides, they do not know which son. They do not even see Yahowsha’ as branching out from Dowd, and thus Yahuwdah. They don’t recognize that both, Dowd and Yahowsha’, are rooted in Yisra’el and are sustained by the Towrah. They do not see the Covenant as the trunk of this tree. And they do not appreciate the connection between the Branch and the Tree of Lives in the Garden of ‘Eden. And religious Jews hold rabbis in higher esteem than either Branch.

Before we continue, let’s review the passage which brought us to this place. Yahowah revealed…

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

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

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

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

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

**Whereupon meeting these conditions** **the Upright One** **of Mine** **shall wash away** **the excrement and filth** **of the daughters** **of Tsyown** **and** **by association** **purge and** **rinse away** **the bloodstains and bloodguilt which is the consequence of killing and the residue of death** **of Yaruwshalaim from her midst** **by way of** **the Spirit** **of Good Judgment regarding the Means to Resolve Disputes** **and by the Spirit** **of Blowing Rage.** (*Yasha’yah* | Isaiah 4:4)

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

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

As we are abundantly aware, there are several distinctly different ways we can interpret *tsemach* in Yasha’yah 4:2. While it may provide an allusion to Yahowsha’ while addressing Dowd as the Branch, the primary impetus here is more likely replanting the gardens found in ‘Eden throughout Yisra’el once the earth has been cleansed of mankind’s filth.

Abundant life is Yahowah’s answer to the plague of death. There is the additional inference that Yahowah’s Covenant children will experience tremendous growth and abundant life at this time.

Our search for answers led us to Dowd’s final words…

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

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

**The God** **of Yisra’el** **has spoken to me,** **saying,** **“The Rock** **of Yisra’el** **(of Those who Engage and Endure with God) is a word picture conveying symbolic meaning for man, correctly and appropriately** **conveying a reverence and respect** **for God.”** (*Shamuw’el* / 2 Samuel 23:3)

**So** **similar to** **the light** **of morning, the time to think and consider, the prudent time to search and the best time to seek,** **when the sun rises** **during the early part of the day when it is best to observe, consider, and reflect** **without obscuring phenomena,** **out of** **this brilliant light radiates knowledge.** **From the** **rain,** **green and vibrant growth** **out of** **the Land.** (*Shamuw’el* / 2 Samuel 23:4)

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

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

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

It is especially telling that *tsemach* was Dowd’s final word. Indeed, Dowd’s legacy is encapsulated by *tsemach*. His life serves as a branch reaching out to us from Yahowah so that we might learn what God values and expects. Dowd’s lyrics reveal what is required to live an abundant life. His *Mizmowr* expound on the *Towrah*, teaching us how to observe it.

Dowd’s words are nothing less than the fruit found on the Tree of Lives. They exist so that we might be nurtured by them and live. As Yahowah’s favorite songwriter, most beloved son, and preferred shepherd, Dowd is the “*tsemach* – branch which leads to abundant life.”

It was by design, by Divine intent, that Dowd’s final word was *tsemach*. Everything Dowd did, everything he said, and everything he wrote is encapsulated in *tsemach*. And as such, every moment we spend pondering its implications as they are presented by God, Himself, the more like Dowd, His beloved son, we become. Yahowah called this branch “*tsadaq* – right,” as He will us if we continue to learn from him.

So let’s celebrate all of the reasons why *tsemach* was “the last word of the prophet Dowd” in the midst of a revelation where he was singled out and “declared the one man who stood up, who was raised up, and who was established by the Most High.” There is a reason that God told us that Dowd was “anointed, specifically designated and chosen for this task.”

Yahowah wants us to know that Dowd was “approved and set apart from others, uniquely authorized to serve as an agent regarding this specific function and particular mission.” As the “singer and songwriter of Yisra’el,” Dowd’s voice and lyrics were considered “pleasant, melodious, and acceptable” to the God who inspired him to sing them to us.

Dowd was the fourth man in human history, following Moseh, Yahowsha’ ben Nuwn, and Shamuw’el, who could say: “the Spirit of Yahowah spoke through me.” That alone should have been enough to garner everyone’s attention. And yet although speaking for God, he said, “His word, His statements, and His reasoning were upon my tongue,” very few take the lyrics to his *Mizmowr* / Psalms or the lines of his *Mashal* / Proverbs seriously. And this is in spite of the fact that “the God of Yisra’el has spoken” through Dowd. “The rock” of “Yisra’el” serves as “a word picture conveying a reverence and respect for God.”

In his final declaration, we find Dowd recognized that “similar to the light of morning, the ideal time to think and consider, the prudent time to search and the best time to observe and reflect without obscuring phenomena” is “during the early part of the day.” He knew that “out of this brilliant light radiates knowledge.” And that is what he shared with us. His words, like “the rain” promote “vibrant growth.”

Demonstrating that the Towrah exists to perfect the imperfect, Dowd acknowledged, “Indeed, my house is not appropriate, neither proper nor fitting, with God.” “And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me.” This realization is one of many reasons that Dowd serves as the living embodiment of the Covenant – the favored son of the ultimate Father.

Dowd’s concluding statement affirms what we have come to learn, that the Covenant “is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned in every way, with every conceivable aspect totally covered and readily observable.”

He knew this to be true, because he observed the Covenant’s conditions in the same place we have, in *Bare’syth* / In the Beginning. Yahowah’s plan is laid out for us, properly ordered and befittingly positioned, with every conceivable aspect covered and readily observable.

It was not easy. It took time. We had to know where to look, and what not to consider. But by being observant and thoughtful we figured it out, and so had he. All we had to do was closely examine and carefully consider everything Yahowah had to say about His Covenant in His *Towrah* / Source of Guidance and Direction. It was all laid out for us, everything God expected and offered in return.

In Dowd’s own words, the Covenant provides “the totality of my liberation and salvation, in addition to everything I desire.” It is true for all of us, for every member of Yahowah’s Family.

And let us never forget, it was *tsemach* that brought us to this place, reminding us once again that we are never shortchanged when we seek to understand Yahowah’s words. As a result, “Will He not cause us to branch out and grow, greatly increasing our outreach, bringing our purpose to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?” It is a fitting conclusion to the most important life ever lived.

While we have just considered Dowd’s final statement, *tsemach* reappears in the last song he sang in route to his Father. In the 132nd *Mizmowr*, the verbal form of *tsemach* provides the ultimate lamp illuminating the way to God. Speaking initially in third person, the son and prophet wrote…

**“Yahowah, please remember** **when approaching** **Dowd all of** **his responsive answers and declarations.** (*Mizmowr* / Psalm 132:1)

**To show the right way,** **he swore an oath to** **Yahowah, making a binding promise to** **the Almighty One** **of Ya’aqob.** (*Mizmowr* / Psalm 132:2)

**Even though** **I enter** **into** **the temporary shelter** **of my family home,** **although I climb unto** **my couch and bed,** (132:3) **even though** **I give** **sleep** **to** **my eyes** **and to my eyelids** **slumber,** (132:4) **meanwhile and without ceasing** **I will actually find** **a site** **for** **Yahowah, a tabernacle** **for** **the Almighty** **of Ya’aqob.** (*Mizmowr* / Psalm 132:5)

**Behold, we heard of it** **in** ***‘Ephrathah* | Bethlehem. We found it** **in** **the open environs** **of Ya’ar.** (132:6) **Let’s choose to go** **into** **His** **tabernacle.**

**Let’s choose to consistently and independently make an informative announcement regarding life** **near His footstool.** (*Mizmowr* / Psalm 132:7)

**I want You to rise up, actually take a stand, and choose to fulfill Your vow,** **Yahowah, on Your own behalf, You, Yourself** **establishing a tranquil and serene dwelling place for** **the Ark** **of Your power to rest.** (*Mizmowr* / Psalm 132:8)

**Let those who minister by explaining Your intent** **choose to be clothed and arrayed** **in what is right, honest, and accurate, correct, proper, and vindicating, and** **let those who are devoted to You** **sing joyfully.** (*Mizmowr* / Psalm 132:9)

**On behalf of** **Dowd,** **Your coworker, never remove Your presence from** **Your anointed, the one you have set apart, prepared, and authorized.** (*Mizmowr* / Psalm 132:10)

**Yahowah, You swore an oath and affirmed the truth** **to** **Dowd** **which is therefore trustworthy and reliable.**

**You will not change it nor turn away from this: ‘That which comes from the fruit** **of your innermost being,** **I will place** **upon** **your seat of honor.** (*Mizmowr* / Psalm 132:11)

**If** **your children** **continue to actually observe** **My Covenant** **and My enduring testimony, by doing so, I will teach them how to respond appropriately, in addition to** **their children, with them always and forever living and remaining upon** **your seat of honor.’** (*Mizmowr* / Psalm 132:12)

**Indeed,** **Yahowah has chosen and prefers Tsyown. It is His desired and marked out** **dwelling place for the members of His household,** (*Mizmowr* / Psalm 132:13)

**‘This is My resting place, the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done,** **until a distant future time. Here, in this place** **I will abide and remain** **because** **I desire it.** (*Mizmowr* / Psalm 132:14)

**I will kneel down in love to lift up her fortifications and provisions, supplementing her food supply by providing a pleasant change in the menu, completely satisfying** **those among her who are open and receptive to** **the feast.** (*Mizmowr* / Psalm 132:15)

**Also,** **I will** **clothe and array** **her ministers** **with salvation** **and** **those who are devoted in her** **will rejoice, singing joyfully.** (*Mizmowr* / Psalm 132:16)

**Here is where** **I will promote growth from the source** **of** **the radiant light** (*tsamach*) **on behalf of** **Dowd.**

**I have prepared and arranged** **a** **lamp** **for My anointed, for My designated, My chosen, and My approved who is set apart and authorized to serve as My agent.’”** (*Mizmowr* / Psalm 132:17)

Dowd was Towrah observant, and as a result, he understood and accepted the conditions of the Covenant. He realized that this was the right way to approach Yahowah – indeed the only way. He swore an oath to his Father demonstrating this commitment. He realized that Yahowah would do the rest, standing up for him during the *Mowed Miqra’ey*.

But he would not be the only one. So that others might know and respond appropriately, Dowd wanted those serving the people during the Invitations to be Called Out and Meet with God to be arrayed in that which is right.

And this is the essence of Yahowah’s message: “If your children continue to actually observe My Covenant and My enduring testimony, by referencing this I will teach them how to respond appropriately, as well as their children, with them always and forever living and remaining in proximity to your seat of honor.”

Those who want to live with God as part of His Family are invited to follow the Signs He Posted on Tsyown to Show the Way. Once there, we will “*tsamach* – grow from the source of His radiant light.” Sharing this reconciling message with us was the mission for which Dowd was appointed.

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Eager to return to *Yasha’yah* so that we might more fully appreciate Yahowah’s disdain for religion and politics, I was somewhat hesitant to continue chasing *tsemach* further into the prophets. That was especially true because I had already translated the 23rd chapter of *Yirma’yah* / Jeremiah, which is the next place *tsemach* appears. That rendering is provided in the *Name* volume of *An Introduction to God*.

Then after reading Yahowah’s declaration with fresh eyes, it became instantly obvious that the entire chapter served to reinforce the purpose of this book, which is to use Yahowah’s testimony to expose and condemn religion and politics so that more people might choose to walk away from them and accept the Covenant. It is the most important message we can convey at this time.

With that introduction, with eyes open to consider what God is going to set before us and with ears attuned to what He has said thus far, here is the next prophetic presentation of *tsemach*. Rest assured, there is much more to learn.

It is the greatest irony in human history. Man promotes religion as the means to please God and yet God hates religion. While Yahowah is unrelenting in this regard, He is never as direct or blunt as He is in *Yirma’yah*. His warning begins with “*howy* – woe,” a word we do not want directed at us. And we can avoid that easily enough just by forsaking religion.

**“‘Woe** (*howy* – alas, consider this a warning; from *howah* – caution to those possessed by evil desires and wicked yearnings with devastating consequences) **to the pastors acting as shepherds** (*ra’ah* – to those who tend to, care for, feed, and shear the flock) **who have led astray and destroyed, causing irreparable damage** (*‘abad* – who have ruined, who have misled others and caused them to die, perishing and ceasing to exist, and whose actions have caused things of value to be squandered and wasted (piel participle – a verbal adjective whereby the object suffers the effect of being misled))**,** **and** (*wa*) **who have scattered** (*puwts* – who have chaotically and or violently displaced, attacking, dashing, and dispersing (hifil participle – a verbal adjective whereby the subject, the bad shepherds, caused the object, the misled sheep, to go astray, becoming like the evil leaders in the process)) **the flock** (*ts’on* – the sheep) **from My shepherding and nurturing** (*mari’yth ‘any* – My guidance, leadership, protection, and company; from *ra’ah* – to pasture, graze, feed, associate with, befriend, teach, tend to, and shepherd a flock of sheep)**,’ declares** (*na’um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:1)

The English word “pastor” is from the Latin *pastor*, which means “shepherd.” It in turn was derived from *pascere*, which is a “herdsman who feeds sheep.” Therefore, the religious term, pastor, is an especially accurate translation of *ra’ah* in this context. And that’s really bad news for those who are religious, particularly clerics.

In this case, Yahowah is stating unequivocally that He is going to hold them accountable for misleading His sheep. Pastors and priests will be judged for having done irreparable harm to God’s flock. Clerics the world over will be punished for having scattered God’s people, inciting them to believe all manner of religious myths.

In this opening statement we find the ultimate referendum, that of being shepherded by God or by man. Yahowah presents Himself as our Shepherd and us as His sheep. He likes this metaphor because it projects Him living with His people, guiding His flock, leading us to verdant pastures, and protecting those willing to trust Him. It is why the Hebrew word for “God” is written  , combining a ram’s head and a shepherd’s staff. And you will even note that the staff is upside down because it isn’t being used as a walking stick or defensive weapon, but instead deployed to rescue and guide the sheep.

**“So consequently** (*la ken* – therefore accordingly, in return, rightfully and assuredly as a result) **this is what** (*koh –* focusing our attention on what will follow) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, the God** (*‘elohym –* Mighty One) **of Yisra’el** (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and are set free and empowered by *‘el* – God)**,** **has to say** (*‘amar –* promises (qal perfect)) **concerning** (*‘al* – on behalf of and because of) **those pastors acting as shepherds** (*ha ra’ah* – those who tend to, care for, feed, and shear the flock)**,**

**‘These pastors tending to, leading and feeding** (*ha ra’ah* – the shepherds guiding and shearing the sheep) **My people** (*‘am ‘any* – My family)**, you** (*‘atem*)**,** **yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically and or violently displaced, attacking, dashing, and dispersing, even separating (hifil perfect – the subject, in this case the pastors, have caused the object, the misled sheep, to go astray for a period of time, causing them to be like their evil shepherds in the process)) **My flock** (*‘eth ts’on ‘any* – My sheep)**, and** (*wa*) **you have driven them away by seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down (hifil imperfect – with the pastors continually seducing and harassing the sheep and thereby causing them to become outcasts for a prolonged period of time))**.**

**Therefore** (*wa –* in addition)**,** **you have not been concerned about them** (*lo’ paqad ‘eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect))**.**

**So behold** (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized)**, I** (*‘any*)**, Myself, will hold you accountable and will attend to you** (*paqad ‘al ‘atem* – I will consider what you have done and take it into account, I will take inventory of this, retaining a record regarding your accountability, even summon and punish you (qal participle – a descriptive verb which presents an actual condition)) **because of** (*‘eth*) **the wickedness** (*roa’* – the harmful, displeasing, injurious, unethical, mischievous, sinful, and evil nature; from *ra’a’* – bad, wrong, corrupt, and shattering aspects) **of your foolish deeds** (*ma’alal ‘atem* – wanton actions and abusive practices; from *‘alal* – ruthless behaviors, malevolent dealings, deceptive practices, foolish acts, and childish tendencies)**,’** **prophetically declares** (*na’um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:1-2)

The way this concluding statement is worded in Hebrew affirms that Yahowah is going to hold pastors accountable by associating that which they have perpetrated on their flock against them. Therefore, pastors will be seen as “unethical, corrupt, foolish, abusive, ruthless, deceptive, malevolent, misleading, and seductive outcasts.” Yahowah will “push them away.” So much for the myth that men of the cloth are serving God. Actually, they are serving neither their flock nor themselves.

After every pastor has been rejected by God and removed from His presence, Yahowah will engage as a Shepherd to serve the remnant of His flock; the antithesis of Him acting as a Lord.

**“‘Then** (*wa* – and so) **I** (*‘any*)**,** **Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, and assemble (piel imperfect – the flock will be put into action by Yahowah with ongoing consequences)) **the remnant** (*‘eth sha’eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts’on* – My sheep) **from** (*min –* out of) **all** (*kol*) **of the lands** (*ha ‘erets* – the realms, places, and nations) **where** (*‘asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadah* *‘eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is renowned and they have developed a reputation)**.**

**So then** (*wa*) **My desire is to return and restore them at this time** (*suwb henah* – I have decided to gather them up, bring them back, turn them around, and completely renew them once and for all (hifil perfect consecutive – I will choose to engage at this time in a manner which transforms them, causing them to be more like Me)) **upon** (*‘al*) **their pasture, abode, and home** (*naweh henah* – their beautiful dwelling place and campground, their residence and settlement)**.**

**And** (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit))**.**

**Then** (*wa*) **they will increase and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered, their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially (qal perfect consecutive – during this time it is My desire that they become numerous, are actually empowered, and thrive))**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:3)

Let’s be clear. “Jesus” isn’t returning for his “church.” Yahowah is returning to Yaruwshalaim on behalf of the remnant of His once dispersed but now reclaimed flock comprised exclusively of Yahuwdah and Yisra’el, and at the moment of their reunification.

The return of Yisra’elites to Yisra’el just prior to Yahowah’s homecoming is affirmed throughout the Prophets. And what once seemed impossible, then improbable, is now inevitable. Not only has Yisra’el been reconstituted as a nation, half of the world’s Jewish population has already returned home.

The remainder will soon be headed that way. Anti-Semitism has grown to intolerable levels in France, England, Germany, Ukraine, Russia, Greece, Spain, Italy, Egypt, Saudi Arabia, Kuwait, Iran, Iraq, and indeed in every majority Islamic nation and most orthodox Christian countries, to the point that returning to Yisra’el is the only option. This reality was exasperated by the tsunami of Muslims making landfall in Europe as a result of America’s invasions into the Islamic Middle East. This is the war Yasha’yah predicted (in chapters 17-18) the United States would instigate.

He also revealed that it would conclude with the destruction of Damascus, Syria followed by the capitulation to the Islamic Jihadists who made it happen, along with thinning Yisra’el at the waist by forfeiting Samaria, errantly called the “West Bank.” This reversal of the diaspora occurs just in time for the Magog War, a unified Islamic invasion into Yisra’el with the intent of obliterating every last trace of the Chosen People.

I have long suspected that there is very little that Yahowsha’ may have conveyed that had not already been stated in the Towrah and by the Naby’. This is yet another example. In the Olivet Discourse, Yahowsha’ is simply affirming what Yahowah has promised, that after having dispersed His people, prior to His return, God will bring them back home.

Also relevant, on this day, which is *Yowm Kippurym* (the Day of Reconciliations) in year 6000 Yah (sunset on October 2nd 2033 on the Roman Catholic calendar) Yahowah is going to affirm one of the Towrah’s and Covenant’s greatest promises: causing His people to be fruitful and flourish, becoming great, increasing in every imaginable way, so as to live a long and abundant life.

**“‘Then** (*wa*) **I will stand up for them, establishing for them** (*quwm ‘al hem* – I have chosen to take a stand on their behalf, confirming and fulfilling My promise to restore and raise them, setting up for them (hifil perfect consecutive)) **shepherds** (*ra’ah* – those who will care for and tend to the flock)**,** **and** (*wa*) **they will** **do what is required to lead, nurture, guide, and protect them** (*ra’ah hem –* caring for the flock by providing for the sheep, keeping them safe while living with them and enabling them (qal participle – serving as a verbal adjective to depict an actual relationship))**.**

**And** (*wa*) **they shall not be frightened** (*lo’ yare’* – they shall not be afraid, distressed, concerned, intimidated, awestruck, or terrorized (qal imperfect)) **ever again** (*‘owd* – any longer)**,** **nor will they be dismayed or discouraged** (*wa lo’ chathath* – they shall not be confused or abused, shattered or destroyed (nifil imperfect))**, neither will they be discounted or disregarded** (*wa lo’ paqad* – not be improperly considered nor inappropriately evaluated (nifil imperfect))**,’** **prophetically declares** (*na’um* – promises while addressing the future) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:4)

Beginning on *Sukah*, just five days after His return, Yahowah will reestablish the Kingdom of Dowd, whereby His beloved son will serve as shepherd, with the *Shaphat* / Judges once again guiding the flock. Relying on God, the Covenant’s children will be led to green pastures for His name’s sake. Confusion and fear will be notions of a bygone religious and now forgotten era. God’s people will never be discounted again.

If “Jesus Christ” is so important, Christians should ponder why isn’t *his* kingdom being established? Why Dowd? Why Yisra’el? And why as we approach *tsemach* in this prophetic announcement is Yahowah declaring that He, Himself, will be taking this stand?

There is no room for replacement theology in these words, of Gentiles, of the Christian Church, or of some other interpretation of what Yisra’el represents serving as the beneficiary of this yet unfulfilled prophecy. Yahowah is not only aware of where His people are, He has promised to bring them home.

The first four statements in what will become God’s most detailed condemnation of religion read in summary:

**“‘Woe, alas, consider this a warning and be cautioned about those possessed by evil desires and wicked yearnings because there are devastating consequences associated with the pastors acting as shepherds who have misled many, causing irreparable damage, with people dying and souls perishing, because they have chaotically scattered the flock from My shepherding and nurturing, from My guidance, leadership, protection, and company,’ prophetically declares** **Yahowah.** (*Yirma’yah* / Jeremiah 23:1)

**So consequently,** **this is what** **Yahowah, the God** **of Yisra’el** **(Individuals who Engage and Endure with God),** **has to say concerning** **those pastors acting as shepherds,** **‘These pastors tending to, leading and feeding My people, you,** **yourselves, have led astray, pushed away, and scattered** **My flock.**

**Further, you have driven them away by seducing them, compelling and enticing them, luring them away and preying upon them. Therefore,** **you have not been concerned about them.**

**So behold** **and pay attention to this, I, Myself, will hold you accountable and will attend to you, taking into account what you have done, because of the wickedness, the displeasing, injurious, and unethical nature of your foolish deeds and abusive practices, which are ruthless, malevolent, and deceptive tendencies,’ prophetically declares Yahowah.** (*Yirma’yah* / Jeremiah 23:2)

**‘Then** **I,** **Myself, will obtain and gather up** **the remnant** **of My flock** **out of** **all** **of the lands** **where** **I have temporarily banished them by name, where their presence is renown and they have developed a reputation.**

**Moreover, My desire is to return and restore them at this time because I have decided to gather them up, bring them back, turn them around, and completely renew them once and for all upon their pasture abode and home.**

**And they will be fruitful and flourish, branching out and growing. Then they will increase and become great, living a long and abundant life.** (*Yirma’yah* / Jeremiah 23:3)

**I will stand up for them, establishing for them shepherds to care for and tend to the flock, and they will do what is required to lead, nurture, guide, and protect them.**

**They shall not be frightened, intimidated, or terrorized ever again, nor will they be dismayed or discouraged, neither confused or abused, nor will they be discounted or disregarded, improperly considered nor inappropriately evaluated,’** **prophetically declares** **Yahowah.** (*Yirma’yah* / Jeremiah 23:4)

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This brings us face to face with *tsemach*, the word which brought us to this prophetic announcement. He begins by asking us…

**“‘Now pay attention** (*hineh* – behold, look up right now and see)**, the days** (*yowmym*) **are coming** (*bow’ –* will occur)**,’ prophetically declares** (*na’um –* addressing future events, announces) **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)**, ‘when** (*wa*) **I will take a stand, establish, and raise up** (*quwm* – I will stand upright to accomplish, affirm, fulfill, and restore) **through** (*la* – by way of and as a result of) **Dowd** (*Dowd* – the Beloved who is fervent, enthusiastically passionate to the point of boiling over (errantly transliterated “David”))**, a correct and upright** (*tsadyq* – a righteous, just, proper, honest, and right, an innocent, guiltless, acceptable, and suitable, a vindicating and acquitting) **branch as a means to grow** (*tsemach* – a source of increasing growth and means to branch out; from the verbal root *tsamach* – to spring forth, sprout out, and grow up, flourishing abundantly)**.**

**And** (*wa*) **He shall reign** (*malak –* He shall carefully consider, ponder the implications of, and provide a proper response) **as king** (*melek* – as the sovereign authority with royal lineage, as the one to carefully consider for advice and counsel)**.**

**He will provide proper teaching to facilitate understanding** (*wa sakal* – He will provide information, instruction, and insights through that which He, Himself, will experience, enabling those who pay attention, are discerning, and comprehend it to respond properly and prosper (hifil perfect)) **and** (*wa*) **He shall act upon and actively engage in** (*‘asah* – He will endeavor to respond to, profit from, and celebrate, performing, executing, and enabling (qal perfect)) **the means to achieve justice and resolve disputes** (*mishpat* – to exercise good judgment regarding the basis upon which judgment will be exercised and sound and just decisions will be decided and prescribed verdicts rendered in accordance with the plan as it has been depicted; from *shaphat* – to judge, resolving controversies through discernment) **and** (*wa*) **that which is correct according to the standard** (*tsadaqah* – that which is upright, righteous, just, proper, right, vindicating, and acquitting) **in** (*ba*) **the** **Land** (*ha ‘erets* – the material realm)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:5)

Why is Yahowah taking His stand through Dowd? Why not through ‘Adam, through Noach, through ‘Abraham, through Ya’aqob, through Moseh, or through one of the prophets, the likes of Shamuw’el, ‘Elyah, Yasha’yah, or Yirma’yah? Why not through one of the Disciples, most especially Yahowchanan, Ya’aqob, or Shim’own? Asked another way, what was it about Dowd that caused God to favor him in this way? It certainly was not Dowd’s behavior. He was not even a very good king. And while he was inspired by Yahowah as a prophet, so were forty others.

Uniquely, Dowd was a good shepherd and a great songwriter. And considering his lyrics, he was brilliant – likely the most insightful man who ever lived.

I suspect that Dowd was chosen for a great number of reasons. First, Yahowah prefers to work through men, and Dowd was the most effective individual in human history at explaining the nature of the family-oriented relationship God desires to achieve with humankind.

Second, Dowd was unsurpassed when it came to correctly conveying the proper approach to the one thing God most wants us to do, which is to observe, closely examining and carefully considering His Towrah.

Third, Dowd not only accepted, he celebrated, the terms and conditions of the Covenant, becoming God’s most beloved son. That is important because it is the only reason we exist.

Fourth, Dowd’s glaring failure to obey the Towrah, while still being declared righteous by God, demonstrates that the Towrah, and especially the *Miqra’ey* which he attended, are designed to perfect flawed souls. His life, thereby, obliterates the foundation of Pauline Christianity – the world’s most popular religion, which falsely claims that the Torah condemns and cannot save.

Fifth, Dowd was not only ready, willing, and able to do as God desired, he engaged thoughtfully, courageously, and enthusiastically. Sixth, in spite of his enormous wealth, power, and success, Dowd never forgot his place and remained reliant on Yah.

And seventh, Dowd built his home on Mowryah, reigned in Yaruwshalaim, and served as king over a united Yisra’el.

As an interesting aside, it is quite possible that the prophets understood less than their brilliant proclamations seem to infer. They are at times simply repeating what Yahowah told them. But that was not the case with Dowd. While he was clearly inspired, as evidenced by his prophetic pronouncements, his lyrics were typically his own. He studied the Towrah, contemplated what he and Yahowah discussed and experienced, and then shared his thoughts for our benefit. He did not just know the Word of God, he understood His Towrah – Teaching. He did not just speak for God, he knew Yahowah.

Unlike Yahowsha’s disciples, Dowd’s foundation was the Towrah. He had the proper perspective because he read God’s story from beginning to end. They, on the other hand, never seemed to appreciate why Yahowsha’ answered almost every question by citing Yahowah’s prophets. Neither he, nor life itself, can be understood any other way. And what’s particularly interesting, at least to the extent anything in the Christian New Testament can be trusted, Yahowsha’ quoted more from Dowd’s Psalms than from any other source.

The thing that made Dowd unique was his ability to use his “*neshamah* – conscience” to understand what he was observing and experiencing. It is Yahowah’s gift to all of us, but Dowd’s *neshamah* was either more finely tuned, better focused, or simply used more often than the rest of us. It is the most valuable tool in the universe, providing the means for us to know our Creator and understand His Towrah Guidance. It is our compass to ascertain the proper direction, our filter to distinguish between right and wrong, the perspective required to correctly connect the clues Yahowah has provided along the way. It is the unique human capacity which makes us greater than the “*mal’ak* – spiritual beings.” It is the reason Satan is so envious of us.

Sadly, inexplicitly, most men and women have been conditioned to ignore their “*neshamah* – conscience,” either through religious or political programming, or as the result of terrorism and tyranny. Unused, it ceases to function. That is the purpose of Political Correctness. Collectively these things have rendered billions incapable of knowing and understanding their Maker. Dowd was the most brilliant exception – the brightest lamp along the path to God.

Returning to Yahowah’s declaration, a “*tsemach* – branch” visually depicts a means to reach out and grow up – something Dowd was particularly adept at doing and Yahowsha’ ultimately enabled – one showing and the other providing the means to abundant life. As we know, the branch functions as one of Yahowah’s favorite metaphors, serving to make a connection between these two Towrah-observant individuals.

One explained the Towrah so that we could understand it and the other fulfilled Passover so that we could capitalize upon it. Therefore, whether it is by observing the Towrah through Dowd’s eyes or capitalizing upon Yahowsha’s sacrifice, our growth is enabled by what these individuals said and did on our behalf.

These “branches” come from the same tree, but one without the other serves no purpose. Dowd’s life and lyrics facilitate our understanding of what Yahowsha’ did, helping us realize that the Towrah was written to guide flawed individuals to “*tsadaq* – vindication, to being right” with God. And until we recognize how Yahowsha’ and the Set-Apart Spirit enabled the promises associated with *Pesach*, *Matsah*, and *Bikuwrym*, the benefits provided through them are moot because we would not know how to capitalize upon them. I suspect that this is why the most complete eyewitness accounts of what occurred during Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah is found in the 22nd and 88th *Mizmowr* / Psalms, both written by Dowd.

This *tsemach* was described as “*tsadyq* – correct and right, upright and righteous, proper and honest, vindicating and acquitting.” This conveys the Towrah’s ability to make us right with God so that He can help us grow and enjoy abundant life. This is the ultimate expression of Yahowah’s “*dowd* – love.”

As God’s son, Dowd has “*melek* – royal lineage and supreme sovereignty.” And that is important because as the Covenant children, we will as well. But we ought to be careful in this regard. Yahowah is not establishing a government. This is an affirmation of His lineage and an indication that we should listen to what the ultimate authority on life has to say.

The concluding paragraph of Yirma’yah 23:5 addresses the point I have been trying to convey. The reason that Dowd and Yahowsha’ are connected via the “*tsemach* – branch” is the shepherd provides the “*sakal* – teaching necessary to understand” the lamb’s fulfilment of the “*mishpat* – means to resolve disputes” so that we can effectively “*‘asah* – act upon” Yahowah’s offer to become “*tsadaqah* – righteous and vindicated.” *Sakal* provides the way to “*tsemach* – abundant growth.”

But more than just knowing what is right, we have to “*‘asah* – actively engage and act upon” it, as did both Dowd and Yahowsha’. And in a world consumed with salvation through faith, that should garner our undivided attention.

Yahowah provided the “means to achieve justice and resolve disputes,” resulting in “vindication” in a manner which is “just, proper, and correct” by enabling the benefits of Passover, UnYeasted Bread, and Firstborn Children as they were described in the Towrah. It is the way Yahowsha’ fulfilled the Towrah by observing it. He never wavered from any aspect of it.

After all, the only document which even purports to present what is correct and proper in the Land is the Towrah. And since this is a prophecy describing events upon Yahowah’s return, there is no purpose for a “New Testament.”

Along these lines, it is Yahuwdah being saved, not Gentiles, neither their nations nor their churches. Further, since this will occur on one of His days, and thus during a *Miqra’*, God will not be offering salvation on Christmas or Easter. Yahowah’s one and only path to salvation begins with *Pesach* and runs through *Matsah*, *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, and *Kippurym*, leading to *Sukah*. These are His days.

**“‘In** (*ba*) **His days** (*yowmym huw’*)**, Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Related to Yah) **will be saved** (*yasha’* – rescued and delivered, liberated and freed, becoming victorious and preserved (nifal imperfect – the subject, Yahuwdah, acts so as to benefit from the means to ongoing salvation)) **and** (*wa*) **Yisra’el** (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *‘el* – God) **will live and dwell** (*sakan* – will camp out and reside, be settled in the home and remain (qal imperfect)) **to approach** (*la –* to draw near therefore) **confidently by expressing their trust and reliance** (*betach* – totally assured and worry-free, safe and secure)**.**

**And thus, this is** (*wa zeh*) **His name** (*shem huw’* – His personal and proper designation and renown) **which beneficially to show the way to the relationship** (*‘asher* – as a result of this relationship and to reveal the place He will stand to give meaning to life along the restrictive path and to convey the steps to be taken to receive the blessing) **He shall be welcomed and called** (*qara’ huw’* – He will be summoned, invited, met, and encountered, proclaimed, read about, and recited (qal imperfect – actually and continuously))**:** **“Yahowah Is Our Righteousness, Our Justice, and Our Vindication** (*Yahowah Tsadeq ‘anahnuw* – Yahowah, our Upright One, our means to be right and thus correct, the just, honest, and fair, way for us to stand upright, be acquitted, and appear innocent, restored by us doing what is right)**.”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:6)

Should Christians have missed that it was Yahuwdah, and thus in their vernacular, “Jews,” being saved, not them, or that Yisra’el would be living with God, not their church, there was yet another clue as to the utter stupidity of their godforsaken religion. There was no Jesus Christ, not then, not now, and not ever. The name Yahowah chose during the time that the first four *Miqra’ey* were fulfilled in 33 CE (Year 4000 Yah) was Yahowsha’. And it is comprised of Yahowah’s name with the addition of the verb “*yasha’* – to free and to save.” It reveals something that should have been obvious: Yahowah is our Savior and Liberator – not “Jesus Christ.”

And upon His return, God is going to use the same naming convention, integrating His name with a depiction of His mission. It was “Yahowah Saves” and it will be “Yahowah Is Our Vindication.” This is what God will be called when He returns to honor the promises He has made on behalf of His people, to the descendants of the House of Yisra’el.

While it will mark His seventh corporeal visit to Earth, not the “Second Coming” as Christians project, God isn’t returning as Yahowsha’, and most assuredly not as “Jesus Christ,” but instead under His personal and proper name: Yahowah. To this, those expecting Him will add “*Tsadaq*” in recognition that by getting His name “right,” and being “correct” regarding the means to salvation, they will be “vindicated.” Further, since *tsadaq* speaks of being “upright,” Yahowah has just revealed that He cannot be approached by bowing down.

And speaking of *tsadaq*, when Yahowah returns it will be with Dowd, the one man God has consistently declared is “right.” In due time, we will discover that there will be a second coming, but of the Messiah and King, God’s beloved son, is Dowd.

Also relevant, the reason Yisra’el is being afforded the opportunity to live with God is that they “*betach* – confidently expressed their trust and reliance” upon Yahowah. There was no “Gospel of Grace” nor “faith in Jesus Christ.” Placing one’s faith in rabbinical authority will not prevail, either.

As we turn our attention to the next prophetic statement, I am reminded that just as there will be a second creation following a return to ‘Eden, most every story in the Towrah is both history and prophecy. For example, the exodus from Egypt is not the only time Yahowah will rescue His people from an oppressive situation. It is going to happen again, and in the not-too-distant future. This time He will gather His people from nations north of Yisra’el. That will include all of Europe, the United States, and Russia – where more than half of the world’s Jews currently live.

**“‘Indeed, therefore** (*ky –* assuredly, the reason for this is)**, behold** (*hineh* – look up and pay attention)**,** **the days** (*yowmym* – the periods of time) **are coming** (*bow’* – will approach and come to be fulfilled)**,’** **prophetically declares** (*na’um* – predicts, announcing before it occurs)**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, ‘when** (*wa*) **they shall no longer say** (*lo’ ‘amar ‘owd* – they will not continuously claim or again state)**, “Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **lives** (*chay* – exists, promising renewal and sustaining life) **who beneficially** (*‘asher* – who to show the way to the relationship and reveal the narrow and restrictive path which leads to life’s benefits) **withdrew** (*‘alah ‘eth* – offered to carry out and lift up) **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who Engage and Endure with God) **out of** (*min*) **the land** (*‘erets* – the realm) **of Egypt** (*Mitsraym* – the crucibles of religious and political oppression)**,”** (23:7) **but instead** (*ky’m* – rather) **“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **lives** (*chay* – exists, promising renewal and sustaining life) **who beneficially** (*‘asher* – who to show the way to the relationship and reveal the narrow and restrictive path which leads to life’s benefits) **came to lead** (*bow’ ‘eth* – arrived, returning to guide and harvest, bringing) **the descendants** (*zera’* – the offspring) **of the House** (*beyth* – family and household) **of Yisra’el** (*beny Yisra’el* – the sons of those who Engage and Endure with God) **out of** (*min*) **the land** (*‘erets* – the area and realm) **of the north** (*tsapown* – esteemed to the north because considerable treasure is concealed) **and out of** (*wa min* – and therefore from) **all** (*kol* – the totality) **of the places** (*ha ‘erets* – lands, countries, and realms) **He had scattered them** (*nadah hem* – He had exiled and banished them) **by name** (*shem* – of renown there)**.”’**

**And then** (*wa*) **they shall dwell** (*yashab* – they shall live (qal perfect)) **on their soil** (*‘al ‘adamah hem –* upon their land)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:7-8)

If Jews were living safely and free to travel, there would be no reason for Yah to intervene and rescue them. Therefore, while it is depressing in the Middle East and disgraceful in Europe, the treatment of Jews is rapidly deteriorating worldwide. Since Muslims are preeminent in their commitment to kill every Jew while claiming Yisra’el as their own, this prophecy foreshadows the mass northward migration of Muslim migrants out of the nations they have destroyed in the Middle East and into Europe. It foretold the utter stupidity we are currently witnessing – self-destructive behavior being trumpeted by the likes of Angela Merkel and other elitists throughout Europe.

For a people subject to such appalling treatment over the millennia, it is surprising that so many Jews fail to see the writing on the wall. As it was in the decades leading up to Rome’s first and second conquest of Yahuwdah and then the Third Reich’s assault against Yahuwdym, far too many Yisra’elites are hesitant to move to the only place they can maintain a modicum of safety – Yisra’el. Armed guards around synagogues and schools are not going to stop comatose Muslims from carrying out Satan’s agenda to kill as many of the Chosen People as possible. While they tread water in a sea of hate-filled anti-Semites, they will never be safe. Their only hope is to return home.

The only place that Yahowah will protect Yisra’elites is in Yisra’el. Individually, He does not know them because they are collectively estranged from Him. Many are ashamed of their nation and God, abandoning their heritage and birthright. I suspect that most have never read the Towrah and Prophets.

The way the statement “when they shall no longer say ‘Yahowah lives who beneficially withdrew the Children of Yisra’el out of the land of Egypt’ but instead ‘Yahowah lives who beneficially came to lead the descendants of the House of Yisra’el out of the land of the north’” is written, suggests that the few Jews who make a pretense of acknowledging their past, are still living in the past. Their God is no longer part of their lives. And that is why so many have suffered and died. They do not trust Him or rely on anything He has written for them in the Towrah. But now He is telling us and them that their attitude will change in the near future.

Now let us pause a moment and review what we’ve just considered…

**“Now pay attention, the days** **are coming,’ announces** **by addressing future events,** **Yahowah, ‘when** **I will take a stand, establish, and raise up** **through** **Dowd, a correct and upright,** **righteous and proper, acceptable and suitable, vindicating and acquitting** **branch as a means to grow.**

**And He shall reign as king with sovereign authority and royal lineage. He will provide proper teaching to facilitate understanding, providing information, instruction, and insights through that which He, Himself, experiences a means to comprehend how to respond properly and prosper.**

**And He shall act upon and actively engage in the means to achieve justice and resolve disputes in addition to that which is correct according to the standard, and thus upright and vindicating in the Land.** (*Yirma’yah* / Jeremiah 23:5)

**In** **His days, Yahuwdah** **will be saved** **and** **Yisra’el** **will live to approach** **confidently by expressing their trust and reliance.**

**And thus, this is** **His name** **upon** **which beneficially to show the way to the relationship** **He shall be welcomed and called:** **“Yahowah Is Our Righteousness, Our Justice, and Our Vindication.”** (6)

**Indeed, therefore, behold,** **the days** **are coming,’** **prophetically declares,** **Yahowah, ‘when** **they shall no longer say, “Yahowah** **lives** **who beneficially** **withdrew the Children of Yisra’el** **out of** **the land** **of Egypt,”** (7) **but instead, rather,** **“Yahowah lives** **who beneficially** **came to lead** **the descendants of the House of Yisra’el** **from** **the northern lands** **and out of** **all** **of the places** **He had scattered them** **by name.” And then** **they shall dwell** **on their soil.”** (*Yirma’yah* / Jeremiah 23:8)

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Only forty people in human history were inspired by Yahowah as prophets. And yet the title is coveted by all manner of religious zealots. And it is of these presumptuous and misguided individuals that Yirma’yah is speaking. By contrast to Yahowah’s brilliant, rational, and accurate testimony, Yirma’yah is announcing that he finds the words spoken by religious leaders to be intoxicating, negatively affecting the judgment of those who listen to them. And sometimes, as was the case with the false prophets who founded the world’s most popular religions, Paul and then Muhammad, their testimony is so onerous, those who know Yahowah are shaken by its implications. This actual prophet was sickened by the pretenders.

**“Concerning** (*la* – according to) **the prophets who claim to speak for God** (*ha naby’* – those who attempt to predict the future based upon the pretense of divine inspiration)**, my heart and sense of judgment** (*leb ‘any* – my attitude as a result of exercising good judgment, my ability to discern right from wrong) **is ruptured and crushed** (*shabar* – is broken and destroyed, is grievously stricken and shattered (nifal perfect)) **in my midst** (*ba qereb ‘any* – within my inner being)**,** **shaking and** **affecting** (*rachaph* – softening and weakening) **all of my bones, the very essence of my nature** (*kol ‘etsem ‘any* – the backbone and structure of my existence)**. I am** (*hayah* – I exist) **similar to** (*ka* – akin to and resembling) **an intoxicated** (*shikowr* – an inebriated) **individual** (*‘ysh* – man)**,** (*wa*) **like** (*ka* – similar to) **a human being** (*geber* – a person who is overwhelmed and inundated) **overcome** (*‘abar* – indulged) **by his wine** (*yayn huw’*) **in the presence of** (*paneh* – in proximity to and before) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and** (*wa*) **from** (*min* – because of and out of) **the presence of** (*paneh* – in proximity to and before) **His** (*huw’*) **set-apart** (*qodesh* – uncommon and unique, separate and distinct) **words** (*dabar* – statements)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:9)

This is indicative of almost every period in human history, but God is speaking of the here and now. At the time of this writing, only thirteen years remain as of 2020 before His return. So then recognizing that this is our time, we should be asking ourselves, who among us is making the direst predictions? Is it conspiracy theorists predicting doomsday events with reckless abandon? Is it the similarly shrill, ignorant and irrational voices of Socialist Secular Humanists forecasting the end of the world as a result of anthropogenic global warming?

There is no shortage of religious seers today, from Christian eschatologists to Mormon prophets, but for the first time in human history their prognostications are drowned out by secular voices – that is, with the notable exception of Islamic terrorists. In the name of their deadly and hellish god, Allah, they are not just predicting the destruction of Israel and the West, they are actively engaged in fulfilling their own prophecies.

From Yah’s perspective, these false prophets are inspired by the Whore of Babylon. And while Christianity evolved from the Babylonian religion, Islam remains rooted there because the first written copies of the Qur’an and Hadith were scribed in Babylon. Even Judaism is not immune. Their most revered text is the Babylonian Talmud. And so while there are many contenders for worst adaptation of religion in the here and now, in Yisra’el circa 2017 to 2033 CE, Islam will continue to be mankind’s greatest menace. God told us so…

**“For indeed** (*ky* – because surely)**,** **the world** (*ha ‘erets* – the Land and material realm) **is filled with** (*male’* – is replete, satisfied, and content with (scribed in the qal perfect, telling us that this problem is real, not hypothetical, that it is not going to continue this way for very long)) **illicit religious worship** (*na’ap* – with idolatrous adulterers, those who are not faithful or monogamous, and those who form relationships with multiple false deities) **as a result of** (*ky min –* surely emanating from) **the presence** (*paneh –* the appearance) **of the curse of Allah** (*‘alah* / *‘Alah –* of the retribution and harm invoked as a result of the improper and vengeful sworn oaths to the invalid and incompetent god Allah, perpetrating severe affliction while swearing an oath of allegiance to Allah)**.**

**The world** (*ha ‘erets* – the Land and material realm) **grieves, mourning as a result of adversarial religious rites** (*‘abel* – weeps for the departed as part of staged ceremonies, with mourners wailing while grieving for the dead, a calamity causing parched, lifeless, and dusty conditions without water (qal perfect))**.**

**The pastures and the encampments** (*nawah* – the lands suitable for grazing and the most beautiful places where people live) **of the desert** (*midbar* – of the desolate steppe; a compound of *madad / ma’ad / min* – to stretch and extend, to reject and deny, to leave and move away from *dabar* – the word) **are paralyzed and wither** (*yabesh* – shrivel and dry up (qal perfect))**.**

**And** (*wa*) **their course of conduct, whereby they use oppression and extortion to facilitate their wayward lifestyle** (*maruwtsah hem* – their illicit financial dealings where money and possessions are stolen by those in power [read: Islamic religious and political authorities] to fund a fast-paced, misguided, aggressive, and impulsive way of life) **was, is, and will continue to be** (*hayah* – exists as (scribed in the qal stem which tells us that the subject, the oppressive thieves, actually exist, while the imperfect waw consecutive affirms that this behavior, while continuous throughout their existence, will eventually cease)) **depraved, perverse, and** **wrong** (*ra’ah* – evil, wicked, and distressful, disastrous, troubling, and misfortunate, agonizing, injurious, and harmful)**, and** (*wa*) **their projection of power, influence, and authority** (*gebuwrah hem* – their militant force and religious supremacy, and to a lesser degree their political, economic, and military might, their victories and achievements) **are not** **right, honorable, nor trustworthy** (*lo’ ken* – are never valid, correct, or just, never proper nor upstanding)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:10)

Islam was born as a criminal enterprise. The first act of the Islamic Era was the armed robbery of a civilian caravan. It is depicted in the 8th Surah of the Qur’an, demonstrating that Islam was born “*maruwtsah –* as a means to plunder and oppress.” Its wannabe prophet, Muhammad, wannabe god, Allah, and the religion they conceived was, is, and always will be “*ra’ah* – depraved and perverse,” and its “*gebuwrah* – influence” remains “*lo’ ken* – invalid and improper.”

There are two Hebrew words transliterated *‘alah*, one which begins with the Ayin and the other with an Aleph – with the latter serving to convey the name of the Islamic god, Allah. And that is how it was written in this prophecy, thereby demonstrating that everything associated with the “*na’ap –* illicit religious worship” of  
Allah is an “*‘alah* – curse perpetrated by an invalid and incompetent god.” This proclamation reveals that “*Allahu Akbar*” is a “harmful, vengeful, and improper oath of allegiance.”

And while Muhammad is universally referred to as a “prophet” by Muslims, and even by non-Muslims, his predictions have all failed to materialize. In fact, the only things he actually said that could be considered credible were plagiarized bastardizations of the Rabbinic Talmud – making much of the Qur’an (from the Hebrew *Qara’* – Recital) a collaborative effort between religions.

According to God, a time would come when the entire world would “*‘abel* – grieve as a result of adversarial religious rites.” That time is now. The source is Islamic terrorism. It is a plague on humankind, one which flows out of the “*midbar* – deserts” of the Middle East. Islamic Jihadists have done as Yahowah foresaw, paralyzing the world through their oppressive course of conduct, a byproduct of their wayward lifestyle.

Just as God foresaw, Muslims extort the means to their madness through kidnapping for ransom and sexual slavery. Muslims, like their wannabe prophet Muhammad are as “*ra’ah* – depraved and perverse” as any religious devotees in human history. Their every attempt to project their power, beginning with their murderous assault on the civilized world following Muhammad’s death, has been “*lo’ ken* – improper.” While Christianity has led more souls astray, Islam has claimed the most mortal lives.

As we proceed, there is no missing the fact that the adverse influence Yahowah is lambasting is religion. Nothing is more hypocritical or Godless, as deceitful or duplicitous.

**“Indeed** (*ky* – surely and truly because)**, both** (*gam* – also and moreover)**, the prophet** (*naby’* – the person who claims to speak on behalf of a deity) **in addition to** (*gam*) **the priest** (*kohen* – the religious official and ruler, the cleric and minister, the royal advisor and person with religious status)**,** **are hypocritical and Godless** (*chaneph* – duplicitous and deceitful, desecrated and profane, morally corrupt and internally polluted, crooked and filthy, spineless and wavering, defiled and unGodly (qal perfect))**, even** (*gam*) **in** (*ba*) **My house** (*beyth ‘any* – My home [in Yaruwshalaim, Yahuwdah])**.**

**I have found** (*masa’* – I have discovered and obtained sufficient evidence to determine (qal perfect)) **they are evil** (*ra’ah hem* – they are wrong, they are wicked, they are disastrous, they are troubling and harmful, they are miserable and immoral)**,’ prophetically declares** (*na’um* – affirms in advance) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:11)

We could summarize Yahowah’s warning in three words: God damn religion. Claiming to speak for God, claiming to represent Him, claiming to be appointed by God, prophet and priest are evil, Godless hypocrites.

All religions lead away from Yah. That is not to say that religions don’t lead somewhere. They all do. Some, like Islam, lead to death and destruction. Others, like Christianity, blend pagan idolatry with false promises to create the broadest path to the darkness of *She’owl*.

**“So therefore, because of this** (*la ken* – so likewise pertaining to this) **it will actually become** (*hayah* – it has genuinely, continuously, and habitually come to exist as (qal imperfect)) **their own way** (*derek hem* – their way of life, conduct, and path) **to their own variation of** (*la hem ka* – toward their version of) **empty words and false promises which smooth the way to idolatry** (*chalaqlaq* – the unfulfilling walk associated with hypocrisy, the seductive enticements, flattering overtures, and treacherous propositions comprised of unfulfilled promises in association with the creation of false gods which serve to divide and plunder leading to a slippery slope toward an association with another) **in** (*ba*) **the darkness** (*ha ‘aphelah* – the absence of light where wickedness and calamity thrive leading to depression and terror (feminine singular))**.**

**They will be thrust down as punishment** (*dachah* – they will slip and stagger, be expelled as outcasts, be pushed aside, driven away, and cast down (niphal imperfect reveals that the perpetrators will be cast down and punished for having pushed others away)) **as** (*wa*) **they fall prostrate** (*naphal* – they bow down, falling from a higher position to a lower, degraded as part of an untimely miscarriage and aborted birth (qal perfect consecutive – indicating that at some point in time they actually chose their fate)) **into her** (*ba hy’* – in her, and thus speaking of being cast into “*ha ‘aphelah* – the place where there is no light”)**.**

**For indeed** (*ky –* because)**, I** **will bring** (*bow’ –* I will cause to be brought) **upon them** (*‘al hem* – over them) **misfortune** (*ra’ah* – distress, misery, and suffering, troublesome shepherds, wicked caretakers, and ruinous associates as part of a broken branch) **the year** (*shanah* – the time of change and transformation demarking the season and time) **of their appointed judgment and punishment** (*paqudah hem* – of their reckoning where they will become accountable and placed into custody, of exercising authority over them and assigning responsibility which results in imposing a penalty whereby they are placed into custody, enrolled and entrusted in a place of detention based upon a written record under the oversight of a lord in charge with authority over the guards)**,’ prophetically declares** (*na’um* – affirms in advance) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:12)

For having led so many souls astray, false prophets, pastors, and priests will be judged and punished. Having asked others to bow down before them and their gods, they will fall prostrate in route to eternal incarceration. Hell is going to be a very religious place.

So that we remain grounded in the proper context and retain the desired perspective on God’s overt condemnation of all things religious, here is a brief summation of the previous statements.

**“Concerning** **the prophets who claim to speak for God, my heart and sense of judgment** **is ruptured and broken** **in my midst,** **shaking and** **affecting** **all of my bones, the very essence of my nature.**

**I am** **similar to** **an inebriated** **individual,** **like** **a human overcome** **by his wine** **in the presence of** **Yahowah** **and because of the presence of** **set-apart** **words.** (*Yirma’yah* / Jeremiah 23:9)

**‘Indeed, the world is filled with illicit religious worship emanating from the presence of the curse of Allah and the retribution invoked as a result of the improper and vengeful sworn oaths to invalid and incompetent gods.**

**The world** **grieves, mourning as a result of adversarial religious rites. The pastures and the encampments** **of the desolate places which reject and deny the word** **are paralyzed and wither.**

**And** **their course of conduct, whereby they use oppression and extortion to facilitate their wayward lifestyle** **was, is, and will continue to be** **depraved and perverse, agonizing and harmful, and** **their projection of power, influence, and authority** **are invalid and improper.** (*Yirma’yah* / Jeremiah 23:10)

**Indeed, both the prophet,** **in addition to** **the priest,** **are hypocritical and Godless,** **duplicitous and deceitful, even** **in** **My house. I have found** **they are evil, both** **wrong and wicked,’ prophetically declares Yahowah.** (*Yirma’yah* / Jeremiah 23:11)

**So therefore, because of this** **it will actually become** **their own way** **to their variation of** **empty words and false promises which smooth the way to serving as seductive enticements, treacherous propositions, and unfulfilled promises in association with their creation of false gods** **in** **the absence of light.**

**They will be thrust down as punishment** **as** **they fall prostrate** **into it. For indeed, I** **will bring** **upon them** **misfortune and misery the year** **of their appointed judgment and punishment, on their reckoning when they are held accountable and placed into custody,’ prophetically declares** **Yahowah.’”** (*Yirma’yah* / Jeremiah 23:12)

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I am repulsed every time a preacher or politician asks people to pray because I know that God does not listen to the pleas of the Towrahless. And apart from His commitment to honor the promises He has made to the Covenant’s children and to Yisra’el, He does not intervene in human affairs. Therefore, there are few things I find more offensive than public prayers and the requests for them.

**“‘And** (*wa*) **among** (*ba*) **the prophets** (*naby’* – those who claim to speak for God) **of Shomarown** (*Shomarown* – those who are observers, capital of the Northern Kingdom (50 km north of Yaruwshalaim commonly transliterated Samaria); from *shamar* – to observe)**,** **I have been shown** (*ra’ah –* I have observed, noticed, considered, and perceived (qal perfect)) **requests for** **something repulsive, pleas which are foolish, and prayers which are abhorrent** (*tiphlah* – actions which are characterless and criminal, speeches which whitewash, smearing over the original intent and are therefore offensive, in addition to a manner of speaking that is unsavory and unseemly, stupid and silly; from *taphel* – worthless and unappealing, unproven and untested, without merit)**:** **they** **claim divine inspiration** (*naba’* – they attest to being prophets, receiving and delivering messages communicated on behalf their god (hitpael perfect – this stem reveals that the false prophets are not actually inspired but are instead speaking solely on their own initiative for a finite period of time)) **in the Lord** (*ba ha Ba’al –* by way of *Ba’al*, the Lord, Master, and Owner who rules over and possesses, a name and title ascribed to Satan, the title of the god of Babylon and the name of the supreme deity of the Phoenicians and Canaanites)**, and** (*wa*) **they misled** (*ta’ah* – they were wrong and deceived, they intoxicated and led astray, and they caused to err and thus to wandering away (hifil imperfect)) **My people** (*eth ‘am ‘any* – My kindred nation and family)**, Yisra’el** (*‘eth yisra’el* – Individuals who Strive to Engage and Endure with God)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:13)

All of Christianity is plagued by this, with pastors and priests pretending to speak to God while trying to impress the faithful with their prayers. They know that the only ones who are listening are bowed down before them in their congregations. And their requests are indeed foolish, claiming that their church is a house of God, referring to their god as “Jesus Christ,” and ending their prayers with the abhorrent salutation, “In God’s name we pray, Amen.” They ask their god to support government officials, their military, even religious clerics, stupidly cajoling the Almighty into supporting that which He opposes. And of course, many of these same pastors and priests claim divine inspiration, even authorization, but none more so than the pope of the ultimate beast, the Roman Catholic Church.

As bad as this indictment is against the predominant rite of religion, it’s the fact that their prayers, Christian, Jewish, and Islamic, are offered to “*ha ba’al* – the Lord” or “*‘adonai* – my Lord” that sits at the heart of this indictment. By doing so, the faithful are “*ta’ah* – deceived and misled” into communing with the Adversary and worshiping Satan as if he were God.

*Ha Ba’al* is “the Lord.” According to God, it serves as both a title and the name of the Adversary. As the antithesis of Yahowah, Satan wants to lord over mankind, controlling, owning, and possessing human souls. And the easiest and most effective way to accomplish this sorry state of affairs is for Satan to convince pastors, prophets, and priests to refer to their god as “*ha Ba’al* – the Lord.” By doing so, Christians, Jews, and Muslims are beguiled into offering prayers to Satan, and worshiping the Adversary, as if he were God.

This is what Satan craves. It is all he actually desires. He does not want to be known or seen as “*ha Satan* – the Adversary,” but instead as above the Almighty. He accomplishes this by becoming the god of Christianity and Islam. Allah is Satan. The Lord is Satan. Only Yahowah is God.

Before we move to Yahowah’s next statement, there are four additional things we should consider. First, one of the reasons that the Third Statement Yahowah etched in stone states that the “negation and belittlement of My name, Yahowah, causing it to be for naught, is unforgivable” is highlighted in this passage. Had Christians and Jews not removed Yahowah’s name from His Word, it would have been essentially impossible for pastors, prophets, and priests to mislead anyone into believing that the Lord is God or that Allah is God’s name. The removal of Yahowah’s name from His testimony is the greatest crime ever committed by man or beast.

Second, bible and *babel* are written identically in Hebrew. And *babel* not only means “to confuse by commingling,” it is the Hebrew name for Babylon – the birthplace of the beast and of religion – the place most associated with Satan. Further, *babel* is a compound of *ba* and *bel*. *Ba* means “with” and *Bel* is the name and title of the supreme deity of the Babylonians, meaning “Lord.” Therefore, Bible means “With Bel” and “With the Lord,” and thus with Satan. That is a sobering thought.

Third, while Yahowah is disappointed that the Babylonians were misled by Satan and that the *babel* of their religious, political, patriotic, and militaristic aspirations poisoned the Egyptians, Romans, and Greeks, He is not complaining about what happened to them. His primary concern was, is, and always will be for Yisra’el. Similarly, while He is angry at clerics, politicians, and generals for collectively squandering the lives of five billion Gentiles through their Church, their victims were never part of God’s family. Our Father grieves for His own.

That does not mean that Yahowah does not care about Gentiles. He loves those who, through the Covenant, are grafted into Yisra’el, becoming Yahuwdym in the purest sense of the word. Yahowah loves His children, wayward and Covenant. Even an estranged child continues to live in his or her Father’s heart. That is what this statement is revealing.

Fourth, there is no reason for anyone to pray. And that is why Yahowah never asks us to do so. We are best served when listening to God by reciting His Word. We gain nothing babbling back at Him. He not only knows what we need, He has stated it over and over again. He has made it as clear as words allow that He is not only ready, but is committed, to providing all of the benefits of the Covenant: eternal life, perfection, adoption, enrichment, and empowerment. It shows a complete lack of respect for what Yahowah has presented in His Towrah to ask God to provide that which He has already offered or to give what He has already promised to bestow.

Every time Christians say “Grace” before meals, every time a Catholic performs the “Rosary,” every time they get on their knees or bow their heads in prayer, they are aggravating God by disrespecting His Word. And if that were not bad enough, consider what Yahowah must think of Muslims as they prostrate themselves each day, bowing down in homage to Satan’s Black Stone in the Ka’aba.

Moreover, what is it about people who believe that a God whose name they do not know, whose testimony they do not read, whose plan they reject, is somehow going to listen to them, wants to heal them, enrich them, or save them? All such prayers are indeed “*tiphlah* – requests for something repulsive, pleas which are foolish, and prayers which are abhorrent,speeches which whitewash, smearing over the original intent, offensive and criminal, in addition to unsavory and unseemly, stupid and silly, worthless and unappealing, utterly without merit.”

While Christianity is the most pervasive plague to sweep the globe, and Islam is by far the deadliest religion, Yahowah despises Judaism too. Although it may only affect one tenth of one percent (recognizing that less than half of Jews are religious) of the world’s population, rabbis have earned Yah’s wrath for not only claiming to speak for the God of Yisra’el, but also for misleading His Chosen People.

**“‘And with** (*wa ba –* so in) **Yaruwshalaim’s** (*Yaruwshalaim* – the Source of Guidance and Direction Regarding Restoration (from *yarah* – source of teaching and instruction and *shalowm* – reconciliation and restoration, commonly transliterated Jerusalem’s)) **prophets** (*naby’* – those who claim divine authorization and inspiration, conveying a message on behalf of a deity under spiritual influence)**, I have been shown** (*ra’ah –* I have observed, noticed, considered, and perceived (qal perfect)) **a shockingly vile, horribly defiling abomination** (*sa’ruwr* – an offensive behavior which is astonishingly disgusting and despicable; from *sha’ar* – a terrible thing which is susceptible to open analysis through reason)**.**

**They promote illicit religious worship** (*na’ap* – they are spiritually idolatrous adulterers, they are not faithful nor monogamous, and they seduce others into forming relationships with false deities (qal infinitive absolute – a literal depiction using a verbal noun)) **and walk** (*wa halak –* and carry on, go about, and follow (qal infinitive absolute)) **in the disappointing lies** (*ba ha sheqer* – in misleading and irrational deceptions, in the mistaken beliefs and falsehoods, in empty promises and false covenants, in that which is vain and useless, completely wrong, utterly untrue, and useless deceptions, in the frauds for no reason, in false witness and groundless accusations; from *shaqar* – to mislead by wantonly cheating, trickery, and false dealings)**.**

**And** (*wa*) **they become powerful by strengthening** (*chazaq –* unwilling to learn, they use extremely harsh and severe tactics to gain control by empowering (piel perfect consecutive – for a period of time the religious leaders choose to empower the wicked)) **the hands** (*yad –* the authority, capability, and influence) **of those who are wicked and evil** (*ra’a –* harmful and wrong, displeasing and injurious, envious and noxious)**, such that** (*la* – so as a result) **no individual could disassociate or turn away** (*bilty shuwb ‘ysh* – without exception no man was able to change, to recover, to be restored, or to return) **from** (*min*) **this debilitating wickedness** (*ra’ah huw’* – this wrongdoing and ruinous situation, his adversity and misfortune, this means of resisting and then shattering the relationship, this disastrous perversion perpetrated by his friends, associates, and companions)**.**

**They are** (*hayah* – they were, are, and continue to be (qal perfect – for a time they are actually)) **to Me** (*la* – and according to Me) **all** (*kol*) **like** (*ka* – the same as) **Sodom** (*Cadom* – scorched and burning) **and** (*wa*) **they live** (*yasab –* they establish a lifestyle and dwelling place) **like it is** (*hy’ ka* – similar to it existing as) **‘Amorah** (*‘Amorah* – Place where Tyrants Manipulate the Enslaved, Making Merchandise of Men, commonly rendered Gomorrah)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:14)

When we as members of the Covenant Family affirm that we are *Towrah* observant, when we acknowledge that we attend *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kippurym*, and *Sukah*, when we refer to Yahowah by name and show a preference for His Shabat, when we explain the meaning of the Hebrew words God used to communicate with us, Christians opposed to these things dismiss Yahowah’s message by calling us “Judaizers,” wrongly inferring that we are trying to convert them to the Jewish religion.

But nothing could be further from the truth. God hates Judaism, as do we. And religious Jews do none of these things. They are Talmud keepers not Towrah observers. They ignore most of the Feasts and make a mockery of the others. They never refer to Yahowah by name. And they seldom, if ever, consider the actual meaning of the words God used to introduce Himself to us because they have been brainwashed by rabbis into believing that only trained clerics are qualified to explain “Ha Shem’s” message.

Ponder for a moment just how critical Yahowah is of those claiming to speak for Him in Jerusalem today – which would include, by the way, a host of Islamic Imams and Christian Priests in addition to Jewish Rabbis. He says that He has been shown them promoting “*sa’ruwr* – a shockingly vile, horribly defiling abominations, demonstrating behavior which is astonishingly disgusting and despicable.” According to God, these religious leaders “*na’ap* – promote illicit religious worship, and are therefore spiritually idolatrous adulterers.”

Their preaching is comprised of “*sheqer* – disappointing lies and misleading and irrational deceptions, of mistaken beliefs and falsehoods, of empty promises and false covenants, a false witness laden with groundless accusations.” I dare say, we would be foolish not to recognize that God hates religion.

But if that were not enough to awaken the comatose from their religious slumber, there was more to this prophecy. Yahowah undermined the very foundation of human civilization – of the sectarian upholding the secular. There was no separation of religion and politics in Babylon, Egypt, Rome, or Greece. There has been none in the Roman Catholic Church. There has been none in Islam. From 400 CE under Theodosius to the fall of the French monarchy in 1792, Europe was plagued by the wicked alliance between cleric and king. The Islamic Middle East continues to be debilitated for this very reason. Moreover, in America, Christian pastors and Roman Catholic clergy are becoming increasingly political.

Throughout time, prophets and priests have obtained positions of power and influence by strengthening the hand of kings, by claiming that the king was ordained to rule by God. In return, the king declares that the only acceptable religion is the one promoted by the priests who have endorsed him. God finds this alliance where the priesthood “*chazaq* – becomes powerful by solidifying” the authority of those who are “*ra’a* – displeasing and wrong, evil and harmful” to be “*ra’ah* – wickedly debilitating and adversarial.”

There are those who say in jest that if God does not punish today’s leaders and the society they have fostered for what they are doing, then He owes Sodom and Gomorrah an apology. Well, not to worry. God views the world today just as He saw Cadom and ‘Amorah. Since He does not change, since He is consistent, what do you think He is going to do to this planet prior to His return?

Fortunately for the majority of people, Yahowah differentiates between priest and parishioner. The souls of the perpetrators will be punished while those of their victims will cease to exist.

**“Accordingly therefore** (*la ken –* as a result, to such a degree, and to approach) **this is what** (*koh –* thusly now) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual envoys** (*tsaba’* – the heavenly command and control regime of energy-based and living implements who serve by following orders) **says** (*‘amar –* declares and promises) **concerning** (*‘al –* regarding, against, over and above) **the prophets who claim to speak for God** (*ha naby’* – the messengers of the supernatural and the spiritual spokesmen who claim to be inspired and influenced to speak prophecy)**,**

**‘Behold** (*hineh* – pay attention, look up and be aware, noting the details in this narrative)**, I** (*‘any*) **will cause them to be consumed with** (*‘akal ‘eth hem* – will destroy them such that they are devoured by (hifil participle – God is causing these false prophets to be consumed by)) **unpleasantness and bitterness** (*la’anah* – a very bitter oil and an extremely unpleasant substance which makes one nauseous (commonly interpreted to be “wormwood”))**,** **and** (*wa*) **I will let them drink** (*saqah hem –* I will ensure they drink (hifil perfect consecutive – for a limited period of time, as a result of freewill, God is causing them to consume this)) **poisonous** (*ro’sh* – venomous and deadly; a Babylonian plant and always a figurative term (commonly considered as “gall” or “hemlock”)) **waters** (*maym –* fluids and liquids)**.**

**Indeed** **because** (*ky* – emphasizing this point and assuring that it is valid) **from** (*min ‘eth* – and out of) **the prophets claiming to speak for the God** (*naby’*) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **comes forth** (*yatsa’* – comes out and is brought forth, spread around and disseminated (qal perfect)) **wicked profanity, insincere hypocrisy, and Godless corruption** (*chanuphah* – that which is unclean, polluted, defiled, corrupt, unreliable, hypocritical, and unGodly) **to all** (*la kol*) **the earth** (*ha ‘erets* – the material world and especially the Land)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:15)

An eternity in *She’owl*, which is what most every pastor, prophet, and priest will endure, will be “*la’anah* – unpleasantly bitter, nauseous even.” Since there will be no material existence and no light, there will be no fires or bodies to suffer and burn in *She’owl*. But that is not to say that it won’t be unpleasant. Just imagine spending an eternity with religious hypocrites.

They spewed out poison, so it is only fair that they drink what they dispensed. According to God, the false prophets, and thus pastors, preachers, and priests, promote “*chanuphah* – wicked profanity, insincere hypocrisy, and Godless corruptions.”

Knowing Yah’s perception on religion, shouldn’t we follow His advice and ignore what they have to say?

**“This is what** (*koh –* so now, therefore, as a result) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of envoys** (*tsaba’* – the spiritual command and control regime of messengers who serve by following orders) **says** (*‘amar –* declares and affirms)**,**

**‘You should never listen** (*‘al shama’* – you should absolutely and certainly not hear or pay attention to the audible message(qal imperfect jussive – speaking of the actual and unfolding consequences of this advice offered under the auspices of freewill)) **concerning** (*‘al* – upon or to) **the words, speeches, statements, and messages** (*dabary –* the communications, accounts, treatises, and promises) **of** **those prophets** (*ha naby’* – of those claiming divine inspiration) **who claim to speak for God** (*ha naby’* – who insist they are authorized and inspired by God, who claim to have received a prophecy through divine revelation, or who claim to be the messenger of God (the nifal stem reveals that these false prophets promote and are inflicted by their false pronouncements)) **to you** (*la ‘atem –* when they approach you)**.**

**They are filling you with worthless and delusional lies which provide an unwarranted sense of false hope** (*habal hem ‘eth ‘atem* – they are promoting that which is useless, untrue, and unreliable to you by taking things out of context, making them of no value to you, as their promises to you are utterly meaningless, empty, and futile, even idolatrous, ultimately misleading you with errant opinions which are futile (the hifil stem causes the listener to act like the speaker, and thus embrace the same delusional lies and be consumed with the same false hope))**.**

**Revealing** (*chazown –* intelligently seeing and accurately perceiving) **their own heart, disposition, and judgment** (*leb hem* – their inner nature, character, and attitude, their own desires, motivations, ambitions, and thoughts)**,** **they speak** (*dabar* – they communicate and converse, providing a message (piel imperfect)) **which is not** **from** (*lo’ min –* not out of) **the mouth of** (*peh –* the source of communication of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:16)

I am often criticized, suggesting that I am being mean, because I have undermined the hope people seek from their religion. The faithful have been beguiled into believing that they will be saved, that they are going to heaven, and that they will be reunited with their loved ones when they arrive. But none of that is true. So who is being unkind, those who promote such false hope, or those who condemn the promoters for doing so?

I am with God on this one. The most reasonable, responsible, and compassionate thing to do is to expose and condemn the “*habal* – the empty promises and worthless lies which foster false hope.” Neither pastors nor priests, neither prophets nor preachers, neither rabbis nor imams speak for God. You should not listen to them. They speak for themselves and on behalf of their religion.

Beyond the fact that God has just affirmed that religious leaders do not speak for Him, it is not hard to figure this out on our own. All we have to do is compare Paul’s and Muhammad’s testimony, for example, to Yahowah’s. And when we find that their words are in irrefutable and irresolvable conflict with God’s, it is obvious who is lying.

So why do 2.5 billion Christians and 1.5 billion Muslims believe men whose testimony is so readily demonstrated to be invalid? In seeking God, why don’t they listen to His advice?

**“‘They continuously say** (*‘amar ‘amar* – they preach and they promise, they declare and they pontificate, they answer and they claim, they blather on without ceasing (qal participle qal infinitive absolute – a verbal adjective suggesting a literal interpretation of a verbal noun subject to actual and habitual use)) **to those who reject and despise Me, to those who spurn and slander Me, to those who devalue and disregard Me** (*la na’ats ‘any* – to those who treat Me with contempt, who demean My actual status, who treat Me disrespectfully, who discard what I have to say, who blaspheme Me and belittle Me, and who act as if I no longer matter because they abhor Me (piel participle – the object, God in this case, suffers the effects of being spurned and rejected in an especially descriptive manner)) **that they speak the word of** (*dabar* – that they communicate the message of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.**

**“Peace be unto you** (*shalowm hayah la ‘atem* – salvation shall exist for you)**,” they say to** (*‘amar* – they proclaim, utter, convey, and declare, promising and telling each other) **everyone** (*kol* – all) **walking** (*halak* – going about and following along) **in the stubbornness of his heart who is refusing to change his twisted thinking** (*ba sharruwth leb huw’* – in the firmness of his convictions and hardness of his heart he remains adversarial; akin to *saraph* – fiery serpent, *sara’* – superfluous and disquieting thoughts, *sarar* – to lord over, and *sharar* – to be adversarial)**.**

**“No misfortune, misery, nor suffering shall come upon you** (*lo’ bow ‘al ‘atem ra’ah* – no evil, harm, nor trouble, no distress, calamity, nor adversity, no affliction, hardship, nor ruinous situation will befall you, nor will you experience any anxiety)**.”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:17)

We would have to look long and hard to find a verb more condemning of the speaker than *na’ats* – especially when directed toward the Creator of the universe. Rather than honoring God or revering the Almighty, pastors, prophets, priests, and in this context, preachers, including rabbis and imams, “*na’ats* – reject and slander, disregard and demean” Yahowah with their testimony. It’s not that they just don’t know God, religious clerics are actually opposed to Him. Which is exactly as I have witnessed. When a Christian or Muslim is confronted by Yahowah’s name or His Word, they “*na’ats* – hold it in contempt while discarding and disparaging” everything God has to say.

As I have conveyed throughout this book: the religious do not speak for God; they speak against Him. Religions do not lead to God; they lead away from Him. Pastors, prophets, preachers, and priests do not serve God; they serve the Adversary. You will not find the Word of God in the Christian New Testament, the Babylonian Talmud, or Muhammad’s Qur’an. Nor will you find it in the ongoing declarations of those who do not love Yahowah’s name and who do not cherish His Towrah. And this isn’t my opinion, something you are free to discount, but instead Yahowah’s position on the matter of religion.

Yahowah is right, once again. The most popular greeting in the world has become “Peace be unto you.” It is cited by Jews, Muslims, Christians, and even Socialist Secular Humanists. And yet those who “*sharruwth leb* – remain stubborn and refuse to change their twisted thinking and remain steadfast in their adversarial convictions” will never know the meaning of “*shalowm* – reconciliation and restoration.”

As it was with Pharaoh, so it is with most every overtly religious, political, and patriotic individual. Nothing phases them. No amount of unassailable evidence nor irrefutable logic, not even the Word of God, will dissuade them from their beliefs. Their hearts are hard, impervious to the truth, resistant to reason. Talking to them, proving that they are wrong, revealing what is right, is an utter waste of time and breath. Even God, Himself, cannot save a religious person.

Having not seen *sharruwth* before, I enjoyed considering the words which comprise its meaning. Turns out, stubborn twisted thinking is a product of superfluous and disquieting thoughts advanced by the adversarial lord, none other than the fiery serpent.

I am certain that Islamic Imams tell young impressionable boys and girls considering serving Allah as suicide bombers that they will not suffer any affliction. Christian evangelists promise a release from suffering as well, telling the proselyte that by accepting their salvation mantra they will avoid the misery of hell. The new-age preacher even asserts that those who join their church and accept their way of thinking will be spared from anxiety. Salvation is cheap and easy. But it is all hogwash. Complete and utter bullshit – literally.

Not one of them speaks for God. Not one knows Yahowah.

**“And yet by contrast** (*ky* – because indeed, noting the obvious difference)**, who** (*my*) **of them was present** (*‘amad* – of them was appointed, assigned, or could even endure standing) **in the counsel of** (*ba cowd* – was confided in, was intimate with, or was consulted or trusted in the company of and by) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and** (*wa*) **has seen** (*ra’ah* – looked at, inspected, examined, and observed) **or** (*wa*) **listened to** (*shama’ –* heard) **His Word** (*dabar huw’ –* His declaration and communication, His message and manner of speaking)**?**

**Who** (*my*) **of them has paid attention to and accepted** (*qasab –* of them has received as true and responded appropriately to (hifil perfect)) **His Words** (*dabar* – His Message, His Communication, and His Testimony) **and** (*wa*) **has listened to them** (*shama’* – has heard the message that has been proclaimed)**?’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:18)

“None” is the obvious answer. If they had observed Yahowah’s Word, if they paid attention to God’s testimony, if they understood what the Almighty revealed, they would not be religious and would not say such stupid things.

Ultimately, it all comes down to a single idea: are we willing to look at and listen to Yahowah’s Word? And in this regard, *qasab* is telling, because rather than just communicating the idea of “listening,” which is what we glean from *shama’*, it speaks of “paying attention, accepting the message as true, and then responding appropriately to it.” It is these very things which form the basis of our salvation.

Once again, before we venture forth, let’s survey where we have been. Yahowah just revealed…

**“‘And** **among** **the prophets** **of Shomarown** (capital of the Northern Kingdom)**,** **I have been shown** **requests for** **something repulsive, pleas which are foolish, and prayers which are abhorrent:** **they** **claim divine inspiration** **in the Lord, and** **they misled My people.** (*Yirma’yah* / Jeremiah 23:13)

**With** **Yaruwshalaim’s** **prophets, I have seen** **a shockingly vile, horribly defiling abomination. They promote illicit religious worship** **and walk** **in such disappointing lies,** **in misleading and irrational deceptions and mistaken beliefs.**

**They become powerful by strengthening** **the hands** **of those who are wicked and evil, such that no individual can disassociate or turn away from** **this debilitating wickedness.**

**To Me** **they are** **all** **like** **the Scorched and Burning of** **Sodom** **and** **they live** **like it is** **‘Amorah, thePlace where Tyrants Manipulate the Enslaved, Making Merchandise of Men** (commonly rendered Gomorrah)**.’** (*Yirma’yah* / Jeremiah 23:14)

**Accordingly, therefore,** **this is what** **Yahowah** **of the vast array of spiritual envoys** **says** **concerning the prophets who claim to speak for God, ‘Behold, noting the details in this narrative, I will cause them to be consumed by unpleasantness and bitterness, making them** **nauseous,** **and I will let them drink** **poisonous** **waters.**

**Indeed,** **this is** **because** **from** **the prophets claiming to speak for the God** **of Yaruwshalaim** **comes forth** **wicked profanity, insincere hypocrisy, and Godless corruption** **to all** **the earth.’** (*Yirma’yah* / Jeremiah 23:15)

**This is what** **Yahowah** **of the vast array of envoys says, ‘You should never listen** **to the words, speeches, and messages** **of** **those prophets** **who claim to speak for God** **on your behalf when they approach you.**

**They are filling you with worthless and delusional lies which provide an unwarranted sense of false hope. Revealing their own heart, disposition, and judgment,** **they speak that which is not** **from** **the mouth of** **Yahowah.** (*Yirma’yah* / Jeremiah 23:16)

**They continuously say** **to those who reject and despise Me, to those who spurn and slander Me, to those who devalue and disregard Me** **that they speak the word of** **Yahowah.**

**“Peace be unto you,” they say to everyone walking** **in the stubbornness of his heart who is refusing to change his twisted thinking. “No misfortune, misery, nor suffering shall come upon you.”’** (*Yirma’yah* / Jeremiah 23:17)

**But by contrast, who** **of them was present** **in the counsel of** **Yahowah and** **has seen** **or** **listened to** **His Word? Who** **of them has paid attention to and accepted** **His Words** **and** **has listened to it?’”** (*Yirma’yah* / Jeremiah 23:18)

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*Observations*

Growing

5

### Wrath of God

*Why Is He Angry?…*

Yahowah is not bothered by those who reject Him, in that He does not know them. And yet He is furious at those who, in the name of their religion, lead others away from Him.

By shortchanging themselves, the souls of the religious and political, the conspiratorial and militant, cease to exist. By shortchanging others, the advocates of these adversarial practices will find their souls incarcerated.

It is a bad idea to irritate the Almighty…

**“Behold** (*hineh –* look up at this time and pay especially close attention)**,** **the storm** (*ca’ar –* the whirlwind and tempest) **of Yahowah’s** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **displeasure and fury** (*chemah* – hostility and antagonism, anger, wrath, and rage) **shall go forth** (*yatsa’ –* will come out) **and** (*wa*) **a storm of destructive force** (*ca’ar –* a whirlwind and tempest) **will swirl down** (*chuwl* – will be brought to bear against and seem like birth pangs, shaking, trembling, quaking, and swirling) **upon** (*‘al*) **the source** (*ro’sh* – the head, the top echelon, the chiefs, leaders, and crucial aspects) **of this wickedness** (*rasa’* – of the criminal behavior, the guilty, the unrighteous, the godless, and those who are evil and condemned) **being brought to bear as birth pangs upon them** (*chuwl* – shaking them and causing them to tremble)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:19)

As I read these words, I wonder how it is possible for Christians to carry this chapter of “Jeremiah” around in their “Bibles” and not consider its implications. Upon His return, Yahowah is going to destroy all vestiges of religion – starting with the source. Even in their inaccurate English translations, God’s “*chemah* – displeasure, antagonism, and indeed rage” against religious leaders is palpable.

In context, there is no denying that Yahowah’s “*‘aph* – intense hatred and anger” is directed at religious institutions and leaders preaching prior to His return – which using either of His most prevalent measures of time would be from the early 1980s or 1990s through 2033. As an example, TBN (Trinity Broadcasting Network), the world’s most prolific religious broadcaster, began via satellite in 1982. Also affirming this conclusion, there is yet another reference to “*ba ‘acharyth yowm* – in the last days” at the conclusion of this next prophetic announcement.

As an example, Daystar, an American evangelical religious television company owned by the “Word of God Fellowship” was founded on this misnomer in 1993. They sought and received the first foreign Christian network broadcast license in Israel in 2006. A year later, HOT, their Israeli cable provider, dropped them because of the network’s preoccupation with converting Israeli Jews to Christianity through its numerous Messianic programs. They appealed to the Israeli Supreme Court, and two years later resumed their outreach, corrupting Jews with the myth that “Jesus” was the “Messiah” rather than the Passover Lamb. Misappropriating the promises God made to Dowd engenders Yahowah’s “*chemah* – displeasure, antagonism, and rage.”

Also revealing, God wants us to know that He is not about to change. His animosity toward religious leaders and their institutions will not abate until He has accomplished His agenda. He is going to wipe them out, removing all traces from the earth so that He can properly shepherd His people in the Promised Land. And He, Himself, is going to engage in this way, enraged by what they have done.

**“Yahowah’s** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **intense** **hatred and anger** (*‘aph* – great displeasure and frustration, inflamed resentment shown by flaring of the nostrils and heated breathing, as well as the assured presence of a personal and material response in resolute rage) **will not be withdrawn** (*lo’ suwb* – will not materialize, return, change, or be brought to bear (qal imperfect – conveying a literal interpretation of an ongoing situation with unfolding consequences)) **until the point in time** (*‘ad –* meanwhile and to the extent) **He has engaged and acted upon it** (*‘asah huw’* – He has performed the work which needs to be done, expending the considerable effort to accomplish the task and benefit from it (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are inseparable))**, and until** (*wa ‘ad –* and in addition reaching the point in time and to the extent) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* – honors, fulfills, and restores)**,** **the decisions, plans, and intent** (*mazimah* – the purposes and thoughts, in addition to the careful, prudent, proper, and judicious choices; from *zamam* – thoughtful considerations and intended purposes and akin to *mizmowr* – lyrics of a song, and thus psalms) **of His heart and judgment** (*leb huw’* – of His inner nature and character and consistent with His manner of evaluating evidence so as to derive an informed and rational conclusion and determine the proper course of action to pursue)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:20)

In each of my previous books, *Yada* *Yah*, *Questioning* *Paul*, and *An Introduction to God*, I have tried to keep my experiences and perspective to myself. But with *Observations*, I have chosen to integrate them, largely because it reflects the approach my favorite prophet and Yahowah’s favored son took in most all of his songs.

I have made no secret of the fact that I am impressed by Dowd, because he integrates his personal experiences, perspectives, and conclusions, even feelings, throughout his lyrics. We could do far worse, and may not be able to do better, than following Dowd’s example when it comes to expressing the insights derived from our analysis of Yahowah’s Word.

I share this with you now because Yahowah has just conveyed a sentiment that Dowd often echoes – one that I’ve come to embrace and promote. It is good to hate so long as we know what to hate and why some things deserve our righteous indignation. One of the greatest disconnects between God and society, especially today, is that God encourages hatred and man is opposed to it.

But God is right, and man is wrong. For example, we show no regard for past victims and fail to protect those who will be assailed in the future when we tolerate and accept, even express love for, religious and political mantras which inspire slavery, rape, pedophilia, sexual discrimination and abuse, kidnapping for ransom, mass murder, war mongering, or terrorism. Muhammad committed each of these crimes, and his Qur’an orders Muslims to follow his example – and they do.

But that is just one illustration. The United States Military is the most powerful in the history of the world, larger than every other nation combined. And it is the most often deployed, almost always making a bad situation worse and leaving death and destruction in its wake. Rather than showing patriotic devotion to this killing machine, shouldn’t we oppose it?

So what about Christianity? Yahowah calls it the plague of death. Isn’t the destruction of billions of souls worthy of our indignation?

As part of Yahowah’s family, it is in our interest and His to reflect His values. And He understands that to love, we must hate that which is averse to those we care about as well as that which is abusive to those who cannot stand up for themselves.

But let your hate be factually derived, be directed appropriately, and be expressed intelligently using words. And may words be the only weapons you deploy to expose and condemn that which is wrong, harmful, and misleading. Never resort to violence when exposing and condemning such things. Never fight fire with fire. And never use anything I’ve written or God has shared to assault or batter any individual.

The second half of Yirma’yah 23:20 is among the most inspiring affirmations I have ever read. Yahowah foresaw and then revealed through His prophet that we would figure this out. He said, “*ba ‘acharyth ha yowmym* – during the last days,” and that would obviously include the forty years prior to His return, “*byn* – through close examination and careful consideration on our own initiative, we would come to this realization and understand” what has remained unknown for centuries, even millennia – that God is opposed to religion.

For thousands of years, men have been preaching and the world has been led to believe that souls are saved by being religious. And now for the first time, over that enormous chasm of time, one man, who was soon joined by others, acting on his own initiative, using nothing more than evidence and reason, came to realize, by thoughtfully considering His teaching on the subject, that God hates religion and has never saved the religious.

**“In** (*ba*) **the last** (*‘acharyth –* the future and final, end and remaining) **days** (*ha yowmym*)**, through careful consideration and on your own initiative, you will come to this realization and understand** (*byn* – you will pay attention to effectively evaluate, thoughtfully consider, and comprehend this information and you will teach this insightful instruction as a result of being rational and perceptive causing others to understand (hitpolel / hitpael stem and imperfect conjugation – describe continuous independent study without the help or influence of others which leads to unfolding understanding and ongoing consequences throughout time)) **by way of** (*ba hy’*) **revealing discernment and thoughtfully making the relevant connections** (*bynah* – rationally evaluating the evidence to deduce perceptive and prudent insights by separating fact from fiction and distinguishing between truth and lies to teach intelligently)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:20)

When I began translating Yahowah’s Word, while I enjoyed it immensely, I wasn’t very good at it. All I brought to the table was a desire to learn, the willingness to devote the time, an open mind, and a predilection to go where the words led. But then I discovered a unique capacity to see patterns, which from the proper perspective emerged to form vibrant pictures in the midst of these inspiring landscapes.

What others missed, chose to ignore, or saw as irrelevant and arcane, I celebrated – never alone but always in the company of the Artist who had placed them there hoping that they’d be discovered, appreciated, and most especially shared. The closer I looked, the more I came to understand the brilliance of the Author and the majesty of the picture He was painting of life. What others saw as a confusing array of obsolete and irrelevant details were shaped into a growing and inspiring list of profound insights – all derived by making appropriate connections between the words I was reading and the nature of the God whose testimony I was reading.

I soon discovered that I learn, in fact we all do, through “*byn* – by comparing and contrasting the things we observe and then making connections between related ideas.” Without those connections, we can know, but not understand.

As I look back now upon this journey through the *Towrah, Naby’,* *wa Mizmowr*, I find that these insights and the words which led to them are inseparable – a tapestry of translation and commentary. One without the other is akin to viewing a scene from the wrong perspective, squinting with the light in our eyes. It’s akin to entering a dark room with someone pointing a flashlight at us or looking down and hoping to understand the stars in the sky.

Sometimes the perspective is intuitive. All stories have an opening and concluding act, so we have to begin with the Towrah, with Creation and the Covenant, and continue through the Prophets, if we want to understand God’s story. But at other times, to appreciate what is going to unfold in our future, our best option is to carefully consider the past. In other words, what Yahowah has said and done is indicative of what He will say and do.

In every situation, knowledge is good but understanding is vastly superior. We may know, for example, that God is angry, but not understand why. There is no disputing that *‘aph* conveys anger – so it has been readily discernable by anyone who has bothered to read this prophecy that God is extraordinarily displeased by what He has witnessed.

Yet the tendency of individuals to believe that religions are good, that they are Godly, and that they save souls precludes the preponderance of people from being able to ascertain the reason for His wrath. They fail to make the connection between shepherd and pastor. They don’t associate these adversarial prophets with the likes of Paul or Muhammad. They read “priests” and don’t equate them with Roman Catholicism. And yet there is no other viable option. There are no Jewish priests today, and haven’t been any for nearly two-thousand years. Rabbinic Judaism is the only form of the religion to survive. So while Yahowah has been explicit, no one dared accept the point He was making.

The hitpael stem is extraordinarily rare. When used in conjunction with *byn*, it states that the subject has come to understand on his own and without any outside influence or assistance. And that is precisely what happened. I have yet to hear, see, or read anything from anyone at any time that has deduced these same insights from Yahowah’s Word – and there are hundreds of them that are unique to this study – including the realization that God hates religion.

Now to be fair, I did not come to this understanding in a vacuum. I discovered it by closely examining and carefully considering what Yahowah inspired His prophets to write. It is something almost anyone could have done. But they did not. And that is the point of Yahowah’s prophetic announcement.

And while there are many thousands of people who know much more than I do, few if any understand the nature and purpose of God better. And just as existing in four dimensions is infinitely superior to being stuck in the ordinary flow of time, understanding is infinitely more enriching and empowering than knowledge.

Moving on to the next statement, while we should have come to understand based solely on the fact that their predictions were invalid and their testimony was contradictory, Yahowah wants us to recognize that He did not send the likes of Paul, Akiba, Muhammad, or Joseph Smith.

**“I did not send as apostles or dispatch as messengers** (*lo’ shalach* – I did not direct, cause to go out, nor inform (qal perfect – quite literally, at no time did I do so regarding)) **these prophets** (*‘eth ha naby’ –* these individuals who claimed God inspired them andwho tried to predict future events)**,** **and yet** (*wa*) **they** (*hem* – third person personal masculine plural) **ran ahead** (*ruwts* – darted about going to and fro, pursuing their agenda hastily while quickly chasing off their competition)**.**

**I did not speak as God to them** (*lo’ dabar ‘el hem* – I did not communicate My Word to them (piel perfect – they were influenced by their negation of God’s Word))**, and yet** (*wa*) **they** (*hem*) **spoke as if they were inspired** (*naba’* – acted as prophets, pretending to be under the influence of a divine spirit, and claimed to reveal God’s message)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:21)

If you have not done so, please read *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* and then *Questioning Paul – Apostle or False Prophet*. As few as one in a million people realize that what God just said is true. Millions of souls will be incarcerated in *She’owl* and billions of souls will be squandered, ceasing to exist, simply because humankind has been oblivious to the obvious.

Any one page of evidence garnered from their testimony in either of these two one-thousand-page books is more than sufficient to prove beyond any reasonable doubt that Paul and Muhammad lied when they claimed that they were sent and inspired by God. Their claims are fraudulent and laughable. They are deceitful and despicable.

It is interesting that both Paul, and later Muhammad, endured horrific spiritual encounters that left one crippled and blind and the other so afraid that he attempted suicide. And it is telling that both men ran as far and as fast as their legs would take them, pursuing their agenda while dispatching their competition.

If you haven’t conducted the same research, or at the very least read both books, and you don’t believe that Yahowah is referring to Paul, the self-proclaimed Apostle of God, and to Muhammad, the wannabe Messenger of God, perhaps you’d like to offer other alternatives – an Apostle and a Messenger who have claimed to be sent out by God and inspired with the word of God who are more relevant today, whose claims affect as many lives.

When it comes to identifying those God hates, there is a long list of pastors, preachers, prophets, priests, presidents, emperors, kings, and generals, including the likes of Rabbi Akiba, Emperor Hadrian, and der Fuhrer Hitler, but with the possible exception of the Towrahless One (known to Christians as the Antichrist), no one will ever surpass Paul or Muhammad. I continue to covet the opportunity to serve as a witness during both trials.

**“But** (*wa*) **if** (*‘im –* to the contrary) **they had been present** (*‘amad –* they had stood and presented themselves) **in My counsel** (*ba cowd ‘any* – engaged in fellowship with Me, confided in Me, been familiar with Me, in My assemblies, coming to trust and rely upon Me and My plans and counsel)**, then** (*wa*) **they would have listened to and heard** (*shama’* – received, perceived, and acknowledged) **My Word** (*dabar ‘any* – My message) **among** (*‘eth* – beside and alongside) **My family** (*‘am ‘any* – My people)**, and** (*wa*) **they would have changed, turning away from their** (*suwb hem min –* they would have parted from, recusing themselves from) **improper and errant ways** (*derek hem ha ra’* – their harmful and troubling path, their repugnant and grievous manner)**, and** **from** (*wa min*) **their evil and wicked** (*roa’* – immoral shouting and counterproductive) **deeds** (*ma’alal hem* – actions and activities)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:22)

This tells us a number of things, all of which are important. First, neither Paul nor Muhammad ever met with God, contrary to their own claims. Second, to speak for God we must first be willing to listen to Him. Third, God communicates to His family, to the Children of the Covenant and Yisra’el. He does not communicate with those who do not know Him unless it is to introduce Himself to them. And fourth, Yahowah’s words, as they are presented to His family in His *Towrah*, *Naby’*, wa *Mizmowr* are transforming. By listening to His counsel, our lives are turned around and we withdraw from whatever improper paths and counterproductive deeds that have consumed our lives up to that point.

Trimmed to its essence, Yahowah just affirmed…

**“Behold, the storm of Yahowah’s displeasure and hostile antagonism shall go forth and a storm of destructive force will swirl down upon the source of this wicked, criminal behavior being brought to bear as birth pangs upon them.** (*Yirma’yah* / Jeremiah 23:19)

**Yahowah’s** **intense** **hatred and anger** **will not be withdrawn** **until the point in time** **He has engaged and acted upon it, and until** **He takes His stand on behalf of, establishing, confirming, and validating** **the decisions, plans, and intent** **of His heart and judgment.** (*Yirma’yah* / Jeremiah 23:20)

**‘In the last days, through careful consideration and on your own initiative, you will come to this realization and by way of revealing discernment and thoughtfully making the relevant connections, rationally evaluating the evidence to deduce perceptive and prudent insights by separating fact from fiction and distinguishing between truth and lies to teach intelligently.** (*Yirma’yah* / Jeremiah 23:20)

**I did not send as apostles nor dispatch as messengers these individuals who claimed God inspired them andwho tried to predict future events, and yet they ran ahead pursuing their agenda while chasing off their competition. I did not speak as God to them, and yet they** **spoke as if they were inspired.** (*Yirma’yah* / Jeremiah 23:21)

**But to the contrary, had they been present in My counsel, then they would have listened to and heard My Word** **among** **My family, and they would have changed, turning away from their** **improper and errant ways, and** **from** **their evil and counterproductive deeds.’”** (*Yirma’yah* / Jeremiah 23:22)

Both Paul and Muhammad conjured up elaborate tales of fanciful travel, one to Arabia and the other from Arabia, to meet with their god. And yet all anyone has to do to meet with Him, to listen to what He has to say about forming a close, personal relationship with Him, is to open His Towrah. So Yahowah posed the following rhetorical question…

**“Am** (*ha* – as an interrogative) **I** (*‘any*) **a God** (*‘elohym*) **of** (*min* – who is the means to) **close, personal, and intimate relationships** (*qarowb* – who is near and approachable)**?’ prophetically asks** (*na’um*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, ‘and not** (*wa lo’*) **a God** (*‘elohy*) **of** (*min*) **separation, alienation, or disassociation** (*rachowq* – a distant place who is remote from long ago)**?’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:23)

This is profound. First, the root of *qarowb* is *qarab*, the verb which lies at the heart of the *Miqra’ey*. During the Festival Feasts, Yahowah invites us to “*qarab* – approach and enter into the presence” of the Maternal manifestation of His light. And it is by approaching the Set-Apart Spirit that we are perfected.

Second, there are no other gods in the long history of humans creating deities whose principal goal is to facilitate close personal relationships. Manmade gods have always been unapproachable, often fearsome and malignant.

Yahowah wants to be our Father, to serve as a parent on behalf of His children, and to be a close friend and companion. He, therefore, is not a god to be feared nor a lord to be worshiped. And while that sets Yahowah apart from all of the imposters, this simple idea is actually extremely difficult to accomplish because God is infinitely greater than His creation. Envision for a moment how difficult it would be to cozy up and relate to a father a billion times larger than his children, and then extrapolate that to God who is infinitely greater.

It is fantasy that fosters the illusion that mythological gods and goddesses can somehow interact with men and women. But it is nothing more than tall tales and elaborate stories, none of which are credible or actually occurred. Beyond the fact that none of the gods man has conceived over the millennia actually exist, by scientific necessity it is impossible for a being to create a universe in a lower dimension that He can enter. He can only do so by using implements or as a set-apart and diminished manifestation of His nature.

A being capable of creating a six-dimensional universe must exist within the seventh dimension. So He would have to either diminish an aspect of Himself or infinitely increase the capability of those He created, for there to be a relationship, much less one that is close and personal. Even if you are of the conclusion that the universe is four dimensions and that there is a simple explanation for dark matter and dark energy that can be resolved within that construct, the physics dictate that the creator of that universe must exist beyond it, in yet another dimension.

Just as an artist living in three dimensions cannot engage with the characters he or she creates on a two-dimensional canvas, a five to seven-dimensional being will not under any circumstances fit within three dimensions. Beyond this reality, it can be proven scientifically and mathematically that the four-dimensional construct of spacetime is the minimum for matter to exist.

And third, the engineering required to bring us together is considerable. First, we have to be transformed from material beings to energy, or spirits, akin to light. While this is along the lines of Einstein’s E=mc2, this formula which requires our mass to be multiplied by the speed of light squared to be converted to energy, deals solely with the transformation from matter to spirit and doesn’t factor in the infinite increase in capacity commensurate with each subsequent increase in dimensions.

The subtlety here is also fascinating. Christians distance themselves from Yahowah, relegating Him to their “Old Testament” while declaring that He and His testimony are no longer relevant. They go so far as to replace Him with their new and improved baby god who grows up to become the dead god on a stick.

Men have long schemed in secret and have sought to commit their crimes under the cover of darkness, but those tactics are of no avail with God. When men mislead and abuse others, Yah will hold them accountable.

**“‘If** (*‘im*) **an individual** (*‘iysh* – a person) **tries to conceal himself** (*cathar* – hide by operating slyly and secretly) **in the secret places designed to hide the perpetration of his crimes** (*ba ha mictar* – protected hiding places where he covertly seeks protection)**, am I not able to see him** (*wa ‘any lo’ ra’ah* – so am I not able to expose and reveal him)**?’ prophetically declares** (*na’um –* announces with authority) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**. ‘Were not** (*ha lo’*) **the spiritual and material realms** (*ha ‘eth shamaym wa ha ‘eth ‘erets*) **provided everything necessary to completely satisfy the requirements of their existence so that I could totally fulfill their purpose** (*‘any male’* – I set into motion, proclaim into being, and complete)**?’ authoritatively asks** (*na’um –* prophetically asserts) **Yahowah** ()**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:24)

Yah did not ask us if He created the universe. That would have been too obvious a question. Instead, He asked with regard to the spiritual and material realms if He had “*male’* – provided everything necessary to completely satisfy the requirements of their existence so that He could totally fulfill their purpose.” And while this definition of *male’* is fully amplified and thus comprehensive, by conveying it in this way, it accurately presents an especially profound insight.

In the 7th dimension, Yahowah calculated the precise amount of energy He would have to deploy and the specific formula He would engage to end up with His desired result. He wanted a six-dimensional universe that from creation to destruction would exist 7 days from His perspective, which is 14 billion years using an Earth-based clock. And He wanted the human experience from ‘Eden through Sukah to play out over 7 thousand years from our perspective. Beyond this, the universe is perfectly tuned for the existence of matter and the earth is perfectly designed for the existence of life, both while allowing the unpredictable to facilitate freewill. And this statement affirms that this result was the residue of His design.

The two most famous and influential people who ever lived, Paul and Muhammad, were liars. Neither were divinely inspired. They were false prophets. Their New Testament letters, Qur’an, and Hadith are unreliable and counterproductive.

**“‘I have heard** (*shama’ –* I have listened to (qal perfect – for a limited time which will come to an end, God has actually heard)) **that which** (*‘eth ‘asher*) **they have and will say** (*‘amar* – they have and will claim, promise, and declare (qal perfect))**.**

**The prophets** (*ha naby’ –* those who claim to be messengers of God and attempt to predict the future)**,** **who claim to be inspired** (*naba’ –* who speak as if communicating the message of God as prophets) **in My name or renown** (*ba shem ‘any* – in association with My designation or reputation)**, lie** (*sheqer* – mislead, are vain, false, fraudulent, and mistaken pretenders and useless deceivers devoid of reason or value creating a deceptive breach of faith certain to disappoint) **concerning their assertion** (*la ‘amar* – so as to infer and declare (qal infinitive construct))**, “I have received a divine revelation** (*chalam chalam* – I have received a restoring communication from God through a series of thoughts, impressions, images, or feelings in an altered sense of awareness or dream which are alleged to resolve death and restore life)**.”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:25)

I came to this conclusion while writing *Tea with Terrorists*, *Prophet of Doom*, and then *Questioning Paul*. The evidence against both men is ubiquitous and irrefutable. The only question that lingers regarding either of these false prophets is why so few individuals have drawn this conclusion after thoughtfully evaluating their testimony. It’s so obvious.

Every revelation in the Qur’an, including the first which occurred during a demonic dream-like experience in a cave late at night, is consistent with this depiction. Muhammad would shake as if enduring an epileptic fit and claimed to hear gongs ringing in his head. His most notorious and relevant revelation, however, is a perfect fit. In the middle of the night following the Satanic Verses (his admission that Satan inspired his revelations), while asleep with his ten-year-old “wife,” Muhammad claimed that he was transported from Mecca to Jerusalem on a winged ass so that he could meet with Issa (the Islamic “Jesus” via a transliteration of Esau) in the Temple (which he was unaware did not exist at the time) in route to the seventh heaven, which he entered by passing through hell.

His depictions were similar to Paul’s where, in 2 Corinthians 12, the false prophet responsible for half of the Christian New Testament couldn’t decide if he was dreaming or if his trip to the seventh heaven even occurred. But he was certain that he was demon-possessed – something he admitted in the 7th verse of this accounting of his feigned revelation.

Yahowah told us what everyone should have been able to figure out for themselves. The two men, who misled the most people by falsely claiming to speak for God, lied. Their testimony, whether found in the New Testament or Qur’an, is simply “*sheqer* – misleading and vain, a pretender’s false, fraudulent, and mistaken claims as useless deceivers devoid of reason or value creating a deceptive breach of faith certain to disappoint.”

Yahowah authorized forty prophets. These include: *Moseh* / Moses, *Yahowsha’* / Joshua, *Ruwth* / Ruth, *Gad* / Gad, *Achyah* / Ahijah, *Shamuw’el* / Samuel, *Dowd* / David, *Nathan* / Nathan, *Yownah* / Jonah, *‘Amows* / Amos, *‘Elyah* / Elijah, *‘Elsha’* / Elisha, *Howsha’* / Hoshea, *Yasha’yah* / Isaiah, *Mycah* / Micah, *Nachuwm* / Nahum, *‘Obadyah* / Obadiah, *Chabaquwq* / Habakkuk, *Tsephanyah* / Zephaniah, *Yow’el* / Joel, *Yirma’yah* / Jeremiah, *Dany’el* / Daniel, *Yachezq’el* / Ezekiel, *‘Ezrah* / Ezra, *Nechemyah* / Nehemiah, *Chagy* / Haggai, *Zakaryah* / Zechariah, and *Malaky* / Malachi. To these we should add the likes of *‘Adam*, *Noach*, *Yowb*, *‘Abraham*, *Yitschaq*, *Ya’aqob*, and *Yowseph* whose very lives were prophetic. Each is accurately recorded predicting future events. We can deploy the *Dabarym* tests Yahowah provided to validate their credentials. And Yahowah vouched for each of them.

But the same cannot be said for ‘Akiba, Paul, or Muhammad, the founders of Judaism, Christianity, and Islam. They have no endorsement and failed every test, not getting so much as one prediction correct, much less all of them. In fact, these men were so bad, they all failed to quote Yahowah correctly. Truth be known, even their depictions of historical events were erroneous.

It is a small thing among big ones, but in this case bible translators, who are prone to continually misrepresent the meaning of *shama’* (to hear and listen) as “obey,” were compelled to be inconsistent and render it accurately in this statement because otherwise they would have published God saying, “I have obeyed that which they have said.”

God’s next question is one He is asking of us because He knows the answer. And while the question is straightforward, it encourages us to ponder something far more concerning that is not being asked but should be answered. Men will claim to speak for their god until Yahowah obliterates all traces of religion upon His return. The more interesting question is why are the faithful so easily fooled?

When given the choice between trusting God or believing liars, why do most people side with the deceivers who are “*sheqer* – deceptively breaching their faith in ways that are sure to disappoint?” If people deployed reason rather than faith and examined their “Scriptures” with an open mind, they would find them so replete with irresolvable conflicts that they would reject them, thereby rendering the false prophets, who provided them, moot.

**“‘How long and why** (*matay –* for what reason) **meanwhile** (*‘ad –* until) **will this exist** (*ha yesh –* will the existence of this be affirmed) **in the hearts, ambitions, and judgment** (*ba ha leb* – in the character, nature, and motivations, in the manner of thinking) **of** **the prophets** (*ha naby’ –* those who claim to be messengers of God and attempt to predict the future) **to prophesy** (*naba’ –* to communicate a message which they attribute to God which addresses) **a deceptive and misleading breach of faith comprised of false testimony certain to disappoint** (*ha sheqer* – vain lies and fraudulent deceptions devoid of reason or value)**?**

**These prophets** (*wa ha naby’ –* the divine messengers) **own personal motivations and inclinations** (*leb hem* – whose judgment and attitudes, desires and ambitions of their hearts) **are delusional and deceitful, promoting that which is a plausible belief and yet patently false** (*tarmyth* – are to deceive through slanderous accusations and treacherous betrayals, misleading and beguiling)**?’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:26)

By asking this question in this way, God is answering another one for us. Should we have wondered whether or not Paul and Muhammad knowingly and deliberately deceived hundreds, thousands, millions, and billions of souls, God just revealed that they wanted to perpetrate their patently false and yet plausible beliefs on their unsuspecting audience. Considering the fact that their “*tarmyth* – slanderous accusations and treacherous betrayals” were against Yahowah, that is a chilling indictment of the two most influential religious men in human history.

Both wannabe prophets were part of the most sinister and debilitating plot ever perpetrated against mankind. They not only created a god in their own image, one which reflected the fact that they were demon-possessed, they both referred to him as “the Lord.” And more than anything else, by accommodating Satan in this way and making the Lord god of religion, Paul and Muhammad earned Yahowah’s wrath. As a result of what they did, God’s name would be forgotten.

Long before it occurred, Yahowah provided His witness to the greatest crime ever committed. God’s personal and proper name, one that He inspired to be written 7,000 times in His Towrah, Prophets, and Psalms, would be systematically removed by religious individuals and then replaced with Satan’s title, the Lord. Had this not been done, neither Christianity nor Islam would have been plausible. Both religions claimed that they worshiped the same God who inspired the Towrah and Prophets, a lie which only became believable once they stripped Him of His identity.

**“‘Their plan is** (*ha chasab* – considering everything and accounting for what they will do, their calculated scheme will be to devise an account through that which is considered revelation by imputing an assumption) **for** **My people** (*‘eth ‘am ‘any* – for My family) **to overlook, forget, and to cease to properly value** (*la shakach* – to ignore, to lose sight of the significance of, to be unmindful of, to no longer think about, and to stop responding to) **My personal and proper name** (*shem ‘any –* My designation, reputation, and renown) **by way of** (*ba*) **their revelations** (*chalowm hem* – their claims to inspired insights, the series of thoughts, images, dreams, and impressions they convey; from *chalam* – divine revelation concerning a restoring communication from a god through a series of thoughts, impressions, images, or feelings in an altered sense of awareness which purports to resolve death and restore life) **which** (*‘asher –* by association and to reveal their way) **they recount** (*caphar* – they proclaim, tell, record, verbally and in writing in books and speeches) **one individual** (*‘iysh –* a person) **to their fellow loud-mouthed countrymen and evil associates** (*la rea’ huw’* – to other wicked people shouting the undesirable message within their community, miserable nation, and immoral group)**, just as** (*ka ‘asher* – similar to the way) **their fathers** (*‘ab hem* – their forefathers and ancestors) **overlooked and then forgot** (*shakach* – ignored, lost sight of, were unmindful of, no longer thought about, stopped responding to, and ceased to properly value (qal perfect)) **My name** (*‘eth shem ‘any –* My personal and proper designation) **while with the Lord** (*ba ha Ba’al –* for the Lord, because of the Lord, and in association with the Lord)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:27)

The audacity of such a thing is breathtaking. Imagine removing God’s name 7,000 times and then replacing it with the title He ascribes to the Adversary. Imagine getting billions of people to worship Satan as the Lord of their religion while believing that they are serving God. Imagine telling people that the letters Yowd, Hey, and Wah were unpronounceable in God’s name while still accurately vocalized in thousands of other words – and having them believe you. Imagine creating a religion where the Lord Jesus Christ is god while still touting the “Old Testament” as “Scripture,” even though it steadfastly proclaims that Yahowah is God’s one and only name. Imagine promoting a religion where Allah is the God of the Towrah. Now can you imagine why Yahowah is so angry and understand why He hates religion?

Neither Paul nor Muhammad ever spoke or wrote Yahowah’s name. But both men claimed that their god was the Lord.

Rebuking both men while admonishing those who believe them, God revealed…

**“‘Am** **I** **a God** **of** **close, personal relationships?’ prophetically asks Yahowah, ‘and not** **a God** **of** **separation, alienation, or disassociation, from a distant place who is somehow remote from long ago?** (*Yirma’yah* / Jeremiah 23:23)

**Therefore, if** **an individual** **tries to conceal himself** **in a secret place designed to hide the perpetration of his crimes,** **am I not able to see him?’ prophetically announces** **Yahowah.**

**‘Did I not** **provide** **the spiritual and material realms** **with** **everything necessary to completely satisfy the requirements of their existence so that I could totally fulfill their purpose?’ authoritatively asks** **Yahowah.** (*Yirma’yah* / Jeremiah 23:24)

**‘I have heard** **that which** **they have and will say. The prophets,** **who claim to be inspired** **in My name or renown, lie concerning their assertion, “I have received a divine revelation.”** (*Yirma’yah* / Jeremiah 23:25)

**How long and why** **meanwhile** **will this exist** **in the hearts, ambitions, and judgment** **of** **the prophets** **to prophesy** **a deceptive and misleading breach of faith comprised of false testimony certain to disappoint?**

**These prophets’** **personal inclination is delusional and deceitful, promoting that which is a plausible belief and yet patently false.** (*Yirma’yah* / Jeremiah 23:26)

**Their plan is** **for** **My people** **to overlook, forget, and to cease to properly value** **My personal and proper name** **through their revelations whereby** **they proclaim one individual** **to their fellow loud-mouthed countrymen and evil associates, just as their fathers overlooked and then forgot** **My name** **while with the Lord** **Ba’al.’”** (*Yirma’yah* / Jeremiah 23:27)

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Not all prophets are wrong. Not only were forty prophets actually inspired by Yahowah with ample recorded predictions to demonstrate their calling and validate their message, by closely examining and carefully considering what each conveyed to us, students of Yah’s Word can also speak for God. This next statement addresses this calling, whereby individuals can be considered prophets only in the sense that they strive to accurately communicate the inspired prophetic testimony of Yahowah as it was revealed through the forty individuals who initially conveyed His words.

**“‘The man who has received and considered divine inspiration regarding future events and who then engages to communicate God’s Word** (*ha naby’ –* prophet)**,** **thereby associating himself with** (*‘asher ‘eth –* who beneficially engages in the relationship to show the way with) **these** **revelations and inspired messages** (*huw’ chalowm* – to authorized Godly insights and communications, including thoughts, images, illusions, or feelings)**, let him choose to consistently recount, record, and write** (*caphar* – electing to publish and communicate in writing and in books, consistently showing documented proof, providing an analytical accounting of the authorized message to proclaim (piel imperfect jussive – the messenger who is put into this position by God should choose of his own volition to continually convey)) **the Divine revelation and inspired message** (*chalowm –* authorized and restoring Godly insights and communication) **as My Word through him** (*wa ‘asher dabar ‘any ‘eth huw’* – and beneficially show the way to the relationship by My message being conveyed through him)**.**

**Let him choose to communicate** (*dabar –* elect to convey the statements and message of (piel imperfect jussive)) **My Word** (*dabar ‘any –* My testimony) **accurately,** **truthfully, and reliably** (*‘emeth* – faithfully, dependably, and consistently; from *‘aman* – to be supportive, confirming, nourishing, upholding, and establishing, trustworthy, verifiable, and enduring)**.**

**What does** (*mah*) **the** **chaff** (*la ha teben* – the straw, the dry and brittle stubble which is easily blown by the wind) **have in common with** (*la ‘eth*) **the grain** (*ha bar* – the pure fruit of understanding, the radiant son, the favorite and chosen one for a special relationship)**?’ prophetically asks** (*na’um –* prophetically expresses and explicitly announces) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:28)

There are often multiple layers present throughout Yahowah’s statements. These can include prophecies with immediate and distant future fulfilments, such as the dual timelines imbedded in the Creation account. Sometimes conversations, while rooted in an actual historical situation, address a much bigger issue that will arise at a different time. Yahowah’s criticism of government at the cusp of Sha’uwl’s rise to power serves as an example.

The deadly and destructive influence of King Sha’uwl is a harbinger of the wannabe Apostle Sha’uwl, a.k.a., Paul. Often, the light and dark side of many Hebrew words are used to demonstrate the consequence of our response to them, good or bad. *‘Anah* is an excellent example, where its use in the depiction of reconciliation during *Yowm Kippurym* encourages souls to “respond and answer” Yah’s invitation to have their relationship with God reconciled. By contrast, the souls of those who do not attend the Miqra’ will be “afflicted.”

In this case, “*naby’* – prophet” as a noun and “prophesy” as a verb can convey positive or extremely negative connotations. There is no greater calling than to serve as Yahowah’s prophet, being counted among the forty individuals inspired by God to convey His Word. Yirma’yah was one of these men, as were the likes of Moseh, Dowd, and Yasha’yah. But there is nothing more contemptible than falsely claiming divine inspiration, as is the case with all of those who start and promote religions. As we have been discussing, the two most horrid individuals in this regard are *Sha’uwl* / Paul and, later, Muhammad.

This known, the previous statement does not allow us to render *naby’* as “prophet” or “prophesy,” whether true or false, in the sense of “claiming God’s inspiration to predict the future.” For example, there are people who study the testimony of the forty prophets Yahowah inspired, closely examining and carefully considering what they revealed, making them “*naby’* in the sense of “men who have received (in the sense of having read) and considered (in the sense of translating and analyzing) Divine inspiration regarding future events (by thoughtfully evaluating the testimony of the actual prophets Yahowah inspired) and who then engage to communicate God’s Word” as accurately, completely, and consistently as possible.

And while this is a commendable thing, even here we must be careful. Regarding our analysis and presentation of the prophet’s “*chalowm* – revelations and inspired messages” we are being asked to “*caphar* – elect to publish and communicate in writing and in books, consistently showing documented proof, providing an analytical accounting of the authorized message to proclaim” the “*chalowm –* authorized and restoring Godly insights and communication” in such a way that the presentation of God’s “*dabar* – Word” is “*‘emeth* – accurate and truthful.”

In that there is nothing more valuable than Yahowah’s testimony, we are asked to be careful to “*‘aman* – faithfully, dependably, and consistently convey its supportive, confirming, nourishing, upholding, and establishing, trustworthy, verifiable, and enduring” nature. And when written in the piel imperfect jussive, we know that the messenger who is put into this position by God should choose of his own volition to continually and consistently convey God’s Word as accurately, completely, and consistently as possible.

While I’m admittedly subject to making mistakes, I take this responsibility seriously. I have never and will never willfully misrepresent anything Yahowah revealed through His prophets. And I will consistently acknowledge that the insights I have derived by closely examining and carefully considering their testimony are available to everyone.

I am not a prophet in the sense of being personally and individually inspired by God, and I don’t think there has been any such individual since *Mal’aky* | Malachi (although some may argue that the Disciple Yahowchanan, if he indeed penned the book of Revelation circa 69 CE, may have been a prophet also). In fact, there is no reason for one. We already have more information available to us in the *Towrah*, *Naby’*, wa *Mizmowr* than we have time to process. God has answered every meaningful question. There is nothing more we need to know.

One of the many reasons Paul and Muhammad were so deceitful, destructive, deadly, and damning is because they misrepresented God’s Word. They not only misquoted Him, they attributed things to Him that He did not say, things which were wholly inconsistent with His testimony. And while this makes it easy for those who are rational to discredit the writings and recitals of these religious prophets, because they claimed divine inspiration, countless more have been fooled by them.

Before we move on to the prophet’s next statement, there are a couple of additional points to consider. First, *‘aman*, which means “accurately, truthfully, and reliably in a manner which is affirming, nourishing, upholding, verifiable, and enduring,” is the word errantly transliterated out of Hebrew into Greek and then into English as “Amen.” Christians typically conclude their prayers by saying, “In God’s name, we pray, Amen.” The problem with this is that Amen isn’t Yahowah’s name but is actually the name of the Egyptian sun-god – Amen Ra.

This problem was caused in large part by the failure of religious translators to follow a cardinal rule: transliterate names (replicating their sound) and translate words (replicating their meaning). ‘*Aman* is a word, and thus should have been translated as we have defined it so that those who are listening and reading know its meaning. It is important that we know that Yahowah’s testimony is truthful and accurate, which means we can rely on it. It is also important that we recognize that God’s Word is verifiable and enduring, and thus dependable, supportive, and nourishing.

Second, throughout Yah’s testimony He uses the “chaff” and “grain” to compare the fate of the souls who have rejected or accepted His offer to be part of His Covenant. Chaff is worthless. It dries up and dies and then is blown away by the wind. Incorporated back into the soil, it ceases to exist. Grain, however, is the highly valued, nourishing, and sustaining part of the plant. It is used to make bread, a metaphor for that which nurtures life.

In this regard, “*taben* – chaff” is depicted as “dry stubble which is easily blown by the wind,” with the blowing wind being symbolic of Satan’s influence. And the “*bar* – grain” conveys the positive attributes of representing “the pure fruit of understanding, the radiant son, as well as the favorite and chosen one for a special relationship.”

So by contrasting chaff with grain, Yahowah is comparing the worthless nature of the false prophet’s claims to the life-sustaining nature of His Word. He is saying that one has nothing to do with the other. Paul and Muhammad, therefore, have nothing whatsoever to do with God.

Lastly, while it is a small point, we see European bias in most religious translations. Their bibles typically render *bar* as “wheat” even though the principal grain grown in Yisra’el was barley. That’s important because barley grain being “*‘abyb* – green and growing” not only determined the beginning of Yahowah’s calendar each year, thus determining the day each *Miqra’ey* is to be celebrated, barley is the grain that was used to make “*Matsah* – UnYeasted Bread,” which is essential to our salvation.

As a seven-dimensional being, Yahowah must use implements to interact with us, somewhat similar to how an artist uses brushes and pigments to paint a picture on canvas. There are a number of such tools at God’s disposal. The most prevalent and readily available is His Word. When wielded correctly it is a powerful tool which will perform as intended. His “*mal’ak* – messengers” serve as living, spiritual implements ready, willing, and able to do as Yah directs.

Yahowsha’ is also an implement in this regard, a diminished aspect of Yahowah set apart from Him to do His work. And to a lesser degree, so are Yahowah’s prophets and Covenant members, each of whom is prepared and willing to serve as a tool in God’s capable hands. An argument can also be made that the Set-Apart Spirit is an implement of Yah, God’s personal presence in our world. She is here to adorn the Covenant’s children in a garment of light, to perfect, immortalize, empower, enrich, and enlighten God’s children.

And while man is wont to view being a “tool” negatively, it is my experience that being a flawed, even dented, inadequate, and imperfect, implement in the right hands is an extraordinarily positive opportunity. And what better way is there to be used than to accurately translate Yahowah’s testimony so that others might benefit from His light? If I’m reading this correctly, this revelation should be associated with His previous statement. It is explaining how and why we should strive to be accurate when conveying Yah’s testimony.

**“Is not** (*ha lo’ –* used as an interrogative to frame a question) **this** (*koh –* therefore, drawing the listener’s attention to the realization that)**, My Word** (*dabar ‘any* – My statements, message, account, manner of speaking, and treatise)**, similar to** (*ka –* are properly associated with) **fire** (*‘esh* – radiant energy in the form of warm light which enlightens and consumes)**?’ authoritatively asks** (*na’um –* addressing future events declares) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, ‘and similar to** (*wa ka –* thereby properly associated with) **a tool** (*patysh* – an implement free to work at the job of separating and liberating as well as the pounding of a forging hammer) **which shatters** (*pa’ts* / *puwts* – crushes and crumbles, disperses and scatters) **lofty strongholds** (*cela’* – stone, the hardest matter, and strongest defensive position or highest stronghold; from an unused root meaning to be lofty and elevated)**?’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:29)

There are a couple of possible implications regarding this tool and the object it is being wielded against. A *patysh* is indeed an implement, but perhaps addressing the liberation found in the Towrah and its Covenant, God’s children are “free to work at the job of separating” souls from the corruption of man. The decision to communicate Yahowah’s testimony is ours, which suggests that it should be enjoyable and rewarding. Its stated purpose is to liberate souls from the clutches of religion and politics so that they have the opportunity to be set apart unto God.

Also, a forging hammer is a tool used to form other tools, predominantly cutting implements which are especially sharp and resilient to damage. That’s important because Yahowah “*karat* – cut” His Covenant agreement with us and those who speak on His behalf must be prepared to shoulder considerable criticism. And from this perspective, a hammer can also be used to shatter the core beliefs of the world’s leading religions.

In this case, the object being shattered is *cela’*, which is commonly rendered “stone” or “stronghold.” But a closer examination reveals that it is based upon an unused root which actually means “lofty,” as in “elevated.” So this is either addressing the most elevated defensive positions of various religions or the lofty strongholds of the elite.

All religions were created by men who claimed to reveal the message of and speak on behalf of their gods. Nothing angers God more, and deservedly so. The human institutions which unfairly attack and abuse the body are heinous, but those which mislead souls are deadly and damning.

**“‘So therefore** (*la ken –* accordingly and likewise, considering this then, this is truthful, correct, and right)**, behold** (*hineh* – pay very close attention to what is being said now, look up, listen closely and consider the emphasis and details)**,** **I am against** (*‘any ‘al* – I am opposed to, over and above) **the prophets claiming to speak for God** (*ha naby’* – those who claim to convey inspired revelations)**,’ declares** (*na’um* – announces in advance) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, ‘who deceive by secretly stealing, taking** (*ganab* – who clandestinely rob as thieves, taking away without permission) **My Words** (*dabary ‘any* – My statements, My message, My communication, My accounts and way of speaking) **away from** (*min*) **every** **one** (*‘iysh –* each individual and person) **of their fellow countrymen** (*‘eth rea’ huw’* – their evil associates, loud-mouthed companions, miserable nation, and corrupt neighbors)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:30)

To *ganab* is to “be a thief engaged in the crime of stealing something valuable without permission, conspiring with others to secretly take it away from those to whom it belongs.” It’s Yahowah’s Word that they are stealing, and they are taking it away from their own people. There is no greater crime. It is the worst possible way to violate the fifth of seven instructions on the second tablet, because the theft is lethal.

This criminal act has been routinely perpetrated by the elitists humankind is wont to revere, by those the people trust, by those who claim to speak for and serve God. They perpetrated their crime by removing His name from His Word no less than 7,000 times. Then they filtered the words He spoke through Greek and Latin to rob them of their intended meanings. They shortchanged the Almighty by removing the names He chose for His people and replacing them with counterfeits of their choosing. Then they not only relegated His testimony to an “Old Testament,” they buried His Word under a pile of rubbish they promoted in its place, their “New Testament.”

There is no way to distinguish the benign “*rea’* – fellow countryman and neighbor” from the expressly Pauline “*rea’* – to shout, loudly communicating a message” after seeing a “flash of lightning,” “*roa’* – presenting that which is evil, wicked, and improper,” or the sinister root of each of these, “*ra’* – bad, harmful, corrupt, not good, of no value, miserable, distressing, troubling, undesirable, hindering the relationship, evil, and immoral.”

The most complete and accurate translation should include every connotation appropriate in this context. After all, who are we to edit God, to shortchange His message, to decide which of these concepts He intended to convey? He invented this language to express Himself, so He is fully aware of what each of the words He selected mean. This is one of many reasons I prefer amplified translations.

It is likely that Yah is implying that, by taking His words away from their fellow countrymen, the religious institutions which published their corrupt and confusing bibles were part of an evil, counterproductive, and harmful institution that made the people miserable and undesirable. Preaching from errant, corrupt, and improper bible translations has done more harm to humankind than any other criminal act. It is why God is opposed to these religious individuals and institutions.

I am only aware of this occurring twice, once by Imperial Rome and then by the Roman Catholic Church. Hadrian confiscated every Hebrew scroll his legions could find, wrapping the Word of God around those in whose possession it was found, burning both. Not to be outdone, the Roman Catholic Church made it a crime punishable by death for anyone other than themselves to possess a copy of God’s testimony. Then they restricted citations of His Word to Latin, a language the people no longer understood. This, therefore, is an indictment against both beastly manifestations of Rome, one political and the other religious.

As a result, and because this is vital, Yahowah is reemphasizing His animosity toward the misleading and deceptive pontifications of religious leaders. And yet in spite of God revealing that He is opposed to those who claim to speak for Him, and especially those who claim to be prophets, over five billion people today believe these liars.

**“‘Behold** (*hineh* – pay very close attention to what is being said at this moment, look up, listen closely and consider the overall emphasis notice the details)**,** **I am opposed to** (*‘any ‘al* – I am against, over and above) **those who claim to convey inspired revelations** (*ha naby’* – the prophets claiming to speak for God)**,’ announces** (*na’um* – declares in advance) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, ‘who use** (*ha laqah* – who take and employ) **their tongues** (*lashown hem* – their language) **and** (*wa*) **announce prophetically** (*na’am* – speaking as if under divine influence)**,** **“He divinely inspired this revelation** (*na’um* – He [God] prophetically proclaimed)**.”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:31)

Unless you are among the forty individuals whom Yahowah personally selected and inspired to serve as His prophets, and are therefore one hundred percent correct in everything you say on behalf of God, there is nothing worse than being a *na’am* or *naby’*. Falsely claiming divine inspiration is an unforgivable sin.

That is not to say, however, that we should not seek to be inspired by Yahowah’s Word or refrain from sharing what we have learned. There is a difference between closely examining and carefully considering what Yahowah revealed through His prophets and then communicating the insights we can glean from His testimony, and personally claiming that God has revealed something to us that He has not conveyed to anyone else.

The easiest and best way to avoid running afoul of Yahowah’s guidance in this regard is to focus entirely on His Towrah, Prophets, and Psalms. Observe what He has to say. He has already provided considerably more guidance and insights than we need, more teaching than we could study given multiple lifetimes to do so.

Unfortunately, two self-proclaimed prophets, one who claimed to be the only apostle God authorized to preach to the world and the other the final messenger of God, chose to misrepresent what Yahowah said, twisting what He revealed to serve their personal interests and advance their religion. This next statement applies to both. Paul and Muhammad deceived everyone who listened to them, with Allah’s Messenger reciting his Satanic verses and the self-proclaimed apostle egotistically conveying his utterly false and worthless beliefs in writing. Paul’s 13 letters comprise half of the Christian New Testament. And Muhammad’s rant was memorialized in his Qur’an.

**“‘Pay very close attention to what is being said at this moment** (*hineh* – behold, look up, listen closely and consider the overall emphasis notice the details)**.**

**I am against** (*‘any ‘al* – I am opposed to, I am over and above) **claims of prophetically inspired revelations** (*naby’ chalowm* – prophets claiming that their thoughts and feelings speak for God and pronouncements as a messenger of God) **from liars who deceive** (*sheqer* – which are utterly false and misleading from those who are vain for no reason and who cause others to believe that which is not true and is sure to disappoint)**,’ announces** (*na’um* – declares in advance) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.**

**‘And yet** (*wa*) **they recount, recite, and write them** (*caphar hem* – they tell, providing a written record, they proclaim and record them, documenting them (piel imperfect – the objects, which are the people, suffer the effect of the errant communication)) **and thereby** (*wa ‘eth*) **they** **cause My people** **to err, to go astray, and wander away** (*ta’ah ‘eth ‘am ‘any* – they mislead and deceive My family, causing them to stagger and falter as if intoxicated, missing the way) **through** (*ba –* by and with) **their worthless beliefs** (*sheqer hem* – their deceptive and misleading statements, their false and fraudulent messages, and their useless vanity and lies)**, and** (*wa*) **through** (*ba –* by and with) **their insolent, arrogant, and reckless boasting** (*pachazuwth hem* – their self-willed, unbridled, and false speech as well as wanton and impulsive extravagance while repugnantly and foolishly exuding a false sense of confidence in their self-proclaimed position and ability) **when** (*wa*) **I** (*‘any*) **did not** (*lo’*) **send them** (*shalach hem –* dispatch them as a messenger, cause them to go anywhere, or send them out as an apostle) **and** (*wa*) **did not** **instruct, appoint, direct, or authorize them to speak out** (*lo’ tsawah hem* – did not give them any guidance or authority, did not ordain them nor commission them, and did not provide them with the means to advance the relationship)**.**

**And so** (*wa*) **they are of absolutely no value whatsoever** (*ya’al lo’ ya’al* – they are of no benefit of any kind and they accomplish nothing which is useful or good, there is absolutely nothing to be gained with them, they are to no avail (hifil stem infinitive absolute – the false prophets cause the people to participate in their valueless schemes as if they were one of them, conveyed in such a way as to emphasize this problem)) **to the people** (*la ha ‘am* – on behalf of the citizenry and the family as well as those who are associated with them)**,’ thus** (*zeh*) **declares** (*na’um –* announces in advance) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:32)

Paul’s New Testament letters and Muhammad’s Qur’an recital are worthless. Yahowah did not inspire them, instruct them, authorize them, or send them out. They are liars, imposters, and false prophets. Both men were reckless, neither was rational.

Both were arrogant and exuded a false sense of confidence in their authority and abilities. Both were willing to condemn anyone and everyone who disagreed with them. They are the plague of death. Do not listen to them. They will lead you astray with their errant beliefs.

While there were a few Jews who misled many, the two most influential, Akiba and Maimonides, did not claim to be prophets. Further, there are no universally known prophets associated with Hinduism, Confucianism, nor Buddhism. God is therefore attacking two men in particular, and the two religions they conceived, Christianity and Islam. This prophecy is thereby directed at 2.5 billion Christians and 1.5 billion Muslims.

Now to be wholly accurate, there are other men who wrongly claimed divine inspiration. Among them, only Joseph Smith, the founder of Mormonism, attracted a following. There are tens of millions of Mormons. But that is an insignificant number of fools compared to the four billion who have succumbed to Christianity and Islam today.

Recognizing the importance of what God just said, especially as it pertains to the billions who have been led astray by religion, let’s review His guidance before pressing on.

**“‘The man who has received and considered divine inspiration regarding future events and who then engages to communicate God’s Word, thereby associating himself with** **these** **revelations and inspired messages, let him choose to recount, record, and write, electing to publish and communicate by showing documented proof by way of an analytical accounting of the Divine revelation and inspired message as My Word through him.**

**Let him choose to consistently communicate** **My Word** **accurately,** **truthfully, and reliably.**

**What does** **the** **chaff** **have in common with** **the grain?’ prophetically asks** **Yahowah.** (*Yirma’yah* / Jeremiah 23:28)

**Is not** **this, My Word, similar to** **fire,’ authoritatively questions** **Yahowah, ‘and similar to** **a tool which shatters** **lofty strongholds?** (*Yirma’yah* / Jeremiah 23:29)

**So therefore, pay very close attention to what is being said. I am against and opposed to the prophets claiming to speak for God,’ prophetically declares Yahowah, ‘who deceive by secretly stealing, clandestinely taking** **My Words** **away from** **every** **one of their fellow countrymen.** (*Yirma’yah* / Jeremiah 23:30)

**Behold,** **I am opposed to those who claim to convey inspired revelations,’ announces** **in advance,** **Yahowah, ‘who use** **their tongues** **and** **announce prophetically,** **“He divinely inspired this revelation.”** (*Yirma’yah* / Jeremiah 23:31)

**Pay very close attention to what is being said at this moment.** **I am against claims of prophetically inspired revelations** **and pronouncements as a messenger of God** **from liars who deceive,’ announces** **Yahowah.**

**‘And yet** **they recount, recite, and write them** **and thereby** **they** **cause My people** **to err, to go astray, and wander away** **through** **their worthless beliefs,** **their deceptive and misleading statements, their false and fraudulent messages, and their useless vanity and lies, and through** **their insolent, arrogant, and reckless boasting when I** **did not** **send them as an apostle or dispatch them as a messenger** **and did not** **instruct, appoint, direct, or authorize them to speak out.**

**And so they are of absolutely no value whatsoever** **to the people,’ thus** **declares prophetically,** **Yahowah.”** (*Yirma’yah* / Jeremiah 23:32)

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There was, is, and always will be a way to determine whether or not a prophet was inspired by Yahowah and know if he speaks for Him. This test is presented in the Towrah. It states that their depictions of history and predictions of the future must be accurate one hundred percent of the time.

They must speak exclusively in Yahowah’s name, and not in the name of any other deity. And their proclamations must always be consistent with Yahowah’s prior testimony, never misquoting nor misrepresenting Him. Paul and Muhammad failed every aspect of the Towrah’s test, affirming that they were not only false prophets, but that their message was deadly.

Since Yahowah provided His test in *Dabarym*, those who are misled are without excuse. And that is why this next statement is so unforgiving. God has given us the answer. It is our responsibility to know it.

**“‘And when** (*wa ky –* so indeed if) **the people** (*‘am –* your fellow citizens and family) **ask you** (*sha’al ‘atah* – question you, inquire from you, requesting information and answers from you (qal imperfect)) **about this** (*ha zeh –* regarding the subject of this discussion)**, or alternatively about** (*‘ow –* or an acceptance of or love for)**, the prophet** (*naby’* – the messenger of god and one who claims divine inspiration)**, or even about** (*‘ow –* regarding accepting, preferring, or desiring) **the priest or minister** (*kohen –* cleric or government advisor, policy maker or teacher) **to ask you** (*la ‘amar –* saying to you)**,** **“What is** (*mah*) **Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **most desirable** **pronouncement and** **prophetic declaration** (*masa’* – inspired revelation and authorized promise, especially content of His prophecy)**?”** **and you respond to them, saying** (*wa ‘amar ‘el hem ‘eth –* and then you answer and say to them)**,**

**“What** (*mah*) **prophetic revelation** (*masa’* – pronouncement, authorized promise, inspired disclosure, or desire)**?” then** (*wa*) **I will choose to reject, forsake, and abandon you all** (*natash ‘eth ‘atem* – I will elect to reject and withdraw from you, separating Myself from you all, disassociating from you, discontinuing the relationship with you, and sending you all away (qal perfect consecutive – actually for a time choosing to separate))**,’ prophetically declares** (*na’um* – reveals in advance by way of inspiration in an authorized message) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:33)

*Masa’* can be translated two entirely different ways, but only one of these fits within this discussion. God has been addressing false prophets and religious clerics, therefore, the context directs us to render *masa’* as that which they neither acknowledge nor proclaim, Yahowah’s “most desirable pronouncement and prophetic declaration, inspired revelation and authorized promise,” most especially “the content of His prophecy and overriding desire.”

Under these circumstances, it would be inappropriate to define *masa’* using its other connotation because it would imply that Yahowah has a “burden, a load, or a hardship.” This rendering only works from the perspective of God having endured a great hardship by accepting our burdens. And indeed, Yahowah suffered as the *Pesach* Lamb and then during *Matsah*, allowing our bad choices to be associated with Him, accepting them to redeem us. However, this subject has not been broached in this discussion and it has nothing to do with Yah’s condemnation of religious prophets and priests.

It is telling, however, that Christian prophets and priests proclaim their religion under a replica of the device used by Rome to perpetrate its most arduous hardship – showing their god nailed to a cross – effectively presenting a dead god on a stick. The magnificent promises associated with the fulfillment of Passover and UnYeasted Bread have been replaced by a ghoulish scene, whereby Imperial Rome killed god. Those who accept this absurd premise, substituting it for the assured promise, will be rejected by God. Having rejected His plan, they will find Yahowah rejecting their plans.

While this entire presentation has been in opposition to false prophets and religious priests, there were forty genuine *naby’* who were actually inspired by God, and Yahowah established the *kohen* to help His people understand the merits of the *Miqra’ey*. Therefore…

**“‘But** (*wa*) **the prophet** (*ha naby’* – the messenger of God, the inspired spokesman, and one the receiving prophetic pronouncements)**,** (*wa*) **the priest** (*ha kohen –* the minister, the advisor, and the teacher)**, and also** (*wa*) **the family members** (*ha ‘am –* the people with kinship) **who to show the way to receive the benefits of the relationship** (*‘asher* – who as a result of the blessings associated with the relationship stand up by walking the correct way on the path to give life meaning) **genuinely and consistently** **speak about** (*‘amar –* continually respond to, inquire about, actually share, focus upon, convey, and proclaim (qal imperfect)) **the** **prophetic declaration and heartfelt desire** (*masa’* – the authorized promise, inspired revelation, and proclamation revealing the overriding intent to bear burdens and carry them away) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**,** **I will pay attention to, visit with, attend to, accept, and look after** (*paqad ‘al* – I will be concerned about, seek and search out, take stock of, value, summon, and gather, offering greater responsibility to) **that specific individual** (*ha ‘iysh ha huw’ –* this unique person) **and his Godly family and home** (*wa ‘al beyth huw’* – and also on behalf of his household)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:34)

In this case, had *masa’* been scribed to include the pronouns us and our, and if God’s name were placed before *masa’*, not after it, its definition could have been expanded to include Yahowah’s “heartfelt desire and prophetic promise to lift us up by bearing our burdens.” After all, He uses prophecy to prove that His pronouncements regarding His plan are valid. It is His heart’s desire for us to know this, share it, and capitalize upon it.

For those who may be checking my amplified translations against popular religious alternatives, you may be wondering how they arrived at the notion that *paqad* should be translated “impose a penalty or inflict a punishment.” Beyond the fact that *paqad*’s connotations are overwhelmingly positive, speaking of “seeking out and being present with, highly valuing, and taking good care of, tending to, entrusting, and appointing,” it would be unfair of God to penalize and punish those who are unaware of His message. It would also be absurd to afflict those who are correctly conveying His prophetic pronouncements.

Even when we consider the more neutral aspects of *paqad*, why would God “carefully inspect and summon” the homes of such individuals? Therefore, I see this as the desirable alternative to the religious option, as the means to being accepted rather than rejected by God. With Yahowah there is always the right way and the wrong way, God’s way or man’s way.

**“‘Therefore, this is what** (*koh –* thus now, likewise) **you should actually say** (*‘amar –* you should continually respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, and answer, communicating in words (qal imperfect)) **individually** (*‘iysh –* personally) **on behalf of** (*‘al –* to) **thinking friends and reasonable neighbors** (*rea’ huw’* – his companions, associates, members of his race, and his neighbors, sharing his thinking and reasoning; from *ra’* – regarding that which hinders the relationship, is evil and wicked, harmful and troubling) **and** (*wa*) **each individual** (*‘iysh –* every person) **on behalf of** (*‘al –* to, towards, and for the consideration of) **his brother** (*‘ach huw’ –* his relatives, associates, kinsmen, and brethren)**, “What has** (*mah –* why has and how has) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **replied and answered, responded and declared** (*‘anah* – provided information as a witness and asked, testified and spoken about (qal perfect))**, and** (*wa*) **what** (*mah –* why) **has Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared His message)**?”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:35)

What has He said and why has He said it? Who is responding and where has He provided the answer?

These are not rhetorical questions. Fewer than one in a million people know that Yahowah is the answer, not Jesus, not Muhammad, not Vishnu nor Buddha, and most especially neither man, religion, the military, nor government. Those reading this are among the few who realize that His response to the ills of religion are found in His Word.

The primary meaning of *‘anah* is as it was translated in the first of these two questions: “respond and reply, answer and declare.” In the most important place it appears in the Towrah, in the midst of Yah’s instructions regarding the Day of Reconciliations, it is inexplicably rendered “afflict” in religious translations of the bible.

These publishers would have you believe that the means God has devised for us to reconcile our relationship with Him is for us to “bruise, humiliate, distress, trouble, demean, and degrade” ourselves. It is so preposterous, it’s a wonder so many Jews in particular have been misled by this malicious notion.

On *Yowm Kippurym* Yahowah wants Yisra’el and Yahuwdah to respond to His Invitation to Meet, replying on your own initiative to His request to reconcile your relationship. Even if He were not God, even if He were not offering to bring you into His home, even if your attendance didn’t take you through heaven’s door, when someone invites you to a party you should provide them with an answer. On the Day of Reconciliations, it is either: yes, I would love to attend, or no, I have no interest in spending time with God.

I share this insight from previous books with you because it is hard to know the answer when God’s response is errantly rendered. It’s hard to know who is providing the answer, even whose words are being conveyed, when the names are changed.

This is why Yahowah is exposing and condemning pastors, prophets, and priests. They have made it extraordinarily difficult for the vast preponderance of people to know Him or understand what He is offering and expects in return. This is why Yah takes notice of, seeks out, meets with, and cares for those who find Him and share what He has to offer.

As a direct result of the ill effects of religion, due to the babel of the bible, the truth has been hidden beneath an insidious web of lies. The bible is filled with the words of men, with relatively few accurately conveying the Word of God. While the facts render this conclusion irrefutable, in His next statement, God, Himself, revealed that this would occur.

Yahowah’s overriding desire is for us to closely examine and carefully consider His Word so that we come to know Him and come to understand His approach to life. This is His preference, His bias and longing. Yet most men and women have come to prefer corruptions of His testimony, so perverse, so twisted, that His revelation to humankind is upended, inverted, and backwards – with just enough unfiltered strokes to make man’s deadly alterations appear plausible – or in religious parlance: believable.

This next prophetic statement reveals how the founding fathers of religion and their disciples migrated from bad to worse – leading devotees away from God in the process. It is bad to forget God’s testimony. It is worse to replace it with one’s own personal inspiration. It is devastating and deplorable to change it and pervert it – effectively replacing Yahowah’s testimony with religious doctrine. This is the path that clerics have pursued to disseminate their plague of death.

However, while many have pursued this path away from God, its troubadour was Sha’uwl, known to Christians as Paul. He is the individual most responsible for replacing Yahowah’s Word with his own message.

**“‘And yet** (*wa*) **you no longer mention** **nor remember** (*lo’ zakar ‘owd* – you do not recall nor will you consider anymore, you repeatedly and continually fail to invoke and proclaim (qal imperfect)) **the** **inspired revelation** (*ha masa’* – the authorized promise and prophetic declaration, the partiality, longing, and bias, especially the overriding desire to carry away burdens) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.**

**Rather instead** (*ky –* indeed, because to the contrary)**, the inspired revelations and authorized promises regarding God’s desire to carry away burdens** (*ha masa’ –* the prophetic proclamations and inspired revelations) **have consistently and literally come to** **exist** (*hayah –* have actually and continually become with genuine and unfolding relationship implications (qal imperfect)) **as an individual’s** (*la ‘iysh* – according to mankind’s) **own message** (*dabar huw’* – his own word and personal account, his way of speaking about these matters)**.**

**And so** (*wa* – then) **you have chosen to change and twist** (*wa haphak* – you have decided to invert and convolute, you prefer to pervert and upend, overturning and ruining, reversing and overthrowing (qal perfect consecutive – actually for a finite period of time have chosen of your own volition to pervert)**, accordingly** (*‘eth* – therefore)**,** **the words** (*dabar* – the message and testimony, the account and manner of speaking) **of the living and renewing** (*chayym* – the animated, lively, robust, flourishing, reviving, sustaining, existing, and growing; from *chayah* – to live, to give, restore, preserve, and sustain life, to remain alive forever and live prosperously) **God** (*‘elohym –* mighty and magnificent)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual envoys** (*tsaba’* – of the heavenly command and control regime who serve as living implements by following orders)**, our God** (*‘elohym nuw*)**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:36)

The primary reason that the inspired revelation of Yahowah, and most especially His prophetic pronouncements regarding His desire to remove our burdens, has been forgotten and is no longer proclaimed is because it has been replaced with religious alternatives – each of which ironically strives to demonstrate it is credible by alleging that the very Word of God that they have twisted and changed was in fact inspired and is valid. While their proposition is irrational, that does not stop believers from being beguiled by these unGodly schemes.

In this way, Jews misled by the likes of Rabbis Akiba and Maimonides replaced Yahowah’s Towrah with their Talmud, arguing that the Towrah should not be read and could not be understood unless interpreted by them. This act empowered clerics above God among religious Jews. Moreover, this arrogant perspective is based upon the ridiculous notion that men created by God are more effective communicators than their Designer.

Christians, misled by the likes of Paul, Marcion, and Theodosius, and a legion of popes, priests, and pastors thereafter, replaced Yahowah’s Towrah with their New Testament, claiming that God’s word and plan were no longer valid because they condemned rather than saved believers. No one has bothered to think that if God’s original plan cannot be trusted, there is no reason to believe the replacement.

Muslims, duped by the most pathetic and perverted person who would claim to speak for God, after falsely claiming that their Qur’an confirmed the Towrah, replaced Yahowah and His testimony with Allah as the subject of the worst book ever written. The lives and words of the people presented throughout the Towrah were so convoluted by Muhammad, they bear no resemblance to the cast of characters Yahowah assembled to convey His Word.

Each of these three religions is guilty of either ignoring, invalidating, or perverting the inspired prophetic revelation of God. All three are guilty of replacing Yahowah’s testimony with their own religious texts. They have each done exactly what God foretold. It is why God hates religion.

While Sha’uwl, who chose the Roman name, Paulos, falsely claimed to be inspired by God, as was the case with Muhammad, neither Akiba nor Maimonides made such assertions. Further, the great Beast of Roman Catholicism that Yahowah predicted would tread upon the entire world as the Whore of Babylon, falsely claims that its popes are Divinely inspired and thus infallible.

Ironically of course, having either rejected or altered almost everything God actually conveyed, their god is hopelessly fallible. Almost as troubling, when today’s Protestant Christians are confronted by the fact that the text of their New Testament isn’t even remotely credible and that their bible translations are grossly inaccurate, they say that it doesn’t matter because they are individually inspired by the “Holy Spirit.” Many will go so far as to suggest that this was the purpose of “Pentecost” and of speaking in tongues.

Unfortunately for them, the object of Yahowah’s condemnation in this prophetic pronouncement is this very claim, that of individual revelation. This means that from God’s perspective, their cure is the cause of their problem. Further, according to the statements associated with “Pentecost,” the purpose was to enable those who understood Yahowah’s message as it was conveyed in Hebrew, and who spoke Hebrew, to speak the languages of the surrounding people so that they could share Yahowah’s Word with them.

The whole notion of individual revelation is preposterous for many reasons. First, Yahowah states that His Word will remain viable and unchanged forever. It is also complete, lacking nothing. Therefore, nothing need be added.

Second, Yahowah proves the validity of His written testimony through prophecy. When we connect His words to historical events, this process leaves no doubt whatsoever that His revelations in the *Towrah, Naby’, wa Mizmowr* were inspired by God.

Third, Yahowsha’ states that every stroke of every Hebrew letter comprising the Towrah and Prophets will remain in effect and continue to endure for as long as the heavens and earth exist. They are still here.

Fourth, each time someone questioned an important aspect of His life, He told them to look up the answer in the Towrah and Prophets. He never once told them to ignore His written word and rely upon personal spiritual revelation.

Fifth, while the text of the Christian New Testament has been carelessly maintained and isn’t trustworthy (as has been demonstrated through the pre-Constantine manuscripts), the Hebrew text of the *Towrah*, *Naby’*, *wa* *Mizmowr* has been confirmed by the Dead Sea Scrolls. Unlike the Greek text where there are more discrepancies than words comparing the 69 pre-Constantine codices with the *Textus Receptus* or *Nestle Aland*, as few as one in fourteen words differ between the Qumran Scrolls and the Codex Leningradensis of the Masoretic Text.

Sixth, God’s test to determine whether or not He has revealed the words to someone who claims to speak for Him is absolute perfection. Everything the person predicts must come true and nothing they say can contradict any aspect of God’s actual, written, testimony. The claim to revelation, to be speaking on Yahowah’s behalf, and especially at Yah’s behest, comes with this burden of proof.

This responsibility and accountability should not be avoided nor overlooked. Everything such an individual reveals must be congruent with what Yahowah has already proven that He has inspired. And should such an individual err, as is human, they must be open and swift about admitting their mistake, while at the same time correcting the record.

In the Towrah, the consequence of falsely claiming to have received a personal revelation from God is death. This is a serious problem for Christians because almost everything they call “Scripture” and claim was inspired is inconsistent with Yahowah’s message, and often the antithesis of it. This begs the question: why would anyone believe a spirit who contradicts himself? Isn’t that irrational?

And seventh, if personal revelation were the answer, there would have been no reason for the prophets. We could all fashion our own god in our image.

It is also interesting to note that never once do any of Yahowah’s prophets, the forty individuals He inspired, claim to have received insights or answers by way of the Set-Apart Spirit. Yahowah’s testimony is always presented as coming directly from Him.

When Yahowah focuses on a word, as He is doing here with *masa’*, our interests are served by focusing upon it as well. Earlier I shared that *masa’* could be rendered in one of two different ways, both of which appear unrelated until they are applied to God.

The connotation best suited for this discussion remains God’s “most desirable pronouncement and prophetic declaration, His inspired revelation and authorized promise to convey His overriding desire.” As we know, God does not have a “burden,” but we do.

Looking more closely, we find that *masa’* is based upon the verb *nasa’*, meaning “to lift up, to bear and carry away.” This reveals the connection between these otherwise diverse meanings. Yahowah has prophetically proclaimed His desire to lift us up by bearing and carrying away our burdens. He personally endured the great hardships associated with *Pesach* and *Matsah* because it was His overriding desire to serve His children in this remarkable way. And yet in spite of the adversity endured by God to lift us up, religious men the world over have twisted His testimony in this regard, rendering His great sacrifices for naught for those who put their faith in religious proclamations.

So now we know: there is something far worse than ignoring God’s Word or forgetting it. *Haphak* depicts the most deplorable thing religious men could have done. Those who claimed to represent God, those who pretended to serve Him, in reality “*haphak* – decided to invert and convolute, pervert and upend, overturn and ruin, essentially reversing and overthrowing” God’s Word, “twisting and changing” it to suit their perverse and deadly agenda.

The antidote to the problem of religion is a familiarity with Yahowah’s Word. One is inoculated with it by being observant, closely examining and carefully considering the *Towrah, Naby’, wa Mizmowr*.

**“‘So this is what** (*koh –* therefore, here and now, simultaneously and near the speaker, thusly) **you should actually say** (*‘amar –* you should inquire about and respond to, answering by expressing in words (qal imperfect)) **to** (*‘el*) **the person who claims to speak on behalf of God and who alleges to have received a spiritually-inspired revelation** (*ha naby’* – the prophet)**,** **“What** (*mah –* how much) **has Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **spoken to you about and declared to you** (*‘anah ‘atah* – provided as answers to you, responded to you for the purpose of providing a witness, and testified to you (qal perfect))**?”**

**And then** (*wa* – but so)**,** **“What** (*mah –* consider what) **has 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) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared, told and said (piel perfect – for a period of time the object, which is the person claiming to speak for God, is going to be influenced by whatever the Word of Yahowah actually says in this regard))**?”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:37)

It is by comparing what is recorded in the *Towrah, Naby’, wa Mizmowr* to what a person is alleging God revealed privately to them that we can expose and condemn a false witness. Yahowah can be trusted. He is always right. He never changes. Therefore, if the testimony of the individual claiming personal inspiration differs in any way from what Yahowah has stated in His Torah, Prophets, and Psalms, the self-proclaimed prophet is not only wrong, they are deranged, deceitful, destructive, deadly, and damning. Further, based upon the way this was written, if they do not clearly state that Yahowah is the source of their revelation, or if they speak in any other name, they are false prophets.

Ostensibly because they disagree with what Yahowah has said, many have claimed that since the last of the prophets lived two-thousand years ago in a very different time and place, God must revise and update His plan so that it is suitable for those living in a modern society. However, God says just the opposite, that His words endure forever, dependable and unaltered. Further, while technologies have advanced, the character and conduct of man remains the same, as do the deceitful and destructive natures of governments and religious institutions.

There is nothing more God needs to say for us to know Him or understand His purpose and plan. There is no reason for individual revelation. It would not only be contrary to the pattern Yahowah has established, His credibility is destroyed when successive revelations contradict anything He has previously conveyed.

There are three especially telling, and yet seldom considered, definitions of *dabar* which apply to the most nefarious false prophets. Scribed identically in the text but vocalized either as *dabar* or *deber*, the previous statement could easily be rendered: **“What** (*mah*) **has Yahowah** **stated regarding your plague of death, the pandemic sickness and widespread and deadly pestilence you have disseminated to successive generations in association with the thorn** (*dabar* / *deber* – said and communicated regarding the product and offspring of your diseased and deadly words which lead to judgment in association with the lifeless and thorny branch)**?”**

This translation of *dabar* is especially revealing because Yahowah routinely states that Sha’uwl (known to Christians as Paul) is the plague of death. And Paul admitted that the thorn in his side was one of Satan’s messengers. More than five-billion souls have succumbed to Paul’s poison pen, making him the deadliest false prophet to have ever claimed Divine inspiration.

One of the many things I find encouraging about this is that my books served as a test case, a case in point if you will, proving that Yahowah was correct. I was able to discern and then prove that the self-proclaimed Apostle Paul and the wannabe Prophet Muhammad were disingenuous when they presented their corruptions of God’s Word as inspired revelations.

I deployed the strategy Yahowah has just articulated in writing *Questioning Paul* and *Prophet of Doom*, systematically comparing the false testimony of the two most influential people who ever lived to Yahowah’s Word. When our approach coincides with God’s instructions, we are on solid footing and can anticipate favorable results. To this day, no one has found fault with either book and countless lives have been transformed by the evidence presented therein.

Beyond this test, one which encourages us to validate a person’s claims by comparing his or her testimony to God’s proven revelation, we learn that when man’s endeavors are contrary to Yah’s guidance, such individuals will be excluded from consideration by God. It is not only fair, it’s wholly appropriate. Why would God want to spend eternity with someone whose interests are completely out of sync with His own?

As we would expect of a loving parent, Yahowah encourages us to do the right thing. He not only explains the benefits of doing so, at the same time He reveals the consequence of failing to consider His advice. With God’s testimony so unambiguous in this regard, it is a wonder so few are listening.

**“‘And if** (*wa ‘im –* but then upon the condition) **you convey** (*‘amar* – you actually and declare, communicate by expressing in words (qal imperfect – genuinely on a consistent and ongoing basis, continuously declaring)) **the** **prophetic declaration** (*masa’* – the authorized promise, inspired pronouncement, and authorized word regarding the desire to remove burdens) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **then surely as a result** (*ken* – so likewise and reliably, therefore) **this is what** (*koh –* in this manner) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **affirms and promises** (*‘amar* – says and intends, declares, and answers)**,**

**“Since** (*ya’an* – because, on account of, and for the reason) **you are saying** (*‘amar ‘atem ‘eth* – you (plural) are witnessing with, responding to, providing answers through, making promises by way of, summoning others using, and providing testimony on behalf of (qal infinitive construct – indicating purpose in a genuine relationship by way of an expressive verb when literally applied)) **this** (*ha zeh –* specifically referencing Yahowah’s *masa’* – prophetic pronouncements associated with His desire and intent regarding)**, the Word** (*ha dabar* – the statements, message, promise, and testimony) **of Yahowah’s** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **prophetic pronouncement and witness regarding His desire to remove burdens** (*masa’* – yearning to lift up, longing to carry away, and desire to support) (*wa –* then)**,** **I will choose to reach out as** (*shalach –* I decided to genuinely set apart and dispatch, sending and extending (qal imperfect consecutive – literally throughout time as an expression of My will)) **God unto you** (*‘el ‘atem* – the Mighty One to you) **for the purpose of** (*la*) **providing a Witness and to communicate** (*‘amar* – to affirm what has been said, providing answers to the promises (qal stem in the infinitive construct – meaning that this witness is real and His affirmations are genuine, as opposed to this being a metaphor and/or hypothetical, and that as a verbal noun, the Witness is a manifestation of Almighty God in action revealing His purpose as an expressive action))**.”**

**By not responding, and by your failure to communicate** (*lo’ ‘amar* – by you not accepting this or by you not speaking on behalf of (qal stem and imperfect conjugation – telling us that this decision regarding Yahowah’s Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) **Yahowah’s** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **prophetic pronouncement and witness regarding His desire to remove burdens** (*masa’* – His yearning to lift up, longing to carry away, and His desire to support)**,** (38) **likewise in return** (*la ken* – so accordingly as a consequence and for this reason, assuredly therefore)**,** **behold, I am** (*hineh ‘any –* pay close attention to Me, I am, so look up now at Me at the present time and listen to Me, cognizant of the context and details regarding Me, as well as the emphasis on that which is especially pertinent because I am) **also** (*wa –* then) **going to genuinely forget about you** (*nashah ‘eth ‘atem* – I will not recall anything about you, negating any memory of you so that you are totally forgotten (qal perfect consecutive – telling us that God will actually choose to completely forget about them with no ongoing remembrance of them))**.**

**Giving you no credit whatsoever for your deceitful delusions** (*nasha’ –* providing nothing of value to you, no payment, recompense, nor ransom for you as a result of your clever and beguiling deceptions (infinitive absolute, which as a verbal noun tells us that God, Himself, is the ransom which will be withheld))**,** (*wa*) **I will reject and disassociate from you all** (*natash ‘eth ‘atem* – I will separate Myself from you, abandoning you, disengaging from any relationship with you, ultimately dispersing you so that you are not associated with Me (qal perfect consecutive – affirming that this rejection and disassociation is God’s decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) **as well as from** (*wa ‘eth*) **the city** (*ha ‘yr*) **which, to show the way** (*‘asher –* which beneficially as a result of the relationship)**,** **I gave** (*nathan –* I offered as a gift, bestowing) **to you** (*la ‘atem*) **and to your fathers** (*wa la ‘ab ‘atem*) **on account of and by way of** (*min ‘al –* out of and because of) **My presence** (*paneh ‘any*)**.”’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:38-39)

Since neither Hadrian nor Muhammad were descendants of ‘Abraham, Yitschaq, and Ya’aqob, the fathers of the Yisra’elites, this could not pertain to them. That leaves us with two infamous Jews, the founders of Christianity and Rabbinic Judaism, Paul and Akiba, who will be discredited and rejected, ultimately forgotten, along with their deceitful delusions.

Yahowah will not live in the presence of religious rubbish, which is why He is abandoning Yaruwshalaim while it is subject to the delusions of Paul, Akiba, and Muhammad. And this is why He will cleanse it, removing all traces of religion, upon His return.

When we acknowledge and share Yahowah’s prophetic statements, especially those pertaining to the *Miqra’ey*, whereby He has promised to remove our burdens, we find Him reaching out to communicate to us and through us. Such is the nature and purpose of this book, *Observations*, and of those which have preceded it, *Yada Yah* and *An Introduction to God*. Many have come to know Yahowah as a result.

In that Yahowah is constantly encouraging us to read and recite His testimony, most of which is prophetic and much of which reveals His desire to remove our burdens, it would be absurd for Him to discount and reject those who do as He has asked. Therefore, it is by not sharing His Word, indeed by preferring man’s prophetic pronouncements to God’s, that leads to being disassociated and sent away.

It is thus puzzling that each of the following four English translations missed this point entirely. Further, according to Merriam-Webster, an oracle is: “a priestess of ancient Greece through whom a deity is believed to speak, such as the prophecies of the Delphic oracle, or: a shrine in which a deity reveals hidden knowledge or the divine purpose through such a person.” Therefore, God does not have an oracle, and as we have learned previously, He does not have a burden.

And yet, the political diatribe ensconced in the *King James Version*, reads: “But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD. (38) Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:” (39)

Moreover, the *English Standard Version* published: “But if you say, ‘The burden of the LORD,’ thus says the LORD, ‘Because you have said these words, “The burden of the LORD,” when I sent to you, saying, “You shall not say, ‘The burden of the LORD,’” (38) therefore, behold, I will surely lift you up and cast you away from my presence, you and the city that I gave to you and your fathers.” (39)

Preferring oracle over burden, the *New American Standard Bible* postured: “For if you say, ‘The oracle of the LORD!’ surely thus says the LORD, ‘Because you have said this word, “The oracle of the LORD!” I have also sent to you, saying, “You shall not say, ‘The oracle of the LORD.’ (38) Therefore behold, I will surely forget you and cast you away from My presence, along with the city which I gave you and your fathers.” (39)

Alas, the NLT, or *New Living Translation*, proposed a rendering that was accurate and inaccurate all at the same time: “But suppose they respond, ‘This is a prophecy from the LORD!’ Then you should say, ‘This is what the LORD says: Because you have used this phrase, “prophecy from the LORD,” even though I warned you not to use it, (38) I will forget you completely. I will expel you from my presence, along with this city that I gave to you and your ancestors.” (39)

If any of this was inspired by the Christian god, he is either illiterate or capricious.

The conclusion of the 23rd chapter of Yirma’yah continues to speak to those who have promoted man’s word over God’s Word. Chief among them are the infamous men I sought to expose and condemn: Paul and Muhammad – but they are hardly alone. Each will endure the indignity of an eternity in She’owl separated from God. But more than this, they will be publicly criticized and reprimanded, accused and blamed, so that they are held accountable for the enduring harm they have caused.

**“And** (*wa*) **I will bestow** (*nathan –* allow, place, and set (qal perfect consecutive)) **upon you** (*‘al ‘atem*) **enduring** (*‘owlam* – long lasting, perpetual, and eternal) **criticisms and reprimands** (*cherpah* – reproach and rebuke, accusations and blame, shame and disgrace, dishonor and scorn, the indignity, insulting taunts and contemptible abuse; from *charaph* – to defy, jeopardize, blaspheme, reproach, and taunt) **and also** (*wa*) **eternal** (*‘owlam* – perpetual and enduring) **humiliation resulting in a diminished and lowly status** (*kalimuwth* – ignominy in disgrace, insignificance for being unworthy as a result of publicly promoting insulting rhetoric which leads to confusion, wounding the soul; from *kalimah* and *kalam* – to be confused and to confound, to be publicly humiliated and put to shame in defeat and captivity as a result of maligning slander) **which** (*‘asher*) **shall not be forgotten** (*lo’ shakach* – will not be ignored, never overlooking the sight of the significance of the improper response (nifal imperfect – the subject carries out and then receives the action of the verb on an ongoing basis))**.’”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:40)

By searching out his name, Sha’uwl, a student of the *Towrah, Naby’, wa Mizmowr*, will find Yahowah doing this very thing, openly criticizing and reprimanding Paul countless times. God is not tolerant or accommodating when it comes to misrepresenting His testimony. And fortunately, justice will prevail. Paul will be judged and disgraced, and then sent to the place which bears his name: She’owl – where he will be diminished, incarcerated, and humiliated for all eternity for having misled the public with his confusing and confounding lies. He will live in infamy.

The final stanza of Yahowah’s prophetic declaration against religion, and most especially Pauline Christianity, reveals…

**“‘And when** **the people** **ask you** **about this, or alternatively about the prophet** **who claims divine inspiration, or even about** **the priest or minister,** **to ask you,** **“What is** **Yahowah’s** **most desirable** **pronouncement and** **prophetic declaration?”** **and you respond to them, saying, “What** **prophetic revelation?” then** **I will choose to reject, forsake, and abandon you all,’ prophetically declares** **Yahowah.** (*Yirma’yah* / Jeremiah 23:33)

**‘But the prophet,** **the priest, and also the family members** **who to show the way to receive the benefits of the relationship** **genuinely and consistently** **speak about the** **prophetic declaration and heartfelt desire** **of Yahowah,** **I will pay attention to, visit with, attend to, accept, and look after** **that specific individual** **and his Godly family and home.’** (*Yirma’yah* / Jeremiah 23:34)

**Therefore, this is what** **you should actually say** **individually** **on behalf of** **thinking friends and reasonable neighbors** **and** **each individual** **on behalf of** **his brother, “What has** **Yahowah** **replied and answered, responded and declared, and** **what** **has Yahowah** **communicated in His Word?”** (*Yirma’yah* / Jeremiah 23:35)

**And yet** **you no longer mention** **nor remember, even consider,** **the** **inspired revelation of Yahowah. Rather instead, the inspired revelations and authorized promises regarding God’s desire to carry away burdens** **have come to exist as an individual’s own message.**

**And so you have chosen to change and twist, deciding to** **pervert and convolute, ultimately upending, accordingly,** **the words** **of the living and renewing** **God,** **Yahowah,** **of the vast array of spiritual envoys, our God.** (*Yirma’yah* / Jeremiah 23:36)

**Therefore, this is what** **you should actually say to the person who claims to speak on behalf of God and who alleges to have been spiritually inspired,** **‘What** **has Yahowah spoken to you about and declared to you?’**

**And then,** **‘What** **has Yahowah** **communicated in His Word? What** **has Yahowah** **stated regarding your plague of death, the pandemic sickness and widespread and deadly pestilence you have disseminated to successive generations in association with the thorn?’** (*Yirma’yah* / Jeremiah 23:37)

**And if** **you convey** **the** **prophetic declaration of Yahowah** **then surely as a result this is what** **Yahowah** **affirms and promises, ‘Since you are saying** **this, the Word** **of Yahowah’s** **prophetic pronouncement and witness regarding His desire to remove burdens,** **I will choose to reach out as** **God unto you** **for the purpose of providing a Witness and to communicate.**

**By you not responding to and by you failing to communicate** **Yahowah’s** **prophetic pronouncement and witness regarding His desire to remove burdens,** (38) **likewise in return,** **behold, I am** **also** **going to genuinely forget about you,** **negating any memory of you so that you are totally forgotten.**

**Giving you no credit whatsoever for your deceitful delusions, I will reject and disassociate from you all** **as well as from the city** **which, to show the way, I gave** **to you** **and to your fathers** **on account of and by way of My presence.** (*Yirma’yah* / Jeremiah 23:39)

**And** **I will bestow** **upon you** **criticisms and reprimands** **and also** **eternal** **humiliation resulting in a diminished and lowly status as a result of your insulting and confusing rhetoric** **which** **shall not be forgotten.’”** (*Yirma’yah* / Jeremiah 23:40)

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As we chase after a deeper understanding of the words Yahowah has used to guide us, as we have here with “*tsemach* – to branch out and grow exponentially,” we are often exposed to Godly insights which can shape the contours of our lives. Dowd’s commitment to share the benefits of his relationship with Yahowah was exemplified by his use of *tsemach* at the culmination of the 137th *Mizmowr*.

Then in *Yirma’yah* 23, God’s most overt condemnation of religion commenced with a warning against pastors who scatter His sheep. He called them wicked for seducing them, enticing them, and luring them away. Yahowah told these pastors that He would personally hold them accountable for their abusive practices and deceptive tendencies. But out of this same Christian world, God affirmed that He would gather up the remnant of His flock, bringing them home and restoring them so that they would be able to “*tsemach* – to branch out and grow exponentially,” living a long and abundant life.

The reason behind these investigations was to discern if *tsemach* was a reference to “plants flourishing” when the Land is restored to the conditions experienced in ‘Eden upon Yahowah’s return in 2033, or if it was used to explain that the Covenant’s children will “branch out, growing exponentially while flourishing and living abundantly enriched lives.” We also sought to learn if *tsemach* could be “the Branch,” and thus be a title evocative of Dowd, and perhaps even Yahowsha’, as it appeared to be in Yasha’yah 4:2. Further, we wanted to understand the reasons this “*tsemach* – branch” metaphor was used so often in conjunction with Dowd.

Since there was ample reason to acknowledge that both connotations and both associations were valid, we sought to appreciate why God chose this metaphor. And we wondered: why does He use it far more often than “*mashyach* – anointed?”

And while we not only found the answers we were seeking, but also learned a great deal more in the process, in the afterglow of Yahowah’s prophetic testimony, let’s contemplate the implications of *tsemach* once again.

As previously noted, *tsemach* speaks of “plants growing, ofliving vegetation sprouting, of life branching out and thus thriving, springing forth and increasing greatly, accomplishing the intended purpose of florae, successfully completing everything required to support abundant life.” Further, the purpose of a “*tsemach* – branch” is to extend life.

However, a branch only functions, doing what it was designed to accomplish, when grafted onto a beneficial tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life, one which promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis. Just as our souls were designed to flourish and grow in the presence of Yahowah’s light, branches make it possible for plants to thrive when they absorb the light of the sun.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree blows over in a storm or falls as a result of poor soil, or just because the roots were rotten, the leaves on the branch will be choked out by the weeds and never receive sufficient light. Its fruit will rot.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are grafted into His family and absorb His light, we flourish and grow. His *Miqra’ey* provide the means to life, the place where living waters and the nourishing aspects of His testimony enable us to reach out to and embrace Yahowah. When we are rooted in Tsyown and Yisra’el by way of the Towrah, we can withstand even the most formidable foe.

When roots decay (when our knowledge and understanding of the Towrah is lost and when we no longer trust Yah), when the soil is poor, lacking appropriate nutrients, when roots are inadequate or unreceptive, the tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra’el is the Land Yahowah selected for our roots to be established. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this tree of many lives. Its most prominent Branches are Dowd and Yahowsha’. We are its fruit. And collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Gan ‘Eden.

While most Christians recognize that “the Branch” is a reference to the Son of God, they remain ignorant of the lessons the metaphor provides. They do not see Yahowsha’ as branching out from Yahowah and also from Dowd. They do not recognize that He is rooted in Yisra’el and is sustained by the Towrah. They do not see the Covenant as the trunk of this tree. And they do not appreciate the connection between the Branch and the Tree of Lives in the Garden of ‘Eden.

A “*tsemach* – branch” visually depicts a means to reach out and grow up – something Dowd was particularly adept at doing – which is why the branch functions as one of Yahowah’s favorite metaphors. *Tsemach* serves to make an indelible connection between two of the most important Towrah-observant individuals: Dowd and Yahowsha’. One explained the Towrah so that we could understand it and the other came to fulfill aspects of it so that we could capitalize upon it.

Whether it is by observing the Towrah through Dowd’s eyes or capitalizing upon Yahowsha’s fulfillment of it on *Pesach*, *Matsah*, and *Bikuwrym*, we grow with Yahowah when we come to appreciate this association. Dowd’s life and lyrics facilitate our understanding of what Yahowsha’ accomplished, helping us realize that the Towrah was written to guide flawed individuals to “*tsadaq* – vindication, to being right” with God.

The lyrics of Dowd’s *Mizmowr*, most especially the words of the 22nd Psalm, far more accurately than any of the eyewitness accounts, explain how Yahowsha’ and the Set-Apart Spirit enabled the promises associated with Passover, UnYeasted Bread, Firstborn Children, and the Promise of the Shabat. This is expressly why Yahowsha’ quoted its opening line as His soul made the transition from *Pesach* to *Matsah*, at a time when His body, serving as the Passover Lamb, was affixed to the Branch that would serve as the Doorway to Life.

The benefits provided through these *Miqra’ey* are moot unless we understand what they represent and how to capitalize upon them. And that is why the most complete presentation of what occurred during Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah is found in the 22nd and 88th *Mizmowr* / Psalms, both written by Dowd. Exactly twenty Yowbel, which is one-thousand years, after Dowd laid the cornerstone for Yahowah’s Home and Family on Mount Mowryah, Yahowsha’ completed what he started.

As *tsemach*, Dowd conveyed what is required to become “*tsadyq* – correct and right, upright and righteous, proper and honest, vindicated and acquitted” in the eyes of God. The beloved Branch conveyed the Towrah’s ability to make us right with God so that He can help us grow and enjoy abundant life. This is the ultimate expression of Yahowah’s “*dowd* – love.”

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*Observations*

Growing

6

### Rejecting the Towrah

*My People Are Ignorant…*

I am excited to return to *Yasha’yah*, picking up where we left off after completing the 4th chapter of Isaiah in the *Seat of Honor* chapter of volume 3 of *Observations*. The 5th chapter of this sweeping prophetic portrayal opens with a parable. It is of a vineyard planted on a fertile hill which is laid waste. It is the story of man uprooting what God intended.

When the parable is explained, Yahowah blames the religious, and namely *Sha’uwl* | Paul, for corrupting what He has prepared. Then after revealing that the world at large has rejected His Towrah, Yahowah lifts up a standard in a distant place for everyone to see.

There is a popular misconception that the stories presented in the “Old Testament” are myths, when they are, in fact, historical presentations of what actually occurred, replete with dialog – something missing from almost all other ancient portrayals. Dowd’s Psalms and Proverbs are filled with wondrous and poetic portrayals of life.

There is also the misperception that parables are the purview of “Jesus.” And yet, Yahowsha’ seldom if ever said anything that wasn’t previously stated in Yahowah’s *Towrah* and *Naby’*. As it turns out, He cited *Dowd’s* | David’s *Mizmowr* / Psalms prolifically, more than any other prophet, and second to him, quoted *Yasha’yah* / Isaiah frequently. He even deployed their style – that of a storyteller.

As we have come to appreciate, the *Mashal* | Proverbs are comprised of parables, but so are many of the *Mizmowr* – none more so than Dowd’s ode to his Shepherd, Yahowah, in the 23rd Psalm. Even some of the personal histories presented in *Bare’syth* / Genesis, while true, are conveyed as an author would present a story, including those involving ‘Adam, Noach, ‘Abraham, Yitschaq, Ya’aqob, and Yowceph.

The Exodus, itself, culminating with the presentation of the Tablets and the Towrah, is conveyed in the manner of a good story, with the narrator setting the scene, introducing the characters, presenting the action as they take center stage, all while using stimulating dialog to advance the plot. Words are used to paint pictures which depict life with and without God.

We can relate to these individuals because, like us, they are all flawed. In the midst of often ordinary lives, God intervenes, and these characters either do or die, typically in spectacular fashion. These stories are fun to share; the lessons are straightforward and easy to remember.

Many of these stories share a common element, because, for all but the last one-hundred years, to survive, most of humanity worked the land either as farmers or shepherds. Not surprisingly, therefore, Yahowah’s parables typically include allusions to crops and sheep. One of the most vivid of these follows.

This may be the only place where we find God singing. It is a song for His beloved, for Dowd, but also for Yahuwdah and Yisra’el. And while it begins on a high note, this is a sad song about unrequited love. It is what happens when we stop listening to God and start believing man.

It begins with Yahowah interrupting the ordinary flow of human events by making an announcement. God knows that He is about to enter the longest quiet period in the human experience – a time when almost no one would listen to Him. Sure, He would seek out and find the rare individual willing to serve as a prophet over the next two centuries, but even this would be a horrible time for His children as they would be enslaved by Assyria and then Babylon.

In the troubling days ahead, it would be difficult to remember the good times, the best of times, the reason the entire story is being told. God loves us – at least some of us.

More than anyone in the long history of men, Dowd was Yahowah’s most beloved son. There has never been and will never be anyone whose company God enjoys more than Dowd’s. He was the ultimate conversationalist, articulate and intellectually stimulating. There would not be anyone even remotely like him. There would be no one to listen and no one willing to share for nearly 3000 years.

That is the reason Yahowah says “*na’* – please” before announcing His desire to sing. It has been a long, long time, even for God, since He had an audience. And now He wants us to know, even as we approach a time far worse than the Assyrian and Babylonian invasions, worse than being enslaved in Egypt, that this is a love story. It is the only reason we exist.

**“Please** (*na’* – it is My desire out of a heightened sense of urgency, so I plead with you, desiring your attention because)**,** **I want to sing** (*syr* – let Me sing as an expression of My will, using My voice as an instrument to convey the words and musical tones of this song (qal cohortative imperfect – I genuinely and continually choose to sing))**,** **on behalf of** (*la* – for and to approach) **My beloved** (*yadyd* *‘any* – the one I dearly love; from the basis of *dowd* – the beloved)**,** **a song** (*syrah* – lyrics set to a melody, the music of voice accompanied by instruments; from the verb *shyr* – to sing) **to the one I dearly love, to Dowd** (*dowd* – to Dowd, My beloved)**,** **concerning** (*la* – regarding) **his vineyard** (*kerem huw’* – his plot of land devoted to cultivating grape vines)**.**

**The grapes were planted, cultivated, and tended** (*kerem* – the vineyard)**,** **all existing for him** (*hayah* – it was genuinely and totally for him, existing (qal perfect))**,** **for My beloved, to approach and draw near** (*la yadyd ‘any* – for the benefit of the one I dearly love) **by way of** (*ba* – with) **a Son** (*ben*) **of gleaming light from a supernatural source on the Mount** (*qeren* – with the blast of a trumpet on the summit of a mountain radiating light; from the verbal root *qaran* – to shine brightly radiating rays of light) **of Olives** (*shemen* – of olive oil (a metaphor for the Spirit, for light, healing, longevity, nourishment, and being chosen))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:1)

This begins with “*na’* – please,” a word few of us would put on God’s lips. Who are we that He would say “please” to us? And yet few words more accurately reveal Yahowah’s character or explain the reason we exist. God not only wants to establish a relationship with us, He wants to get down on His knees to lift us up. He wants to raise us as His children.

He has offered His hand hoping that we would grasp hold and travel through life together with Him. He wants to empower and enrich us so that we become ever more like Him – able to walk side by side and talk face to face. A relationship, which began as Creator enjoying His creation, was conceived as a father and son relationship. It is God’s highest calling and our greatest opportunity. Please is the most empowering word in every family.

Yahowah calls Dowd, Yisra’el’s greatest singer and songwriter. His *Mizmowr* / Songs are his legacy to all humankind. But he isn’t the only singer and songwriter in this story. The Covenant is a love story, one whose lyrics were composed by God. It is the great ballad of the Towrah.

All too often we hear people say that they are searching for the will of God. I find this surprising, indeed frustrating, because Yahowah has made His will known. He wants to sing us a love song. All He wants from us is to listen and respond.

This is Dowd’s vineyard. It was conceived for him and tended by him. The same was true with Noach’s Ark. God provided the instructions and Noach did the work.

The Towrah is replete with captivating stories, profound teaching, marvelous invitations, and sound guidance. It was written by Moseh, and yet it is Dowd who reveals how to apply it to our lives. The Towrah is the message. Dowd is the messenger. The Towrah presents the way. Dowd is the one to follow. The Towrah is the invitation. Dowd is the beneficiary. But he isn’t selfish. His songs exist to share what he has learned about his Heavenly Father so that we too might come to understand who God is and what He is offering, all so we can follow Dowd home.

Just as we can jump aboard Noach’s Ark and ride out the storms of life, we can pick up our hoes and shears and join Dowd in his vineyard. We can pull the weeds, prune the wild tendrils, and help harvest the fruit, even enjoy the wine. Dowd worked with God, as can we.

Why a vineyard you may wonder? What is it about grapes and wine that would have Yahowah use them, as He does grain and bread and olives and oil, to advance His story? I suspect that the answer lies among their common denominators. Each was conceived to bear fruit and yet must be cultivated by man. With each, there is both the desirable fruit that is harvested and that which is discarded, whether that be stems, chaff, or pits.

Each must be ground or pressed before it is used, just as life’s challenges develop character. Or perhaps more telling still, we must shed the limitations associated with the debilitating aspects of our physical nature before we are transformed into what God intended.

When made correctly and consumed responsibly, wine is safer than drinking untreated water. But when abused and overused, it is a debilitating poison. Yes, we can overindulge, even when it comes to our relationship with God. The pattern of the Seventh Day was established for a reason. To remain interesting, especially to those we love, we must have time apart, time to achieve and explore and then to come back and share, thereby enriching everyone.

Wine is the preferred beverage during feasts and celebrations – something Yahowah explicitly invites us to enjoy with Him. And lastly, after being crushed and left remaining on the skins a short while, then being fermented with yeast (the fungus which represents sin), wine’s deep red color is symbolic of the blood of the Passover Lamb, serving as a reminder of what our Father has done on our behalf. Similarly, grain in the form of unyeasted bread is central to *Matsah*, just as olive oil serves as the most enlightening metaphor underlying the purpose of FirstFruits and the Promise of the Shabat.

*Qeren* was first used when Yahowah told ‘Abraham on Mount Mowryah during the confirmation of the Covenant that He would provide the Lamb. Based upon its verbal root, *qeren*’s primary connotation is “to radiate light, shining brightly.”

Secondarily, *qeren* speaks of the “summit of a mountain,” in this case, the Mount of Olives. It is where the Son left Yaruwshalaim and where Yahowah will return on *Yowm Kippurym* – the Day of Reconciliations in Year 6000 Yah (at sunset on October 2nd, 2033). He will do so exactly 4000 years after His meeting on Mowryah with ‘Abraham, 3000 years after Dowd laid the cornerstone for the Family Home on *Mowryah*, and 2000 years (forty *Yowbel* (a *Yowbel* year denotes the time slaves are freed, debt is forgiven, and the land is returned)) following Yahowsha’s departure after He had fulfilled Passover, UnYeasted Bread, and Firstborn Children in 4000 Yah / 33 CE.

Are you listening to Yahowah’s love song? Do you appreciate the connection between the vineyard and the Passover wine? Do you recognize the connection between pressing grapes into wine and separating the desired result from the stems, skins, and seeds with what occurred on UnYeasted Bread? Do you see in these words that no greater love can be manifested by God than laying down the mortal life of His Son to save His beloved?

I do not know how or why English bibles changed “*ben* – son” to “fertile.” *Ben* is “a male child, the offspring of a parent, a descendant.” Likewise, *shemen* means “olive” and “olive oil.” While it can mean “grow,” it does not mean “very fertile” either. And yet, the KJV published: “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:” The NIV concurred, somewhat: “I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.” The NASB was so similar it does not bear repeating. The NLT tried: “Now I will sing for the one I love a song about his vineyard: My beloved had a vineyard on a rich and fertile hill.”

By misrepresenting the words God chose to sing, the profound and prophetic lyrics to the song and His extraordinary message became meaningless.

As was the case with Noach and ‘Abraham, Dowd, Yahowah’s beloved, engaged, doing what God wants done. It was a relationship they were establishing and enjoying after all.

**“He loosened the dirt, tilled its soil, and removed the weeds** (*‘azaq hy’* – he cleared away the sod from it with the proper implement and prepared its ground for cultivation (piel imperfect))**,** **cleared it of stones** (*wa caqal hy’* – removed the stones of death used for capital punishment (piel imperfect))**,** **and planted it** (*wa nata’ hy’* – placed the seeds and embedded root-stock) **with the best vines** (*soreq* – with the choicest and most highly valued grapevines)**.**

**He built** (*banah* – he constructed on behalf of the family and son) **a watchtower** (*migdal* – a tower for the observant, a chest or ark for storing important things safely, and a podium on an elevated stage for conveying a message; from *gadal* – regarding empowering and magnifying growth) **in the middle of it** (*ba tawek hy’* – in its midst)**.**

**In addition** (*wa gam* – also)**,** **he carved out** (*chatseb* – he cut out and engraved) **a wine press and vat** (*yeqeb* – a container to mash the grapes and then store the wine) **in it** (*ba hy’*)**.**

**Then** (*wa*) **he confidently anticipated** (*qawah* – he expected the good and beneficial result (piel imperfect)) **that it would produce** (*la’ ‘asah* – that it would respond and do the work required to yield (qal active infinitive)) **clusters of** **grapes** (*‘enab* – bearing fruit that could be picked to produce wine)**.**

**But** (*wa*) **after all this effort, it yielded** (*‘asah* – it made and produced) **sour and rotten grapes** (*ba’ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent fruit)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:2)

For a vineyard to grow and be productive, the ground must be made receptive, opened to allow water and nutrients to reach the roots. This serves as a metaphor for open and receptive minds. And for the new vines to receive the light required to produce good fruit, the weeds must be removed as well. This is symbolic of eliminating religious and political mandates.

There are a variety of Hebrew words denoting “rocks” and “stones,” but this one tells a story. The stones Dowd removed according to the lyrics of God’s song were those used to end the lives of those found in violation of the Towrah. These would have been the stones hurled at the guilty, ending their lives. But, thanks to Dowd, they were tossed aside, at least for those who follow his lead and listen to him. They will live as a result. The removal of these stones, therefore, foreshadows the purpose of Passover.

Just as relationships languish without effort, vineyards must be tended if productive results are expected. This is also true of the Covenant.

*Banah* is the feminine of “*ben* – son.” It conveys the idea of building a family home. In this regard, it is important to recognize that “family and home” are from *beyth*, which is also feminine, as is “*beryth* – covenant.” Underscoring this thought, Yahowah will eventually reveal that this vineyard is the home of Yisra’el.

There are a number of ways to accurately convey the meaning of *migdal*. As a “watchtower,” it is a place for the observant to examine and consider what they see. As a “chest or ark,” it is symbolic of the Ark of the Covenant and the Mercy Seat – comprising our access to the Almighty and our seat by His side. And as a “podium set upon an elevated stage,” it serves as the means for us to stand up and inform those who would listen to God’s song.

I know this place, and so should you. This raised platform upon which the Ark was placed, serving as a podium from which God’s message to man would be shared, and the observant would come to know Him, is the Temple Mount. Dowd purchased it from ‘Arawnah the Yabuwcy. It was just up the hill from his home.

When we listen to Yahowah’s instructions and act upon them, as Dowd had done, we can confidently anticipate beneficial results. Those who accept the conditions of the Covenant and act upon them will live eternally with God, just as He has promised.

Unfortunately, rather than listen to Yahowah’s song, rather than capitalize upon what He has done, some men neglected and others uprooted Dowd’s vineyard, planting the wild and worthless vines of religion in its place. Such are the Roman Temple to Venus, Dome of the Rock, Church of the Holy Sepulchre, and the Al-Aqsa Mosque, to name a few. They, and those that would worship within them, are “*ba’ash* – loathsome and abhorrent.” Man’s most elaborate edifices to his religious gods are “unpalatable and odious” to Yahowah.

As I shared a moment ago, there is an interesting connection between the three types of food Yahowah uses to convey His purpose and plan. Grapes, olives, and grain must all be crushed to produce the desired result: wine, olive oil, and bread. Just as Yahowah allowed Yahowsha’s body and His soul to experience the impact of Roman whips and She’owl’s enormous pressure to redeem us, we gain character when we endure life’s challenges. In the crucible of life, that which is valuable emerges and is cherished while the stems, pits, and chaff are discarded. The good result is gathered in by God while the rest dries up and is blown away. Moreover, as we have just read, there is good and bad fruit.

Speaking of rotten, think for a moment about the current inhabitants of Jerusalem. The city, which is about the same size it was when originally sacked by the Romans in 70 CE, is home to ten percent of Israel’s total population. The most contentious place on Earth is claimed by Jews, Muslims, Christians, and Secular Humanists. Of the 850,000 inhabitants living within the Jewish, Muslim, Christian, and Armenian quarters, 500,000 are Jewish (200,000 of whom are secular and 300,000 Ultra-Orthodox), 350,000 are Muslim, and a tiny fraction are Christians. It’s interesting to note that the birthrate among Jewish women, of three children each, is the highest in the developed world. And of course, it is by far the most religious place in Israel.

Over the past 4,000 years, Jerusalem has been under the control of the Canaanites, Egyptians, Jebusites, Dowd and Solomon as the capital of Yahuwdah, the Assyrians, Babylonians, Persians, Macedonians, Romans, Byzantines, and Sassanids, followed by the Islamic Caliphates of the Umayyads, Abbasids, and Fatimids, the Seljuq and Ayyubid Empires, the Mamluk Sultanate, the Ottomans, the British under their Mandate, Jordan briefly, and now as part of Israel following the Six Days War in 1967.

Today, perhaps even for the past 2,700 years of days, Yahowah is asking us to think about what He has said and Dowd has done, where they have done it and why they have said it. This is a referendum between the religions of man and a relationship with God.

**“So** (*wa*) **now** (*‘atah* – at this point in the story)**, inhabitants** (*yashab* – those who dwell and live, the settlers) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance Regarding Reconciliation (commonly transliterated Jerusalem)) **and people** (*wa ‘ysh* – individuals) **of Yahuwdah** (*Yahuwdah* – Related to Yah (commonly transliterated Judah))**, please, I implore** (*na’* – I would like and therefore plead with, emphatically requesting and encouraging) **you to judge, electing to distinguish** (*shaphat* – you to choose to adjudicate the matter, deciding, exercising good judgment using reason (qal imperative active)) **by making the appropriate connections between** (*bayn* – through consideration, understanding, and discernment so as to evaluate these insights regarding) **Me** (*‘any*) **and** (*wa*) **My vineyard** (*kerem ‘any*)**, responding thoughtfully and appropriately** (*bayn* – after closely examining the evidence, making the proper connections, and careful consideration)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:3)

Yes, I made a point earlier of the fact that Yahowah referred to this vineyard as Dowd’s. Now He is calling it His own. But isn’t Dowd’s home, Yahowah’s home? Weren’t the lyrics of Dowd’s songs inspired by God? Aren’t they members of the same Covenant family? Isn’t this vineyard planted on Mowryah under signs which read: Tsyown? Isn’t Dowd living with Yahowah now?

Said another way, when we translate Yahowah’s testimony as we are doing here, the words are both ours and His. When we do it right, there is no distinction between them.

It is indeed telling that the Jews who now live in Jerusalem are called “*yashab* – settlers.” It is indeed telling that man is wont to call the land that surrounds them “Palestine,” when Yahowah, who just happens to be God, knows it as “Yahuwdah.”

That is why Yahowah is encouraging us to think about His story at this time. He’s only indirectly asking us to differentiate between God and man, having chosen to make the initial referendum between Him and His vineyard. So shouldn’t we be thinking about how they differ and how they are alike?

God began by revealing that the vineyard was an expression of His love and that He established it for His beloved, Dowd. He told us that out of this vineyard, the Son of Light would emerge (one branch to another) in connection with the Mount of Olives – symbolic of the Set-Apart Spirit. He then explained how He worked with Dowd to till the land and make it receptive, to remove the weeds that would have competed with the vines, and to cast aside the deadly stones, all before planting the finest grapes. He and Dowd did so on Mowryah as part of Tsyown in anticipation of achieving the desired result. But man got in the way and the grapes soured.

So how does that differ from God you may wonder? And the answer is: it does not differ at all in the beginning, only in the end. It is a lovely story when Yahowah and Dowd are engaged, working together to prepare and produce the perfect environment, a garden if you will, to live and grow together. It is a garden without the weeds of deceit or the stones of death – akin to ‘Eden.

But alas, man has freewill. He can choose to listen to God’s love song and sing along, or comprise an entirely different tune and compete with Him. Most men have done the latter, and the proof is in the harvest.

You’ll note that we came to this realization by listening to what Yahowah said and then making the most appropriate connections after careful deliberation. We sought to transition from unaware to knowing, and then from knowing to understanding – all using the method prescribed by God.

Revealing that we were right, Yahowah asks a question. With freewill serving as the underpinning of all loving relationships, could God have done more without making a mockery of the entire experience? Said another way, it isn’t God’s love, His instructions, or His personal involvement that have been inadequate. It’s man’s failure to care, to listen, and to engage that are at fault. Otherwise, why would He ask…

**“What** (*mah*) **more** (*‘owd* – additionally and subsequently, even now) **could I have done** (*la ‘asah* – should I have accomplished, acted upon, or engaged in (qal infinitive construct active)) **in** (*ba* – with [from 1QIsa vs. *la* – concerning in the MT]) **My vineyard** (*kerem ‘any* – My land where grapes were planted, cultivated, tended) **that I have not done with it** (*wa lo’ ‘asah ba hy’* – that I have not accomplished with it, engaged in, or acted upon with regard to it)**?**

**What is the reason** (*maduwa’* – why is it) **I looked forward with the anticipation** (*qawah* – I expected and was confident of the beneficial result) **that** **it would produce** (*la ‘asah* – that it would respond and do the work required to yield (qal active infinitive)) **good grapes** (*‘enab* – bear fruit that could be picked to produce wine)**, but** (*wa*) **there are** (*yesh –* there is the existence of [from 1QIsa vs. *‘asah* – it made and produced in MT]) **sour and rotten grapes** (*ba’ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent grapes)**?”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:4)

Is God at fault, or is man? This is the ultimate life and death question.

Let’s ponder for a moment what Yahowah has done on our behalf. He has created the ultimate landscape for our amusement, a six-dimensional universe for us to explore replete with hundreds of billions of galaxies each averaging hundreds of billions of stars, even the perfect planet of the ideal size and composition orbiting the perfect distance from one of them. He created life for us to enjoy, with eyes to see, ears to hear, mouths to eat and talk, hands to use, legs to stand upright, feet to walk, and brains to process all we experience along the way.

He provided us with a *neshamah*, or conscience, so that we could exercise good judgment and reason between good and bad. Then He put us in a Garden perfectly suited to our needs, so that we could enjoy one another’s company. And He gave us freewill, so that we would be neither robots nor toys, neither subjects nor slaves. When we ignored His instructions regarding how to live with Him in the Garden, He provided a way back home, not only laying out every step along the way in His Towrah, He, Himself did what was required for us to become immortal and perfect children of God, enriched and empowered. Had He done anything more, there would be no purpose in freewill. And all He expected of us in return was to listen to what He was offering and capitalize upon it by engaging in a relationship with Him.

But that was too much to ask, at least of most men.

**“So now** (*wa ‘atah* – henceforth as a result)**, please** (*na’* – I implore you, pleading with and beseeching you)**,** **choose to let Me explain and make known to you** (*yada’ ‘eth ‘atem* – let Me reveal and acknowledge to you (hifil cohortative imperfect)) **what** (*‘asher* – what as a result of the relationship and by association) **I will do** (*‘asah* – how I will respond) **regarding** (*la*) **My vineyard** (*kerem* *‘any*)**.**

**I will remove** (*suwr* – I will take away) **its hedge** (*masuwkah hy’* – its natural fence to keep others out) **and it will be** (*wa hayah*) **purged, grazed, and set ablaze** (*ba’ar* – burned, destroyed, consumed, killed, removed, and serve as food for animals to eat (piel infinitive))**, its protective stone wall** (*gader hy’* – its rock fencing that was constructed to keep it safe) **will be broken down** **and breached** (*parats* – will be shattered, its stones toppled and scattered by hostile invaders)**, and it shall be** (*wa hayah*) **trampled down and tread upon** (*la mirmac* – as a result destroyed under foot, violently stepped on)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:5)

If you are making the proper connections in accord with Yahowah’s instructions, you now realize that He is predicting what Imperial Rome and the Roman Catholic Church would do, and now have done, in Yaruwshalaim. Imperial Rome broke through the walls of Jerusalem twice, in 70 CE and then again in 133 CE. On the first occasion, they tore down the Family Home, known as the Temple of Yahowah, stone by stone, leaving nothing but a pile of rubble. Then in Daniel we read that out of the viciousness of Rome will emerge a Beast that will tread upon the entire world, trampling it under foot – the Roman Catholic Church. What Yahowah has planted, man tramples down.

Mankind is free to work with God, as Dowd chose to do, or against Him, as was Sha’uwl’s decision. One choice leads to life, the other to death; one to a productive harvest, and the other to thorny briers and twisted brambles.

**“I shall lay it open** (*shyth hy’* – I will place it such that it is susceptible) **to becoming a desolate wasteland** (*bathah* – being wasted and destroyed)**.** **It will not be pruned** (*lo’ zamar* – its superfluous tendrils will not be cut away) **nor will it be weeded** (*wa lo’ ‘adar* – nor will it be cultivated, plowed, or hoed)**.**

**And it shall raise up** (*wa ‘alah* – it will exalt Allah and offer up) **briers, brambles, and thorns** (*shamyr* – uncultivated thorn bushes)**.** **And concerning** (*wa ‘al*) **the clouds** (*‘ab***), I will direct** (*tsawah* – I will guide) **rain** (*matar* – downpours) **away from it** (*min ‘al hy’*)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:6)

Weeds, representing man’s way, choke the life out of God’s way. And an unpruned garden is an unproductive garden. As for whether Yahowah intended to say that “Allah would be exalted” in this place as is the case, or that “briers, brambles, and thorns would be raised” instead of grapes, or both, is subject to conjecture. But there is no question that Yaruwshalaim was once far more lush than the desert we find today. Also thought-provoking, Sha’uwl, the villain of this story, once bragged that his ego was so out of control, the thorn in his side was none other than one of Satan’s demons.

In 1867, Mark Twain wrote the following in connection with his tour of Yisra’el: “It is a desolate country whose soil is rich enough but is given over to weeds…. It is a silent mournful expanse…a desolation…. We never saw a human being on the whole route…hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country.”

Should anyone have wondered what the vineyard represented, Yahowah wants us to rest assured that He isn’t talking about grapes…

**“The vineyard** (*kerem*) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys) **is the Home** (*beyth* – is the Family and Household) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**,** **and** (*wa*) **the individuals** (*‘ysh* – the people) **comprising Yahuwdah** (*Yahuwdah* – who are Related to Yah) **are His most delightful and satisfying** (*sha’shuwa’ym huw’* – His most pleasing, pleasurable, and enjoyable) **aspect of His garden** (*nata’* – vine of His)**.**

**He expected and looked forward to** (*qawah* – He beneficially anticipated) **the exercise of good judgment** (*mishpat* – rational thought and reasonable decisions, even a just means to resolve disputes) **but** (*wa*)**,** **behold** (*hineh* – now, see)**,** **there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats** (*misphach* – there is a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations along with an outpouring of blood; from *caphach* – to join together to smite and strike, leaving an ugly erupting lesion, scab, and malignant tumor)**.**

**Rather than vindication, justice, and prosperity** (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard, producing an abundance of wealth among innocent individuals)**, behold** (*wa hineh* – now at this time)**,** **there is a crying out for help** (*tsa’aqah* – a cry of distress)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:7)

God’s Covenant Family was to be rooted in the Promised Land. They were to be productive and flourish, serving as an example for the world to follow. Yisra’el and Yahuwdah were to grow together with God in the most satisfying and enjoyable relationship imaginable. This was to be ‘Eden.

Based upon what He was offering, predicated upon what He had done, there was every reason to expect favorable results. After all, who in their right mind would turn down an offer from God, one in which we sacrifice nothing and gain everything in return? Yahowah naturally expected that His creation would be capable of exercising good judgment.

He had personally designed our brains and given us His *neshamah* – the means to be rational, to discriminate between good and bad, right and wrong. But He obviously thought more of us than we thought of ourselves, valued us more highly than we valued ourselves. He trusted us more than we should have been trusted. But such is the nature of every loving relationship. We see the best in those we love.

In *misphach* we see the opposite of *mishpat* – which is why they are being contrasted. To *mishpat* is to do the right things for the right reasons, it is to exercise good judgment to resolve disputes. To *misphach* is to do the worst things for the worst possible reasons. Rather than vindicate, the *misphach* condemn. Rather than encourage rational thought, the *misphach* indoctrinate. Rather than save lives, the *misphach* destroy them. Rather than reconcile relationships, the *misphach* shatter them. These are the things of man God detests.

This concludes with a prediction that has not yet materialized – although there have been constant foreshadows. Yisra’elites cried out for help when enslaved by the Egyptians and when besieged by the Assyrians. Yahuwdym cried out when attacked by the Babylonians and when assaulted by the Romans. All Yisra’el cried out again when persecuted under the Catholic Church, when brutalized during the Holocaust, and now under the constant barrage of Islamic terrorism. But this is now a collective cry for help, one coming directly out of Yaruwshalaim, Yahuwdah in the heart of Yisra’el. Something terrible is about to happen.

I suspect now after reading over one-thousand pages of *Observations for Our Time* that you are aware that the process I have deployed from the very beginning continues to be: translate Yahowah’s words as accurately and completely as possible by closely examining and carefully considering each of them. Contemporaneously, I have striven to delineate why these words may have been chosen, how they may have been used elsewhere, and what they may convey beyond that which is reasonably included in the translations, themselves. Then I will reread and recite the translations to myself, reflecting on what God has revealed, so that I might come to appreciate what Yahowah is saying, why He is saying it, and how it applies to our lives in the here and now. After sharing these insights, I like to return to His words, bringing them together in summary fashion, hoping that the repetition helps etch Yahowah’s message into our memory.

**“Please, it is My desire out of a heightened sense of urgency, and so I plead with you, desiring your attention because I want to sing as an expression of My heartfelt desire, using My voice as an instrument to convey the words and musical tones of this song** **on behalf of** **My beloved,** **a song** **to the one I dearly love, to Dowd,** **concerning** **his vineyard.**

**The grapes were planted, cultivated, and tended,** **all existing for him,** **for My beloved, to approach and draw near** **by way of** **a Son** **radiating light from a supernatural source on the Mount** **of Olives.** (*Yasha’yah* / Isaiah 5:1)

**He loosened the dirt, tilled its soil, and removed the weeds,** **cleared it of stones,** **and planted it** **with the best vines.**

**He built** **on behalf of the family and son,** **a watchtower** **for the observant, a chest for storing important things safely,** **and a podium on an elevated stage for conveying a message regarding empowering and magnifying growth** **in the middle of it. In addition,** **he carved out** **and engraved** **a wine press and vat in it.**

**Then** **he confidently anticipated** **the good and beneficial result,** **that it would produce** **clusters of** **grapes.**

**But** **after all this effort, it yielded** **sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit.** (*Yasha’yah* / Isaiah 5:2)

**So now at this point in the story, inhabitants who have settled in Yaruwshalaim and people of Yahuwdah, please, I implore** **you to judge, electing to distinguish** **that which is productive and unproductive** **by making the appropriate connections between** **Me** **and** **My vineyard, responding thoughtfully and appropriately after closely examining the evidence and making the proper connections through careful consideration.** (*Yasha’yah* / Isaiah 5:3)

**What** **more, additionally or subsequently, even now** **could I have done** **in** **My vineyard** **that I have not accomplished with it?**

**What is the reason** **I looked forward with the anticipation that** **it would produce** **good grapes, but** **there are** **sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit?** (*Yasha’yah* / Isaiah 5:4)

**So now, henceforth as a result, please I am beseeching you, allow Me to explain and make known to you what as a result of the relationship and by association, I will do regarding My vineyard.**

**I will remove and take away its hedge to keep others out,** **and it will be** **purged, grazed, and set ablaze, its protective stone wall** **will be broken down** **and breached**, **its stones toppled and scattered by hostile invaders, and it shall be** **trampled down and tread upon.** (*Yasha’yah* / Isaiah 5:5)

**I shall lay it open and susceptible to becoming a desolate wasteland. It will not be pruned nor will it be weeded.**

**And it shall raise up those who exalt Allah in addition to offering up briers, brambles, and thorns. And concerning the clouds, I will direct** **rain** **away from it.** (*Yasha’yah* / Isaiah 5:6)

**The vineyard** **of** **Yahowah** **of the vast array of spiritual implements** **is the Home** **of Yisra’el,** **and the individuals of Yahuwdah** **are His most delightful** **and satisfying** **part of His garden.**

**He expected and looked forward to** **the exercise of good judgment,** **rational thought and reasonable decisions,** **but** **behold, now** **there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats along with a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations.** **Rather than vindication, justice, and prosperity,** **now at this time** **there is a crying out for help.”** (*Yasha’yah* / Isaiah 5:7)

It was indeed a song of unrequited love.



What follows depicts today’s Israel, especially in the area in and around Jerusalem. Tiny plots of desolate land are being purchased from Arabs and cobbled together to build condominium complexes and apartment buildings. These “housing units,” which are being constructed by the thousands, all share walls, floors, and ceilings in common as more and more Jews immigrate to Israel.

Yesterday, while searching for the proper spelling of the name of the Catholic monstrosity in Jerusalem that serves as a shrine to death based upon something Yahowah had said, I was struck by the pictures which accompanied the article. There are almost no single-family homes being constructed in and around Jerusalem – everything is being built just as God described it.

Then this morning, a friend forwarded an article following the most recent Islamic terrorist attacks in Barcelona, Spain. The nation’s leading rabbi announced that it was time for every Jew to leave, not only Spain, but the whole of Europe. Last year’s migration of nearly two million Muslims from Syria, Afghanistan, Iraq, and Libya sealed their fate, and has made it unsafe.

It is also interesting that while the world is unwilling to hold Islam accountable for perpetrating 99% of the world’s terrorist attacks or for abusing over half a billion women, Israelis are denounced and condemned for building homes. Sectarians and secularists alike would have you believe that Jews constructing homes is a bigger obstacle to peace than knife- and bomb-wielding Islamic terrorists. As a result, and in complete accord with the following prophecy, Israelis must stand alone – isolated from the rest of the world.

At the time this was written, it was all inconceivable. Now it is inevitable.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those connecting** (*naga’* – joining and touching) **house to house** (*beyth ba beyth* – home with home)**,** **field to field** (*sadah ba sadah* – plot of land with plot of land, territory to territory)**, who approach in addition** (*qarab* – who arrive and present themselves, joining together) **until** (*‘ad* – the point in time) **there are no more places** (*‘ephes maqowm* – there are no more sites to build housing units, offices, or even stand) **and they are made to dwell alone** (*wa yashab la bad* – and so then those who settle there will live isolated and separated (hofal perfect consecutive – demonstrates that this condition was forced upon them during a specific period of time based upon the will of others))**, to you** (*‘atem*) **in the midst** (*ba qereb* – in the middle or center) **of the Land** (*ha ‘erets* – of the nation)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:8)

In the 17th chapter of this same prophetic announcement, we are told that Israel will be “thinned at the waist,” and thus at its *qereb*, indicating that the nation will be forced to surrender the “West Bank” to the Jihadists. As a result, an unstoppable tsunami of Islamic terrorists will flood into Jerusalem, raping, robbing, and murdering their way to Allah. Forewarned is forearmed.

There are over seven million Israelites, mostly Yahuwdym, living in Yisra’el today – half a million of which call Yaruwshalaim home. As fast as housing units are erected, they cannot keep pace with the accelerated birth rate or unparalleled immigration. We are rapidly approaching a time when there will be too many people and too few homes. But that isn’t the worst of this news. The world in general, and Islamic Jihadists in particular, are going to be so egregious, shedding so much blood, that even amidst a housing shortage, the best and biggest will be abandoned.

While the previous statement is today’s news, the next is tomorrow’s. The first phase of what follows, known as the Magog War (the Islamic assault on Israel near the beginning of the Time of Ya’aqob’s Troubles) will occur sometime between 2026 and 2027. It’s less than a decade away. And it will be horrific. It will be as if hell itself has been unleashed. Satan and his Islamic emissaries will all but annihilate Yahowah’s Chosen People.

**“****I am hearing** (*ba ‘ozen* – in My ability to hear what’s in My ears)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys)**, declares, that doubtless** (*‘im* – in the context of something I’ve promised which is much larger, although it may seem improbable, nonetheless)**, there will be no houses for many** (*lo’ beyth rab* – there will not be sufficient homes as many homes will cease to exist)**, because as an object of appalling scorn and derision there shall be horrible terrorism and devastating desolation** (*la shamah hayah* – because as an object of astonishing ridicule, they will be laid waste and become lifeless; from *shamem* – to be appalled, stunned, stupefied, awestruck, astounded, desolate, and lifeless)**.**

**Even the largest** (*gadowl* – greatest) **and** (*wa*) **most beautiful** (*towbym* – most desirable) **will be without an inhabitant** (*min ‘ayn yashab* – will not have anyone living or dwelling there)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:9)

Just because these housing units share common walls, ceilings, and floors, this does not make them necessarily small nor cheap. A quick search of real estate for sale in Jerusalem reveals that some of these townhouses are large and beautiful, with price tags to match – some exceeding ten million dollars.

And yet even they will be uninhabited because good Muslims, those who follow Muhammad’s pathetic example, are murderous. They are robbers and rapists. And they will flood into Jerusalem by the tens of millions. There will not be enough bullets to stop them. The Jews who are not killed, will wish they were dead. They will all be robbed. Many will be raped.

Terrorism is synonymous with Islam because Muhammad was a ruthless terrorist. He instigated and led 75 terrorist raids during the first ten years of the Islamic Era. Jews were his favorite targets. He murdered the men, raped the women, and enslaved the children. Nothing has changed over the course of 1300 years.

Allah as Satan, has no capacity to be creative, to conceive or spare life, to build anything worthwhile. All he and those who worship him as if he were God are good at doing is killing, destroying, and deceiving. They will epitomize “*shamah* – appalling scorn and derision, vicious terrorism, devastating desolation, stunning the world with their stupefying ruthlessness.”

Those who have wielded hammers to build homes will be decimated by those who prefer wielding swords. What follows speaks of Islam’s influence on the House of Yisra’el.

**“****Because then** (*ky* – no doubt, truly)**, ten** (*‘aseret*) **acres** (*tsemed* – the area of cultivated land a pair of oxen yoked together can plow in a day which is why it also means: pair, couple, and yoke) **of vineyard** (*kerem –* synonymous with the House of Yisra’el) **shall produce** (*‘asah* – yield or supply) **one** (*‘echad*) **daughter** (*bath* – female child or liquid measure equal to 6 gallons)**,** (*wa*) **a** **malleable and fragile** (*homer* – clay-like, easily manipulated when moist and readily broken when dry, or nine bushels – roughly the amount a donkey can transport) **offspring** (*zera’* – descendants or seeds) **is what will come from here** (*‘eyphah* – is the what, where, and why of it; from *‘ay* – whence and where and *poh* – from here)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:10)

Before we conclude that the amount of land two oxen can plow in a day is a nebulous and antiquated concept, making this prophecy somehow arcane, you may be interested to know that in the United States today, the official measure of land is an acre, which contains 43,560 square feet. This rather odd number was derived because a pair of oxen yoked together plow a furrow 1/8th of a mile long (known as a furlong) before the team is turned around to plow in the other direction.

Parcels were laid out so that the farmer, starting early in the morning, would be able to finish two sets of ten rounds with a ten-inch plowshare, covering an area 16.5 feet wide (known as a rod) twice before lunch. They would then water, feed, and rest their oxen during the noon break. A second pair of rounds of ten 1/8th mile long furrows would be cut in the afternoon. The forty rounds of 80 furrows plowed over the course of a day covered an area four times 16.5 feet wide, or 66 feet across, by a 1/8th mile in length (660 feet). This totals 43,560 square feet, and thus one acre. (Source: University of Nebraska Land Measure Fact Sheet)

The ten-acre plot being depicted in this prophecy is therefore 660 feet by 660 feet. By way of comparison, the current Temple Mount is approximately 32 acres. The south wall is 910 feet (280m), the north 1025 feet (315m), the east 1520 feet (460m), and the west wall is 1580 feet (485m) in length. This size and trapezoidal shape is a product of Herod the Horrible who greatly expanded the platform some 2000-years ago. The original area established by Dowd at Yahowah’s direction was square, and only about ten times larger than the footprint of the Home and Porch combined.

To reconstruct its size, all we need do is look at the platform upon which the Dome of the Rock is now situated and square it off as Dowd was said to have done. The western and eastern facades, inclusive of the original stairways leading up to the platform, all of which were part of Dowd’s original layout, comprise an area which measures 660 feet by 660 feet. I don’t suppose this is a coincidence.

Also, because Yahowah attributed the original vineyard to His son, the City of *Dowd* | David is also – drumroll please – 10 acres. Since Yahowah just stated that the vineyard represents the House of Yisra’el, it is coterminous with the original Temple Mount and equivalent to the City of the Beloved below.

I am going to crawl out on a tendril and suggest that God is not actually talking about grapes, wine, or seeds. It is not much of a leap recognizing He, Himself, just said that the vineyard represents the Home of Yisra’el. Beyond this, the numbers don’t work if we are to render *bath*, *homer*, and *‘eyphah* as weights and measures. For example, an extremely unproductive vineyard still produces 20 times more wine than this one if we are to translate *bath* as “six gallons” rather than one “daughter.” The math works out as follows: a derelict vineyard produces two tons of grapes per acre, filling four to five 60-gallon barrels with wine (which is 1440 bottles should you be interested).

Therefore, the least productive mature ten-acre vineyard imaginable would still produce 2,400 gallons of wine – four-hundred times more than the six gallons listed above if we are to render *bath* in gallons instead of girls. By comparison, an average ten-acre vineyard would produce 5,000 to 6,000 gallons of wine. And as an interesting note: a winemaker must crush 700 grapes to get a bottle of wine. It is yet another reason Yahowah likes using this metaphor.

Grapes are propagated via cuttings, not seeds. And while it is technically possible to germinate a grapevine using seeds, to be effective, the seeds need to be refrigerated at a steady 35-40 degrees Fahrenheit for three months. Then they must be kept in greenhouses for six weeks to germinate, never allowing nighttime temperatures to fall below 60o F. These saplings must be transferred into pots and kept in greenhouses until the plants are a foot tall before they are moved into the fields.

That is not to say that grape seeds are worthless. A winemaker today can purchase a $100,000 seed separator and dryer along with a $17,000 double-head seed press and process 180 tons of grape seeds from the pomace over a period of six months, yielding 12,000 liters of grape-seed oil. A ton of grapes, which is about 26% pomace (572 pounds of moisture, skin, stems, and seeds), yields 70 pounds of dry grape seeds (producing three liters of oil). Returning to our anemic vineyard, two tons an acre over 10 acres would create 1,400 pounds of seeds.

While this is in the range that an average donkey can haul in a cart (which is between 1900 and 2100 pounds), with olive trees indigenous and plentiful, and their oil more desirable and economical, especially in Israel, there would have been no reason whatsoever to separate, dry, or transport grape seeds. Moreover, if we are to use weights and measures instead of fragile and impressionable daughters, grapes yielding six gallons of wine would only produce 70 pounds of seeds, rendering the donkey irrelevant.

Lastly, as a dry unit of measure equal to three seahs or ten omers, an *‘eyphah*, is an Egyptian designation. It is only when presented as an adverb and interrogative comprised of *‘ay* and *poh*, that *‘eyphoh* is Hebrew. In Yah’s language it means: “what kind of things or which individuals would come from there.”

If Yahowah was indeed speaking of daughters, one for every ten acres, jihadists are going to have to either scare away, enslave, or kill a lot of Jews. The city of Jerusalem today, with a population of 850,000, 500,000 of whom are Jews, is just over 48 square miles, and thus just under 31,000 acres. This represents sixteen Yisra’elites per acre, eight of whom would be women, four of whom might be young enough to be called “*bath* – daughters” rather than simply “women.” If that is reduced to one for every ten acres, there is going to be a mass exodus and massacre.

If we consider the greater Jerusalem metro area, 1,125,000 people, 720,000 of whom are Jews, live on just over 160,000 acres. That’s between four and five Israelis per acre. If half are women and half are young, that’s one daughter per acre today. Therefore, nine out of ten will either flee, be kidnapped and dragged away as sex slaves, or die at the hands of Islamic militants. It’s no wonder this was preceded with a woe and the people are crying out in fear.

Before we move on, there was something else I found intriguing about *tsemed*, the word translated “acres” above. The dual nature of *tsemed* (two oxen yoked together) lends it to being used to convey duplicity. It is deployed to depict “infamous deceit” in *Mizmowr* / Psalm 50:19. And on three occasions, the verb is used to describe the seduction of the Israelites into the worst form of idolatry at Ba’al-Peor. Under Bala’am’s suggestion in consort with Balak, the king of Moab, the Yisra’elites were seduced into becoming initiates into his religious mysteries. As a result, the people worshiped the local god, the Lord of Light (Lucifer in today’s parlance), while indulging in his requisite prostitution cult. They thereby yoked themselves to Ba’al-Peor, to the Lord of Light, and to the Whore of Babylon. Satan was worshiped as God. (*Bamidbar* / Numbers 25:3-5 & *Mizmowr* / Psalm 106:28) That’s telling here because in Islam, Allah is Satan and in Christianity, the Lord is God.

Alcohol will be used as an escape, numbing the pain. But it will just make matters worse. In harmony with His vineyard metaphor, Yahowah predicts…

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who rise early in the morning** (*shakam ba ha boqer* – make an early start in the morning, looking to make sacrifices to their gods while reflecting on religious secrets and omens) **with intoxicating liquor** (*shekar* – inebriated with alcoholic libations)**, remaining so** (*‘achar* – lingering around thereafter) **into the twilight** (*ba ha nesheph* – into the evening, from dusk to dawn)**, drunk and** **inflamed with wine** (*dalaq yayn* – intoxicated and inebriated)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:11)

Some of what follows may depict instruments, but much of this is symbolic, using the implements of merriment to describe the fallen human condition and the implements that will be used to drown out the message of God.

**“The lyre** (*kinowr* – the zither, a large stringed instrument that when plucked makes a tremulous twanging sound and serves as a token of merriment; perhaps a Hittite loan word related to *kuwn* – to establish and *kanah* – a flattering title for a shoot or branch which is transplanted)**, harp** (*nebel* – the guitar, a portable melodic stringed instrument, or a vessel, bottle, or flask comprised of skin used to transport wine; from *nabal* – to be foolish and senseless, to languish and fade away, to be an immoral, vile, and shameful corpse, a carcass associated with villainous idolatry and in the feminine, *nebalah* – a disgraceful and wicked thing outrageously in defiance of the standard, a frivolous fool)**, tambourine** (*toph* – the drum, a small percussion instrument or dangling earrings, religious pendants, and jingling beads, even the jeweled ornamentations on the headboard of a bed owned by the haughty and arrogant who flaunt an exaggerated sense of false pride; from *taphaph* – to play and to beat)**, flute** (*chalyl* – the pipe, a reed woodwind instrument producing a shrill, whistling sound; from *chalal* – to profane, defile, pollute, violate, wound, slay, and desecrate and *chalyl* – that which is forbidden and adversarial)**, and** (*wa*) **wine** (*yayn* – fermented grape juice and intoxicating beverages) **are at** (*hayah* – exist at) **their banquets** (*meshteh hem* – are part of their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed; from *shathah* – to drink to excess (based upon *sheth* – six, the number of man))**.**

**But** (*wa*) **regarding** (*‘eth*) **the work** (*po’al* – that which is done and thereby achieved after expending significant energy to acquire and provide recompense) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, they do not observe nor regard it** (*lo’ nabat* – they do not look at, consider, perceive, or interpret it, seeking to understand it, nor provide an appropriate or caring response)**,** **nor** (*wa*) **the work** (*ma’aseh* – the labor and product, the mission and accomplishments, the acts and deeds, the pursuits and business) **of His hands** (*yad huw’*)**, neither seeing nor understanding** (*lo’ ra’ah* – they do not pay attention and they are not observant, neither perceptive nor considerate)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:12)

As I suspected, this list of accoutrements serves as a poetic depiction of man’s fallen state. Collectively, they reveal how religious festivals compete with God by twisting the intended purpose of the instruments, themselves. In this list, we find: a twanging lyre, representing a flattering title for a transplanted and replacement branch. This is a depiction of Allah as a replacement for Yahowah, of Jesus Christ as the flattering title for the Branch, and even an allusion to replacement theology.

Then there is the melodic harp so often pictured in association with angels in religious art which is accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as if they were the walking dead. These vile and villainous animated corpses demonstrate a zombie-like attraction to idolatrous worship in their outrageous defiance of God.

Next we find tambourines struck by the haughty and arrogant who flaunt an exaggerated sense of false pride. This is perhaps reminiscent of the ongoing drumbeat of gay pride parades and the contentious morality of Socialist Secular Humanism. And while I was of the belief that San Francisco was the gayest city in the world, it is actually Tel Aviv. Simultaneously, we find countless religiously adorned women, their dangling earrings, symbolic pendants, and jingling beads hidden beneath their burkahs.

The second to last irritant on the list is depicted as a shrill flute or whistling pipe, which is being played and smoked by the profane, the defiled, and the polluted who desecrate, wound, and slay in adversarial fashion. All the while they are imbibing intoxicating libations at their banquets, feasts and festivals celebrating hedonistic events where copious amounts of alcohol are consumed in excess.

They are celebrating New Years, Saint Valentine’s Day and St. Patrick’s Day, Martin Luther King Day and President’s Day, May Day and Independence Day, Labor Day and Memorial Day, Halloween and Lent, Easter and Christmas, Rosh Hashana and Hanukah, some of them even Ramadan – anything and everything but Yahowah’s Miqra’ey. What God has done means nothing whatsoever to them. It’s a sad state of affairs.

Here once again for your consideration, is the second stanza of Yahowah’s prophetic song.

**“Woe, this is a warning about a disastrous situation and a cautionary tale to those of you in the Land connecting house to house, field to field, and plot with plot, territory to territory, who approach and present themselves, joining together until such point in time that there are no more places nor sites to build housing units, offices, or even to stand, and they are made to dwell alone, living isolated and separated.** (*Yasha’yah* / Isaiah 5:8)

**I am hearing,** **Yahowah** **of the vast array of spiritual implements, declares, that doubtless there will be no houses for many** **because as an object of appalling scorn, ridicule, and derision there shall be horrible terrorism and devastating desolation.**

**Even the largest** **and** **most beautiful** **will be without an inhabitant.** (5:9) **Because then, ten** **acres** **of vineyard** **shall produce** **one** **daughter,** **a** **malleable and fragile offspring** **is what will come from here.** (*Yasha’yah* / Isaiah 5:10)

**Woe, this is a warning regarding a ruinous situation to those who rise early in the morning looking to make sacrifices to their gods while reflecting on religious omens with intoxicating liquor, inebriated into the twilight and inflamed with wine.** (*Yasha’yah* / Isaiah 5:11)

**The tremulous twanging lyre serving as a flattering title for a transplanted and replacement branch, the melodic harp accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as the walking dead, immoral, vile, and disgraceful corpses associated with villainous idolatry and outrageous defiance by frivolous fools, the tambourine struck by the haughty and arrogant who flaunt an exaggerated sense of false pride while religiously adorned with dangling earrings, symbolic pendants, and jingling beads with jeweled ornamentations on their headboards, the shrill flute and whistling pipe of the profane, defiled, and polluted who desecrate, wound, and slay in adversarial fashion, and intoxicating libations are at their banquets, their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed in excess.**

**But regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don’t even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant.”** (*Yasha’yah* / Isaiah 5:12)

Based upon this, we can dispense with the absurd notion that God loves everyone. Further, not only was Paul wrong when he penned his famed “Love Chapter” in his initial letter to the Corinthians, he is the person most responsible for beguiling billions of people the world over into ignoring and then rejecting Yahowah’s seven annual Invitations to be Called Out and Meet.

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The most debilitating human condition is a bad attitude fueled by ignorance. The most empowering is understanding leading to the correct perspective on God. With generations indoctrinated and incapacitated by Political Correctness to the point that they can no longer think for themselves, the preponderance of people are growing incapable of discriminating between right and wrong. Therefore, this is where we find ourselves…

**“As a consequence** (*la ken* – as a result, therefore, it follows that)**,** **My people** (*‘am any* – My family) **are exposed and vulnerable** (*galah* – are revealed for who they really are, laid bare and stripped of any pretense, exiled, many as captives (qal perfect)) **because of** (*min* – out of and from) **their lack of knowledge and discernment** (*baly da’at* – their failure to comprehend, their lack of apprehension, their ignorance and inability to understand, their incapacity to distinguish between right and wrong, their unwillingness to discriminate between good and bad, their reluctance to differentiate between truth and lies; from *yada’* – to know, to acknowledge, to learn, to discriminate, to recognize, and to understand)**.**

**They honor and attribute high status to** (*kabowd* – they respect the reputation and abundance, the popularity and manifestation of power, the overall societal acceptance of) **their ravenous and insatiable** (*ra’eb* – pandemic of voracious) **maggots of men, to lowly and insignificant humans** (*moth* – parasitic louses, the likes of corpses and carcasses) **so** (*wa*) **their capacity for compassion and ability to enrich** (*hamown* – their abundant mercy, their gatherings of people with an enormous inheritance, and their accumulation of a multitude of riches) **has shriveled up and evaporated** (*huw’ tsichah tsama’* – has dried up, deprived of water, they have lost the source of life and cleansing)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:13)

In *Howsha’* / Hosea, Yahowah will announce: **“My people are destroyed because they are ignorant and irrational.”** The means to their destruction is their propensity to believe their political and religious leaders rather than trust Yahowah.

The most debilitating and deadly consequence of ignorance is the tendency of misled individuals to ascribe status to men, particularly popes, pastors, and politicians. They do not know when they are being lied to, taken advantage of, and fleeced.

They will foolishly pronounce their loyalty and make donations to those who without compunction, rob them. And the objects of their misplaced devotion are insatiable, craving ever more wealth and power. Such is the nature of the candidates and those who vote for them, both on the right and left today.

The most common of many Hebrew words for “man” are *‘adam* and *‘ysh*, followed by *‘enosh* and *geber*. The least prevalent is *moth*. It is, therefore, prudent to ascertain why it was selected over the more predominant options. At first blush, we discover that it is considered to be less masculine in nature than either *‘adam* or *‘ysh*, and thus can be translated “person” or “people,” “human” or “human beings.” This is revealing because God is contrasting His plan with the schemes promoted by humankind.

Second, *moth* is typically used to describe a very small number of people, thereby distinguishing the few from many. It literally means “men who can be numbered,” and is, therefore, the opposite of “innumerable individuals.” As such, it is translated: “very few.” This too is telling because while relatively few men have claimed to speak for God, only a handful of people have started a new religion and authored its scriptures as an Apostle or Prophet.

Third, *moth* is the opposite of *gibowr* (mighty warriors and political leaders) and speaks of someone who is “lowly and little,” even “insignificant.” While Sha’uwl was Paul’s given name, he not only chose the Roman moniker, Paulos, which means “lowly and little” in Latin, Yahowsha’ revealed during His Instruction on the Mount that Heaven’s name for the individual attempting to annul the Towrah would be “Lowly and Little,” a direct reference to Paul.

Fourth, according to the *Dictionary of Biblical Languages* – *Hebrew*, *moth* can also be translated “louse, a small parasitic insect that lives by sucking the lifeblood of warm-blooded creatures, or a maggot.” Lice are obligate parasites, meaning that they are incapable of reproducing without exploiting a suitable creature. They invade their victims by modifying their chemical signature to match that of their hosts. They are vectors of diseases such as typhus, transmitting infectious, debilitating, and deadly pathogens to other living organisms.

Paul was a disease-spreading parasitic bloodsucker, who mimicked the racial, political, and religious makeup of his audience to more readily exploit them. (While considering the commonality between Paul and lice, I found another interesting connection. Considering the fact that yeast is removed on *Matsah* | UnYeasted Bread to perfect the loaf by removing the fungus of sin, in particular, religion, fungi (such as yeast) serve as a host and conduit of disease, with weeds providing a safe harbor to vector viruses.)

A maggot is the larva of a fly. It is a footless, worm-like creature which feeds off living tissue, animal excrement, decaying carcasses, and foul food. Like the louse, it is prone to spread microbial infectious diseases. Humans are not immune to the feeding habits of maggots and can contract myiasis by approaching garbage, dead animals, or rotten food – all of which are symbolic of things Yahowah encourages us to avoid. Like religion, a maggot infestation grows exponentially if not checked. In this vein, *moth* is used to describe the disreputable or disadvantaged.

In *Yasha’yah* / Isaiah 41:14, for example, the remnant of Yisra’elite men are depicted as if they were “puny lice or worms.” And in *Mizmowr* / Psalm 26:4, Dowd disassociates himself from the *moth* who he claims are “incompetent, invalid, and vain.” *Moth* is used similarly in *Yowb* / Job 11:11 and 22:15 to describe men who are “evil, wicked, and egotistical.” Yahowah is still pointing His finger at Sha’uwl.

Fifth, *meth*, which is vocalized differently albeit written identically, means “corpse.” It is the carcass of a dead body and thus is indicative of death. Yahowah routinely refers to Sha’uwl as “the Plague of Death.”

Sixth, *mothben* is a compound of *moth* and *ben* – son, and is defined as “chaff or straw that is dried up, then cast or blown away.” This infers that the *moth* are the “offspring of castaways.” And finally, *metheg* is the “bridle for a donkey, including a bit as a mouthpiece and reins for leading it.”

If we were to expand *moth*’s reach beyond a lone individual, and thus beyond the few people it typically addresses, and, therefore, past Paul, many of the world’s leaders, both religious and political, are parasitic maggots and lowly louses. They are counterproductive and destructive, deceitful and deadly, and thus ultimately damning.

Promising to enrich their greedy supporters to gain popularity and garner votes, they rob the relatively few who are rich to appease the multitude who are poor. By redistributing wealth rather than creating it, the economy shrivels and a nation’s abundance evaporates – just as Yahowah is warning and lamenting. While it may be politically expedient to punish success and reward failure because it is deemed politically correct among those infected with the immoral and irrational socialist mindset, it is a bankrupt policy.

There are two somewhat different ways to look at *hamown* in this context. Yahowah could be addressing the economic failures of democracy, whereby the tyranny of the majority robs the minority under the approving applause of popular politicians promoting progressive taxation and entitlements. It is a pack of wolves and a lone lamb voting on who to eat for dinner. Or He could also be saying something more profound, predicting that when a relationship with Him through the *Towrah*, especially through its *Beryth* and *Miqra’ey*, is replaced by religion and when ignorance and misplaced trust beguiles a population into depending upon their government rather than relying on God, the benefits that Yahowah has provided through *Yahuwdym* in *Yaruwshalaim* are forestalled.

When the Chosen People fail to comprehend what Yahowah has said and done, their capacity to convey His compassion through the *Miqra’ey* and ability to enrich through the *Beryth* evaporate. It is what Paul destroyed with Christianity. It is then what Akiba caused to shrivel even further with Rabbinic Judaism, with his treasonous Talmud and false Mashiach, leading to the diaspora and unrelenting persecution under Rome.

As we continue to process the consequence of political and religious ignorance, and consider how the lack of discernment provides the opportunity for evil individuals to rob the people of their wealth and possessions, their freedoms and opportunities, and especially their relationship with God and their salvation, Yahowah is now prepared to turn our attention to the worst of these men, to the epitome of a louse, to the living embodiment of a maggot, to Satan’s most popular and esteemed Ambassador, to Sha’uwl – known to Christians as Paul. Even his assumed Roman name, Paulos, identifies him as the lowly and little subject of this indictment. *Sha’uwl* | Paul robbed billions of Christians of their souls, stealing their inheritance: the possibility of eternal life in the Covenant.

In this light, it is incumbent upon us to acknowledge that *She’owl*, the lightless and eternal prison for souls who have been condemned by God, and *Sha’uwl*, the principal author of the Christian New Testament, are indistinguishable in the Hebrew text. While both are bad, context alone determines which name God intended. And here, as it is in *Chabaquwq* / Habakkuk, the presence of a *nepesh* / soul immediately following the name affirms that Yasha’yah heard Yahowah say *Sha’uwl*, thereby excluding *She’owl* from consideration. This is therefore a direct and unambiguous condemnation of Pauline Christianity, its New Testament, and Replacement Theology, in addition to Roman Catholicism and Salvation through Grace.

**“As a result** (*la ken* – therefore as a consequence, it follows that)**, there is an enormous opportunity for** (*rachab* – there is a wide open, broadened, and enlarged opening for the improper and greedy boasts of (hifil perfect active – the subject engages the object to make them like him for a while)) **Sha’uwl’s** (*Sha’uwl* – Paul’s, for Question Him) **soul** (*nepesh* – inner nature, consciousness, and human desires)**.**

**And so** (*wa*) **he has opened his mouth to speak** (*pa’ar peh hy’* – he has parted his lips wide to impart words [because *nepesh* / soul is always feminine in Hebrew, the pronoun is technically ‘its’ rather than ‘his,’ but without similar gender considerations in English, that would be awkward and misleading]) **beyond measure and without thinking** (*la baly choq* – for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living)**.**

**So then** (*wa*) **the status, productive nature, and outstanding aspects** (*hadar* – the beautiful appearance and finest qualities, the majesty and splendor, even the overall value and glory) **of Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Instruction, Guidance and Direction Regarding Reconciliation Flow) **will decline and be abandoned** (*yarad* – will be subjugated, be lowered, brought down, and descend (qal perfect)) **along with** (*wa* – in addition to) **her capacity for compassion** (*hamown hy’* – her abundant mercy and ability to enrich, her extraordinary wealth and her enormous gatherings of people, heraccumulation of possessions and riches, her multitude of unruly hordes and commotion, along with her mercy)**, in addition to** (*wa*) **those joyously reveling** (*sha’own hy’* – the great crowds of people) **and** (*wa*) **celebrating** (*‘alez* – who are jubilant and excited in their victories) **in her** (*ba hy’*)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:14)

Had Yisra’el and Yahuwdah made the effort to observe Yahowah’s Towrah instead of the rabbinic Talmud, had they engaged in Yahowah’s Covenant instead of becoming overtly religious, had they called God by His name, the majority of people would have been too familiar with Yahowah’s testimony and promises for Sha’uwl to succeed. Sure, his absurd progovernment stance would have appealed to Romans and his appalling Gnostic approach would have resonated with Greeks, but it wouldn’t have lasted. And the reason should have been obvious because Paul, like Muhammad after him, wasn’t sufficiently creative or credible to create a religion which could stand on its own merits. Paul, like Muhammad, usurped the Towrah’s credibility. They were deliberately inaccurate plagiarizers and careless counterfeiters.

It’s obvious that Gentiles weren’t just wholly ignorant of the Towrah, they were put off by it, since they believed that their political and religious ideas were far more civilized and progressive. Moreover, it’s not just that Romans disrespected Yahuwdym, they despised them for having the audacity to rebel against them. This disdain for Yahowah’s Chosen People created an audience that was predisposed to accept Paul’s anti-Semitic rant.

Accepting and believing are worlds apart. So for the new religion of Pauline Christianity to take root and garner thousands, then millions and billions of believers, its authenticity would have to come from the very testimony it contradicted because the Towrah and Prophets provide the lone credible witness regarding God. This blending of truth and lies was achieved simply because those who should have known better, didn’t. The Chosen People neither understand the purpose of the Towrah nor its association with Yahowsha’. They did not even know his name, or the name of the God in whose name he had come.

The religious Bible is the result of this “*babel* – intermixing” of God’s Word with man’s words. Paul was able to fool Romans and Greeks because Yahuwdym were unable and unwilling to take a stand on behalf of their God. They did not and could not expose and condemn their enemies, nor His enemies, as Dowd had done. They hadn’t just stopped cultivating and pruning Yahowah’s vineyard, they had forgotten it even existed. Everything that God had accomplished on *Mowryah* through His *Miqra’ey* and *Beryth* would be for naught.

Yahowah, as is His approach and nature, revealed exactly what would happen and then explained why it would occur. The reason Christianity exists, the only reason Sha’uwl prevailed is as simple as one, two, three.

First: **“My people** **became exposed and vulnerable** **because of** **their lack of knowledge and discernment.”** This is what made them susceptible to being misled. Lying, self-serving religious and political aspirants can only fool fools. And once fooled, they didn’t know how to refute the charlatan in their midst. Unchallenged, the most absurd compilation of twisted logic and misquotations became the religion of politics and thereby impervious to evidence or reason. In an environment where no one knew any better, it no longer mattered that Paul’s proposition was preposterous.

Second: **“They attributed high status to their ravenous and insatiable** **maggots of men, to** **lowly and little parasitic louses, so their capacity for compassion and ability to enrich has evaporated.”** As is the case with Orthodox Jews, Christians, and Muslims, their deceitful and destructive dogmas grow in popularity because not knowing the Towrah or Prophets, the faithful are beguiled into believing those who say that their religion is legitimized by them. Even though all three beliefs are condemned by the Towrah, the people’s collective ignorance of this reality creates the opportunity for religious malfeasance. The masses are beguiled into believing that God is on their side, when He is opposed to them.

Ultimately, these faiths have incapacitated every believer’s ability to resolve the problem of having transformed maggots into messengers. Unable, or unwilling, to refute them, the lowly louses are afforded the highest possible status. Reason is the first casualty of faith. False prophets prevail when no one knows the truth.

The worst of men, these parasites, are called Apostle, Saint, Holy Father, Prophet, and Messenger of God. The testimony of such men is believed over that of the God they claimed inspired them, even when they contradict Him. It’s institutionalized insanity. And in these asylums, there is no compassion. Rather than enriching and empowering humankind as God is desirous of doing, the individuals who lead the resulting political and religious institutions are enriched and empowered by depriving the preponderance of people of their opportunity to know Him.

Third: **“As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha’uwl’s soul and human desires. And so he has opened his mouth to speak beyond measure and without thinking for the purpose of negating the Word through corrupt inscribed decrees and invalid conditions for living.”** While Paul bragged aboutbeing Gamaliel’s most acclaimed student, he was by his own admission, a rabbinical school dropout. He consistently misquoted the Towrah and Prophets and continually contradicted himself. His every argument on behalf of his religion was rife with fallacies. In many cases, his protestations were so preposterous, the opposite of what he claimed was true. It would have been extraordinarily easy to refute him and stop his plague of death from infecting the planet had it been done early on and by a significant representation of the Chosen People.

Yahowsha’, in His most effusive and comprehensive denunciation of Paul and his religion, reiterated this prediction. He specifically stated during His Declaration on the Mount that this broad way with the enlarged opening would lead to the death and destruction of countless souls. The lives of those who would find Paul’s Gospel appealing, who wrongly believing that He had somehow made the Towrah obsolete, would be snuffed out, evaporating away.

Had the truth been conveyed at the right time by the right people, Christianity would never have been able to add the “Old Testament” to their “New Testament” and join these opposites together in their “Bible.” Without the Word of God, the *Towrah, Naby’, wa Mizmowr*, the result would have been an incredulous blend of one heavily edited and very errantly-translated eyewitness biography (*Yahowchanan* | John), one fairly strange prophetic portrait, also by Yahowchanan (Revelation), several perverted hearsay accounts, some letters of spurious authorship, and Paul’s fourteen epistles – all of which were deceitful. The resulting tome of contradictions wouldn’t have fooled anyone.

If you read Paul’s letters, this realization is obvious. Everyone rejected him. But unfortunately, apart from Shim’own, very few if any of those who were opposed to Paul left a written legacy as to why his epistles ought to be discarded. Either that, or Imperial Rome and the Roman Church destroyed their testimony. As a result, Paul’s inscribed decrees negating the Word were immeasurably more prolific than those exposing and condemning him. He won the war of words by writing more words.

Unfortunately, no one made the case against Paul. There are a few denunciations from Shim’own, but his statements were overly polite and woefully insufficient. Ya’aqob didn’t name his foe in his letter, and while refuting the Pauline notion of salvation through faith, he lacked specificity. If only someone had written *Questioning Paul* two-thousand years ago, refuting Paul by comparing his testimony to God’s, ten-billion souls may have been inoculated against the Plague of Death.

But there was no one willing to do so. Stupefied by their Talmud, deceived by the maggots of men who promoted it, religious Jews were neither interested nor capable of explaining why Sha’uwl’s corruption of Yahowsha’s life and purpose was dead wrong. Therefore, the counterfeit portrayal of God he drew took root and grew, choking out the vineyard Yahowah had planted and Dowd had tended. For the better part of two-thousand years, there would be no trace of His vines, as the weeds of religion thrived in their place.

In the aftermath of Sha’uwl’s contentious meeting with Yahowsha’s Disciples, Shim’own and Ya’aqob, in Yaruwshalaim in 50 CE, and Paul’s subsequent irrational, anti-Semitic, and unGodly rebuttal in his letter to the Galatians, Rome, whom Paul served, would sack the city twice, destroying the Temple while burning almost every copy of the Towrah. A multitude were killed, and even more were hauled off as slaves. The source of guidance on reconciliation shriveled, and along with it God’s means to compassion and enrichment.

Becoming the living embodiment of Yahowah’s promise to curse those who cursed His people, Paul died in exile deprived of his freedom, friendless and alone, having been rejected by everyone he had known. Even his captor and beneficiary, Rome, the most powerful empire the world had ever known, would shrivel up and die soon thereafter.

They were plagued by one lowly and little louse of a man after another as the likes of Tiberius and Hadrian, Claudius and Caligula, Nero and Thrax, Domitian and Diocletian, Commodus and Elagabalus, Honorius and Caracalla, Severus and Valentinian, Constantine and Theodosius sought to be god, general, and emperor. They would soon suffer under those they had abused. The Romans reveling in triumph in 70 CE and 135 CE, would fade into oblivion. Their decline from the height of their power from that date forward was precipitous and unmitigated.

Like the living dead, Imperial Rome was resurrected into Roman Catholicism, and in Christianity, every knee bows in submission…

**“So** (*wa*) **man** (*‘adam* – human descendants of ‘Adam) **bows down in submission** (*shachach* – collapses in humiliation and subjugation, reduced in status and brought low (nifal imperfect passive))**,** **each individual** (*‘ysh* – humanity) **is** **brought down** (*shaphel* – is defeated and shamed, destroyed and dying, overthrown and abased (qal imperfect))**,** **and** (*wa*) **the eyes** (*‘ayn* – the perceptions and perspectives, the sight and appearance) **of the high and mighty, the proud and** **exalted** (*gaboah* – the improper and immoral high officials and powerful people, the haughty and conceited) **are lowered** (*shaphel* – are shamed and abased, brought down and humbled, humiliated and deprived of status (qal imperfect))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:15)

This is the opposite of what God intended. The message of Creation, the one that reverberates throughout the *Miqra’ey* and *Beryth*, is that our Heavenly Father wants to get down on His knees to lift up His children.

But throughout time, political and religious men would demand submission. With arrogant men seeking to be exalted and in charge, the people would bow. Fortunately, the high and mighty will fall. God will hold them accountable. They will endure She’owl with Sha’uwl.

There is the natural tendency for those raised in Christian cultures to read statements like the previous one and apply them to Israel, and God’s frustration with His people. And while this would occur to some degree at the hands of Rome circa 70 CE and 133 CE, at that time there were few, if any, “*gaboah* – high and mighty” “Jews.” Rome was in charge politically, militarily, and economically.

Further, Yahowah was not “*gabah* – exalted” during this period, nor for nineteen centuries thereafter. As a result, Yahowah is forecasting the fate of pastors, priests, popes, and all other potentates who have used Christianity to empower and enrich themselves. This context allows no other consideration. Yahowah has not only been discussing the devastating consequence of Christianity, especially on the most valued aspects of Yaruwshalaim, it isn’t until His return that He will be respected once again.

**“Then** (*wa* – and so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys) **will be genuinely and continually exalted** (*gabah* – will be elevated in position and dimensions, assigned the highest status (qal imperfect active)) **with regard to the means to exercise good judgment and to resolve disputes** (*ba ha mishpat* – with the decision and means to discern the most appropriate verdict in the act of executing justice; from *shaphat* – to judge, decide, reason, discriminate, and evaluate, resolving controversies and disputes through the exercise of good judgment, and thereby justly and fairly vindicate or condemn).

**And** (*wa*) **the Almighty** (*ha ‘el* – the God, the Mighty One)**,** **the Set-Apart One** (*ha* *qadowsh* – the Uniquely Separated One who is prepared and devoted to serve)**,** **will show Himself prepared and dedicated to serve** (*qadash* – proves and demonstrates Himself to be set apart from the ordinary and mundane, separated from the profanity of human affairs) **by being right** (*ba tsadaqah* – by being correct, truthful, upright, just, fair, loyal, trustworthy, honorable, justified, acquitting, and vindicating, in absolute accord with His standard; the feminine of *tsadaq* – to be just, right, and correct)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:16)

There has been no time in the long history of man that Yahowah has been genuinely and continually exalted for having provided the means to exercise good judgment. And yet this is the purpose of the “*neshamah* – conscience” He gave ‘Adam. His gift to man is clearly delineated in the early chapters of *Bare’syth* / Genesis, but Bible translations have been so inaccurate, not one in a million people are aware of what He’s done to help us think for ourselves.

Further, His *Miqra’ey*, the Invitations to be Called Out and Meet with Him which were devised expressly to justly resolve disputes between man and God and reconcile our relationship by vindicating us, have gone unanswered for the very reasons God has just articulated. Paul nullified them.

Moreover, the religious have been cajoled into trying to serve God while God is devoted to serving man. And in actuality, the religious serve men, not God. It is as if humankind is wholly ignorant of Yahowah’s role in salvaging our relationship and facilitating the Covenant. His intent is to work with us.

It is those same religions that are predicated upon faith rather than being right. Therefore, this proclamation speaks of the future, and specifically of Yahowah’s return. That is important because the clerics being condemned are those professing their nonsense today.

Upon His return, Yahowah will assist Dowd and assume one of His favorite roles, that of being our Shepherd. They are going to do so in the places where His flock was once misled.

**“Then** (*wa*) **the lambs** (*kebes* – rams) **shall be shepherded and cared for, able to graze** (*ra’ah* – will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion) **appropriately in** (*ka* – suitably in accord with) **their pasture** (*dober hem* – in their word)**. And** (*wa*) **among the ruins of places deserted** (*chorbah* – in the areas which were destroyed) **by the fat ones who are wiped out** (*meach* – of the fatlings who have been obliterated (a metaphor used to describe the enriched nobility who grow fat while their subjects starve), by those who join together to smite and kill, those who hinder and bind who are blotted out as a result; from *machah* – to utterly destroy and wipe out, to obliterate and exterminate, blotting out from memory)**,** **they shall gather together as invited guests** (*guwr* – they shall dwell and remain as dependents, and thus as heirs who are entitled, empowered, and enriched) **and be nourished** (*‘akal* – be fed)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:17)

We have all been invited to attend Yahowah’s seven annual Mow’ed Miqra’ey, but very few accept God’s invitation and attend. And it isn’t for a lack of providing notice. Yahowah’s invitations are presented in the *Qara’* | Invitations, the central book of the Towrah. But that is the problem. *Sha’uwl* | Paul annulled Yahowah’s Towrah in the minds of billions of Christians. While they carry “Leviticus” around in their Bibles, they don’t consider Yahowah’s Invitations worthy of their attention or attendance.

That will not be true of everyone, however. Those of us who have read the Miqra’ey in Qara’, and have chosen to respond, will be there celebrating the return of God. And He will nourish us at that time by inscribing a perfect copy of His Towrah inside of us. We will never hunger for knowledge nor lack guidance.

This ended better than it began, but it was nonetheless painful to read considering the damage Paul has perpetrated upon mankind. The third stanza of Yahowah’s song, reads:

**“Regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don’t even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant.** (*Yasha’yah* / Isaiah 5:12)

**As a consequence, My people are exposed and vulnerable, revealed for who they really are, stripped of any pretense, exiled, many as captives, because of their lack of knowledge and discernment, their ignorance and inability to understand, resulting in their inability to distinguish between right and wrong and their unwillingness to discriminate between good and bad.**

**They honor and attribute high status to,** **respecting the reputation and abundance, the popularity and manifestation of power, especially the overall societal acceptance of their ravenous and insatiable** **maggots of men, the lowly and insignificant humans** **who are parasitic louses so their capacity for compassion and ability to enrich, their abundant mercy and gatherings of people with an enormous inheritance** **has shriveled up and evaporated.** (*Yasha’yah* / Isaiah 5:13)

**As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha’uwl’s soul.**

**He has opened his mouth to speak, parting it wide to impart words beyond measure and without thinking for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living.**

**And so the status, productive nature, and outstanding aspects of Yaruwshalaim (the Source from which Teaching and Guidance Regarding Reconciliation Flow) will decline and be abandoned along with her capacity for compassion, abundant mercy and ability to enrich, in addition to those joyously reveling and celebrating in her.** (*Yasha’yah* / Isaiah 5:14)

**So man bows down in submission, is humiliated and subjugated, as each individual is brought down and abased, and the eyes, the perceptions and perspectives, even the appearance, of the high and mighty, the proud and exalted immoral high officials and powerful people are lowered, brought down and humbled, deprived of status.** (*Yasha’yah* / Isaiah 5:15)

**Then** **Yahowah** **of the vast array of spiritual implements and heavenly messengers will be genuinely and continually exalted with regard to the means to exercise good judgment and to resolve disputes.**

**And the Almighty Set-Apart One will show Himself prepared and dedicated to serve by being right, by being correct, truthful, just, fair, loyal, trustworthy, and vindicating, in absolute accord with His standard.** (*Yasha’yah* / Isaiah 5:16)

**Then** **the lambs** **shall be shepherded and cared for, able to graze, and they will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion, doing so** **appropriately in** **their pasture, which is in** **the word.**

**And** **among the ruins of places deserted** **by the fat ones who are wiped away, blotted out from memory,** **they shall gather together and remain as invited guests and heirs** **and be nourished.”** (*Yasha’yah* / Isaiah 5:17)

The consequence of ignorance could have been worse. The plague of Pauline Christianity could have been even more pervasive and enduring. But fortunately, God did not give up on us. He did not rescind His Invitations. He did not forget His promise to return and restore His relationship with Yisra’el and Yahuwdah.

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*Observations*

Growing

7

### A Warning

*The Vexing Counsel of Schemers…*

The fourth refrain of *Yasha’yah’s* / Isaiah’s song drives yet another stake into the rotting carcass of Sha’uwl, the leader of the boisterous religious parade known as Christianity. The wannabe apostle twisted and distorted Yahowah’s message in his fourteen letters, replacing the truth with the futility of faith in pagan gods and idolatrous images.

Billions of souls are being pulled away from God, having joined him in the cart of sin without thinking, many out of fear, making this particularly indicting toward those from whom we have had to separate ourselves, disassociating from their charade. This is equally damning of Judaism, in addition to Christianity. It is why Yahowah reveals…

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who take the lead in promoting** (*mashak* – who draw up and carry out, advancing) **error by twisting and distorting** (*ha ‘awon* – wrongdoing and wickedness through perversity and depravity, iniquity and sin by warping the message) **in a boisterous and agonizing religious parade** (*ba chebel* – with the binding force of religion, with destructive and ruinous cords; from *chabal* – to bind and to pledge, to corrupt and destroy) **of error, futility, and vanity** (*ha shawa’* – of worthless lies, pagan gods, idolatrous images, false and empty promises; from *show’* – to ravage, devastate, destroy, and ruin)**.**

**As with** (*wa ka*) **the ties that bind on the harness** (*‘aboth* – the chains and fetters which fasten, control, and imprison, the twisted ropes which constrain) **of a cart** (*ha ‘agalah* – on the wheels of progress which revolve, going round and round, of a wheeled utility and transport vehicle, or the oxen on a threshing device) **of sin** (*chata’ah* – comprised of punishable offenses and ceremonial sacrifices which lead the wrong way; from *chata’* – to mislead, to miss the way, to incur guilt, and to forfeit the opportunity)**,** (5:18) **the one among them** **says** (*ha ‘amar* – the individual boasts) **without thinking and out of anxiety over the future, ‘He should want to hurry** (*mahar* – impetuously, without wisdom or sense, showing an unfounded concern over anticipated events, ‘He should want to respond quickly and pay the price for His bride, hurriedly completing the social arrangements of the marriage (piel imperfect jussive – the speaker is imposing his influence over the object on a consistent and continual basis while trying to make it seem as if this was the object’s will))**.**

**I want Him to swoop down and accelerate** (*chuwsh* – I want Him to immediately and enthusiastically yield, acquiescing even if He is greatly disturbed by this, and take pleasure in the sensory nature of expediting (hifil imperfect jussive paragogic cohortative – the subject is not only trying to force the object to act, but is also trying to continually make Him like him, stated as the will of the speaker who is seeking the willful capitulation of the object)) **His work** (*ma’aseh huw’* – His fate, His deed, and what He wants to accomplish, even perhaps showing that He is the Messiah; from *‘asah* – to act and engage) **so that** (*ma’an* – for the purpose and reason that; from *‘anah* – to answer and to respond) **we may see it** (*ra’ah* – we can view it, looking upon Him ourselves and make judgments based upon our perceptions of what is revealed (qal imperfect))**.**

**So then** (*wa*)**,** **let the vexing counsel, painful advice, and scheming plan** (*‘etsah* – the mischievous scheme and malicious purpose, even the defiant revolt of idolatrous worship in association with graven wooden images (a.k.a., the Christian cross and crucifix); from *‘ets* and *‘etsah* – wooden image or idol constructed to encourage the worship of a god) **of the ‘Holy One’** (*qadowsh* – of the Set-Apart One [since this is in the voice of the misleading founder of the Christian religion, we should read it as he would say it]) **of Israel** (*Yisra’el* – Individuals who Strive and Wrestle with God) **approach and present itself** (*qarab* – let it come, happen, arrive, and appear, including, pursuing, and bringing in the harvest as summoned (qal imperfect jussive)) **because** (*wa*) **we want to be made aware and know** (*yada’* – our desire is to have it revealed and shown to us so that we might recognize it and choose to acknowledge it (qal cohortative imperfect – an actual and ongoing expression of first-person volition))**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:19)

Let’s examine this declaration piece by piece. To begin, Yahowah is explicitly warning those “*mashak* – who take the lead in promoting” “*ha ‘awon* – error by twisting and distorting” His message. And that is expressly what Paul, Akiba, and Muhammad have done. Unable to create a unique religious dogma on their own, these religious leaders twisted and distorted God’s testimony. But that was not enough for them. They craved the prestige a large number of followers would provide.

They blended their warped and perverted renditions of Yahowah’s message with the most popular pagan myths, knowing that, if their gods were similar to previously accepted deities, their parade would pick up converts more readily. Soon, entire communities and then regions and nations would be following their leaders, walking down life’s thoroughfares in the futile errors associated with idolatrous images and pagan gods. Like the proverbial lemmings, they would fall to their death following those who had gone before them.

It bears repeating, religion is from the Latin *religio*, which means “to rebind.” It not only came to be associated with Christianity via the Vulgate and Roman Catholicism, and with Judaism with Halakah and Rabbinic authority, it is analogous to “*‘aboth* – the ties that bind on a harness, the chains or fetters which are used to control, and the twisted ropes which constrain.” In this case, the victims of the religious leader’s perverted message are tied to a cart of sin, rolling along in a parade of error. They are deliberately being misled and pulled away from God, forfeiting their opportunity to know Him as a direct result of these religious counterfeits.

While most people are born into their religion, adopting the faith of their fathers, initially all of Paul’s, Akiba’s, and Muhammad’s followers were impulsive and unthinking. They may have chosen to go along because not doing so would cost them their lives. They may have done so because the charlatan promised that the next life would be better than their current plight. They may have been misled by any one of the alarming conspiracies that permeate Paul’s letters or Muhammad’s Qur’an.

The third aspect of this prophetic statement conveys an idea that may seem at cross purposes with that which comes before it. But such is the duplicity of religion – especially Judaism, Christianity, and Islam. The reason that we hear one of those tethered to the cart of sin calling out during this dubious parade that he wants a quick response by his god is that he not only needs validation, he wants the others to believe that their god is committed to saving them and punishing their enemies.

While it is unquestionably true that Christians are fixated on the swift return of “Jesus,” and Jews on the advent of their warrior Messiah, believing that he will validate their faith and make them victorious over unbelievers, they don’t know that they will be sorely disappointed. And that is the point. No matter how many times and ways their religion is refuted, their fallback position is always the same: “You just wait and when the Messiah comes you’ll be sorry.”

Christians and Jews alike want their Messiah to accelerate his return, to swoop down and save them while refuting their critics. The rabbis have known for a score of centuries that the Messianic Age closes within 6000 years of ‘Eden. Time is ticking down. Moreover, the fact that Christians crave a “Second Coming” is proven by a simple stroll into a Christian bookstore to see how many shelves are devoted to eschatology.

While we know that the Christian “Jesus” never existed and is not tied to Israel, don’t forget, they have claimed the promises made to Israel for themselves. They want everyone to accept their revisionist history and replacement theology. Although, as I’ve long suspected, deep down even those dragging the cart of sin away from God know that such notions are “*‘etsah* – vexing schemes with a malicious purpose.”

*‘Etsah* can simply convey “advice and counsel” without inferring whether that guidance is good or bad. Similarly, *‘etsah* can speak of a “plan or purpose,” regardless if the intent is beneficial or counterproductive. However, since this is in the voice of those responsible for the inception of religious lies we should be aware that *‘etsah* also conveys things which are extraordinarily adverse and telling. *‘Etsah* depicts a “revolting and disobedient scheme to resist and defy the authority” of God through the use of “wooden idols and images constructed to worship the deity.” God could, therefore, be denouncing the central plank of Pauline Christianity.

Shim’own’s (Peter’s) approach was the antithesis of this. Rather than urging Yahowsha’ to quickly complete His work, he wanted Him to postpone it. After answering Yahowsha’s question, **“But who do you say that I ‘am,”** correctly, Yahowsha’ said: **“Upon this rock I will build My Miqra’ey *(Invitations to Call Out and Meet, not ‘church’)*. And the ways of Sha’uwl** (speaking Hebrew He would not have said, ‘hell’) **will not prevail against it.”** Butnot only is this hopelessly misrepresented in Christian bibles, Yahowsha’s next line is seldom considered by those who call themselves Christians. In the very the next sentence, Yahowsha’ **“warned the Disciples that they should tell no one that he was the Anointed** (and thus the Christian ‘Christ’)**.”** (Matthew 16:15, 18, 20)

While you may not concur at this point, I will prove in *Coming Home* that most of the “Gospel of Matthew” is a forgery. Eighty percent of its commentary was plagiarized from the hearsay accounts in Mark and Luke, and the remainder was either written by an imposter in the late 1st century or by Eusebius in the 4th century. That said, should any portion of the previous citation be accurate, both statements could be important, albeit completely misunderstood.

First, there was no reference to a “church,” but instead Yahowah’s Miqra’ey – thereby declaring his purpose. And second, Yahowsha’ told his Disciples that they should tell no one that he was the “Messiah” – and that is because he wasn’t the Mashyach. That title belongs to Dowd, and therefore to the Shepherd and not the Lamb.

But it is then that we discover that *Shim’own* | Peter tried to delay, even prevent, rather than expedite, God’s return to Yaruwshalaim to affirm and fulfill His plan. The narrative, portions of which aren’t credible, explains: **“From that time, Yahowsha’ began to show his Disciples that he must go to Yaruwshalaim and endure many things from the political leaders (elders), religious leaders (chief priests), and court and government officials (scribes), and have his body put to death** (on *Pesach* | Passover) **and soul return** (from the separation of *Matsah* | UnYeasted Bread on *Bikuwrym* / Firstborn Children on the third day)**. And the Rock (Shim’own) took him aside and began to criticize him, saying, ‘God forbid, Upright One. This shall never happen to you.’ So he turned and said to Shim’own, ‘Get behind me, Satan. You are a stumbling block to me, for you are not setting your mind on God’s interests, but man’s.’”** (Matthew 16:21-23)

The moral of the story is threefold. First, since Yahowsha’ suffered under the authority and actions of Rome, not Jews, we know that much of this was composed by the Roman Catholic Church in the 4th century to promote themselves over God’s Chosen. They wanted to advance the mythos of Replacement Theology, which required “Jesus” being persecuted by Jews, not Romans.

Second, we can accept or reject Yahowah’s plan, but we cannot change it. Yahowsha’ came to fulfill *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* on behalf of the Covenant. Any other agenda is a fraught with peril.

Third, rather than establishing a “Church of Jesus Christ,” this destroys its foundation. Not only was not he the “Christ,” not only is there no “Church,” at Sha’uwl’s direction, Christians ignore all seven meetings with Yahowah.

In his first letter to the Thessalonians, Sha’uwl took the opposite approach, and in so doing, confirmed that he was the subject of the Yasha’yah 5 prophecy. He wanted to expedite his “Lord’s” return so that it occurred while he was still alive. In the process he demonstrated that he was a false prophet. He said and then wrote,

“But we do not want you to be uninformed, brethren, about those who are asleep, that you may not be anxious and fearful, grieving, as do the rest who have no hope. For if we believe that Iesou died and rose again, even so God will bring with Him those who have fallen asleep in Iesoun. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.

For the Lord, Himself, will descend from heaven with a shout, with the command of the archangel, and with the trumpet of God; and the dead in Christo shall rise first. Then we who are alive and remain shall be caught up together (violently raptured) with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore, comfort one another with these words.” (1 Thessalonians 4:13-18)

This did not occur during Paul’s life. It will never occur as he stated. Yahowah’s schedule is not going to change. He will return for Yisra’el and Yahuwdah on the Day of Reconciliations in Year 6000 Yah (sunset in Yaruwshalaim, 6:22 PM, Monday October 2nd, 2033 on the Roman Catholic calendar in use today). He is not coming for Paul or the Christian Church. And you may have noticed that Paul preyed on the people’s fears, consistent with the prophecy, and he used “Christ” contrary to Yahowsha’s instructions. He also confused the purpose of *Taruw’ah* – Trumpets with that of *Yowm Kippurym* – Day of Reconciliations.

Perhaps even worse, it is not “Jesus” who is returning. It is Dowd.

It is interesting that Thomas Jefferson, perhaps the most brilliant American, saw through Paul’s contradictions. From Monticello, on April 13, 1820, he wrote the following in a letter to William Short, the man he viewed as his adopted son.

“My granddaughter, Ellen, has undertaken to copy the Syllabus [a collection of Yahowsha’s Words and none of Paul’s], which will therefore be enclosed. It was originally written to Dr. Rush. On his death, fearing that the inquisition of the public might get hold of it, I asked for the return of it from the family, which they kindly complied with. At the request of another friend, I had given him a copy. He lent it to his friend to read, who copied it, and in a few months it appeared in the theological magazine of London. Happily, that repository is scarcely known in this country; and the Syllabus therefore is still a secret, and in your hands I am sure it will continue so.

But while this Syllabus is meant to place the character of Jesus [his mistake and one he could have corrected] in its true and high light, as no imposter himself, but a great Reformer of the Hebrew code of religion [he understood that there was code of conduct written in Hebrew and that Yahowsha’ was openly critical of religion], it is not to be understood that I am with him in all his doctrines. I am a Materialist [today called a Secular Humanist]; he takes the side of spiritualism: he preaches the efficacy of repentance towards forgiveness; I require a counterpoise of good works to redeem it Etc. Etc. It is the innocence of his character, the purity & sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes indeed needing indulgence to Eastern hyperbolism.

My eulogies too may be founded on a postulate which all may not be ready to grant. Among the sayings & discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence: and others again of so much ignorance, so much absurdity, so much untruth; charlatanism, and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross; restore to him the former, & leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The Syllabus is therefore of his doctrines, not all of mine. I read them as I do those of other antient and modern moralists, with a mixture of approbation and dissent.”

In Athenian drama, Coryphaeus was the leader of the chorus. His name was invoked to describe the leader of a cause or movement. Cicero called Zeno “the coryphaeus of the Stoics.” Eustathius of Antioch was called “the coryphaeus of the Council of Nicaea.” The reasons are interesting. Eustathius was the principal opponent of Arians (who realized that Yahowsha’ was begotten and thus not a unique persona or separate god).

On behalf of Emperor Constantine in 325 CE, Eustathius led the parade to create a new god for the new religion of Roman Catholicism. Similarly, Jefferson was in accord with Yahowah’s statement in Yasha’yah 6 with his Coryphaeus comparison. I wonder what Jefferson would have written, however, had he been given the same access to the Hebrew text of the *Towrah, Naby’, wa Mizmowr* that we have been afforded?

Lacking access to the Hebrew text of Yahowah’s witness, there are numerous errors in nomenclature throughout the citations which follow, but I wanted to share them with you because their conclusions are universally valid. I was not the first to recognize that Paul’s letters were contrary to Yahowsha’s teaching.

Speaking of Jefferson’s Syllabus, the noted cosmologist, Carl Sagan, wrote the following in his letter to Ken Schei, the author of *Christianity Betrayed*: “my long-time view about Christianity is that it represents an amalgam of two seemingly immiscible parts – the religion of Jesus and the religion of Paul. Thomas Jefferson attempted to excise the Pauline parts of the New Testament. There wasn’t much left when he was done, but it was an inspiring document.”

My favorite historian, Will Durant, in his volume, *Caesar and Christ*, wrote: “Paul created a theology of which none but the vaguest warrants can be found in the words of Christ…. Through these interpretations, Paul could neglect the actual life and sayings of Jesus, which he had not directly known…. Paul replaced conduct with creed as the test of virtue. It was a tragic change.” “Jesus got lost in the metaphysical fog of Paul’s brain.” And: “Fundamentalism is the Triumph of Paul of Tarsus over Jesus of Nazareth.”

George Bernard Shaw, winner of the Nobel Prize for Literature in 1925; in his *Androcles and the Lion*, said: “There is not one word of Pauline Christianity in the characteristic utterances of Jesus…. There has really never been a more monstrous imposition perpetrated than the imposition of Paul’s soul upon the soul of Jesus…. It is now easy to understand how…Jesus...was suppressed by the police and the Church, while Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith.” He is also quoted saying: “No sooner had Jesus knocked over the dragon of superstition than Paul boldly set it on its legs again in the name of Jesus.”

The Episcopal scholar and cleric, Bishop John Spong, wrote in *Rescuing the Bible from Fundamentalism*: “Paul’s words are not the Words of God. They are the words of Paul – a vast difference.”

Mahatma Gandhi, who won India’s freedom from England through nonviolent protest, in his *Discussion on Fellowship*, wrote: “I draw a great distinction between the Sermon on the Mount of Jesus and the Letters of Paul. Paul’s Letters are a graft on Christ’s teachings, Paul’s own gloss apart from Christ’s own experience.”

Carl Jung, the Swiss psychiatrist, in his essay, *A Psychological Approach to the Dogma of the Trinity*, claimed: “Saul’s fanatical resistance to Christ...was never entirely overcome. It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in.”

In *Christ or Paul?,* the reverend, V. A. Holmes-Gore, opined: “Let the reader contrast the true Christian standard with that of Paul and he will see the terrible betrayal of all that the Master taught…. For the surest way to betray a great Teacher is to misrepresent his message…. That is what Paul and his followers did, and because the Church has followed Paul in his error it has failed lamentably to redeem the world…. The teachings given by the blessed Master Christ, which the disciples John and Peter and James, the brother of the Master, tried in vain to defend and preserve intact were as utterly opposed to the Pauline Gospel as the light is opposed to the darkness.”

Theologian, Soren Kierkegaard, in *The Journals*, offered: “In the teachings of Christ…Jesus is the prototype and our task is to imitate him, become a disciple. But then through Paul came a basic alteration. Paul draws attention away from imitating Christ and fixes attention on the death of Christ The Atoner. What Martin Luther, in his reformation, failed to realize is that even before Catholicism, Christianity had become degenerate at the hands of Paul. Paul made Christianity the religion of Paul, not of Christ. Paul threw the Christianity of Christ away, completely turning it upside down, making it just the opposite of the original proclamation of Christ.” As a theologian, Kierkegaard, like Renan, the next man in our list of citations, wrongly believed that “Christ created Christianity.”

Ernest Renan, wrote in his book, *Saint Paul*: “True Christianity, which will last forever, comes from the gospel words of Christ not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock, the causes of the principal defects of Christian theology.”

Robert Frost, four-time winner of the Pulitzer Prize for Poetry, in *A Masque of Mercy*, recognized: “Paul, he’s in the Bible too. He is the fellow who theologized Christ almost out of Christianity. Look out for him.”

James Baldwin, an acclaimed African American author, in his book *The Fire Next Time*, offered: “The real architect of the Christian church was not the disreputable, sunbaked Hebrew who gave it its name but rather the mercilessly fanatical and self-righteous Paul.”

Martin Buber, the acclaimed philosopher, in *Two Types of Faith*, correctly realized: “The Jesus of the Sermon on the Mount is completely opposed to Paul.”

The poet and author, Kahlil Gibran, in *Jesus the Son of Man*, published: “This Paul is indeed a strange man. His soul is not the soul of a free man. He speaks not of Jesus nor does he repeat His Words. He would strike with his own hammer upon the anvil in the Name of One whom he does not know.”

Theologian Helmut Koester, in *The Theological Aspects of Primitive Christian Heresy*, claimed: “Paul himself stands in the twilight zone of heresy. In reading Paul, one immediately encounters a major difficulty. Whatever Jesus had preached did not become the content of the missionary proclamation of Paul…. Sayings of Jesus do not play a role in Paul’s understanding of the event of salvation…. Paul did not care at all what Jesus had said…. Had Paul been completely successful very little of the sayings of Jesus would have survived.”

English philosopher, Jeremy Bentham, in *Not Paul But Jesus*, posed this question: “It rests with every professor of the religion of Jesus to settle within himself to which of the two religions, that of Jesus or that of Paul, he will adhere.” Unknown to Bentham, Yahowsha’ was overtly opposed to religion while Paul founded a religion, further exacerbating the conflict between them.

Jewish scholar, Hyam Maccoby, in his book, *The Mythmaker*, calls Paul “the ultimate mythmaker because much of what Paul wrote doesn’t stand up to close and careful scrutiny.” Indeed. Further, “As we have seen, the purposes of the book of Acts is to minimize the conflict between Paul and the leaders of the Jerusalem Church, James and Peter. Peter and Paul, in later Christian tradition, became twin saints, brothers in faith, and the idea that they were historically bitter opponents standing for irreconcilable religious standpoints would have been repudiated with horror.

The work of the author of Acts was well done; he rescued Christianity from the imputation of being the individual creation of Paul, and instead gave it a respectable pedigree, as a doctrine with the authority of the so-called Jerusalem Church, conceived as continuous in spirit with the Pauline Gentile Church of Rome. Yet, for all his efforts, the truth of the matter is not hard to recover, if we examine the New Testament evidence with an eye to tell-tale inconsistencies and confusions, rather than with the determination to gloss over and harmonize all difficulties in the interests of an orthodox interpretation.” Wow. That’s insightful, especially for a Talmudic scholar.

Historian and theologian, Ferdinand Christian Baur, in *Church History of the First Three Centuries*, questioned: “What kind of authority can there be for an ‘apostle’ who, unlike the other apostles, had never been prepared for the apostolic office in Jesus’ own school but had only later dared to claim the apostolic office on the basis on his own authority? The only question comes to be how the apostle Paul appears in his Epistles to be so indifferent to the historical facts of the life of Jesus…. He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears.”

Albert Schweitzer, the renowned physician and missionary, and winner of the 1952 Nobel Peace Prize, in *The Quest for the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede*, concluded correctly regarding the leader of the Christian parade: “Paul…did not desire to know Christ…. Paul shows us with what complete indifference the earthly life of Jesus was regarded…. What is the significance for our faith, the fact that the Gospel of Paul is different from the Gospel of Jesus?... The attitude which Paul himself takes up towards the Gospel of Jesus is that he does not repeat it in the words of Jesus, and does not appeal to its authority…. The fateful thing is that the Greek, the Catholic, and the Protestant theologies all contain the Gospel of Paul in a form which does not continue the Gospel of Jesus, but displaces it.” Other than the errant use of “Gospel of Jesus,” Schweitzer was correct.

Shortly thereafter, Schweitzer would write in *The Mysticism of Paul the Apostle*, that Paul’s mysticism was “a union with the divinity brought about by efficacious ceremonies which were found even in quite primitive religions.” He compared Pauline mysticism to the Greek mystery-cults of the 1st century CE, including those attributed to Osiris and Mithras. He concluded, “Where possible, Paul avoids quoting the teaching of Jesus, in fact even mentioning it. If we had to rely on Paul, we should not know that Jesus taught in parables, had delivered the Sermon on the Mount, and had taught His Disciples about our Father. Even where they are especially relevant, Paul passes over the words of Jesus.”

Just prior to setting off for Africa, Schweitzer became convinced that the search for a historical “Jesus” was futile. He would write: “The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in a historical garb. This image has not been destroyed from outside; it has fallen to pieces.”

While it has nothing to do with Paul, Schweitzer’s views on Colonialism are worth considering. He said as he was headed off to Africa: “Who can describe the injustice and cruelties that in the course of centuries the coloured peoples have suffered at the hands of Europeans?... If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages which the reader would have to turn over unread because their contents would be too horrible.”

Then in a sermon he preached on January 6, 1905, he said: “Our culture divides people into two classes: civilized men, a title bestowed on the persons who do the classifying; and others, who have only the human form, who may perish or go to the dogs for all the ‘civilized men’ care. Oh, this ‘noble’ culture of ours! It speaks so piously of human dignity and human rights and then disregards this dignity and these rights of countless millions and treads them underfoot, only because they live overseas or because their skins are of different color or because they cannot help themselves. This culture does not know how hollow and miserable and full of glib talk it is, how common it looks to those who follow it across the seas and see what it has done there, and this culture has no right to speak of personal dignity and human rights.

I will not enumerate all the crimes that have been committed under the pretext of justice. People robbed native inhabitants of their land, made slaves of them, let loose the scum of mankind upon them. Think of the atrocities that were perpetrated upon people made subservient to us, how systematically we have ruined them with our alcoholic 'gifts', and everything else we have done... We decimate them, and then, by the stroke of a pen, we take their land so they have nothing left at all.

If all this oppression and all this sin and shame are perpetrated under the eye of the German God, or the American God, or the British God, and if our states do not feel obliged first to lay aside their claim to be ‘Christian’ – then the name of Jesus is blasphemed and made a mockery. And the Christianity of our states is blasphemed and made a mockery before those poor people.

The name of Jesus has become a curse, and our Christianity — yours and mine – has become a falsehood and a disgrace, if the crimes are not atoned for in the very place where they were instigated. For every person who committed an atrocity in Jesus’ name, someone must step in to help in Jesus’ name; for every person who robbed, someone must bring a replacement; for everyone who cursed, someone must bless.

So now, when you speak about missions, let this be your message: We must make atonement for all the terrible crimes we read of in the newspapers. We must make atonement for the still worse ones, which we do not read about in the papers, crimes that are shrouded in the silence of the jungle night.”

The aforementioned 17th century German theologian and professor, William Wrede, argued that “without Paul, Christianity would have become just another backwater Jewish sect that would have had little influence in later religious development.” He concluded: “Paul was the second [actually only] founder of Christianity.” He noted that “Paul was definitely influenced by certain Hellenistic concepts [Gnosticism], and as a result, his understanding of the flesh/spirit dualism, parallels that of many others who professed that matter itself was inherently corrupted.”

In his book simply named, *Paulus*, Wrede wrote: “The oblivious contradictions in the three accounts given by Paul in regard to his conversion are enough to arouse distrust…. The moral majesty of Jesus, his purity and piety, his ministry among his people, his manner as a prophet, the whole concrete ethical-religious content of his earthly life, signifies for Paul’s Christology nothing whatever…. The name ‘disciple of Jesus’ has little applicability to Paul…. Jesus or Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day.”

More recently, Marcello Craveri, in *Life of Jesus*, which he claimed was based upon the Dead Sea Scrolls, argued that “the emphasis on the redeeming power of Christ’s death on the Cross could be seen as reworkings by Paul, who was probably influenced strongly by the Graeco-Roman traditions.”

Rudolf Bultman, yet another theologian, in *Significance of the Historical Jesus for the Theology of Paul*, published: “It is most obvious that Paul does not appeal to the words of the Lord in support of his…views. When the essentially Pauline conceptions are considered, it is clear that Paul is not dependent on Jesus. Jesus’ teaching is – to all intents and purposes – irrelevant for Paul.”

Walter Bauer, another noted scholar, in *Orthodoxy and Heresy in Earliest Christianity*, wrote: “If one may be allowed to speak rather pointedly, the Apostle Paul was the only Arch-Heretic known to the apostolic age.”

The English philosopher, Jeremy Bentham, in *Not Paul, but Jesus*, surmised that if Christianity needed an Anti-Christ, they needed look no farther than Paul. In *An Introduction to the Principles of Morals and Legislation*, Section VII, he published: “the two persons in question, as represented in the two sources of information – the Gospels (of Jesus) and Paul’s Epistles – two quite different, if not opposite, religions are inculcated. In Jesus may be found all the good that has ever been, but in the religion of Paul, all the mischief, which, in such disastrous abundance, has so indisputably flowed from it.”

H. L. Mencken, whom some consider among the most influential American writers of the first half of the 20th century, wrote in *Notes on Democracy*: “Is it argued by any rational man that the debased Christianity cherished by the mob in all the Christian countries of today, has any colorable likeness to the body of ideas preached by Christ? The plain fact is that this bogus Christianity has no more relation to the system of Christ than it has to Aristotle. It is the invention of Paul and his attendant rabble-rousers – a body of men exactly comparable to the corps of evangelical pastors of today, which is to say, a body devoid of sense and lamentably indifferent to common honesty. The mob, having heard Christ, turned against Him. His theological ideas were too logical and plausible for it, and His ethical ideas were enormously too austere. What it yearned for was the old comfortable balderdash under a new and gaudy name, and that is precisely what Paul offered it. He borrowed from all the wandering dervishes and body-snatchers of Asia Minor, and flavored the stew with remnants of Greek demonology. The result was a code of doctrines so discordant and so nonsensical that no two men since, examining it at length, have ever agreed upon its precise meaning. Paul remains the arch theologian of the mob. His turgid and witless metaphysics make Christianity bearable to men who would otherwise be repelled by Christ’s simple and magnificent reduction of the duties of man.”

You get the point. A person must be either ignorant or irrational to believe Paul. And that is why religion is synonymous with faith, not reason.

Returning to Yahowah’s indictment of this man and those who would advance his lies, Yasha’yah reveals:

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the one among those who call** (*ha ‘amar* – the one who says, ascribes, presents, praises, and declares (qal active participle – a verbal adjective in which the subject is the actor who influences the object)) **that which is evil** (*la ha ra’* – that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious) **good** (*towb* – correct, beneficial, generous, beautiful, enjoyable, and pleasing) **and** (*wa*) **that which is good** (*la ha towb* – that which is correct, beneficial, generous, valuable, beautiful, and pleasing) **evil** (*ra’* – wrong, contemptible, malicious, noxious, worthless, harmful, miserable, and injurious, even hindering and bad)**,** **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails) **for** (*la*) **light** (*‘owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and life) **and** (*wa*) **light** (*‘owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and life) **for** (*la*) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails)**,** **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **that which is bitter and anguishing** (*mar* – the poison of disagreeable despair of obstinate rebellion and defiance of a wicked whore) **for** (*la*) **that which is sweet and pleasant** (*mathowq* – that which is nourishing and acceptable, even enjoyable) **and** (*wa*) **that which makes one** **pleasing** (*mathowq* – that which is nourishing and pleasant, acceptable and enjoyable, sweet) **for** (*la*) **poison which embitters and anguishes** (*mar* – the toxic mix of disagreeable despair and obstinate rebellion akin to the defiance of a wicked whore)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:20)

This is the very definition of *babel*, of the Christian Bible’s propensity to intermix truth and lies, good and bad, light and darkness, that which nourishes with that which poisons. The purpose, of course, is to confuse by corrupting God’s message, inverting His witness. Of this, Paul was a maestro.

There is nothing worse than a half-truth. An outright lie is so clearly false, very few are fooled by it. But by blending truth and lies together, the lies appear credible. It is what made Christianity so dangerous, so contagious. Those who prioritize faith over reason, and Paul’s letters over the Towrah, have no defense against it.

And while ignorance is deadly, there is something far more contemptible. Those who mislead under false pretenses are vastly more dangerous and deplorable.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the learned and scholarly, the crafty and cunning** (*chakam* – the wise, the subtle, and shrewd who piously impart their wisdom) **in their own eyes** (*ba ‘ayn hem* – in their own sight and from their perspective, giving the impression and outward appearance of understanding) **and** (*wa*) **to those making connections** (*byn* – separating and associating things (nifal participle passive – here the subject carries out and is influenced by the action of the verb which serves to depict his nature)) **as a contrarian** (*neged* – as one who is the opposite who implies a public position that is a counterpart to the light) **through their appearance and public persona** (*paneh hem* – their presence and personal existence)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:21)

Yahowah encourages us to understand by “*byn* – making appropriate connections.” This is not an indictment against the proper approach to comprehension. It is instead a warning to those who make inappropriate connections as a contrarian. It is an indictment against Christian apologists.

Presidents and kings, popes and generals, are powerful and influential. This puts them in conflict with God. In fact, the reason Christians celebrate Easter and Christmas today is because Rome’s Legions worshiped Mithras – and the sun god’s most important celebrations occurred during the Vernal Equinox and the Winter Solstice. To appease them and retain their loyalty, Roman Emperors amalgamated Mithraism into Christianity.

**“Woe, this is a warning** (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the powerful and influential, to politicians and military** **heroes** (*gibowr* – to the strong and mighty, to the valiant soldiers and warriors, to the most prominent individuals in positions of leadership within a society, to those who fight for power and prevail, acting proudly, demonstrating an uncommon determination and ability to fight) **as a result of** (*la*) **becoming drunk by** **consuming** (*shatah* – drinking and experiencing the intoxicating influence of) **wine** (*yayn* – becoming inebriated; from an unused root meaning to effervesce) **and** (*wa*) **to individuals** (*‘ysh* – men) **of nobility and wealth** (*chayl* – who are physically strong, politically enabled, militarily powerful, and religiously and socially effective) **with regard to** (*la*) **mingling and mixing together** (*macak* – combining and pouring out, producing a blend) **intoxicants which impair judgment** (*shekar* – inebriating libations which intoxicate and debilitate)**,** (5:22) **who justify and acquit** (*tsadaq* – who validate and declare righteous) **those who are wicked and evil** (*rasha’* – those who are guilty of being in opposition, who are invalid and incorrect) **as a *quid pro quo* to gain influence** (*sochad* – for a bribe or tribute, to gain favor)**,** **thereby** (*wa*) **turning away and** **removing** (*suwr* – turning aside and forsaking, rejecting and vanquishing, depriving and abandoning (hifil imperfect active) **those who are upright and righteous, correct and vindicated** (*tsadaqah tsadyqym* – those who are right, innocent, and just, honest and truthful, and in accord with the *Towrah*) **from** (*min* – away from) **Him** (*huw’*)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:23)

Wine is almost always used as a metaphor, just as drunkenness is typically symbolic of having one’s judgment impaired, especially under Satanic influences. While America has a serious problem with intoxicants, from alcohol to illicit drugs, from marijuana to prescription medicines, this is likely addressing an inability to process information in a timely fashion and respond properly. Just as an intoxicated woman cannot provide consent, we are incapacitated by our inability to think, effectively nullifying the advantages of a conscience and freewill.

I think what God is saying here is that if you want to be a Christian, He does not care. You are free to squander your soul by believing Paul. But you are not free to publicly justify your greed or your religion, and thereby negatively influence God’s people. Yahowah realizes that we must think our way to Him, and so anyone who impairs that ability will suffer the consequence.

Bringing this all together, in the fourth refrain, God revealed…

**“Woe, this is a warning regarding a disastrous and destructive situation which can ruin a person, so this is a cautionary tale to those who take the lead in promoting error by twisting and distorting in a boisterous and agonizing religious parade of error, futility, and vanity, of worthless lies, pagan gods, idolatrous images, and false and empty promises.**

**As with the ties that bind on the harness of a cart of sin,** (5:18) **the one among them says without thinking and out of anxiety over the future, ‘He should want to hurry.**

**I want Him to swoop down and accelerate His work so that we may see it. So then, let the counsel of the cross and painful advice of the ‘Holy One’ of Israel approach and present itself because we want to have it revealed and shown to us.** (*Yasha’yah* / Isaiah 5:19)

**Woe, this is a warning to the one among those who call that which is evil, that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious, good, correct, beneficial, generous, enjoyable, and pleasing, and that which is good wrong, who replaces darkness, obscurity and the cause of ignorance and confusion for light and enlightenment, the essence of time and source of guidance, and light for darkness, who replaces that which is bitter and anguishing, disagreeable in obstinate rebellion and defiance for that which is sweet and pleasant, nourishing and acceptable, even enjoyable, and that which makes one pleasing and acceptable for poison which embitters through a toxic mix of obstinate rebellion.** (*Yasha’yah* / Isaiah 20)

**Woe, this is a warning to the learned and scholarly, the crafty and cunning in their own eyes and from their perspective, giving the impression and outward appearance of understanding and to those making connections as a contrarian through their appearance and public persona.** (*Yasha’yah* / Isaiah 5:21)

**Woe, this is a warning to the powerful and influential, to politicians and military heroes as a result of becoming drunk by consuming wine, becoming inebriated, and to individuals of nobility and wealth with regard to mingling and mixing together intoxicants which impair judgment,** (5:22) **who justify and acquit** **those who are wicked and evil** **as a *quid pro quo* to gain influence,** **thereby** **turning away and** **rejecting** **those who are upright and righteous, correct and vindicated** **from** **Him.”** (*Yasha’yah* / Isaiah 5:23)

What is the advantage to a man who accumulates a fortune on earth, and who lords over many, if he forfeits his soul in the process?

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The fifth and final stanza of Yahowah’s song to His beloved contains yet another warning. It is spoken against everyone who is religious or political. Christians, especially, having come to cherish Paul’s letters, have rejected and despise Yahowah’s Towrah. But they are not alone. Muslims believe that their Qur’an has replaced the Towrah. Religious Jews deliberately substituted their Talmud for the Towrah. And Socialist Secular Humanists are at war with it, creating a social order that is the antithesis of what God intended.

The consequence of rejecting the Towrah is to wither and rot away. Life is but a short affair from dust to dust.

So why would anyone do so? Why avoid the Word of God? Why would anyone treat His promises with contempt? Why belittle the Almighty? Or may I pose the question this way: why do those who claim to be preaching God’s Word despise what He had to say?

**“Therefore then** (*la ken* – likewise thereafter, thus as a result in the sequence of events)**,** **just as** (*ka*) **a tongue** (*lashown* – the message (used as a metaphor for language)) **of fire** (*‘esh* – of flames of radiant energy and light) **devours** (*‘akal* – which consumes) **the chaff** (*qash* – the dry husks of grain which are discarded and blown away by the wind) **and** (*wa*) **the scorching blaze** (*lehabah* – the white-hot and gleaming flames) **withers** (*raphah* – incapacitates so as to hang limp and feeble, collapsing) **the dry and combustible foliage** (*chashash* – dry grass and brittle and dead leaves of fruit trees which are of little value and burn readily)**, their roots** (*soresh hem* – the base of the plant which anchors it in the soil and nourishes it) **accordingly** (*ka –* likewise) **become** (*hayah* – coming to be) **rotten with the stench of decay** (*maq* – decomposed, producing an offensive odor)**.**

**And their** (*wa hem*) **blossoms** (*perach* – buds, the beginning stage of fruit, young shoots, and flowers; related to *perachach* – brood and young) **are like** (*ka*) **the dust** (*ha ‘abaq* – the ashes; from *‘abaq* – that which pulverized like powder and thus blows and floats away because it is so small and insignificant) **which is carried away** (*‘alah* – which is sacrificed, stirred up and then disparaged and ridiculed in a way that is not right, similar to a burnt offering in a holocaust)**,** **because** (*ky* – for the express reason that indeed) **they have rejected and come to despise** (*ma’ac* – they have come to loathe and have avoided any association with, holding in contempt, refusing to accept (qal perfect)) **the Towrah** (*‘eth Towrah* – an association with the Source from which Teaching, Guidance, Direction, and Instruction Flow) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual messengers** (*tsaba’* – of the host of heavenly envoys, energy-based implements mustered to serve as conscripts appointed and predisposed under the command of the Almighty to go forth, carrying out and interpreting His will, engaging to fight on God’s behalf)**.**

**The instructive word and promise** (*‘eth ‘imrah* – an association with that which has been communicated to teach and to show the intent) **of the Set-Apart One** (*qadowsh* – the One who is separated from the mundane, prepared and dedicated) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **they spurn, have discarded, and treat with contempt** (*na’ats* – they dislike and hate, they belittle, show no regard for, and do not value, they revile and blaspheme, dishonoring and slandering (piel perfect))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:24)

Yahowah has returned to using metaphors. A tongue of fire is indicative of His Word, spoken boldly. It devours religious rhetoric. Man’s schemes are scorched in its presence. And those who would challenge the Almighty are incapacitated by His testimony. Their foundation rots and their brood is blown away.

The fiery light is the Towrah, the very Word of God. It can consume or nourish, burn or enlighten, destroy or empower, depending upon one’s attitude toward Yahowah’s Guidance.

Animosity toward Yahowah’s Towrah is mankind’s biggest problem, our most egregious error. And I was once counted among them. I was a Christian, an ordained elder and trained evangelist who led public prayers and bible studies. It was not until I discovered that the text of Christian Bibles cannot be trusted that I began to reject the religion that had sought to mislead me. I began to study the Towrah and Prophets and translate what God had to say.

What I found was astounding. Yahowah proves His existence and authorship through prophecy. He isn’t religious and does not want to be worshiped. He wants to serve as our Father. Moreover, His Towrah was written to immortalize and perfect us, to adopt and enrich us. His one and only Covenant is everlasting.

It has five conditions which must be accepted for participation, and five benefits, each of which is facilitated through His Invitations to Meet. Everything we need to know about God to engage in a relationship with Him is provided in the Towrah.

To reject the Towrah, therefore, is to reject Yahowah and to forfeit one’s soul. To reject the Towrah is to reject the instruction and promises of God and thus to remain ignorant.

But it isn’t just that Christians, orthodox Jews, Muslims, and Socialist Secular Humanists reject Yahowah’s Guidance, they despise His Word and frequently belittle it. They go so far as to slander God. In fact, they hate Him.

Considering our relative position, where He is the Creator and we are the created, it’s not surprising that this rejection offends Yahowah. When one realizes what God is offering and what He has done on our behalf, man’s contempt for Him must be unimaginably irritating and frustrating.

Imagine holding your hand out to a drowning man, only to have him slap it away and curse you. God did what a loving Father must do when He realizes that His child’s behavior has become deadly. It takes hard love to get the attention of someone exhibiting self-destructive and suicidal behavior.

**“Accordingly, therefore** (*‘al ken* – as a result it follows as a consequence, one thing flowing out of the other)**,** **the anger** (*‘aph* – the resentment, animosity, and displeasure, the result of being annoyed, antagonized, and provoked to show a contrasting consequence) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **was aroused** (*charah* – was kindled out of deep concern, out of a strong feeling of displeasure and a zealous desire) **with** (*ba*) **His people** (*‘am huw’* – His family)**.**

**And** (*wa*) **He stretched out and turned** (*natah* – He extended and turned aside (qal imperfect)) **His hand** (*yad huw’* – His power and influence) **upon them** (*‘al huw’* – over them) **and** (*wa*) **struck them, hoping that they would regret what they had done** (*nakah / nakeh huw’* – lowered their status, chastising them, accosting them physically to disable them with the intent of them becoming contrite, remorseful, regretful, and apologetic)**.** **And** **the mountains** (*wa ha har* – so the highest hills and elevated terrain) **were shaken** (*ragaz* – quaked and trembled) **so that there were** (*wa hayah* – and there came to be) **the likenesses** (*ka*) **of their corpses** (*nabelah hem* – of their carcasses and dead bodies) **which were unwanted and poised to be swept away** (*cuwchah* – which were worthless rubbish to be thrown out) **in the midst** (*ba qereb* – in the middle) **of their streets and public places** (*chuwts* – of the places outside where people congregate and travel)**.**

**In all of this** (*ba kol zo’th* – with all of these things)**, His** **animosity and displeasure** (*‘aph huw’* – His resentment and anger, His annoyance at having been antagonized, grieved, and provoked) **did not return** (*lo’ shuwb* – did not change) **and so His hand** (*wa yad huw’*) **is still** (*‘owd* – remains subsequently and repeatedly, even now and continuously to sustain and admonish, to bear witness and as a warning, to return and to restore) **outstretched** (*natah* – He extended (qal passive participle – indicating that God is genuinely affected by how we respond to His outreach))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:25)

Quite honestly, I feel sorry for God, especially after all He has done for His people. Any other response would show that He did not love them, that He no longer cared, and that He had given up on them.

And yet through it all, His helping hand remains outstretched. He remains willing and able to lift His children up. Revealing His desire to do this very thing while sharing the plan He has articulated to accomplish it, has become my life’s mission. It is the reason these books exist.

As a result, I’m wondering if the following standard may refer to what we have been doing. The surrounding context appears to be a perfect fit. Yahowah began by declaring that He was singing this song on behalf of Dowd, the man we have focused upon far more than any other. He then named Sha’uwl as the individual most responsible for destroying Dowd’s work, something I’ve been saying for more than a decade.

Yahowah’s purpose and plan is best understood when God’s relationship with these two men is compared. Further, I am the first, perhaps only, person to systematically denounce Paul by comparing his letters to Yahowah’s testimony. Yes, we read a score of quotations denouncing Paul, but all of them simply contrasted Paul with “Jesus.” No one considered the irreconcilable conflicts between Paul’s denunciations of the Towrah and its Author’s affirmation of it, much less how he could be credible contradicting the God he claimed inspired him.

Ignorance of the Towrah by some and animosity towards it by others were cited as the reasons Yisra’el was suffering. I not only concur, more than anything we are devoted to espousing the virtues of Yahowah’s Towrah while explaining how to apply God’s guidance to our lives.

So could it be true, could the banner which is lifted up by Yahowah in a faraway place on behalf of those living in Gentile nations, at this time, be *Yada Yah*, *An Introduction to God*, *Questioning Paul*, and *Observations for Our Time*? And if not, what?

**“Then** (*wa*) **He will lift up** (*nasa’* – He will bring forth and raise up, accept and make prominent, bear and support (qal perfect – literally and totally for a period of time)) **a standard serving as a banner and signal** (*nec* – a prominent sign or insignia hoisted high upon an upright pole for all to see, serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment (masculine singular); from *nacak* and *nacah* – that which is anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested) **for the Gentile nations** (*la ha gowym* – to approach and on behalf of a confluence of many different people living outside of Yisra’el) **from far away** (*min rachowq* – from afar, a great distance away in the distant future) **and** (*wa*) **He will attract attention non-verbally** (*sharaq* – He will reveal the signal by drawing attention (used to describe the piping (that which pierces the air and penetrates the ears) of a shepherd calling for his sheep)) **to it** (*la huw’* – to Him and it (masculine singular and thus addressing the standard which God has lifted up)) **from** (*min*) **the ends** (*qatsah* – the far extremity at the end of time and distant limits) **of the earth** (*ha ‘erets* – of the land and material realm)**.**

**And behold** (*wa hineh* – pay attention at this time, especially to the details, be observant, reach up and look up)**, in a very brief period of time** (*maherah* – quickly and rapidly)**,** **voiced** **at the speed of light** (*qal* – swiftly and speedily, nimbly and agilely moving from one place to another while lightly esteemed by many; from *qowl* – the sound of one’s voice calling out aloud)**,** **it and** **he will come** (*bow’* – it/he will arrive and he will be pursued and then he will return (in the context of someone serving as an implement to facilitate Yah’s voice returning to the world) (qal imperfect third person masculine singular active))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:26)

As we consider whether there is someone else living a great distance away from Israel at this time who is engaged in exposing and condemning each of the three religions which have commingled truth and lies in their attempt to usurp the credibility derived from their incredulous association with Yahowah’s Towrah and Prophets, who is at the same time devoted to sharing Yahowah’s message as it is presented in His Towrah as accurately and completely as is possible, who is unwavering in disseminating that message worldwide on behalf of people in many places and of many races, is anyone else even considering the intent of Yasha’yah 5 as we are now doing?

When considering whether or not a “standard serving as a banner or signal” is an appropriate depiction of these very long books, multitude of interviews, and considerable number of shows, let’s examine the etymology of *nec*. It is “a prominent sign or insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment.”

In other words, it is not the entire message, but instead something that serves to direct those who notice it in the right direction. *Nec* is from *nacak* and *nacah*, which indicate that the banner was “anointed in the sense of being set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested.”

It is a really big, some might say verbose, banner, but yet it is infinitesimally small when compared to the source from which it was derived. All we are doing is waving what we have discovered up in the air hoping that those who are interested will go to the source and learn about Yahowah.

The fifteen years that we have been engaged in this mission when compared to the 6,000 years that have transpired since ‘Adam and Chawah were expelled from the Garden, and especially 14 billion years since Yahowah began creating the universe, is short by any measure. And our task is finite. It will serve no purpose after Yahowah’s return. At that time, He will inscribe His Towrah inside of us, rendering my feeble efforts of translating it, obsolete.

You may recall based upon what I shared in the chapter devoted to the 91st *Mizmowr*, I made a deal with God, one whose terms are reflected in this prophecy. I was willing to do the research, compile the findings, and be available to share what I had learned so long as Yahowah took responsibility for distributing the message. I would inscribe His words on the banner, and He would lift it up for the world to see it. Even the means of broadcasting the message to the world is consistent with what has been made available to us – the internet. Without it, relatively few would have heard my voice or would have had access to these books.

As for the speed in which these words are shared, they are indeed transmitted at the speed of light. From the moment a chapter or show is complete, it is made available for everyone the world over to see and hear.

Moving on to Yahowah’s next prophetic statement, there is an important, albeit subtle, difference between the Great Isaiah Scroll and the Masoretic Text. The reference to “not growing weary” is masculine singular in 1QIsa and stands alone. Further, “*‘ayeph* – growing tired” is a verb, rather than an adjective. But the biggest difference is that the Masoretic reads “no one among them,” suggesting that there are many banners being lifted up instead of one.

Based upon what follows, the banner which is lifted up for the world to see and the person assisting with it are shown as indistinguishable and inseparable, indicating that Yahowah is going to do as He has always done: convey His message through the most flawed of implements – man.

Each of the following references depict an individual who tirelessly engages without wavering, whose approach is so stimulating it cannot be ignored. He is prepared for action and girded for battle, so much so he is never susceptible to attack. Nothing prevents him from going where he intends.

And while that assessment is obviously overly hyping this individual’s preparation and performance, keep in mind that the individual isn’t acting alone. Yahowah is engaged, and thus so are His *tsaba’* of *mal’ak*, to ensure that the implement is used in the most far-reaching, appropriate, and productive manner. In other words, this person is simply a willing, passionate, wholly committed, steadfast, and energetic tool.

**“Without becoming weary** (*‘ayn ‘ayeph* – devoid of a debilitating weakness and not prone to exhaustion, not requiring much rest and seldom growing tired (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object)) **and also** (*wa*) **without stumbling or wavering** (*‘ayn kashal* – never being brought down or failing as a result of a contradiction, backtracking, or losing control, and therefore, steadfast (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object))**, with him and it** (*ba huw’* – around it (the banner) and near him (third person masculine singular)) **no one becomes drowsy** (*lo’ nuwm* – no one slumbers (qal imperfect third person masculine singular active)) **nor** (*wa*) **falls asleep** (*lo’ yashen* – no one is put to sleep nor remains inactive (third person masculine singular))**.**

**Additionally** (*wa*)**,** **the belt** **demonstrating that he is prepared and ready for action** (*‘ezowr* – the waistband used to secure his clothing and gird him for battle (masculine singular)) **will not be loosened or undone** (*lo’ pathach* – will not be opened, indicating that he will never be susceptible to attack [that which is preventing him from attack is feminine in 1QIsa (and thus spiritual) and masculine in the MT] (nifal perfect passive third person masculine singular – during this finite period of time his preparation delivers these results)) **around his waist** (*chaltsym huw’* – his loins (most vulnerable area) between his ribs and hips, the center of his being, the source of his passion; from *chalats* – demonstrating that he is empowered, properly equipped, prepared, and supported, even delivered and saved (dual third person masculine singular))**.**

**And** (*wa*) **the connecting strap** (*sarowk* – the thong or means of attachment) **of his sandals** (*na’al huw’* – protective foot ware comprised of a sole fastened in place by a thong, loop, or strap) **shall not be torn nor snapped** (*lo’ nathaq* – will not be pulled off, broken, nor cease to function (nifal perfect passive third person masculine singular))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:27)

While Yahowah may indeed be predicting that I would translate His Word as accurately and completely as possible and share the insights provided therein, I say that in all humility and some trepidation. Yahowah only works with flawed implements, with those lacking impressive credentials. Further, it is a foolish implement who assumes credit for the results achieved by the one wielding it.

But there is no missing the fact we have done this very thing together, exposing Pauline Christianity while espousing the Towrah from a distant place relative to Yisra’el and in a future time on behalf of people from many races and places. There is no refuting that we have been tireless and steadfast, never giving up and never wavering, always prepared and ready to engage. I have been called many names, but never boring. Even the details fit, as you will almost always find me in sandals.

The banner and the individual responsible for it are masculine singular, but nothing is preventing other men and women from participating – and indeed, many have. This is a collective effort. And in this way, *Yasha’yah* 5 is akin to *Mizmowr* 91. Just because both prophetic declarations were about an individual’s willingness to engage and do as Yahowah desires, and receiving His support and protection in the process, that does not preclude others from participating. Yahowah would be thrilled to find and support a thousand Covenant members doing as much and more.

But if for the moment there is only one, the prophecy is being fulfilled. The arguments we have presented against Pauline Christianity and Rabbinic Judaism are compelling, as are those chronicled against Islam, taking direct aim at the heart of these religions, piercing them to their core. No one has been able to refute anything written in any of them. And as this suggests, along with the arguments against religion, readers are exposed to Yahowah’s instruction and teaching, even His guidance on the merits of light and life in the Covenant.

What follows deploys symbolic language, just as was the case with the vineyard. Piercing arrows are indicative of properly directed and penetrating arguments which hit the mark, which are forceful and compelling. Along these lines, and recognizing this was written two-thousand seven-hundred years ago when the fastest form of locomotion was a horse-drawn vehicle, there were words to describe the benefits of having access to a horse with sharp hooves and a chariot with whirling wheels. But that is not what I have, nor is it what I think these words are inferring. The tool I have at my disposal to facilitate my ability to deliver Yahowah’s message is an airplane, in particular, a sleek, fast, turboprop. And that is what these words strive to depict using the nomenclature of the day.

**“To show the way to the benefits of the relationship** (*‘asher* – fortuitously as a blessing by taking a stand on how to walk along the correct path which gives meaning to life) **his** (*huw’* – third person masculine singular) **arrows** (*chets* – shots and missiles (used to depict directed and penetrating arguments); from *chatsab* – that which he digs out, separates, and engraves in writing) **are piercing** (*shanan* – sharp and cutting and thus forceful and compelling (qal passive participle)) **and** (*wa*) **all of his bows** (*kol qesheth huw’* – every system he uses to deliver his piercing and instructive shots is powerful and potent, akin to a rainbow demonstrating every facet of light’s seven-color spectrum as a sign of the Covenant) **shoot effectively to show the way** (*darak* – are prepared to propel his shots down the proper path, guiding and directing people to the proper course of life; from *derek* – providing direction for a journey along a path (qal passive participle))**.**

**His** (*huw’*) **swift flying transport’s** (*cuwc* – enjoyable swallow (a.k.a. a sleek and fast airplane) or horses’) **landing gear** (*parcah* – curved feet of a large bird or winged creature (a.k.a. aircraft) or hooves) **is** **ingeniously crafted** (*chashab* – is skillfully invented and planned, is machined, technically designed, devised, and produced, is considered, imputed, and thought to be) **as straightforward and** **refined** (*ka ha tsar* – as small and narrow, as akin to knives which spark like flint, as hard on foes and hostile toward opponents; from *tsarar* –vexing, testing, purging, and refining, tending to shut people up, treating foes with enmity, frustrating them)**.**

**And** (*wa*) **his** (*huw’*) **propeller, serving as the round whirling device which makes his vehicle move** (*galgal* – round, turning implement for transportation akin to a paddle wheel, rotating and swirling wind-producing structure)**,** **is like a whirlwind** (*ka ha cuwphah* – blows a strong and straight column of wind in a circular fashion; from *cuwph* – serving to complete and fulfill a promise in the end)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:28)

This is clearly poetic language, but not without a purpose. And while it could well be describing his horse with sharp hooves being skillfully invented with wheels turning like the wind or his swift flying transport, replete with ingeniously crafted landing gear which is straightforward and refined along with a propeller blowing a column of air behind it, neither represent the intent of these words. The man engaged with Yahowah who assisted with the banner moves around and travels quickly, and yet never loses his footing. The tools at his disposal were skillfully invented and technical in nature. And by deploying them, he stirs up a whirlwind of commotion, all designed to fulfill Yahowah’s promise in the end.

This is not only a fitting depiction of my TBM850, a sleek and fast turboprop with a composite propeller and replete with narrow retractable gear, it may also be hinting at the fact that I’ve traveled by air to over 150 countries around the world. Without that exposure, without the lessons and perspective garnered by having flown throughout the world, I would not have been equipped or prepared to participate in this mission.

There are only 550,000 pilots in the United States, and only a quarter of them hold an Arline Transport Pilot Certificate. While this represents five one-hundredths of one percent of Americans, less than half of these ATPs own their own airplane. And just a tenth of those fly a turboprop or turbojet. As such, I am a rare bird.

The young lion is the symbol of Yahuwdah, the family of Dowd, the home of Yaruwshalaim, Mowryah, Tsyown, and the Covenant. And while I am an old lion to be sure, my roar belies my age. And to the degree that my proclivities may matter, my prowess is in reconciling those willing to listen with Yah.

Equipped with Yah’s Word, I have never lost a debate. And no matter the threat, I have never been harmed. As for those whose message I challenge, those engaged in promoting the indefensible are always too far gone to be saved. They are challenged and tested, not for their benefit, but instead on behalf of others not nearly so lost in the delusions of man.

**“His** (*huw’*) **roaring** (*sha’agah* – loud and blaring guttural tone) **approaches** (*la*) **like** (*ka*) **a great old lion** (*ha laby’* – a mighty and mature lion serving as the symbol of *Yahuwdah*)**. And so** (*wa*) **his thunderous roar** (*sha’ag* – his loud shouts and mighty cry) **is like** (*ka*) **the prowess of a young reconciling lion** (*ha kaphyr* – an aggressive youthful lion making atonement; from *kaphar* – to reconcile, reunite, and resolve (serving as the basis for Kippurym))**.**

**He grasps hold of** (*‘achaz* – he seizes, taking hold of) **the beast being pursued** (*tereph* – tearing up and devouring prey) **and he survives unharmed** (*wa palat* – and he is spared any hardship, delivered from danger, escaping without trouble)**.**

**And** (*wa*) **no one** (*‘ayn* – nothing) **can defend or save it** (*natsal* – can deliver it (speaking of the one being pursued by him (Muhammad, Paul, and Akiba))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:29)

To the best of my knowledge, I am a mutt, part Sioux and part Irish. If I am a descendant of Yahuwdah, I am unaware of it. And yet, this seems to suggest that I may either embody or represent some of the young and reconciling lion’s attributes. Most assuredly, I Relate to Yah and thanks to the *Beryth* and *Miqra’ey*, I am Related to Yah. And even if my DNA excludes me from being one of Ya’aqob’s children, I am proud to be part of the same family by way of his grandfather’s Covenant.

I do not hunt, at least in the sense of targeting animals with guns or arrows. I do not much enjoy killing. But I have never backed down from a war of words, from pursuing those who corrupt Yahowah’s message.

This is true as it relates to us. In our time we have become a relentless Gentile voice growling about what is happening in the Land of Yisra’el. We see the darkness of religion, politics, and of militants suffocating the life out of it. We are deeply concerned about the restrictions being imposed on Yahowah’s people and place. We see His light being obscured.

**“He will growl** (*naham* – he will roar like a lion (speak like Yahuwdah)) **over it** (*‘al huw’* – before the Mighty One, addressing his relationship to the standard and banner raised by the Almighty) **in that day** (*ba ha yowm ha huw’* – in his time) **like** (*ka*) **the relentless sound of the sea** (*nahamah yam* – surging surf of the ocean (suggesting that he will be a Gentile))**.**

**And when** (*wa*) **he looks toward** (*nabat la* – he observes and perceives, shows concern for and considers, pays attention to as a result of his regard for the direction of (piel perfect)) **the Land** (*ha ‘erets* – the material realm and especially, *Yahuwdah* and *Yisra’el*)**, then behold** (*wa hineh* – paying attention and looking at what is occurring there now)**:** **darkness** (*choshek* – ignorance and confusion without enlightenment**), anguish and adversity due to the imposed restrictions** (*tsar* – hostile enemies and pent-up strife, unfavorable circumstances and open opposition, dire straits and affliction due to a narrowing of the nation, making it particularly small)**.** **And** (*wa*) **light** (*‘owr* – illumination) **is obscured** (*chashak* – grows dim, becomes deficient, is shadowed and darkened) **by** (*ba –* with) **thick clouds** (*‘aryph* – vapor in the atmosphere)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:30)

The storm is coming. It is going to get very dark before the Light returns.

The fifth and concluding refrain of Yahowah’s love song strikes a note close to home.

**“Therefore then and as a result in the sequence of events, just as a tongue of fire using the radiant energy of light devours the chaff, the dry and ultimately lifeless husks of grain which are discarded and blown away by the wind and the scorching blaze withers and incapacitates the dry and combustible foliage which is of little value and burns readily, their roots accordingly andlikewise become rotten with the stench of decay, and their blossoms, speaking of theirbrood and young, are like the dust and akin to ashes, pulverized like powder that blows away because it is so small and insignificant, which is carried away, having been disparaged and ridiculed, because they have rejected and come to despise any association with, refusing to accept the Towrah of Yahowah of the vast array of spiritual messengers.**

**The instructive word and promise of the Set-Apart One of Yisra’el they spurn, have discarded, and treat with contempt.** (*Yasha’yah* / Isaiah 5:24)

**Accordingly, therefore, and as a consequence, the anger, resentment, animosity, and displeasure, of Yahowah was aroused out of deep concern, strong feelings, and a zealous desire for His people and family.**

**He stretched out and turned** **His hand** **upon them** **and** **struck them, hoping that they would regret what they had done.** **So** **the mountains** **were shaken** **so that there was** **the likenesses** **of their corpses** **which were unwanted and poised to be swept away** **in the midst** **of their streets and public places.**

**In all of this, His animosity and displeasure did not return nor change and so His hand is still outstretched and extended.** (*Yasha’yah* / Isaiah 5:25)

**And so then He will lift, bring forth, and raise up and support a standard serving as a banner and signal, a prominent sign hoisted high upon an upright pole for all to see serving to convey important information which should be followed to bring people into the proper encampment, which will be anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested for the Gentile nations, from far away, remote in distance and time. He will attract attention non-verbally to it, as a shepherd calling for His sheep, from the ends of the earth.**

**And behold, pay attention at this time, especially to the details, be observant, reach up and look up, in a very brief period of time, voiced at the speed of light, it and he will come.** (*Yasha’yah* / Isaiah 5:26)

**Without becoming weary and also without stumbling or wavering, backtracking or losing control, with him and it** **no one slumbers nor** **falls asleep, remaining inactive.**

**Additionally, the belt demonstrating that he is prepared and ready for action will not be loosened or undone around his waist, demonstrating that he is empowered, properly equipped, prepared, and supported, even kept safe, and the connecting strap of his sandals shall not be torn nor snapped.** (*Yasha’yah* / Isaiah 5:27)

**To show the way to the benefits of the relationship his arrows (used to depict directed and penetrating arguments) are piercing, forceful, and compelling and all of his bows (every system he uses to deliver his piercing and instructive shots is powerful and potent) shoot effectively to show the way.**

**His swift flying transport’s landing gear is ingeniously crafted as straightforward and refined, tending to shut people up, and his propeller, serving as the round spinning device which makes his vehicle move is like a whirlwind, blowing a strong and straight column of air while serving to complete and fulfill the promise in the end.** (*Yasha’yah* / Isaiah 5:28)

**His roaring guttural tone approaches like a great old lion, serving as the symbol of *Yahuwdah*. And so his thunderous roar is like the prowess of a young reconciling lion calling *Yahuwdah* to *Kippurym*.**

**He grasps hold of the beast being pursued (Muhammad, Paul, Akiba, Imperial Rome, and the Roman Catholic Church) and he survives unharmed. And no one and nothing can defend or save itself.** (*Yasha’yah* / Isaiah 5:29)

**He will growl, speaking like Yahuwdah before the Mighty One, and over the standard and banner the Almighty has raised in that day like the relentless sound of the sea (indicating that he will be a Gentile).**

**And when he looks toward, showing concern for and considering the Land, then behold, paying attention and looking at what is occurring there now: darkness, ignorance, and confusion without enlightenment, anguish and adversity due to the imposed restrictions and open opposition. And light is obscured by thick clouds.”** (*Yasha’yah* / Isaiah 5:30)

We have covered a lot of ground, and made many new discoveries, since we began *Observations* with *Mashal* | Proverbs 6 and 7. Our journey through the first five chapters of *Yasha’yah* | Isaiah has been riveting, with Yahowah systematically condemning religion and those who promote it.

Our willingness to consider Dowd’s example and advice has paid dividends. But apart from the possible exception of *Mizmowr* | Psalm 91, nothing we’ve encountered thus far has been as personal – directly encompassing and acknowledging all that we have sought to convey. We should all be a bit humbled that our Creator would recognize us in His Word and energized knowing that we are a beloved implement making a real difference around the world.



*Observations*

Growing

8

### Whom Shall I Send?

*Send me!…*

Each of the themes found in *Yasha’yah* / Isaiah 5 are prevalent again in the 7th chapter of Isaiah. This includes a salute to Dowd, a condemnation of Sha’uwl, and a warning that Yisra’el will be terrorized by her enemies.

Prior to this, however, in the 6th chapter of Yasha’yah, we plowed fresh ground. It opened with the prophet in Heaven taking in the scene, one so amazing, he was initially awestruck. Then after being declared forgiven, he was emboldened. When Yahowah asked, “Whom shall I send?” Yasha’yah responded singularly and resolutely, “Here I am. Send me!”

The message which follows has Yahowah asking His prophet to tell his people to “keep listening” and “observing,” while acknowledging that they have lost the will and capacity for both. For reasons which may seem surprising at first blush, God does not want this condition to change, at least not until now!

Yahowah told His prophet that Yisra’el’s ignorance and estrangement would continue for a very long time, through a period of catastrophic devastation and desolation. The Land and its people would be forsaken and only one in ten would survive to be rescued in the end. I hope that you are among them.

Yasha’yah reengages by revealing the timing and circumstances associated with his heavenly encounter. We are afforded the opportunity to achieve what kings forego. God has a Seat of Honor waiting for our arrival.

**“In** (*ba*) **the year** (*shanah* – measure of time involving a complete cycle of the seasons based upon the earth’s orbit around the sun; from *shanah* – to repeat and change) **King** (*ha melek* – the royal ruler and governmental head of state) **‘Uzyah** (*‘Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from *‘oz* – might and strength and *Yahuw* [‘Uzyah in 1QIsa and ‘Uzyahuw in the MT]) **died** (*maweth* – passed away, his physical body dying deprived of life; from *muwth* – to die and perish)**,** (*wa*) **I saw** (*ra’ah* – I was shown, looked upon, and observed, inspecting and perceiving, viewing from the proper perspective so as to understand (qal imperfect)) **my Upright One** (*‘eth ‘edown ‘any* – everything associated with my Upright Pillar who is the center of the Tabernacle) **establishing a dwelling place** (*yashab* – living and remaining, settling and enduring, restoring and renewing life, while abiding (qal participle active)) **before** (*‘al* – upon, over, and in proximity to) **His Seat of Honor** (*kisse’ huw’* – His throne and seat of authority; from *kacah* – to clothe, cover over, conceal, and forgive (addressing the covering of light which resolves our sinful nature in association with the Mercy Seat of the Ark of the Covenant) [His in 1QIsa vs. a in the MT])**, engaged raising up** (*ruwm* – highly elevating, lofty and extolling, rearing and exalting (qal participle – denoting a literal and relational verbal adjective)) **and** (*wa*) **lifting up** (*nasa’* – carrying and bearing, supporting and sustaining, respecting and forgiving, assisting and enduring (nifal participle passive – the subject, Yahowah, carries out and receives the uplifting effect presented as a descriptive verb))**.**

**The hem on the train of His majestic, flowing garment** (*wa shuwl huw’* – the bottom-most seam or strip of His regal, long, and elegant apparel, the portion of His garment which hung down) **filled** (*male’* – completed and finished, proclaiming and satisfying a message of accomplishment and fulfilment vociferously and abundantly (qal participle active)) **the enduring, enabling, and empowering residence** (*‘eth ha heykal* – the main hall of the complex, the palatial home or temple; from *yakol* – to prevail and overcome, enduring while being enabled and empowered)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:1)

The description given by Yasha’yah was written in terms anyone from his time to ours might be able to envision and appreciate – in other words, by equating what he witnessed to the most comparable things he had seen on earth. Everything he saw, however, was comprised of light, not matter. It can be effectively shown that for any dimension other than ours (the four dimensions of spacetime), matter as we know it cannot exist. This is yet another affirmation that Yahowah is, indeed, comprised of light – just as He told us in *Bare’syth*.

It is interesting to ponder the nature of the mechanism Yahowah uses to set apart some portion of His light and compress it into a form which can interact with us. In that His prophet will describe them in his next sentence, Yah’s *mal’ak* – spiritual messengers, like God, Himself, are comprised of light. But they are still able to pass from Heaven in the seventh dimension to us in 4D of spacetime and appear as a material being.

As for the time to cross this divide, it is essentially irrelevant, because time in one reference frame is transformed into time in the other as described in the Lorentz transformation. Heavenly time, for example, based upon General Relativity, moves much slower than time on earth, making it appear to God that we are flittering around like a bunch of gnats. And while time is slower, velocities are faster. Everyone and everything is moving at the speed of light, from Yahowah to His *mal’ak* – messengers.

While the calculations for the Lorentz transformation are somewhat complex (Δt` = Δt/(1-(v/c)2)0.5 where Δt` is the elapsed time measured by an observer in one frame and Δt in another moving with speed v relative to the first frame), the end result is that a *mal’ak* – messenger leaving Heaven for Earth takes no time to get here, or anywhere else in the universe for that matter. That would not, however, be our point of view in 3D where it would appear to be a very long time considering the fact that the seventh dimension lies beyond our 6D universe, and is therefore exceedingly far away – billions of light-years.

The equations of relativity also include what is called length contraction, which is the contraction of space in the direction of travel, enabling light to move at lightspeed and yet transition a greater distance in less time than its speed alone should otherwise allow. At the limit of the speed of light, the space between the start and conclusion of a journey is contracted to nothing. So the *mal’ak* – spiritual messenger merely steps from Heaven to Earth with no intervening distance between them, even if they are fifteen billion light-years apart. Weird, but true.

While this may all sound a bit complex, relativity not only explains why a witness to the creation of the universe would have experienced it over six twenty-four-hour days while it transpired over fourteen-billion years from our perspective. It also reveals how Yahowah can view our future and report what He has seen to us in our past, in effect, making prophecy future history.

There is nothing especially difficult about these concepts or the math which defines them, but since most physicists are either agnostics or atheists, very little effort has been devoted to trying to understand life here on Earth from Heaven’s point of view. Similarly, very few individuals have tried to advance our understanding of what time and life may be like in a seven-dimensional spiritual realm. Word pictures like these from Yasha’yah are interesting, but not overly revealing, especially regarding what a “normal day” would be like in Heaven.

While we do not know for sure, to avoid discontinuity between dimensional boundaries, lightspeed is likely unchanged across dimensions. Thinking there might be something interesting in this, I calculated lightspeed in strides over the universal measure of time in the Towrah: 12 lunar months. Light travels at 186,000 miles / second x 1760 yards or strides / mile x 60 seconds / minute x 60 minutes / hour x 24 hours / day x 29.5 days / lunar cycle x 12 months / prophetic year = 1 x 1016. One is the number of God. Eight represents infinity. After this universe, there will be another.

Transitioning from science to history, ‘Uzyahuw became co-regent at sixteen, and ruled for twenty-four years with his father, ‘Amazyah, and just under fifty years overall. His time on the throne of Yahuwdah, shared and alone, commenced around 787 BCE and continued through approximately 745 BCE. He was victorious over the *Palishty* | Philistines and *‘Amelek* | Arabians. His pride was his downfall, however, as he was stricken with leprosy by Yahowah for having become presumptuous in His Home around 750 BCE (*Melekym* / 2 Kings 15:5 and *Dabry ha Yowmym* / 2 Chronicles 26:19-21).

He died shamed and alone. But, interestingly, during his life he was preoccupied with agriculture, suggesting that the parable of the vineyard ought to have resonated with him.

There is the tendency in English bibles to translate *yashab* “sit.” Apart from trying to justify existing translations, there is no reason to render it as such. God is not tired nor is He stationary. *Yashab* means “to establish a dwelling place where we can settle down, live, remain and endure” with God, our “lives restored and renewed.” It speaks of God’s gift to His children. We get to live with our Heavenly Father in His Home.

We have addressed the “*kisse’* – seat of honor” before. But I may have failed to mention the word’s association with *kacah*, which depicts its purpose, which is to clothe us in His garment of light, thereby forgiving us by concealing any darkness associated with sin. By resolving our failures in this way, the *kisse’* is indicative of the Mercy Seat of the Ark of the Covenant, our place of honor beside our Heavenly Father, the place where the beneficiaries of the Covenant reside. It is a seat with glistening golden wings because we will take flight on wings of light.

Most English bibles are wont to render both “*ruwm* – engage raising up” and “*nasa’* – lifting up” as if they were either adjectives or nouns rather than verbs. By so doing, they rob Yasha’yah’s declaration of its purpose, which is to show God doing what He does best, lifting us up so that He can raise us as His children.

Similarly, Yahowah’s majestic apparel is evocative of the way we will someday be adorned. That is why it was said to be “*male’* – fulfilling, proclaiming and satisfying the message” associated with “*heykal* – the enduring, enabling, and empowering residence” which we inherit from our Heavenly Father as the Covenant’s Children. This is accomplished by Yah adorning us in His apparel, which is why “*wa shuwl huw’* – the train of His majestic, flowing garment filled and completed, ultimately satisfying a message associated with” “*‘eth ha heykal* – the enduring, enabling, and empowering residence and palatial home where we prevail and endure, enabled and empowered.”

I realize that English bibles consistently render *heykal* as “temple,” but that’s both misleading and inadequate considering the fact that the actionable verbal root of *heykal* is *yakol* – to prevail, to overcome and endure while being enabled and empowered.” Once again, Yasha’yah is revealing what God is doing for us. In this regard, Yah is not showing off. He is inviting us into His residence where He will empower, enable, and enrich us so that we can more fully enjoy one another’s company.

Yahowah’s *mal’ak* are energy-based spiritual beings, and thus akin to light. As such, they defy gravity and can move faster than we can imagine. Here is how Yasha’yah described them…

**“Saraphym** (*Saraphym* – fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **from** (*min*) **above** (*ma’al* – on high, a higher dimension, ascended) **approached** (*la* – drew near) **Him** (*huw’*) **having** **six bleached white wings** (*shesh kanaph* – six gleaming pure white fine bleached linen wings on supernatural flying beings [as found on 1QIsa because the MT repeats both words])**,** **each one** (*‘echad* – individually and singularly) **with** (*ba*) **two** (*shanaym* – a pair) **covering** (*kacah* – adorning and concealing, clothing as a symbol of forgiveness) **its presence** (*paneh huw’* – its appearance, its face, frontal area, or surface before Him)**,** (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them)**,** **they** **concealed** (*kacah* – covered and adorned, clothed in forgiveness, decorating and beautifying) **their feet** (*regel huw’* – their legs)**, and** (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them)**,** **they** **flew** (*‘uwph* – they took flight, moving about by using their wings)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:2)

Beings comprised of light would not need wings to fly nor feet to walk, so this presentation is purely symbolic. Six is the number of man and white is symbolic of being sinless, so these are possible explanations. As for why they were partially covered by their wings, the most logical explanation is that Yahowah didn’t want Yasha’yah conveying anything more about them, in that there were only three aspects of their appearance that mattered: they were white and thus uncorrupted, they could hover and fly and thus were mobile, and they had wings, thus explaining their depiction on the Ark of the Covenant.

As for the scene considered as a whole, the message is threefold. First, Yahowah uses spiritual implements to accomplish His agenda. Second, these eternal envoys move rapidly, not only covering vast distances in the blink of an eye, they can transition through the dimensions, from seven to three, and perhaps beyond. And third, they are there to serve, not show off. In this example, they were covering themselves, at least from Yasha’yah’s perspective. The only *mal’ak* with an ego, the only spiritual being who tried to draw attention to himself, was *ha satan*.

In that their principal role is enshrined in their name, “*mal’ak* – messenger,” these spiritual envoys were designed to convey what they were told and do as they were instructed. They were not asked to be creative nor improvise. And this may have led to Satan’s desire for more, for the capacity humans now possessed as a result of their “*neshamah* – conscience.” He likely resented mankind for having been given this gift, and as a result he sought to nullify its value by feeding it the garbage we now know as religion.

**“Then** (*wa*) **they** (*zeh* – these entities [plural in 1QIsa and singular in MT]) **called out** (*qara’* – summoned and proclaimed, reading and reciting aloud, meeting, encountering, inviting, and welcoming (qal perfect)) **to one another** (*‘el zeh*)**,** [and (*wa*) said (*‘amar* – declared and promised (qal perfect)) in MT but excluded from 1QIsa]**,** **‘Set Apart, Set Apart** (*qadowsh qadowsh* – completely prepared, exceedingly pure, totally devoted, entirely dedicated, and wholly separated [1QIsa shows it repeated twice while the MT has a third repetition]) **is Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys)**.**

**The entire** (*kol* – all the) **material realm** (*ha ‘erets* – the land and earth) **is filled with** (*malo’* – is replete, revealing a full measure of the abundance and accomplishments) **His manifestation of power** (*kabowd huw’* – His glory and splendor, His honorable status and importance, His great abundance and glorious presence, even His rewarding gifts and persona; from *kabad* – awesome significance and weighty reputation)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:3)

It is obvious that the universe was created. The basis of life, DNA, is a language. Prophecy proves God’s existence. This should, therefore, be obvious.

What almost everyone misses is the idea that Yahowah is “*qadowsh* – set apart.” He is not omnipresent nor omniscient. He exists in seven dimensions and we exist in three. There is limited interaction between the profane and mundane and God. He is not involved in most people’s lives. He does not hear the vast preponderance of prayers and seldom, if ever, answers them.

In particular, the Spirit is Set Apart while Yahowsha’ is “*qadowsh qadowsh* – twice set apart.” He is neither a unique being nor persona. Yahowah’s soul and His Spirit contribute to making it possible for Yahowah to set apart a diminished aspect of Himself to serve us as the Passover Lamb.

**“The thresholds** (*wa ha caph* – the doorframes, the framework around the entryways) **where the doors opened** (*‘amah* – of the doorposts where the entry gates pivot and turn for the family; from *‘em* – on behalf of the set-apart Mother) **shook** (*nuwa’* – moved and swung open (qal imperfect) **at the voice** (*min qowl* – from the sound of) **of the One who issued the invitation to be called out** (*ha qara’* – of Him who proclaimed that which could be read and recited to those who were invited, summoning them, He called out to them by name to meet and greet them (qal active)) **and then** (*wa*) **the Family Home** (*beyth* – the House and Household) **was full** (*male’* – was replete, revealing a full measure of the abundance) **of fiery disappointment** (*‘ashan* – of displeasure, enveloped in dissatisfaction and smoldering discontentment (note: *‘ashan* can also be translated ‘smoke’ but that rendering does not work in this context); from *‘ashan* – fuming annoyance and disapproval (nifal imperfect passive))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:4)

The doorway to life and to God is Passover. There is no other. Only Yahowah can open Heaven’s door. It pivots on His Word.

If you love Yahowah, this would be a great time to pause and reflect on this situation. God would set apart an aspect of His nature, then diminish it during the transformation from light to matter, all to serve His creation as the Passover Lamb. He would allow His creation to beat Him and humiliate Him, nailing Him to a pole in the most excruciating form of death ever devised. And after sacrificing His body so that we might live, He sent His soul to She’owl on UnYeasted Bread to be afflicted so that we might be vindicated and appear before Him. Then after sharing the means to capitalize on what He had done for us and sending us a formal Invitation to be part of His family and live in His home, no one showed up. He had opened the door to Heaven and not a soul was there.

The overwhelming preponderance of people either ignore or discard His invitations. Many despise them. Just ask a Christian to give up Christmas and Easter for *Pesach* and *Matsah* and see how they respond. In a world rife with religious alternatives, as few as one in a million souls accepts Yahowah’s offer and walks through that door. And on this day, there were none. Not one. And that is what caused God to be “*‘ashan* – displeased and disappointed, enveloped in dissatisfaction and smoldering discontent.”

As we read on, we discover that Yasha’yah errantly assumed that Yahowah’s displeasure was directed at him, at his inadequacies. He loved his job and was concerned that he would lose it. Such was not the case.

**“So** (*wa*) **I replied** (*‘amar* – responded and said)**,** **‘Woe, oh no, this distressful situation** (*howy* – alas, this denunciation, intense sorrow, grief, and despair, longing sigh and warning) **is because of me** (*la ‘any* – is the consequence of me approaching)**.**

**For surely** (*ky* – because indeed)**,** **I am ruined and will be silenced** (*damah* – I will no longer be able to speak and will cease to be engaged, I am now unable to draw the proper comparisons, to process this information, or to respond appropriately, I can’t even properly present this story nor convey its point [note: *damah*’s tertiary connotation is ‘to perish and be destroyed’ but that rendering does not work in this setting]) **because** (*ky* – for the reason) **I am an individual** (*‘ysh ‘any* – a person) **with unacceptable and unclean** (*tame’* – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language)**. And furthermore** (*wa*)**, I dwell** (*‘anoky* – I live and abide) **in the midst** (*ba tawek* – in the middle, center, and among) **of a people** (*‘am* – a family of related individuals) **of** **unacceptable and unclean** (*tame’* – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language)**.**

**Except now** (*ky ‘eth* – indeed when close-up)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys)**,** **the ultimate authority** (*ha melek* – the sovereign and king who reigns, the royal ruler; from *malak* – to reign and advise, providing counsel to consider as a supreme sovereign)**, I have seen** (*ra’ah* – I have been shown and have had revealed, looked upon and considered (qal perfect)) **with my eyes** (*‘ayn ‘any* – in my sight and presence)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:5)

I am sure that it was obvious at the onset that God would not have brought Yasha’yah to Heaven unless He was pleased with him. And I am sure that Yasha’yah would have been both overjoyed and overstimulated initially. But then, rather than witnessing an enormous smile on Yahowah’s face, welcoming him into His home, as he had hoped, instead he beheld God’s immense dissatisfaction and disappointment, and Yasha’yah, as I would have done, assumed that he had been the cause.

Now that God could see deep into his soul, he knew that all his imperfections would be on display. But this was not about Yahowah examining Yasha’yah, but instead giving all mankind the opportunity to peer into the very heart of God, to understand what makes Him happy and sad.

Yasha’yah would have all eternity to experience Yahowah’s love, and God knew it, so He used this moment to reveal one of the most important insights ever shared with humankind. There are things which cause God to grieve, and nothing disappoints Him more than having what He has done for us, having what He is offering us, discounted, dismissed, and disdained by those the benefits were intended to serve. God had opened His Home up to mankind and collectively man went elsewhere.

As for Yasha’yah, there is no better job than working with Yahowah, no matter the mission. He is the perfect Boss, engaging and supportive, trustworthy and dependable, willing to do Himself whatever He asks of us, and more, and extraordinarily generous – to the point our compensation exceeds the value of our work by an incalculable degree. Further, He is never demanding. We do what we want to do, when we want to do it, and nothing more.

Once we have experienced the thrill of working with Him, the thought of being discarded due to our inadequacies is disheartening. While none of us today serve at the level of prophet, nonetheless, every job is exhilarating. I can appreciate Yasha’yah’s concern.

The difference, however, was that the prophet had been to Heaven. He had seen Yahowah in all His glory. I cannot even imagine coming down from this high.

Today, the best that can be said for the rest of us is that we have seen Yahowah through His words. The view is marvelous, but it is in 3D, not 7D. It is brilliant and enlightening, but nothing compared to what Yasha’yah experienced. He was changed, and there would be no going back.

There is yet another way to look at this, and that would be to see Yasha’yah being used as a metaphor for the whole of Yisra’el. In that case, the tertiary connotation of *damah*, presented above, could in fact apply as a consequence of Yisra’el’s rebellion. Yahowah, Himself, makes this connection to Yahuwdah in *Yirma’yah* / Jerimiah 13, saying that they are “*damah* – perishing and being destroyed” as a result of “*damah* – ceasing to be engaged, becoming incapable of drawing the proper comparisons, thereby unable to process information rationally, or respond appropriately.”

Yahowah would make sure of this. One of the *mal’ak* was dispatched to do its job. More than just encourage Yasha’yah, the Saraphym would enable him.

**“Then** (*wa*) **one** (*‘echad*) **of** (*min*) **the Saraphym** (*Saraphym* – the fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **flew** (*‘uwph* – moved through the air, flying) **toward me** (*‘el ‘any* – to me)**,** **and** (*wa*) **in its hand** (*ba yad huw’*) **was a live ember** (*ritspah* – a flaming firebolt or spark, burning and glowing on a decorative inlaid object) **held within a pair of tongs** (*ba* *melqahaym* – by a hinged implement designed to grasp hold of burning hot objects; from *laqach* – to fetch, take, lay hold of, receive, acquire, seize, and take away)**.**

**It had obtained it** (*laqach* – it had accepted, received, and acquired it) **from upon** (*min ‘al*) **the altar** (*ha mizbeach* – the place for gifts, thankful offerings, and sacrifices (meat prepared for consumption during a feast))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:6)

**“It touched it** (*wa naga’* – it reached out and extended it, making contact with it) **above** (*‘al* – over, near, and upon) **my mouth** (*peh ‘any*)**,** **and said** (*wa ‘amar* – then proclaimed)**,** **‘Behold** (*hineh* – pay attention because this is important, look up and observe what’s happening here and now)**, this has been extended to make contact** (*naga’ zeh* **–** this has touched) **near** (*‘al* – above, over, and upon) **your lips** (*saphah ‘atah* [your in 1QIsa vs. the in the MT]) **so** (*wa*) **removed are** (*cuwr* – taken away, abolished, and no longer existing are (qal perfect consecutive)) **your inadequacies, mistakes, and liabilities** (*‘awon ‘atah* – your iniquity and wrongdoing, failures and offenses, even tendency to err by inappropriately twisting or distorting the truth [plural in 1QIsa while singular in MT])**.**

**Therefore** (*wa*)**,** **your offenses against the standard** (*chata’th ‘atah* – your wrongdoing, errors, and mistakes, your sinful nature and resulting guilt; from *chata’* – tendency to miss the way and be wrong [misspelled in 1QIsa]) **have been reconciled** (*kaphar* – have been pardoned and released, have been ransomed and annulled, have been purged and cleansed, and they have been covered and forgiven)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:7)

The *mal’ak* did not actually perfect Yasha’yah. That is Yahowah’s job. This was purely symbolic, but the message was unmistakable. It did not matter that Yasha’yah’s lips were imperfect because the One using them is perfect. As a matter of fact, Yahowah prefers using flawed implements.

They are less likely to become self-reliant, self-indulgent, or self-aggrandizing. And those who benefit from what Yahowah has to say through them are far more likely to see the God who is using them than the men who are being used. While it is a privilege to be one of the many implements at Yahowah’s disposal, it is not anything to brag about. Only the least qualified qualify.

Liberated from any concerns, freed of his prior mistakes, energized by the impending possibilities, Yasha’yah listened intently and then answered singularly and boldly. This is a life lesson for all of us. Listen and then respond.

**“Then** (*wa*) **I listened and heard** (*shama’* – I used my auditory sense to pay attention and received the announcement so as to understand (qal active imperfect)) **the voice** (*qowl* – the sound) **of my Upright One** (*‘edown ‘any* – of my Upright Pillar who is the center of my Home)**, asking** (*‘amar ‘eth* – questioning and saying)**, ‘Whom** (*my* – who and to whom) **shall I** **send** (*shalach* – shall I dispatch as a messenger (qal imperfect active)) **and** (*wa*) **who** (*my*) **will go** (*halak* – walk (qal imperfect active)) **with us** (*la ‘anahnuw* – in our direction, toward us, and for us)**?’**

**So** (*wa*) **I said** (*‘amar* – I answered and proposed)**,** **‘Look, here I am** (*hineh ‘any* – behold, I am right here right now and I’m paying attention)**.** **Send me** (*shalach ‘any* – dispatch me as a messenger)**!’”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:8)

One of the great benefits of working with Yahowah is that so long as we are willing to listen and then respond, nothing more is required of us. We are not even held accountable for our mistakes, which is particularly liberating because God is a brilliant communicator and we are imperfect conduits.

In all the universe, no Boss is as supportive, more generous, or as fun to work with. No one is as mentally stimulating, as exciting, or as relevant. He is trustworthy and consistent, saying what He is going to do and then doing what He has said. And the benefits are beyond comprehension, adoption into the Boss’ family, inheriting a share of His enterprise, the universe, in addition to immortality, enrichment, empowerment, enlightenment, and as was the case with Yasha’yah, perfection.

Yasha’yah would keep his job as God’s messenger because he listened to God’s message. It is really that simple and profound.

Over the course of these past two chapters we have gone from God as storyteller to conversationalist. By way of review, Yasha’yah begins this chapter by identifying the occasion upon which he was invited to meet directly with Yahowah in heaven. Here then for our consideration are the first eight statements as they appear in the 6th chapter.

**“In** **the year** **King** **‘Uzyah** **died,** **I saw** **my Upright One** **establishing a dwelling place** **before** **His Seat of Honor, as He was engaged raising and** **lifting up.**

**The train of His majestic, flowing garment** **filled** **the enduring, enabling, and empowering residence.** (*Yasha’yah* / Isaiah 6:1)

**Saraphym** **from** **above** **approached** **Him** **having** **six bleached white wings,** **each one** **with** **two covering** **its presence,** **with** **two** **they** **concealed** **their feet, and** **with** **two,** **they** **flew.** (*Yasha’yah* / Isaiah 6:2)

**Then** **they called out** **to one another,** **‘Set Apart, Set Apart! Completely prepared and exceedingly devoted** **is Yahowah** **of the spiritual implements.**

**The entire** **material realm** **is filled,** **revealing a full measure of the abundance of His accomplishments** **and His importance, His manifestation of power, and even His rewarding gifts and persona.’** (*Yasha’yah* / Isaiah 6:3)

**The thresholds** **where the doors opened** **at the behest of the set-apart Mother** **shook** **and swung open** **at the voice** **of the One who issued the invitation to be called out** **and then** **the Family Home** **was filled** **with smoldering disappointment and enveloped in dissatisfaction.** (*Yasha’yah* / Isaiah 6:4)

**So** **I responded and said,** **‘Woe, oh no, this distressful situation** **is because of me.**

**For surely,** **I am ruined and will be silenced** **because** **I am an individual** **with unacceptable and unclean** **lips.**

**And furthermore,** **I dwell** **in the midst** **of a people** **of** **unacceptable and unclean** **lips.**

**Except now,** **I have seen, looked upon and considered with my eyes, Yahowah** **of the heavenly messengers,** **the ultimate authority.** (*Yasha’yah* / Isaiah 6:5)

**Then** **one** **of** **the Saraphym** **flew** **toward me,** **and** **in its hand** **was** **a live ember, glowing on a decorative inlaid object, held** **within a pair of tongs**.

**It had obtained** **it** **from upon** **the altar.** (*Yasha’yah* / Isaiah 6:6)

**It reached out and extended it above my mouth. It said,** **‘Behold, this has been extended to make contact** **near** **your lips** **so** **removed, taken away, abolished, and no longer existing are** **your inadequacies, mistakes, and liabilities.**

**Therefore,** **your offenses against the standard,** **your errors and mistakes, have been reconciled, pardoned by way of a ransom, and therefore annulled and forgiven.’** (*Yasha’yah* / Isaiah 6:7)

**Then** **I listened and heard** **the voice** **of my Upright One, asking, ‘Whom** **shall I** **send** **and** **who** **will go, walking** **with us, toward us, and for us?’**

**So** **I answered and proposed,** **‘Look, here I am** **right here and now, and I’m paying attention.** **Send me!’”** (*Yasha’yah* / Isaiah 6:8)

Are you listening? Are you willing to go?



Yahowah did not question Yasha’yah’s credentials. He did not test his faith or search his heart. Yasha’yah was observant; he listened intently and responded appropriately. That was sufficient. Yasha’yah wanted to be used, and that, along with a willingness to be observant and to be a good listener, was enough. We do not have an excuse – at least, not a good one.

And yet, Yahowah does not issue orders to men. He asks. And even His requests are subject to freewill.

While that alone is counter to man’s misguided view of God as Lord, something far more surprising awaits.

**“He said** (*wa ‘amar* – and so then He replied in response)**, ‘Go if you’d like** (*halak* – progress, travel, walk about if that is what you choose to do recognizing that it is your decision (qal imperative – a genuine relationship is being established between Yah and Yasha’yah based upon the prophet’s desire)) **and** (*wa*) **say** (*‘amar* – explain and announce) **to these people** (*la ha ‘am ha zeh* – as you approach this particular family of related individuals)**, “Choose to listen intently** (*shama’ shama’* – you may want to hear and understand everything (qal imperative qal infinitive – you should choose of your own volition to genuinely, literally, and intensely listen)) **but** (*wa*) **you will not make the necessary connections required to understand** (*‘al byn* – you will not effectively distinguish between truth and lies, right and wrong, good and evil, leaving you incapable of comprehension, thereby remaining irrational (qal imperfect jussive – underscoring the literal, ongoing, and negative aspects of this failure to understand))**. You may choose to look, even stare** (*ra’ah ra’ah* – you may actually want to see, even be observant (qal imperative infinitive – should you choose of your own volition to be shown everything)**, but** (*wa*) **you shall remain unaware and ignorant** (*‘al yada’* – you will remain unknown and unacquainted, uninformed without knowledge (qal imperfect jussive))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:9)

To some degree, Yahowah is addressing the problems associated with scholars, especially theologians. They read, but do not know. They study but do not understand. They teach that which they, themselves, do not comprehend. Worse, they arrogantly claim that the people need to rely on them to understand God because His message is said to be incomprehensible to those who are not similarly schooled. Such clerics keep people ignorant, indoctrinating them rather than enlightening them.

The only thing worse than being unaware is to be irrational. Such is the condition of man today.

If I may speculate somewhat, there is also the possibility that Yahowah is addressing the consequence of the cleric’s attitude rather than deliberately incapacitating them. It is not in Yahowah’s nature to blind the sighted nor stupefy the thoughtful. But when people prioritize religious texts above the Word of God, as Christians have done with their New Testament and their Church Canon, as Orthodox Jews have done with their Talmud and Mishna, all they see in God’s Word is that which they can misrepresent and take out of context to justify their religion.

More important still, and in all likelihood the real impetus behind this statement and the ones which follow is: Yahowah’s reputation and credibility are at stake. If the religious leaders came to know Him, if they associate themselves with Him, they will give the false impression that God approves their faith. So while they continue to be religious, Yahowah’s preference is that they are precluded from knowing Him.

Further, having contemplated everything Yahowah has revealed thus far, and still haunted by His introduction, when He revealed that His intent was to raise these people as His children, I think God is disgusted. He is appalled by His people’s collective decision to promote a demonic religion rather than engage in a beneficial relationship with Him. And now He wants nothing to do with them. He does not want them in heaven. As such, this serves as proof that God does not want to save everyone. In fact, the opposite is closer to being true.

If it were not for what we have read thus far, combined with what I’ve personally encountered this past year, I would have had a difficult time with these words…

**“The judgment and attitude** (*leb* – the ability to process information which is observed effectively and then differentiate between good and evil, showing discernment while acting on the proper motivations, inclinations and disposition) **of these people** (*ha ‘am ha zeh* – of this particular family of related individuals) **will be, of their own accord, unresponsive and incapacitated** (*shamen* – will be calloused, fat and out of shape (hifil imperative))**.**

**Their ears** (*wa ‘ozen huw’* – their faculty of hearing)**,** **they have chosen to be heavy laden and thickened** (*kabed* – made difficult as a result of being indifferent and stubborn (hifil imperative))**.**

**Their eyes** (*wa ‘ayn huw’* – ability to see, observe, and perceive)**,** **they have opted to smear over** (*sha’a’* – shut and closed, sealed and therefore blinded (hifil imperative))**, otherwise** (*pen* – lest, negating the possibility) **they might come to be perceptive** (*ra’ah* – they would see and be observant (qal imperfect)) **with their sight** (*ba ‘ayn huw’*)**. With their ears** (*wa ba ‘ozen huw’*)**,** **they might hear** (*shama’* – they would listen)**.**

**Then** (*wa*) **using their good judgment** (*lebab huw’* – by responding rationally to what they observe, by discriminating between good and evil and taking what they discover to heart) **they might make the necessary connections to understand** (*byn* – they might effectively distinguish between truth and lies, separating fact from fiction, and comprehend, thereby becoming rational (qal imperfect – underscoring the literal, ongoing aspects of understanding))**.**

**As a result, they would change and return** (*wa shuwb* – they would relent, do an about-face, turning around, and go in the opposite direction (qal perfect))**,** **moving toward their restoration** (*wa rapha’ la huw’* – and thereby recover and be healed of their disease (qal perfect))**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:10)

In early 2017, those who work with me and support this effort were confronted by something previously unimaginable. These unforeseen experiences were gut-wrenching because the perpetrators were, quite frankly, repulsive. An individual who I thought had come to know Yahowah as a result of the books and audio programs evolving out of *Prophet of Doom* and *Yada Yah*, turned out to be overtly demeaning and remarkably abusive, along with those who associated with him.

Having built several businesses, I have come to realize that such individuals are a dime a dozen, so I’ve learned to ignore them – just as does Yahowah. But this man, and those under his spell, became a serious problem, one that could not be overlooked. They were all aware of what was presented in *Yada Yah* and *An Introduction to God* and used it inappropriately. So while they obviously didn’t understand what they had read and heard, they gave the impression to thousands of unsuspecting people on social media that we were all in agreement.

Their game was to copy and paste snippets of what I had translated and discovered as “notes” in posts, mostly to irritate and annoy people they didn’t like while manipulating those closest to the site’s leader – intimidating them into compliance. Also at issue, they all intermixed these insights regarding God with asinine conspiracy theories, thereby discrediting Yahowah through these absurd associations.

When I asked them to stop juxtaposing their conspiracy theories with citations from my books, they became exceedingly vicious and vulgar. They posted some of the most reprehensible things in conjunction with Yahowah’s name, using terminology found only in my books, all while claiming to be part of the Covenant. As I read what they were saying, I realized that I had unwittingly contributed to this appalling situation.

Had I not offered these translations and insights freely, and included them in the audio programs, they would never have garnered the attention needed to inflict so many people with their poison – they would not have been able to discredit Yahowah’s name, His Word, or His reputation. I came to wish that they had never heard me speak and had never read a word I had written. I knew that I did not want to spend eternity with any of them.

As a result, I personally experienced what I suspect Yahowah is trying to avoid. Having lived through it, I can not only sympathize with Him, I concur. A little knowledge in the wrong hands can be dangerous.

Unfortunately, shortly thereafter, we experienced the same thing all over again. Two of the individuals who had participated in the artificial world of social media with the conspiracy theorists we had now removed from our company, started their own site, and they were even worse. They began to attack God’s chosen people, and then Yahowah directly.

Their claims were ignorant and irrational, even insane, both unGodly and anti-Semitic. Nonetheless, by using social media to garner the attention of those who had been drawn to Yahowah’s Word through these books and subsequent audio outreach, they found a receptive audience. Once again, knowledge without understanding, seeing without perceiving, hearing without comprehension, created a monstrous result.

By making it considerably easier to know who God is and what He requires of those who want to participate in His Covenant, I made it possible for men and women still poisoned by all manner of deceptions to give the impression that they were part of His family and therefore convey accurate information regarding Him. It was, and to some extent remains, a horribly destructive and discrediting proposition, one which demeans the Creator of the universe.

So, now I appreciate Yahowah’s position. It is better that they do not understand. God does not want to spend an eternity with such misguided, unappreciative, and deceitful people. He does not want anything to do with them. He realizes that the only thing worse than the religious and political lies they spread on their own accord, are the lies they would come to promote in association with Him should they actually come to know Him. Perhaps Yahowah was being merciful by leaving them deaf and blind because then their souls will simply fade away rather than having to endure She’owl.

There is yet another possibility that I would like you to consider. I have come to the conclusion that Yahowah does not want to be easily known. He wants the process to be challenging. That way, neither He nor we will be subjected to spending an eternity with individuals who are not committed to a lifetime of learning and exploring. There must be a filter, something which precludes wrong-minded individuals with an irritating attitude from stumbling into heaven.

Based upon what follows, I suspect that Yasha’yah had not yet been exposed to men and women similar to those I’ve just mentioned. He may have still been as I was some years ago, encouraging everyone to listen to Yahowah, to observe His Towrah. So he asked…

**“Then** (*wa*) **I replied** (*‘amar* – I said, questioning (qal imperfect))**, ‘How long** **will this last** (*‘ad mathay* – until when, up to what period of time, and what is the extent of this after which it will conclude)**, Yahowah** (*Yahowah* – God’s one and only name [YHWH in 1QIsa vs. *‘edown ‘any* – my Upright One in the MT])**?’**

**He answered** (*wa ‘amar* – He responded and said)**, ‘Until such time** (*‘ad* – up to the point, as long as, upon reaching the point in the continuum of eternity) **when** (*‘im* – upon reaching the condition and situation upon which) **to beneficially reveal the proper path to the relationship** (*‘asher* – to convey the blessings and benefits, even joy, associated with the steps along the correct and restrictive way that gives meaning to life, providing a place to stand) **the cities** (*‘iyr* – the inhabited places and population centers, but also the anguish, anxiety, anger, wrath, and terror, even great displeasure; from *‘uwr* – an awakening is incited and people are awakened, roused from their slumber, exposing the chaff) **are desolated** (*sha’ah* – are wasted in a state of ruin, or are closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (qal perfect)) **from within** (*min*) **without an inhabitant dwelling therein** (*‘ayn yashab* – as a declaration of negation revealing nothing lives because there is no means to be restored, meet, or approach (qal participle)) **and** (*wa*) **homes** (*beyth* – houses) **are without men** (*min ‘ayn ‘adam* – are negated without the descendants of ‘Adam)**, when** (*wa*) **the material realm** (*ha ‘erets* – the Land or the earth) **is desolate** (*sha’ah* – is wasted in a state of ruin, or is closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (nifal imperfect))**, sparsely populated and clothed in ruin** (*shamamah* – deserted and essentially uninhabitable as a result of something horrible and astonishingly appalling)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:11)

Sometimes it takes a catastrophe for us to consider the issues which led to the disastrous result. Confronting death causes us to consider life. Such will be the case for Yisra’el and Yahuwdah.

It does not have to be that way, of course. Yisra’elites could reject their rabbis, discard their politicians, toss their Talmud and embrace the Towrah. They could read these translations and respond to the God whose testimony we are considering.

Speaking of choices, there are three or four options available to us with *‘iyr* and *sha’ah*. So how are we to know which meaning Yahowah intended to convey with these words? Should we choose one connotation for each and determine for ourselves what God meant to say? Or, would we be wise to consider them all?

I am not arrogant enough to make any of these choices for you, and I am not smart enough to make them for God. Therefore, here are the options available to us. The potential meanings of both words are presented in the order they occur in leading lexicons:

**“And He answered** **and said, ‘Until** **the point in the continuum of eternity and to beneficially reveal the proper path to the relationship when** *‘iyr* *sha’ah*: 1) **the cities, inhabited places, and population centers are desolated,** 2) **when the anguish, anxiety, anger, and terror, even great displeasure are closely examined and intensely considered for a duration of time, and lead to a decision regarding what is being observed,** 3/4) **when there is an awakening** **and people are roused from their slumber as the great and blaring signal is sounded, roaring onto the scene at great speed, exposing and wasting the chaff** **from within….”**

As is often the case, each combination seems to apply. All four are relevant and instructive.

The same appears to be true with the concluding statement. Not only can *ha ‘erets* be rendered “the Land, the Earth, or the material realm,” there are several acceptable connotations of *sha’awah*. Therefore, all of what follows could have been intended…

**“Then** **the Land, earth, and material realm will commence for a period of close examination and careful consideration, ultimately leading to a decision regarding what is being observed, all while a great and blaring signal is sounded and many are left desolate as it approaches at great speed, leaving the Land sparsely populated and those who are astonishingly appalling clothed in ruin.”**

According to Strong’s, *sha’awah*, which they render, “devastating storm,” is rooted in *sha’ah*. That’s interesting due to its similarity to the next word in the lexicon, *She’owl* / *Sha’uwl*. *She’owl* is commonly referred to as “hell,” and it serves as “the place of no return where wicked souls are degraded and punished upon their death.” Then as *Sha’uwl*, it becomes the name of the author of half of the Christian New Testament, a man known to God as “the plague of death.” This association is especially pertinent because Sha’uwl will appear once again in the next chapter of Yasha’yah.

It is so obvious, so clearly stated, it’s surprising that most people miss the fact that God is not near. He isn’t involved with any mundane aspect of anyone’s life. There is no reason to thank Him for a meal because He did not provide it. There is no reason to bow down and pray because He is not listening.

For the most part, He has given up on humankind. If it were not for the promises He made to His people, to Yisra’el and Yahuwdah, and to select Gowym through His Towrah, He would not return. If our fate were based upon our behavior and not His solemn vows, He would have foreclosed on this universe. For every Dowd, there have been a million bums.

To be fair, and to be honest with ourselves, we ought not blame Yahowah. We are at fault. We are the reason He has withdrawn and sent us away to live and die on our own. God did not want it to turn out this way. He envisioned, offered, and then facilitated a mutually beneficial and enjoyable relationship. He expected little of us in return. He was offering more than we could possibly imagine.

But we did far worse than nothing. Man has made a career of antagonizing God, of interfering with God, of corrupting God’s message, of negating God’s offer, of inventing gods and playing god, all while projecting all manner of lies about Him. When we do such things we are not lovable. We are not even likable. And yet, Yahowah is not only willing to overlook what we have done, He has a solution for what ails us, a way to make us likable and loveable, worth knowing.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will distance Himself from mankind** (*rachaq ‘eth ha ‘adam* – will sever the relationship with the descendants of ‘Adam, avoiding people, and staying a great distance away from humankind, remote and removed from man (piel perfect)) **and** (*wa*) **there will be a great forsaking** (*rabab ‘azab* – an increased separation from greater neglect and rejection, a higher level of abandonment and disassociation, leading to damnation) **throughout** (*ba qereb* – in the midst of and within the interior of) **the Land** (*ha ‘erets* – the earth and material realm)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:12)

The “*rachaq* – distance” between God and man can be resolved. It is a matter of transitioning the dimensions, something which can be done instantaneously once we are empowered, transformed from matter to energy. The *Miqra’ey* and *Beryth* were specifically designed to bring us together in this way. But *‘azab* is a far more serious problem. When man is *‘azab*, he is “rejected and forsaken, disassociated and abandoned, separated and damned.”

It is going to get very, very dark before the Light reappears. And while most will not survive to witness His return, God fulfills His promises.

**“And yet** (*wa*) **still remaining to bear witness** (*‘owd* – beyond this point, sustained and called to help one another by testifying, both exhorting and admonishing) **in her** (*ba hy’ –* in the Land)**, a tenth, just one in ten** (*‘asyry* – a fraction, ten percent)**.**

**So** (*wa*) **she (the Land) will return** (*shuwb* – she will change and be restored, transformed (qal perfect)) **when** (*wa*) **that which is associated with** (*ka –* the likes of) **Allah and sworn oaths which bind, curse, and disable** (*‘alah* – solemn agreements invoking divine retribution, the sorrow and grief of those who are unfit and deceived) **are** (*hayah* – come to be (qal perfect)) **set ablaze, purged,** **and removed** (*ba’ar* – kindled, blazing,and taken away, utterly destroyed) **along with the likes of** (*wa ka* – in addition to that associated with) **the large edifices marking places of worship** (*ha ‘alown* – the prominent trees associated with worthless religious reverence and idolatry; from *‘aluwl* – the call to worship a worthless pagan god, especially during the sixth month on the Babylonian calendar)**.**

**Beneficially then** (*‘asher ba –* to reveal the proper path to the relationship and to convey its blessings and benefits associated with walking along the correct and restrictive way that gives life meaning)**, by** (*ba –* along with) **cutting down and throwing away** (*shaleket* – the act of felling; from *shalak* – to throw away and to cast out) **the established and revered monuments** (*matsebeth* – the memorials, edifices, pillars, and stone altars which have been lifted up, appointed, and established) **from within it** (*ba hem*)**, the offspring** (*ha zera’* – the seed and descendants) **of these edifices who take a stand** (*matsebeth hy’* – of the stone memorial, revered monument, pillar, and established stump who remain upright; from *natsab* – to take a stand, stand upright and firm, appointed and established) **will be set apart and cleansed** (*qodesh* – will be purified and separated)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:13)

Yahowah’s story is consistent. He will not return to earth and live in the Land until all traces of religion are removed. And the greatest malignancy and weeping sore in Yisra’el, especially in Yahuwdah, and upon Mowryah in Yaruwshalaim, is Allah, his shrines, mosques, and jihadists. Islam is a curse, a deadly blight on humankind. But it is not the only debilitating disease. Judaism and Christianity have also fouled the Land with their places of worship.

*‘Alah* is a provocative term. It can be anything from “a large tree” to “a sworn agreement” on the positive side. But most aspects of *‘alah* are overwhelmingly negative, with connotations from “that which is incapable and unfit” to “Allah,” even “a curse involving Godly retribution and great sorrow.” At its heart, *‘alah* speaks of “invoking Divine sanctions against those who bind others, who curse them, making them unfit, by deceiving them.” It speaks of religion, and most especially, Islam.

With the concluding statement, Yahowah is answering Yasha’yah’s question, while at the same time saying that, after these religious sites are torn down and thrown away, out of them Yisra’el’s offspring will emerge, at which time they will be set apart, not only from religion, but unto Him. Once the Land is restored, the people will be cleansed. This is to say, nothing is gained when clean laundry is worn in the mud.

Reflecting on all of this, I am reminded of the two competing approaches to parenting. When I was young, my father, like so many others, thought that the best way to stop a child from doing something inappropriate was to beat him. My dad’s favorite weapon was a tree branch, which he used as a whip. But as my wife and I were raising our sons, the preferred form of discipline became a “time out.” It was a period of separation, when the child was sent away and ignored for a while.

We have now heard Yahowah tell us that He turned His hand against His people, hoping to get their undivided attention, awakening them from their religious stupor by slapping them. It did not work. So now He is giving them a time out. He is sending them away for a long time.

In so doing, God has put mankind on notice. He does not want to be associated with religious individuals. Here then is Yahowah’s reply to Yasha’yah…

**“He replied in response, ‘Go if you’d like, but explain** **to these people, “You can choose to listen intently,** **but** **you will not make the necessary connections required to understand.**

**You may choose to look, even stare, but** **you shall remain unaware and ignorant.”** (*Yasha’yah* / Isaiah 6:9)

**The judgment and attitude of these people, indeed, their ability to process information which is observed effectively, their capacity to differentiate between good and evil, will be unresponsive and incapacitated as a result of the choices they make.**

**Their eardrums, they have opted to thicken as a result of their stubborn indifference. Their eyes, they have chosen to smear over, blurring their vision, otherwise they might be observant and perceptive** **with their sight.**

**With their ears,** **they might hear and actually** **listen. Then** **using their good judgment** **by responding rationally to what they observe and taking what they discover to heart,** **they might make the necessary connections to understand,** **separating fact from fiction to comprehend and become rational.**

**Then they would change, relent, doing an about-face, going in the opposite direction,** **with them moving toward their return and restoration.’** (*Yasha’yah* / Isaiah 6:10)

**Then** **I replied, questioning, ‘How long** **will this last, Yahowah?’**

**He answered** **and said, ‘Until** **the point in the continuum of eternity, and to beneficially reveal the proper path to the relationship when the cities, inhabited places, and population centers are desolated, when the anxiety, anger, and terror, even great displeasure are closely examined, intensely considered and lead to a decision regarding what is being observed, when there is an awakening** **and people are roused from their slumber as the great signal is sounded, roaring onto the scene at tremendous speed, exposing the chaff** **from within, and the homes are without men when the Land is sparsely populated and clothed in ruin.’** (*Yasha’yah* / Isaiah 6:11)

**Yahowah** **will distance Himself from mankind, severing the relationship with the descendants of ‘Adam, essentially avoiding people, and staying a great distance away from humankind, remote and removed from man,** **and** **there will be a great forsaking,** **increased separation from greater neglect and rejection, along with a higher level of abandonment and disassociation, even damnation,** **throughout** **the Land.** (*Yasha’yah* / Isaiah 6:12)

**And yet, still remaining to bear witness, sustained and called to testify, both exhorting and admonishing, in her, a tenth, one in ten.**

**Then** **she will change and be restored when that which is associated with Allah and sworn oaths which bind, curse, and disable,** **invoking divine retribution** **against those who are unfit and deceived,** **are set ablaze, purged, and removed, along with the likes of** **the large edifices marking places of worship and associated with worthless religious reverence and idolatry, especially calls to worship a pagan god during the sixth month on the Babylonian calendar.**

**Beneficially then, by cutting down and throwing away the established and revered monuments which have been appointed, lifted up, and established,** **out of and away from them the offspring of the altars who take a stand** **will be set apart and cleansed.”** (*Yasha’yah* / Isaiah 6:13)

The dusk which will precede the dawn is a direct result of man’s decision to disregard the Light, to look but not see, to listen but not hear, to consider but not understand. Yahowah will not be trifled with. He will not hang around while men mock Him. He will not be associated with religion. He has no interest in being worshiped.

In that almost all men have chosen to either ignore Him or besmirch His reputation by associating Him with their moronic religion, Yahowah has distanced Himself from humankind. From God’s perspective, we are *‘azab*: having separated from Him, He has separated Himself from mankind.

But this we know for sure: He is true to His word. A remnant of His people will be spared. They will endure through the darkest night to see the Light. Once the Land is restored, His people will be cleansed.

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*Observations*

Growing

9

### Reject Wrong

*Accept Right…*

At this juncture in the narrative He is revealing through Yasha’yah, Yahowah turns His attention to a past event which foreshadows current events. The story is being presented to set the stage for what is going to occur in Yahuwdah’s future and even ours. For us, it is a life lesson derived from past events as it will be for the remnant in the Land.

To better understand this shift in time, we must appreciate Yahowah’s focus and nature. His attention remains on Yahuwdah and Yisra’el – just as it has been throughout His depiction of what will transpire immediately prior to His return.

God wants His children to know that even when things appear dire, even when they seem to be isolated, vulnerable, and alone, He will return for them. Just as He prevented Yahuwdah’s destruction some 2700 years ago, He will intervene to do so once again.

Further, the first to hear this prophecy were challenged in a way we are not. We can look back on twenty-seven centuries of history and forward to the next sixteen years and use what we know to validate the authenticity of these predictions. But for God’s guidance to resonate with the immediate audience, current events, those that would impact their lives, would have to be woven into the story.

Ah, lest we forget, the life lesson is: trust and rely on Yahowah.

**“It came to pass** (*wa hayah* – it occurred and came to exist) **in the days** (*ba ha yowmym* – during the time) **of ‘Achaz** (*‘Achaz* – to grasp hold, to seize, and to take as a possession)**, the son** (*ben* – male descendant) **of Yowtham** (*Yowtham* – Yahowah is Perfect; from Yahowah and *tam* – perfect and complete, lacking nothing, including integrity)**, the son** (*ben* – male descendant) **of** **‘Uzyah** (*‘Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from *‘oz* – might and strength and *Yahuw*)**, the king** (*melek* – government leader, head of state, and societal ruler) **of Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah)**,** **Retsyn** (*Retsyn* – Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure)**,** **the king** (*melek* – government leader, head of state, and societal ruler) **of *‘Aram* | Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **and Peqach** (*wa* *Peqach* – the Open Territory)**, the son** (*ben* – male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yah)**,** **the king** (*melek* – government leader, head of state, and societal ruler) **of Yisra’el** (*Yisra’el* – Individuals who Strive Against and Wrestle With God)**, went up** (*‘alah* – made his way to and then ascended up) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Instruction Regarding Reconciliation Flow)**,** **for the purpose of** (*la*) **warring** (*milhamah* – fighting using combat troops and weapons in battle) **against her** (*‘al hy’* – toward it)**. But** (*wa*) **they were not able to prevail** (*lo’ yakol* – they were incapable of conquering and failed to succeed) **against her** (*‘al hy’*) **upon engaging in battle** (*la lacham* – after attacking and fighting)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:1)

Yisra’el and Yahuwdah were not only estranged, they were now at war with one another. With their own people working against them, and not knowing who to trust, the inhabitants of Yaruwshalaim were quivering in their sandals.

One of the most prevalent themes throughout the Prophets is the unification of Yahuwdah with Yisra’el followed by their reconciliation with Yahowah. For this to be a meaningful event, something worth God’s attention, they must first be estranged – and significantly so. With one poised to fight the other, we can be assured that they were not getting along.

The issue here was supremacy – who is in charge – man or God? Yahowah had not only given Yahuwdah the scepter, Yaruwshalaim is His home. So *ben Ramalyahuw*, the man who sought to be Exalted Above Yah, in league with *Retsyn*, the Self-Willed and Pleasure-Seeking King of Syria, sought to take it for themselves.

Demonstrating His love for Yahuwdah, Yahowah referred to them in the most endearing way, associating them with His beloved son.

**“When** (*wa*) **the House of Dowd** (*la beyth Dowd* – Family of the Beloved) **was informed** (*nagad* – received the report, warning) **by the announcement that** (*la ‘amar* – declaring) ***‘Aram* | Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **was leading and directing the movements of** (*nachah ‘al* – was dependent upon and had created an opportunistic relationship with) **‘Ephraym** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el)**, their heart** (*leb* – as a response to this information their sense of right and wrong along with their overall attitude and judgment) **was shaken** (*nuwa’* – quivered and trembled)**.**

**The constitution and the response that had been internalized** (*wa lebab* – the attitude and discernment, the thinking based upon what had been learned) **of his people** (*‘am huw’* – family of related individuals) **was similar to** (*ka*) **swaying** (*nuwa’* – quivering) **trees** (*‘ets* – timbers) **in the forest** (*ha ya’ar* – in groves) **before the presence of the wind and spirit** (*min paneh ha ruwach* – out of the appearance of the spirit and breeze)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:2)

It is fun to draw insights from the details. When we translate *Ramalyahuw* as “Exalted Above Yah,” we see the king as a satanic prototype. After all, only Satan wanted to be seen as above the Almighty and be worshiped as if he were God. When the people are quivering before the *ruwach*, the threat is being perceived as men in league with the Adversary – all seeking to replace Yah.

For Yahuwdah to fulfill her purpose, and for Yahowah to honor His promises, He could not allow this to happen. He would intervene. The meeting place, a “laundromat,” and the name of the son accompanying the prophet, Remnant who Return to Yah, are especially telling. Yahuwdym would have to be cleansed before they would be allowed to resume the relationship.

**“And so** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – spoke, informing by disclosing) **to** (*‘el* – as the Almighty to) **Yasha’yahuw** (*Yasha’yahuw* – Freedom and Salvation are from Yahowah; a compound of *yasha’* – to liberate and save and *Yahowah*)**,** **‘Should you be willing to go out** (*yatsa’* – under the auspices of freewill, consider going forth and extending yourself (qal imperative))**, I am encouraging you** (*na’* – with a degree of urgency, it is My desire, please, for you) **to meet** (*la qara’* – to approach and summon) **‘Achaz** (*‘Achaz* – to grasp hold, to seize, and to take as a possession)**, you** (*‘atah*) **and** (*wa*) **Sha’ar Yashuwb** (*Sha’ar Yashuwb* – Remnant who Return to Yah; a compound of *sha’ar* – remnant and remainder, *shuwb* – who return, and *Yah* – to Yah)**,** **your son** (*ben ‘atah*)**,** **toward the end** (*‘el qatsah* – near the edge of the foundation) **of the aqueduct** (*ta’alah* – of the channel constructed to convey water) **along the upper pool** (*ha barakah ha ‘elyon* – of the highest reservoir) **on** (*‘el*) **the main road** (*macilah* – the highway) **to the Laundry Field** (*kabac sadeh* – to the place where laundry is spread out after it is washed)**.** (7:3)

**And** (*wa*) **say to him** (*‘amar ‘el huw’* – convey to him)**,** **“You may want to be observant** (*shamar* – choose to pay attention, look intently, remain focused (nifal imperative – under the auspices of freewill choose to closely examine and carefully consider, recognizing that by doing so you will be influenced by it and will influence the outcome)) **and** (*wa*) **elect to be quiet and at peace** (*shaqat* – be calm, at ease, and silent (hifil imperative – by choosing to do so the subject will engage the object in the action))**.**

**Do not fear nor be awestruck** (*wa ‘al yare’* – do not be afraid nor distressed)**.** **Do not allow your judgment to falter** (*leb ‘atah ‘al rakak* – do not submit to authority nor be rebellious in your response to what you observe, do not be faint of heart nor manifest a timid mindset (qal imperfect jussive)) **because of** (*min* – from or out of) **the two** (*shanaym* – a pair) **combustible** (*ha* *‘uwd* – kindled and firebrand) **snake tails** (*zanab* – lowly slithering appendages) **which are smoldering** (*ha ‘asen* – who are heated and agitated, fuming in a fiery state) **as a result of their** (*ha ‘elleh ba*) **intense resentment and burning anger** (*hory ‘aph* – fierce and basal hostility)**,** **of Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure)**,** (*wa*) ***‘Aram* | Syria** (*‘Aram* – the Aramean people in the citadel of Syria)**,** **and the son** (*wa ben* – and the male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah)**.”’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:4)

Yahowah’s advice to ‘Achaz should be embraced by the rest of us. When we are observant, closely examining and carefully considering Yahowah’s guidance, we are at peace. We are better served by listening to Him than we are by praying. Religions would have us fear God, but those who know Him, know better. More than that, God does not want His children to revere or fear men. These conclusions are afforded to those who exercise good judgment, who respond appropriately to what they learn.

By calling the Self-Willed and Exalted Above Yah a pair of “snake tails” God is reinforcing the association between Satan and those who aspire to control the lives of others. Without men such as these, the Lord would fail.

**“‘“Because indeed** (*ya’an ky* – forasmuch, truly the intent and for the reason) ***‘Aram* | Syria** (*‘Aram* – the Aramean people in the citadel of Syria)**,** ***‘Ephraym*** **| the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el)**, and** (*wa*) **the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah) **have devised a plot which is** (*ya’ats* – have decided to take counsel, determined to scheme, deliberating together to do) **evil** (*ra’ah* – perversity and misery, calamity and suffering, that which is depraved and wrong) **against you** (*‘al ‘atah*)**, saying** (*la ‘amar* – declaring)**,** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 7:5)

**‘We want to go up against** (*‘alah ba* – we have decided to ascend into (qal imperfect cohortative)) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah) **and** (*wa*) **tear her apart, terrorizing her** (*quwts hy’* – show our disgust and loathing abhorrence of her) **so** (*wa*) **we can divide it between us** (*baqa’ hy ‘el ‘anahnuw* – we can do what we want, which is to storm into her and break her apart, splitting it for ourselves (hifil imperfect cohortative))**,** **choosing to reign as king** (*wa malak melek* – electing to coronate ourselves as the supreme rulers (hifil imperfect cohortative)) **in the midst of it** (*ba tawek hy’* – in her center)**,** **along with** (*‘eth*) **the son** (*ben*) **of Taba’el** (*Taba’el* – Good God; from *towb* – good and *‘el* – god [thought to be a general in the Syrian army]**.’”’”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:6)

These men were plotting to advance Satan’s agenda, selfishly for sure, unwittingly perhaps. They wanted to ascend above God, to rule as if they were God. They coveted Yaruwshalaim. They craved the power of life and death. And their preferred tactic, as it is with all Machiavellian men, was terror.

In this case, as is often true, evil men schemed together. They would use one another, knowing that neither they nor their ally could be trusted. Evil men are prone to promote treaties, to form alliances, to fight a common foe. One war simply leads to the next. America, as did Rome before her, has made a habit of equipping her next enemy.

Yisra’el will never rule over Yahuwdah. And while Yahowah has allowed a variety of savage Gentile nations to conquer Yahuwdah, none have remained in control. Further, those who have sought to harm this place have been ruined.

**“****So this is what** (*koh* – thus, in the here and now, this is what) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, my Upright One** (*‘edown ‘any*)**,** **says** (*‘amar* – promises and declares)**,** **‘It shall not stand** (*lo’ quwm* – it will not be fulfilled nor established) **and** (*wa*) **it will not happen** (*lo’ hayah* – it will not come to pass)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:7)

Yahowah seldom interferes in human affairs. The lone exception is when the affairs of men infringe on the plans of God. From Yahuwdah, from the House of Dowd, Yahowah would manifest Himself as Yahowsha’, serving His creation in Yaruwshalaim. He would not allow either of these two numbskulls to interfere with that. No! It will not happen. There would be no compromise. It was not up for discussion or negotiation. God’s plan would not be revised to accommodate the machinations of man.

Damascus is among Yahowah’s least favorite places. It is the city from which ‘Abram’s ranch hand had come, and he was expressly rejected for consideration in the Covenant. Damascus is the city where Sha’uwl met with Satan and devised Christianity, the ultimate plague of death. And Damascus is the city which falls, becoming a heap of ruins less than a decade from now, compelling the world to forfeit Israel to the Muslims in hopes of satiating their war lust. This leads directly to the Time of Ya’aqob’s Troubles and the Magog War.

God approves of one alliance, His Covenant, and is opposed to all others. Moreover, He examines the roots of things, as we have been doing, when trying to assess their value. When something evolves from an evil source, such as the Christian concepts of Sunday Worship, Easter, Christmas, the Lord as God, the Trinity, the names Jesus and Church, and most especially Roman Catholicism, they can never be good, no matter how they are reinterpreted. Even if it is in serpentine fashion, the tail of the snake continually follows the head.

**“‘For** (*ky* – because) **the head** (*ro’sh* – the most crucial part, including the leader) **of** ***‘Aram* | Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **is *Dameseq* | Damascus** (*Dameseq* – a weeping sore and source of sorrows)**, and** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of *Dameseq*** **| Damascus** (*Dameseq* – a weeping sore and source of sorrows) **is Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure)**.**

**So** (*wa*) **within the period** (*ba ‘owd* – subsequently in) **of sixty-five years** (*shishym wa chamesh shanah*)**,** ***‘Ephraym*** **| the Northern Kingdom** (*‘Ephraym* – those who branch off, addressing the Northern Kingdom of Yisra’el) **will be shattered** (*chathath* – will be dismayed and destroyed, terrified and broken, afraid and abolished) **as a people** (*min ‘am* – from the family)**.’”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:8)

And so it would be, courtesy of the Assyrians. As a consequence of associating with Damascus, of serving Satan, and of seeking to rule over Yahuwdah, ‘Ephraym was shattered 2600 years ago. Nothing good will ever come out of Damascus, and that includes Sha’uwl, the founder of Christianity who met with Satan on his way into town.

Should you wonder whether or not God is going to hold the crimes of the leaders against their people, or said another way, the people accountable for the actions of their leaders, the answer is as clear as it is ominous.

**“‘And** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of *‘Ephraym* | the Northern Kingdom** (*‘Ephraym* – those who Branch Off, addressing the Northern Kingdom of Yisra’el) **is *Shimrown* | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **and** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of *Shimrown* | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **is the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah)**.**

**If** (*‘im* – unless and as a condition) **you do not trust and rely** (*lo’ ‘aman* – you do not verify and remain steadfast, accept this as valid and correct, confident in the truth and nurtured by it (hifil imperfect plural – the subject influences the object (plural) making them a secondary subject on an ongoing basis))**,** **then indeed** (*ky* – surely as a result) **you will not endure** (*lo’ ‘aman* – you will not be accepted nor established, you will not be considered trustworthy nor be confirmed in the relationship, and you will not have any confidence, nor will you be attended to or nurtured (nifal passive – the object carries out and receives the action of the verb))**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:9)

If the concluding line did not get your attention, you may want to check your pulse. This is not a game. There is nothing trivial about coming to trust and rely upon Yahowah. It is the second condition for participating in the Covenant. It will not be waived.

Most of the time we benefit from the imperfect conjugation. For example, each of the seven instructions scribed on the second of two tablets were written in the imperfect, revealing that, so long as we don’t make a habit of bearing false witness, we are not guilty of violating the instruction once we stop doing so. But here the imperfect asks more of us, not less. To be accepted and endure, our decision to trust and our commitment to rely upon Yahowah must be ongoing.

Beyond the requirement, what could be better? Why wouldn’t we want to rely on Yahowah? Each of the five things He asks of us are in our interest, anyway, and the benefits He is offering are perfection, immortality, adoption, enrichment, and empowerment, all while enjoying His company and inheriting everything He has to offer.

This known, these things don’t come easily. Trust is dependent upon knowledge and reliance requires understanding. To achieve either, we must be observant and thoughtful, closely examining and carefully considering Yahowah’s *Towrah, Naby’, wa Mizmowr*.

Let’s take a moment and reconsider where we have just been. The 7th chapter of Yasha’yah begins…

**“It came to pass** **in the days** **of ‘Achaz (Grasp Hold and Embrace This), the son** **of Yowtham (Yahowah is Perfect), the son** **of** **‘Uzyah (Strengthened by Yah), the king** **of Yahuwdah (Relate to Yah),** **Retsyn** **(*the* Self-Willed and Pleasure-Seeking),** **the king** **of *‘Aram* | Syria** **and *Peqach* |** **the** **Open Territories, the son** **of Ramalyahuw (Exalted Above Yahowah),** **the king** **of Yisra’el, went up** **to Yaruwshalaim,** **for the purpose of** **fighting using combat troops and weapons in battle** **against her,** **but** **they were incapable of prevailing against her.** (*Yasha’yah* / Isaiah 7:1)

**When** **the House of Dowd** **was informed** **by the announcement that** ***‘Aram* | Syria was leading and directing the movements of** ***‘Ephraym* | the Northern Kingdom of Yisra’el, their heart** **was shaken.**

**Also, the response that had been internalized** **of his people** **was similar to** **the** **swaying** **trees** **of the forest** **before the presence of the wind** **and the appearance of the spirit.** (*Yasha’yah* / Isaiah 7:2)

**And so** **Yahowah** **said** **to** **Yasha’yahuw,** **‘Should you genuinely be willing to go out,** **please meet with** **‘Achaz, you and** **Sha’ar Yashuwb** **(Remnant Returning to Yah),** **your son,** **toward the end** **of the aqueduct** **emerging** **from the upper pool** **along** **the main road** **to the Laundry Field.** (*Yasha’yah* / Isaiah 7:3)

**And** **say to him,** **“You may want to be observant, choosing to pay attention** **and be quiet and at peace.**

**Do not fear nor be awestruck** **and** **do not allow your judgment to falter** **because of** **the** **two** **combustible** **snake tails** **which are agitated and smoldering** **as a result of the** **intense resentment and burning anger** **of Retsyn (*the* Self-Willed)** **of *‘Aram* | Syria** **and the ben Ramalyahuw (the son Exalted Above Yahowah).** (*Yasha’yah* / Isaiah 7:4)

**Because indeed,** ***‘Aram* | Syria,** ***‘Ephraym* | the Northern Kingdom of Yisra’el, and the son** **of Ramalyahuw** **(Exalted Above Yah)** **have deliberated together to devise** **and plot** **evil** **against you, saying,** (7:5)

**‘We want to go up against** **Yahuwdah** **and tear her apart, terrorizing her** **so** **we can divide it between us,** **choosing to reign as king** **in the midst of it,** **along with** **ben Taba’el.’”’** (*Yasha’yah* / Isaiah 7:6)

**So this is what** **Yahowah, my Upright One,** **says,** **‘It shall not stand** **and** **it will not happen.** (7:7) **For, indeed,** **the head** **of** ***‘Aram* | Syria is *Dameseq* | Damascus** **(Source of Sorrows), and** **the head** **of *Dameseq* | Damascus** **is Retsyn** **(*the* Self-Willed).**

**Within the period** **of** **sixty-five years,** **‘Ephraym** **(those who Branch Off in the Northern Kingdom of Yisra’el) will be shattered and destroyed as a people, separated** **from the family.** (*Yasha’yah* / Isaiah 7:8)

**And** **the head** **of ‘Ephraym | the Northern Kingdom of Yisra’el** **is *Shimrown* | Samaria** **(Observe)** **and** **the head** **of *Shimrown* | Samaria is ben** **Ramalyahuw (the son Exalted Above Yahowah).**

**If you do not trust and rely, if you do not verify this and remain confident in the truth and nurtured by it, then indeed, you will not be accepted nor endure, you will not be considered trustworthy nor be confirmed in the relationship.’”** (*Yasha’yah* / Isaiah 7:9)

There should be a break before this concluding statement and none after it. In fact, I think this declaration serves as the introduction to the next, so I’m going to repeat it there.

As I was summarizing what we had learned, I noticed something I would like to share. While Ramalyahuw, as Exalted Above Yahowah, encapsulates Satan’s ambition, as ben Ramalyahuw, the Son Exalted Above Yahowah, it is synonymous with Christianity, where the Son replaces the Father as God. The begotten had risen above the Most High, just as Satan had conspired.



Few realizations are more important than this one...

**“‘If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct** (*‘im* *lo’ ‘aman*)**, then indeed as a result** (*ky*)**, you will not be accepted nor endure, and you will not be considered trustworthy nor be confirmed in the relationship, you will not be validated nor established, you will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured** (*lo’ ‘aman*)**.** (*Yasha’yah* / Isaiah 7:9)

**Therefore** (*wa yacaph* – adding even more to this)**,’** **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke to** (*dabar ‘el* – shared words as God, Almighty, with, communicating by expressing His thoughts in speech (piel infinitive)) **‘Achaz** (*‘Achaz* – To Grasp Hold) **to affirm this, approaching with this offer** (*la ‘amar* – drew near to say)**,** (10)

**‘Request, should you care to seek** (*sha’al la ‘atah* – you may ask for if you’d like, enquiring about, seeking, or questioning (qal imperative active)) **an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted** (*‘owth* – a sign, signboard, signal, banner, standard, ensign, or distinguishing mark denoting authorship, a miraculous supernatural act or wonder, a consensual and distinguishing source of proof) **from, and in association with** (*min ‘im* – out of the association, by way of the relationship)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*‘elohym ‘atah*)**.**

**Make it (the example or illustration) as profoundly difficult as the cunning and unintelligible evil schemes of Sha’uwl** (*‘amoq Sha’uwl* – let it pertain to something few understand such as the mysterious sly plot and moral deviance of Sha’uwl along with that which pertains to the lower spatial dimension of She’owl, the consequence of Sha’uwl’s misguided scheme; note *Sha’uwl* is the man known to Christians as Paul who authored half of their New Testament while *She’owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape make it similar to a black hole) **or** (*‘ow –* alternatively) **being elevated to a higher position, growing while** (*gabah la* – being assigned an exalted status, one’s position increased, afforded a degree of splendor, majesty, and glory while being lifted up as a result of standing tall (hifil infinitive imperative – choosing to grow and become like God in an extraordinary way) **being raised to** **the greater dimensions** (*ma’al* – being taken to a spatial position or orientation which is above and beyond, at the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity, going up by observing the source, moving upward to the greatest degree and highest level that can be reached where one may operate effectively and efficiently; from *‘alah* – to ascend and go up, to follow and meet, to excel, be withdrawn, and taken away, rising to a superior place)**.’”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:11)

Since there are so many interesting possibilities and insights laden in each of these words, before we jump to any conclusions and inappropriately truncate God’s guidance, let’s begin by examining the initial verbal phrase: “*sha’al la ‘atah* – you may actually ask if you’d like, genuinely enquiring and seeking.” There is nothing complicated about this advice. It is straightforward and unequivocal, especially since God has identified the kinds of things we should seek. And you will note, neither sex, nor power, nor money made the list. There was no mention of faith, academic, athletic, business, social, or political prowess.

When God offers something specific to us, and encourages us to respond, we should accept. He created the universe and conceived life. He wants to be our Father. He knows more about us than we can fathom.

In this case, Yahowah is encouraging us to request the very things He wants to provide: insights and answers, instructions and guidance, along with scientific explanations and prophetic evidence which provide proof that He exists, that He is God, that He can be known and trusted, and that He cares for us and has a plan in place to benefit us, all while validating that He, as God, inspired the words that we are reading. It’s hard to imagine turning any of this down, and yet ‘Achaz would do so. Fortunately for the rest of us, the request was made to more than just ‘Achaz. “You” is plural, not singular, in this opening statement.

Nothing important was off limits. We are being encouraged to ask for any or all of the following: “*sha’al la ‘atah* *‘owth* – request an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, orshould you care to do so, seekeither a miraculous act or supernatural wonder, you may ask for proof if you’d like, or simply inquire about a sign, signal, banner, standard, or distinguishing mark denoting authorship.”

*Sha’al* is defined as: “to ask or to inquire, to seek or to look for, to request or to question.” As mentioned previously, *sha’al* is the root of both *She’owl*, commonly called “Hell,” and *Sha’uwl*, meaning “Question Him,” the names of the disastrous king and infamous apostle. The root conveys the ideas of “issuing a demand, being overwhelmed with desires, begging or petitioning someone for something, and borrowing something which belongs to another,” in addition to the positive aspects of “seeking, asking, and inquiring.”

The *‘owth* is more than simply a “sign.” It can be a “distinguishing mark” in the sense of a signature denoting authorship. On the more pedestrian side, *‘owth* is a “signboard, signal, banner, standard, or ensign” all of which “when raised are designed to attract attention and provide direction.” At its most sensational, *‘owth* can be a “miracle, a mighty or wondrous act which is readily remembered where God intervenes in human affairs and historical events in a supernatural way.”

In this case, *‘owth* is perhaps best defined as “an example or illustration which makes something better known.” *‘Owth* “serves as validation, proving the authenticity of someone or something, making him or it more easily understood, revealing additional information or clarifying the account or record as proof that the witness providing the testimony can be trusted.” These things are then shaded somewhat by the fact that *‘owth* is from, *‘uwth*, which conveys the notion that the subject being investigated should be something of “mutual interest whereby both parties consent to examine the issue.”

It is in Yahowah’s nature to teach. It isn’t in His nature to show off. As a result, God is providing us with a couple of interesting options, two extremes to consider, either one of which He is willing to explain. ‘Achaz was given the opportunity to understand either the worst and best life has to offer or the full range of dimensions, from one to seven, and everything in between.

And yet he passed on the opportunity because his mind wrongly interpreted *‘owth* in the sense of the miraculous, as if by accepting the offer he’d be demanding that God show off for his benefit. If only he had responded appropriately, we would have been given a tremendous gift, one which would have helped us understand the methods and motives of *Sha’uwl* | Paul along with the kind of environment which awaits us depending on how we respond.

While I’m neither a scientist nor expert, I’ve long been fascinated by dimensions – especially how the environment differs within them. So since Yahowah broached the subject, here are some scattered musings: Physical life as we know it is limited to three dimensions. In fact, a physical universe is impossible outside of 3D. And here, death and decay eventually overtake us all, sometimes too soon and tragically.

Life cannot exist in two dimensions, although consciousness will stream indefinitely in one. In the fullness of the fourth dimension, where time is eternal, material beings can no longer exist, but in it, spiritual entities are immortal and free to travel unencumbered in spacetime. The infinite increase in capabilities and possibilities available to us in the fifth, sixth, or seventh dimensions are exciting to ponder, and will be even more stimulating to experience.

Also relevant, and consistent with the Creation account in *Bare’syth* / Genesis, it takes very little apart from considerable planning, for a seven-dimensional being to create a six-dimensional universe. Life, I suspect, is a great deal more complicated. But no matter, thanks in part to ‘Achaz, it will be another decade before any of us will understand.

And if I may add one additional complaint. It is a pity that ‘Achaz didn’t ask because I’d certainly like to know: what is a *nepesh* | soul? I understand that consciousness in animals enables us to observe and respond, but what exactly is it? Is it akin to software, where it does nothing until it is inserted into the computer and similarly, the computer will not function without it? We cannot measure it or detect it, but we know that no animal can survive its departure.

The comparison Yahowah proposed in this example was between *‘amoq Sha’uwl* / *She’owl* and *gabah la ma’al*. In spite of what English bibles portend, it was not between “Heaven” and “Hell,” since *shamaym*, not *ma’al*, is the Hebrew word for both “Heaven” and the “Spiritual Realm” and there is no Hebrew word equivalent to Hell. Therefore, with “Heaven” excluded from the comparison and the religious “Hell” mythological, to be consistent, we should also preclude “Hell” and focus on *Sha’uwl* rather than *She’owl*.

Let’s commence the second stage of our study considering *‘amoq*, a verb which addresses that which is “profound, either difficult to understand or where there is a lack of understanding.” Since “profound” suggests something which “when thoughtfully considered is meaningful, insightful, significant, and weighty,” we have to be dealing with something most people either don’t understand because they choose not to think about it, or of which they are universally ignorant.

The best candidate in our culture would be Sha’uwl and his religion, Christianity. It fails every logical test, requiring the faithful to be ignorant or irrational. Affirming this, *‘amoq* describes Paul, a “moral deviant” who was “crafty and cunning in plotting and planning his evil scheme.” No one was ever as “sly and wily” as Paul. He even admitted to being the ultimate chameleon, taking on the colors of his environment to take advantage of his audience. When approached rationally, his letters are “incomprehensible and unintelligible,” a sea of contradictions and fallacies.

The secondary and tertiary connotations of *‘amoq* address the ideas of “made secret” which doesn’t work in the context of requesting an explanation or “made deep,” which implies a “valley carved out by a river sitting at a lower elevation.” Then by implication, we are told that *‘amoq* addresses that which is a “mystery veiled in secrecy.” She’owl isn’t a secret and Sha’uwl isn’t mysterious. And neither can be identified with a “valley or depression.”

Therefore, recognizing that each definition of *‘amoq* we have considered either does not apply in this context or describes a person, logic dictates that the sly and crafty one is Sha’uwl rather than a place like She’owl. There is one aspect of *She’owl* accurately depicted by *‘amoq* and that one “pertains to a lower spatial dimension.”

The debate between Sha’uwl and She’owl, whether it refers to the person or the place, swings heavily in favor of Sha’uwl based upon *‘amoq*’s influence. While these names, as previously mentioned, are indistinguishable in the prophetic text, when vocalized as *She’owl*, the speaker is addressing the place where departed souls are incarcerated should they be judged sufficiently misleading to endure eternity separated from Yahowah and His Covenant Family.

This place differs appreciably from the Christian and Muslim depictions in that there are no physical bodies, no fires, no chains, and no physical torture. It is a lightless environment where matter is crushed and nothing escapes. The closest known analog in nature is a black hole. Once past the event horizon, it is in effect a singularity where time is the only applicable dimension, and even it is warped, curving in and down toward the abyss.

No one actually knows precisely what awaits those entering a black hole, but I find it amusing, considering She’owl’s clientele, that everything we observe is *warped* in its vicinity and there may well be *wormholes* for the incarcerated maggots.

Based upon its use throughout the *Towrah, Naby’, wa Mizmowr*, She’owl is directly associated with death. It is typically translated “grave or hell” in English bibles. So while a “grave” is simply a hole dug in the ground to receive dead bodies, existing as a place where the corpses rot away, “hell” is actually a pagan concept. The English word was derived from the Greek “Hades (the name of the Greek god of the underworld)” by way of the Germanic and Norse tribes via Holle and Hel respectively.

In the Norse religion, the goddess Hel was the daughter of Loki (the Sly and Wily Trickster god) and the goddess Angrboda (Anguish). This bad girl of Norse mythology ruled over the evil dead in the identically named Hel – with Niflheim serving as the lowest and most mysterious of her underworlds. Hel, tellingly, was the sister of Fenrif, the Wolf goddess, and Jormungand, the Serpent. The Norse Hel was a harsh and cruel place.

All of this pagan mythology was incorporated into Christianity, as was often the case, creating an intermixed and amalgamated religion – *babel* in God’s parlance. Even Hades follows suit. He was regarded as the eldest son of Chronus and Rhea and mythological brother of Zeus and Poseidon. Once the trinity of siblings defeated their father’s old and obsolete generation of gods, as was the case with Christianity, they claimed the cosmos for themselves and divided the sky, earth, and sea between them.

As we have learned, there were two men named Sha’uwl – the former serving as a prototype for the latter. The first, Yisra’elites chose as their ruler. The second, Gentiles accepted as their apostle. With the former, Yahowah expressly stated that by choosing King Sha’uwl the people were rejecting Him. And with the latter, God predicted that the self-proclaimed Apostle Paul would be the Plague of Death.

Both ran afoul of God doing the same thing, warping and perverting the Towrah to serve their agenda. While Yahowah allowed both men to exist, both were condemned by Him. The former sought to kill Dowd, Yahowah’s beloved son. The latter strove to destroy the legacy of Yahowsha’, Yahowah’s begotten Son. Had it not been for Dowd, the self-appointed King Sha’uwl would have destroyed Yisra’el. Had it not been for Yahowsha’, the self-proclaimed Apostle born as Sha’uwl would have destroyed all hope for the *Gowym* who foolishly believed him.

Bringing these facts together, following the phrase: **“***sha’al la ‘atah ‘owth* – **you may ask for an example if you’d like, enquiring about an illustration, seeking proof, or questioning the authenticity of an account to verify that the witness providing the testimony can be trusted,”** the most complete, accurate, and revealing translation of *‘amoq Sha’uwl* becomes: **“make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha’uwl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha’uwl along with that which pertains to the lower spatial dimension of She’owl, the consequence of Sha’uwl’s misguided scheme.”** This capitalizes upon the realization that *Sha’uwl* is the man known to Christians as Paul, the man who authored half of their New Testament, while *She’owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape are similar to a black hole.

The second line of questioning Yahowah opened for inquiry was framed by *gabah la ma’al*. Having already exposed and condemned Sha’uwl’s slanderous schemes, I’m particularly interested in this topic. *Gabah la ma’al* describes one of the Covenant’s most extraordinary benefits. After perfecting, immortalizing, and adopting the Covenant’s children, Yahowah has promised to enrich, empower, and enlighten us – the result of which I suspect is conveyed by *gabah la ma’al*.

*Ma’al* is defined as “pertaining to a spatial position or orientation which is above and beyond, ascending upward to the uttermost dimension in which one may observe and operate effectively and efficiently.” It speaks of “being lifted up to the extreme perimeter of what is possible as an extension of the source.”

The verb leading us to *ma’al* is *gabah*, which covers similar ground and also speaks of “being elevated to a higher spatial position or dimension,” in this case “as a result of standing tall.” To *gabah* is “to grow, to be assigned or given an exalted and high status while afforded a degree of splendor, majesty, and glory.”

Augmenting our understanding, when scribed in the hifil stem, the beneficiary is being uplifted by Yahowah, becoming like Him in the process. The infinitive intensifies the action of the verb and makes it even more descriptive, which is rather extraordinary considering the implications. And lastly, in the imperative mood, all of this is the seeker’s choice, a promotion we can choose to accept or decline.

Like most people, and especially pilots, I have a reasonable grasp of life in three dimensions. Beyond this, I have studied Minkowski’s adaptation of Einstein’s Special Theory of Relativity, at least to the point I recognize time as the fourth dimension. I can extrapolate to some degree and imagine what life would be like in the fullness of this added dimension, when unencumbered by our physical bodies we are no longer stuck in the ordinary flow of time.

We would not only be immortal (in that energy cannot be destroyed), and enormously empowered (based upon the formula E=mc2), we would be able to explore the vast expanse of the universe in addition to the minute structure of which it is comprised. The possibilities are essentially unlimited as is the time to consider them.

Returning for the moment to our dimensional discussion, while recognizing that an unknown repulsive entity (called dark energy) comprises 68% of the substance of the universe and that another 27% is associated with an unknown attractive force (called dark matter), just 5% of the universe is defined by the four dimensions of spacetime. I am, therefore, inclined to conclude that Yahowah created a six-dimensional universe, and that by necessity, He exists in the seventh.

The process of “*gabah la* – elevating us so that we grow in status and capability” such that we are empowered sufficiently to enjoy “*ma’al* – being lifted up through these greater dimensions” reveals how we will spend our lives with Yahowah in His presence throughout time. Further, we arrive in this place in the here and now by “*ma’al* – observing the Source and allowing God to lift us up to the greatest degree and highest level that can be reached above.”

Moreover, it behooves us to remain cognizant that *ma’al* is from “*‘alah* – to ascend and go up, to follow and to meet, to excel and to be withdrawn, to be taken away, rising to a superior and higher place.” (So that there is no confusion, the *‘alah* we considered previously and associated with Allah and Islam is spelled with an Aleph, while the *‘alah* we are currently reviewing begins with the Hebrew Ayin.)

Based upon God’s offer to ‘Achaz, the question before us is: do we want to be taken down by Sha’uwl or lifted up by Yahowah? This life or death choice was afforded Yisra’el circa 1052 BCE when the people chose Sha’uwl to rule over them, thereby rejecting Yahowah. This problem, at least for some, was resolved twenty-seven bloody years later in 1025 BCE when Dowd became the exemplar of the Covenant and expositor of the Towrah. Similarly, this was the life and death choice offered to Gentiles in 52 CE, upon the publication of Sha’uwl’s first letter. While Yahowah is the Author of life, Sha’uwl is the means to death.

It is all but certain that ‘Achaz lacked the scientific background needed to appreciate the limitations of being confined within the single dimension or incarcerated within a black hole. It is unlikely that he understood the benefits of being liberated to live with Yah in seven dimensions. But now, post Einstein, I would enjoy God’s explanation, as well as having my questions answered regarding our enhanced capabilities in five, six, and seven dimensions.

And yet I know that none of this facilitates nor infringes upon our attendance at His *Miqra’ey* or participation in His *Beryth*. As for addressing the questions I should have asked long ago regarding Sha’uwl, Yahowah revealed all we need to know through Chabaquwq, 666 years before Paul wrote his first epistle. Any other questions one might have were addressed by Yahowsha’.

Yahowah, as our Father, wants us to seek Him, to come to know Him, to trust and rely upon Him. He understands that the best way to achieve this is for us to verify the authenticity of His testimony by closely examining and carefully considering everything He has shared, especially prophetically. He has provided it for this purpose: to allow those seeking Him to prove for themselves that He exists and that He authored His *Towrah, Naby, wa Mizmowr*. He has answers for our questions. It is the reason *Towrah* means “Teaching” and the *Naby’* serve to provide irrefutable proof.

Unfortunately, as we noted earlier, ‘Achaz wrongly assumed that Yahowah was testing him as if he needed some proof of God’s ability to intervene. But ‘Achaz didn’t need a miraculous sign because Yahowah had just promised to spare him and his people the combined onslaught of Syria and the Northern Kingdom. The proof would be immediately forthcoming since the armies of the Self-Willed and Pleasure-Seeking Retsyn and his accomplice, ben Ramalyahuw, whereby the Son was Exalted Above Yahowah, were now lurking outside the city walls and poised for attack.

**“But** (*wa*) **‘Achaz** (*‘Achaz* – To Grasp Hold) **responded** (*‘amar* – replied and said)**, ‘I will not ask nor seek** (*lo’ sha’al* – I will not enquire nor make a request (qal imperfect active)) **and** (*wa*) **I will not test, attempting to learn the true nature of these things** (*lo’ nacah* – I will not try to assess nor ascertain the answers nor seek to prove anything, this is not an adventure nor voyage of discovery that I would consider engaging in or going on (piel imperfect)) **in conjunction with** (*‘eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:12)

He was not alone. As few as one in a million people respond differently.

And yet seeking is the very thing Yahowah has equipped us to achieve. It is the lone path to knowing, a prerequisite for understanding, the basis of trust and reliance. A day without “*nacah* – learning the true nature of things” is a squandered opportunity. We were conceived for adventure, to go on marvelous voyages of discovery with our Heavenly Father. We ought not turn Him down.

God did not appreciate ‘Achaz’ answer any more than I did. He could have posed a question, or at the very least, let Yah answer one of the two topics He suggested. But no. He did not respond. And that is one of the things that annoys God more than anything else.

We have all been there, trying to get someone’s attention before they harm themselves or someone else, and they ignore us. It is frustrating. Relationships do not work this way.

This is in Yasha’yah’s voice, but he is obviously speaking for the One who sent him, and he’s talking to more than just ‘Achaz. The problem Yasha’yah is addressing is ubiquitous.

**“And he said** (*wa ‘amar* – continued, adding)**,** **‘Listen** (*shama’* – choose to hear (qal imperative))**,** **please** (*na’* – I beg you)**, House of Dowd** (*beyth Yisra’el* – Family of the Beloved)**, ‘Is it such a lowly and little thing** (*ha ma’at* – is it of such relatively small consequence and limited significance; from the verbal root *ma’at* – to be small and be diminished) **for you to weary men by your failure to respond** (*min ‘atem la’ah ‘ysh* – for you to tire, growing impatient, and refusing other individuals, annoying people (hifil infinitive)) **that now** (*ky* – so instead) **you also weary and annoy my God by refusing to respond** (*la’ah gam ‘eth ‘elohym ‘any* – you tire God also, growing so impatient that you won’t respond to my God, either)**?”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:13)

I have long pondered this question: what annoys Yahowah the most? Is it Satan and his demons, religion and its clerics, government and its politicians, militaries and their soldiers, or is it something more common and fundamental: mankind’s aversion toward Him? The initial eight institutions and individuals on this list are purveyors of harm, and for doing so, they are despised by God. But they represent a fraction of who man is and what he does.

The vast preponderance of people pay no attention whatsoever to what He has conveyed through His *Towrah, Naby, wa Mizmowr*. They have never read a word of it. God has invited them to celebrate life with Him seven times each year and they have not answered a single invitation. He has offered to adopt them into His family, empowering, enriching, and enlightening them, perfecting and immortalizing them, and yet they do not even bother to respond.

He provided countless prophecies to prove His existence and so that we could validate His testimony, and yet most men and women do not bother to consider the evidence. Even more annoying, after revealing the path to life, Yahowah personally paid the price to ransom us from death, and mankind thanks Him by perverting what He has done.

It isn’t that they are ambivalent, and simply don’t care, they find Yahowah repugnant. They refer to their god as “the Lord” and worship him as such. They fund mosques and churches, take time out to pray, and observe religious holidays. They build grand capitols replete with patriotic shrines, pledge allegiance to their flag, and celebrate national commemorative events.

They not only commission mighty armies and navies, they honor those who serve in these destructive killing machines as if they were heroes. Their participation in all of these things reveals that they, like ‘Achaz, don’t want to know Yahowah because they revel in everything He opposes. In the referendum between God and man, they not only chose man, they have deliberately chosen not-God, at least not the real One. And when given the opportunity to engage with Him, to relate to Him, to know Him, they reject His overtures. Yahowah, rightly, finds this wearisome.

Before we move on, we must take notice of whom this is addressing: “the House and Family of Dowd.” Yahowah’s beloved son, His past and future king, the man Yahowah chose and then anointed as His Messiah, the man groomed to shepherd Yah’s flock, is the subject of this prophecy.

Knowing full well that most would reject him, Yahowah had made a promise to ‘Abraham that He was bound to keep. He told him that He would provide the Lamb.

**“Therefore** (*la ken* – in return)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation [from 1QIsa vs. my Lord in the MT])**, Himself** (*huw’*)**, will approach you as** (*la ‘atem* – will draw near as) **the example which makes him known, serving as proof that He can be trusted** (*‘owth* – the sign, signal, banner, standard, and distinguishing mark denoting authorship, the miraculous supernatural act, the consensual and distinguishing source of proof, the illustration which makes known, serving as validation, demonstrating His authenticity, making Him more easily understood, revealing additional information and clarifying the account as proof that the witness providing the testimony can be trusted)**.**

**Behold** (*hineh* – look up and pay attention, be alert and consider the details)**,** **a young woman** (*‘almah* – a girl of marriageable age who is a recently married female) **shall conceive and become pregnant** (*hareh* – shall be with child, procreate) **and** (*wa*) **give birth to** (*yalad* – will deliver a baby) **a son** (*ben*)**,** **and** (*wa*) **his name** (*shem huw’* – His reputation and renown) **will exist as** (*hayah* – will come to be [from 1QIsa vs. she will call out in the MT]) ***‘Imanuw‘el*** | **God is with Us** (*‘Imanuw‘el* – God with Us; from *‘im* – with, *‘anahnuw* – us, *‘el* – God)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:14)

For those whose faith is predicated upon a “virgin” bearing a child, on the Christian New Testament being right when it presents a virgin birth, or upon Roman Catholicism’s fixation on a perpetual virgin, I have bad news. *‘Almah* is a young woman. The Hebrew word for virgin is *bethuwlah*. *‘Almah* is nothing more than the feminine of “*‘elem* – young man.”

As an interesting affirmation of this, Yahowsha’s favorite title for Himself was “Son of Man.” Without Yowseph’s input, that would not be accurate. Moreover, Dowd’s relationship with Yahowah demonstrates that it is God’s desire to be with us as ‘Imanuw’el.

This wasn’t much of a prophecy because it was all ‘Achaz and Yahuwdah deserved. He was given the opportunity to have any question answered, any proof provided, and he declined. He said: **“I will not ask nor seek, enquire about, nor request, and** **I will not test, attempting to learn the true nature of these things, or even attempt to ascertain the answers** **in conjunction with** **Yahowah.”**

It was not even “No, thank you.” It was “No, I do not want You to say or do anything. I’m not interested in what You are offering.”

Every son is born of a woman, and most are conceived while these women are young. There would be billions born this way. Fortunately, the Dead Sea Scrolls correct a mistake found in the Masoretic Text, where the verb was “‘*qara’* – she will call’ His name God with Us” rather than in the Great Isaiah Scroll where we read: “His name ‘*hayah* – will exist as’ God with Us.” There is no record of “Mary” ever calling her son by the name “Imanuw’el” – nor of Dowd being called by that name. And yet, both Yahowsha’ and Dowd prove the point.

Should you be wondering whether or not “Mary” was a virgin, my answer would be: we do not know and it does not matter. So long as Yahowah provided Yahowsha’s “*nepesh* – soul” and later, the “*ruwach qodesh* – Set-Apart Spirit,” the progenitor of the physical body is irrelevant. It served a purpose, fulfilling “*Pesach* – Passover,” but it no longer exists. The lamb is symbolic, after all. And all physical bodies decay. They are a liability where we are going. And with Dowd, he was God’s son, His firstborn, no less, and yet it did not require a virgin birth. The concept of son is best understood within the context of the Covenant Family.

If you are pondering the other question, as to why Yasha’yah used *‘almah* rather than *bethuwlah*, I can answer that one. Yahowah has already presented His aversion to ‘Astarte, the Virgin with Child, the Mother of God, and the Queen of Heaven who played a starring role in almost every religion from Babel to the Christian Bible, from Babylon to Roman Catholicism (Universalism). He is not about to provide credibility for the myth, making it easier for the religious to justify their perversions.

Other than *‘ayl* on Passover and *matsah* during UnYeasted Bread, we do not know what Yahowsha’ or Dowd ate. So once again, curds and honey have nothing to do with food. They are symbols.

**“Curds** (*chema’ah* – soured milk, butter, cheese, or creme; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage) **and** (*wa*) **honey** (*dabash* – sweet and long-lasting source of energy produced from nectar; from *dabar* – the word)**,** **he will consume** (*‘akal* – he will ingest, taste, and eat (qal imperfect)) **so that** (*la* – to approach and draw near) **he knows and makes known** (*yada’ huw’* – he realizes and acknowledges, is aware and recognizes, perceives and understands, is concerned and thinks about, agrees with and chooses (qal infinitive)) **to utterly refuse and reject, showing a complete aversion to** (*ma’ac* – to totally avoid and disassociate with, to absolutely spurn a relationship with and despise; from *ma’en* – to utterly refuse and never obey (qal infinitive)) **that which is wrong** (*ba ha ra’* – inappropriate and counterproductive, evil and wrong, improper and immoral, distressing and troubling, hindering and undesirable, harmful and injurious, disagreeable and worthless, malignant and sickening, adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – selects, prefers, and desires, tests, probes, and proves (qal infinitive)) **that which is correct** (*ba ha towb* – appropriate and productive, good and right, proper and moral, pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:15)

To choose effectively between *towb* and *ra’*, we have to have a working knowledge of good and evil. Said another way, it is good to know what’s bad. The sweet and sour diet of honey and curds is evocative of this idea. The curdled sour milk represents those things which are antagonizing and displeasing to God. The sweetness of the honey is not only energizing, and thus empowering, even unrefrigerated honey is enduring, lasting thousands of years without spoiling. This is indicative of God perfecting and immortalizing us – things which please Him.

There is yet another way to view the opening dietary comments. Both Dowd and Yahowsha’ were able to devour, in the sense of doing away with, the things which annoy God by feasting upon those things which please Him and benefit us.

The way Yahowah made us aware through Dowd of what was good and bad, right and wrong, beneficial and counterproductive, was by observing and citing the Towrah. No one did this better than *Dowd* | David.

But you’ll note that two distinctly different verbs were used in conjunction with *ra’* and *towb*. That which is “*ra’* – inappropriate and counterproductive, wrong, distressing and undesirable” we should “*ma’ac* – utterly refuse and reject, showing a complete aversion to it.” The purpose of this prophecy is to reveal that Dowd, and later perhaps Yahowsha’, would “*ma’ac* – totally avoid, even despise, spurning any relationship with” that which He knew to be “*ra’* – harmful and injurious, disagreeable and worthless.”

This mindset is the antithesis of multiculturalism, the opposite of political correctness. He is not going to be tolerant of that which is bad, much less love His enemies. There would be no compromises, no accommodations. He would reject, not respect anything and everything that was wrong.

Also telling with regard to *ma’ac*, its verbal root, *ma’en*, reveals that Dowd, and perhaps Yahowsha’ as well, would “utterly refuse to obey.” Since God does not ask us to obey and doesn’t even have a word in His vocabulary to convey the idea, it is man’s political and religious edicts that God is utterly rejecting. This is a complete repudiation, therefore, of Pauline Christianity.

The verb addressing *towb* was *bachar*. Its primary meaning is “to choose,” which indicates that our association with “good” is subject to freewill. *Bachar* means “to accept,” which makes it an antonym for *ma’ac*. But what is surprising is how perfectly tailored *bachar* is to make Dowd’s response the opposite of ‘Achaz’ predilection as the man who rejected Yahowah’s offer, refusing to even consider God’s willingness to reveal, explain, and prove that He can be trusted.

In addition to “choose” and “accept,” *bachar* means “to examine,” telling us that Yahowah wants us to “test, probe, and prove” that which purports to be “*towb* – appropriate and productive, correct, right, and proper.” When someone knows that they are right, when they can be trusted, they are comfortable having their offers examined and their promises tested. Such is the case with Yah.

In fact, God would be suspicious of us if we didn’t seek to verify His testimony. Until we probe His teaching, examine His prophecies, and test His promises we are on thin ice, sliding along on faith. Trust and reliance are the residue of *bachar*.

To render towb “good” is like saying love is “nice.” It is so much more than that. To be *towb* is to be “correct, to be pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable.” More than this, it is “to be right, appropriate, and productive.” Dowd was *towb* with Yahowah and a wee bit *ra’* with men. Yahowsha’ avoided *ra’* while proving the merits of *towb*.

This next statement suggests something I’ve come to tentatively embrace. The child who was born to us did not arrive as God’s son. Dowd, and perhaps Yahowsha’, became more than ordinary men when the Set-Apart Spirit descended upon them. With anointing oil rather than river water, Yah made Dowd His prophet and son.

**“For indeed** (*ky* – this is true and verifiable)**,** **before the time** (*ba terem* – in the time prior to) **the boy** (*ha na’ar* – the child) **knows** (*yada’* – realizes and recognizes, discovers and reveals, is made aware and understands) **to reject and despise** (*ma’ac* – avoid and spurn, refuse any association with and disdain, abhor and loathe (qal infinitive)) **that which is associated with evil** (*ba ha ra’* – that which is inappropriate and counterproductive, improper and undesirable, harmful and disagreeable, adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – desire and select, test, probe, and prove (qal infinitive)) **that which is good** (*ba ha towb* – appropriate and productive, correct and right, proper and pleasing, beneficial and desirable) **the region** (*ha ‘adamah* – the land, ground, and country)**,** **which you abhor and find repugnant** (*‘asher ‘atah quwts* – that you detest and loathe, find disgusting, sickening, and abhorrent, fear and dread will be torn away and apart, separated from the whole) **will be deserted and forsaken** (*‘azab* – abandoned and disassociated, jilted and damned (nifal imperfect – indicating that the Northern Kingdom will bring this disassociation upon themselves and that the abandonment will be ongoing)) **from the presence** (*min paneh*) **of her two kings** (*shanaym melek hy’* – of both of her rulers)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:16)

If either Dowd or Yahowsha’ had always existed, there would not have been a time before which they were unaware of anything, especially realizations as fundamental as the knowledge of Good and Evil. ‘Adam and Chawah were exposed to ideas which were beneficial and harmful 3,300 years prior to this prophecy. But realistically, that may be the point. Prior to the time humankind would fully benefit from the Shepherd as the Mashyach or the Lamb of Yahowah as the Pesach ‘Ayil, there was no reason for Dowd or Yahowsha’ to exist.

Some may find this a bit troubling. But you should not. While Yahowah’s prophecies regarding Dowd are magnificent, His claims regarding Yahowsha’ are anything but grandiose. Yahowah does not brag about His fulfillment of Passover, so why would we expect Him to boast about a massively diminished manifestation of His nature – a small part of Him which was temporarily set apart to perform the most unpleasant of tasks? He endured *Pesach* and *Matsah* so that we might celebrate them.

Yahowah is so quiet about Yahowsha’, unlike Dowd who is mentioned by name over one thousand times, including in this prophecy, Yahowsha’ isn’t even addressed by name anywhere in the *Towrah, Naby’, wa Mizmowr*. More to the point: this may be more about Dowd than Yahowsha’, as are most of Yahowah’s predictions.

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*Observations*

Growing

10

### Comprehend & Teach

*Revealing Insights…*

At first blush, it may appear to those who are not attuned to Yahowah’s preferences, that *Yasha’yah* | Isaiah 7:16 might dovetail nicely with Yasha’yah 9:6: **“For a child is born to us, and unto us a Son is given.”** However, as we shall soon learn, both *Yasha’yah* | Isaiah 7 and 9 pertain to Dowd, not Yahowsha’.

This should not be a surprise, because Dowd is mentioned by name in both prophecies, and Yahowah is not. In a subsequent series, entitled, *Coming Home*, the oft-cited prophecy in *Yasha’yah* | Isaiah 9 will be examined for our edification. Thereby, we will come to appreciate why it is evocative of God’s beloved son and Messiah, not Yahowsha’, who was neither, but Dowd, who was both.

As for Yahowsha’, an ordinary young woman would give birth to a child and she and her husband would raise their baby as part of their family until he left to fulfill his role as part of Yahowah’s Family at around thirty years of age. This transformation from fully man to the perfected *Pesach ‘Ayl* | Passover Lamb occurred in the Jordan River, when the Set-Apart Spirit came upon him. He served as Yahowah’s gift over the next three and a half years by espousing the benefits of the Towrah and by fulfilling its initial *Mow’ed* *Miqra’ey*. This is interesting because the Passover Lamb was to be brought into the home three and a half days before it was sacrificed.

Neither Yasha’yah 7:16 nor Yasha’yah 9:6 would have been written as they were if not to make this point, differentiating between the mundane birth of both children, Dowd and then Yahowsha’, to underscore the profound importance of the individuals who would serve as Shepherd and Lamb – both directing our way to the Covenant.

We are currently observing the 7th chapter of *Yasha’yah* | Isaiah, so it should be noted that 7:16 reveals something I’ve long suspected but dared not say because it impugns the holy grail of Christian mythology. Since God has always existed, He could not and cannot be born, not on Christmas, not on Sukah, not on any day, ever.

An ordinary child was born just like every other human child, replete with all the faults which go along with being human. He cried, burped, pooped, and peed, just like any other baby. He was completely dependent upon his mother to feed him and his father to protect him. In other words, from the moment he was born until he reached the age of accountability, and perhaps even beyond while working as a stone mason, Yahowsha’, like Dowd before him, was not perfect. It is why we hear so little of his childhood and nothing of his profession.

It was by observing the Towrah that the child who grew up to be the son of God (Dowd) and the Son of Man (Yahowsha’) were perfected by the Towrah. Both were immersed in the Set-Apart Spirit, providing direct access to Divine inspiration.

It was only after having observed and having accepted the Towrah’s provisions, by being nourished by its words and protected by its promises that both Dowd and Yahowsha’ were considered perfect, one to serve as a Shepherd of his people and the other to be the Passover Lamb.

While Yahowah’s Spirit never left Dowd, the Set-Apart Spirit forsook Yahowsha’ on Passover, thereby allowing the Lamb to die – something that God cannot do. Having served its purpose, his body was destroyed, and His soul was sent to *She’owl* to fulfill the promise of *Matsah*. Reunited with the Set-Apart Spirit upon His release on *Bikuwrym* / Firstborn Children, he became a slightly less-diminished presentation of Yahowah, thereby demonstrating the purpose of the *Beryth* and the power of the *Miqra’ey*.

When we move from chapter 7 to chapter 11 of *Yasha’yah* | Isaiah, Yahowah will explain what I have been trying to convey – or at least so I thought at the time I initially wrote this chapter. During my original composition I cited *Yasha’yah* / Isaiah 11, thinking somehow that it pertained to Yahowsha’, when that is not the case. At the time, I had to dismiss the opening statement of the chapter which speaks of a “*choter* – an insignificant implement or small stem” and not of Yahowah’s Shepherd or Lamb.

As we will learn in the 13th chapter of the second volume of *Coming Home*, Yahowah was not trying to draw our attention to Yahowsha’, but instead was interested in describing someone who would devote much of his life to more accurately conveying Dowd’s testimony in a collaborative effort with God to call the Chosen People home – back to Yahowah and Yisra’el.

The prophecy wrongly attributed to Yahowsha’ actually conveys…

**“Then a relatively insignificant implement** (*wa choter* – a stem, shoot, or secondary branch, a slender stick or twig, a sprout, a pliable wooden instrument, a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking while collecting the things Yahowah values as an unrestrained extension) **will be extended** (*yatsa’* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza’* – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched)**, as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min –* from and because of) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw’* – his base and foundation, his source and family line, that which keeps him permanent and firm)**,** **such that** **he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time))**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

**“This is because** (*wa*) **the Spirit** (*ruwach –* Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will settle and remain on him** (*nuwach ‘al huw’* – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third person feminine singular and third person masculine singular))**,**

**the Spirit** (*ruwach*) **providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and** (*wa*) **enabling** **understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment)**,**

**the Spirit** (*ruwach*) **of advice** **and** **counsel** (*‘etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God’s people and affirm their rights)**,**

**the Spirit** (*ruwach*) **of knowing and knowledge** (*da’ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth, or being perceptive; from *yada’* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira’ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**.”** (*Yasha’yah* / Liberation is from Yah / Isaiah 11:2)

**“Additionally** (*wa* – in addition)**, by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw’* – his acceptance and perceptiveness, his nose for the truth, his capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **with regard to developing a profound admiration and respect for** (*ba yira’ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**Therefore** (*wa*)**, it will** **not be by an appearance or vision** (*lo’ la mare’ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon; from *mah* – to seek answers by *ra’ah* – seeing) **seen with his eyes** (*‘ayn huw’* – of his own perceptions or perspectives, appearances or personal understanding) **that he** **will** **decide** (*shaphat* – that he will confront the evidence and should judge, making decisions)**.**

**Also** (*wa*)**,** **it will** **not be by hearsay** (*lo’ la mishma’* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from *my* – to question and *shama’* – listening) **heard with his ears** (*‘ozen huw* – by him simply listening) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate)**.”** (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:3)

**“He will exercise good judgment** (*wa shaphat* – he should decide, judging for himself, adjudicating the matter, argue and resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, powerless, distressed, and unpretentious who have been deprived; from *dalah* – to draw conclusions and thus be discerning)**.**

**He will** **provide proof using sound arguments** (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of** (*la*) **the sincere who are seeking straightforward answers** (*‘anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *‘anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*‘erets* – of the material realm)**.**

**Then** (*wa*) **he will strike, verbally attacking and disabling** (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*‘erets* – those who live on the earth) **with the rod and staff** (*ba shebet* – on behalf of the nation and tribes of which it is comprised with the versatile tool, implement, and stem associated with the scepter and on behalf of him to whom it was given by means) **of his mouth, and thus his voice** (*peh huw’* – of his audible communication; from *pa’ah* – to separate and shatter)**.**

**And with** (*wa ba* – in addition to or along with) **the Spirit** (*ruwach* – the wind, the Divine power, mind and disposition) **of his lips and resulting language** (*saphah huw’* – his speech)**,** **he will devastate** (*muwth* – he will destroy) **the wicked and the wrong** (*rasha’* – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for having been in violation of the standard, of those guilty of creating disunity and disharmony)**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:4)

**“Being right, correct, and honest** (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah* – shall become (qal perfect masculine singular)) **the belt around his waist** (*‘ezowr* *mothenym huw’* – the sash, band, and cloth around his midsection, supporting his back while protecting his core) **and** (*wa*) **the** **trustworthy and reliable nature of the witness** (*‘emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *‘aman* – to support and confirm that which is trustworthy and reliable, upholding and nourishing, established and verifiable) **will be the band girding him** (*‘ezowr* *chalats huw’* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated)**.”** (*Yasha’yah* / Liberation is from Yah / Isaiah 11:5)

After a number of references to the Last Days, the prophecy continues by saying…

**“Then** (*wa*) **it shall come to pass** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**,** **the root which anchors and nourishes** (*sheresh huw’* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched)**, who showed the way to the benefits of the relationship** (*‘asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy)**,** **will stand up, present and accounted for** (*‘amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle))**,** **approaching as** (*la* – regarding and concerning an extension toward the goal of producing) **a signal and banner** (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the family** (*‘am ‘el* – for the people who are related (describing the Children of Yisra’el and the Covenant))**.**

**Through him** (*‘el huw’* – toward him as he leads, providing direction to God (*nec* is masculine singular)) **gentiles** (*gowym* – people unrelated to or living outside of Yisra’el) **have and will continue to seek** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time as they strive to investigate and learn all that can be known, always enquiring and inquisitive (qal imperfect active – literally and continuously search))**.**

**And so therefore** (*wa*)**,** **his restful residence** (*manuwchah huw’* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor)**.”** (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:10)

**“So** (*wa*) **it will have come to pass** (*hayah –* it will have occurred (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**, my Upright One** (*‘edowny* – the Upright Pillar of my Tabernacle) **will once again associate** (*yacaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw’ –* His influence, power, and control) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** (*‘eth sha’ar* – the remainder and direct relatives who are genetically similar) **of** **His family** (*‘am huw’* – His people (the Children of Yisra’el)) **which remains** (*‘asher sha’ar* – which to show the way to the benefits of the relationship) **out of** (*min* – away from) ***‘Ashuwr* | Northern Iran & Iraq** (*‘Ashuwr* – To Tread Upon / Assyria)**, from** (*wa min*) ***Mitsraym* | Lower Egypt** (*Mitsraym* – Crucibles of Oppression / Northern Egypt)**,** **out of *Pathrows* | Upper Egypt** (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt)**, from** (*wa min*) ***Kuwsh* | Arabian Peninsula** (*Kuwsh* – Dark and Unknown / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including Northern Mesopotamia)**, out of** (*wa min*) ***‘Elam* | Southwestern Iran** (*‘Elam* – Conceal / Persia)**, from** (*wa min*) ***Shin’ar* | Iraq / Babylon** (*Shin’ar* – Confluence of Rivers / Babylonia)**,** **out of** (*wa min*) ***Chamath* | Syria** (*Chamath* – Military Fortress / Syria)**, and from** (*wa min*) **the coastlands** (*‘y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam –* of the gentiles)**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:11)

**“So** (*wa*) **He will lift up** (*nasa’* – He will at a point in time raise and bring forth, He will bear and carry (qal perfect)) **a** **signal and banner** (*nec* – the standard bearer, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el)**.**

**Then** (*wa*) **He will gather together and remove** (*‘acaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**.**

**And** (*wa*) **the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from** (*min*) **the four** (*‘arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the earth** (*‘erets* – material realm)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

This is the longest I have gone without interrupting with explanations, insights, or commentary. And yet, at least for now, I’m going to leave this prophecy without another word, as they would all be premature. Suffice it to say, this was not about Yahowsha’ as I had previously thought. And it is about what we are called to accomplish on behalf of Yahowah’s Covenant Family.

While we are on the subject of correcting the record, there is another prophecy which is purported to speak of the Passover Lamb. And while it begins in *Yasha’yah* | Isaiah 42, it is what God says before it that seems to suggest that He is speaking of someone else.

Chastising the useless nature of religious and political leaders, especially among *Yahuwdym* | Jews, *Yasha’yah* | Isaiah asks:

**“Who** (*my*) **has been informative, conspicuously reporting** (*nagad* – has been openly revealing (hifil perfect)) **from the source** (*min ro’sh* – from the summit and beginning) **so that we may choose to know** (*wa yada’* – so that we can elect of our own freewill to become aware and acknowledge (qal cohortative imperfect))**, and** **without turning away** (*wa min la paneh* – by paying attention to the presence and appearance) **so that we might say** (*wa ‘amar* – we can confess (qal imperfect))**, ‘This is right** (*tsadaq* – this is correct [from 1QIsa])**?’**

**Indeed, it is disheartening** (*‘aph* – surely it is disappointing)**, there was no one** (*‘ayn* – not one) **who made an informative declaration** (*wa nagad* – who announced and reported the evidence)**.**

**It is also discouraging** (*‘aph –* even infuriating) **that there was no one** (*‘ayn*) **who would even listen** (*shama’*)**.**

**Surely, it is aggravating** (*‘aph* – it is annoying)**, that there were none** (*‘ayn* – no one) **willing to hear Your words** (*shama’ ‘emer ‘any* – listen to Your declarations)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:26)

Our Creator revealed Himself through His people and prophets and yet not one *Yahuwd* | Jew was willing to listen to God. Not a single *Yisra’elite* | Israeli could be found to report what Yahowah had said. Yisra’el’s religious and political leaders had become blind mutes – as dysfunctional as they were annoying.

If you wonder why Yahowah stooped to using a lowly Gowy to read His testimony and share His message with His people, you know.

Yasha’yah explained…

**“Initially** (*ri’shown* – first) **for Tsyown** (*la Tsyown* – concerning the Signs Posted Along the Way) **there was a lack of awareness** (*nuwm* – slumber [from 1QIsa])**.**

**So on behalf of** (*wa la*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow) **I wanted to offer** (*nathan* – I constantly sought to provide) **an ordinary person to proclaim the news** (*basar* – a mortal being who will convey information which is remarkably positive)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:27)

It is always Yah’s preference to work through His people. But sometimes, through no fault of His own, His desires are thwarted.

**“But when I looked** (*wa ra’ah*)**,** **there was not a single individual** (*wa ‘ayn ‘ysh* – there was nobody, not a soul)**, not one among them** (*wa min ‘eleh wa ‘ayn*)**,** **who would provide thoughtful guidance** (*yow’ets* – who was willing to convey rational advice, inspired thoughts, valuable directions, or considered counsel) **nor even respond by speaking** (*wa shuwb dabar* – nor return a word) **when I asked them** (*wa sha’al hem* – when I enquired of them and made the request to them)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:28)

The Chosen People chose not to be God’s people over a protracted period of time. And since Yah isn’t about to force anyone to listen to Him, much less speak for Him, there would be a resounding silence between God and man for centuries, even millennia.

**“Behold** (*hen*)**,** **they are all** (*kol hem*) **delusional and deceitful** (*‘awen* – immoral and corrupt, an impediment to the relationship)**.**

**Their customs, occupations, and achievements** (*ma’aseh hem* – their works and ambitions, their practices and patterns of behavior) **are nothing but** (*‘ephes*) **that of the ruinous and destructive** (*wa tohuw* – the wasteful and empty, idolatrous and vain, false) **spirit** (*ruwach*) **of their false gods** (*nesek hem* – of pagan deities they have anointed and cast)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:29)

While that was extraordinary, rather than announce the arrival of the Passover Lamb, the prophecy explained the reason Yahowah had to stoop to using a *choter* | insignificant implement from a different place and time to reach His people.

Taken out of context, the prophecy which follows is often claimed on behalf of the Christian Jesus, when it, like so many others, speaks about Yahowah’s enduring relationship with His beloved son, the Messiah, Dowd. As we will discover, *Dowd* | David is Yahowah’s Chosen One. Yahowah’s Spirt came upon him the day he was anointed as the Messiah and remained throughout his life. Moreover, it is Dowd who will be returning with Yah to judge the nations.

**“Pay close attention because** (*hen*) **My associate** (*‘ebed ‘any* – is My coworker and servant)**,** **whom I uphold** (*tamak* – who I accept and embrace, grasping by the hand)**, whom I have chosen** (*ba huw’ bachyr ‘any* – with him being My chosen one, the one I favor for a special and affectionate relationship)**, My soul** (*nepesh ‘any*) **enjoys and delights in him** (*ratsah* – is pleased with him and accepts him fondly)**.**

**I have placed** (*nathan* – I have given, providing) **My Spirit** (*ruwach ‘any*) **upon him** (*‘al huw’*)

**He will come forth** (*yatsa’* – He will be brought back and extended, descending) **to judge** (*mishpat* – to determine the fate, deciding what will occur to resolve the disputes regarding) **those of different ethnicities and cultures** (*la ha gowym* – the gentiles and their nations)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:1)

Most of us have been led to believe that God will judge the nations. That seems especially disconcerting since God said otherwise. According to Yahowah, His Chosen One, the one He has accepted and upheld, the one who pleases Him, the one whose company He enjoys, the one who has received His Spirit, is the one who will return to judge the Gentiles. There is only one such person – one individual who meets all these criteria – *Dowd* | David.

We are told: **“He will not cry out** (*lo’ tsa’aq* – he will not speak loudly or shout) **nor will he raise his voice** (*wa lo’ nasa’ qowl huw’*) **such that it is heard in the broad or open way** (*wa lo’ shama’ ba ha chuwts*)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:2)

Dowd will not be soliciting gentiles. He will not be inviting them to join him or summoning them to his God. The time for that is over. The Church that had been expecting the Second Coming of Jesus Christ won’t know what hit them. We know this to be the case because Christianity is the broad and open way. The faithful haven’t listened and that isn’t going to change.

The harassed stem which has been extended could well be a reference to the beleaguered choter described previously. The previous prophecy in Yasha’yah seemed to suggest that he may be among the witnesses who will be badgered by a world spun out of control.

**“The harassed stem which has been extended** (*qaneh ratsats* – the oppressed branch which has been brought forth) **will not be allowed to suffer or be destroyed** (*lo’ shabar* – he will not be broken or injured)**.**

**This restoring and healing** (*wa kehah* – this renewing and repairing) **wick** (*pishtah* – flax as a source of linen of material for garments or to illuminate oil lamps)**, he will not allow to be quenched** (*lo’ kabah* – he will not allow to be extinguished or snuffed out)**.**

**He will reliably** (*huw’ la ‘emeth* – he will honesty and dependably such that it is lasting) **bring forth** (*yatsa’* – descend to extend, disseminating) **justice** (*mishpat* – judgment, deciding the fates of the accused, resolving disputes through conviction or vindication, all while exercising good judgment)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:3)

The *choter* | stem will seek to restore Yisra’el unto Yahowah, healing the rift between God and His people. With the help of Yahowah’s Spirit, he will lead them back to their Shepherd, Messiah, and King, the Chosen One: Dowd. And even in the midst of the raging storm his flickering light will not be extinguished. It appears that Dowd will rescue the lowly one who has admired him from afar.

Should you think that rescuing the choter before his light is extinguished is too trivial for Dowd, or that bringing justice to the Earth is too great a responsibility for any man, even if he is empowered by God’s Spirit, then you’d be missing the point. Every word Dowd has spoken to us has been inspired by Yahowah. And all of Dowd’s decisions have been predicated upon his Father’s Towrah. Dowd is Yahowah’s son, but he is also our brother.

**“He will not be incapacitated nor disheartened** (*lo’* *kahah* – he will not be anxious or rebuked, nor will he lose his intensity or lack sufficient resources)**,** **nor will his everlasting witness ever be challenged** (*wa lo’ ratsats ‘ad* – will his testimony be opposed or demeaned throughout the remainder of time, neither harassed nor oppressed forevermore) **as he sets in place and establishes** (*sym* – he has appointed and preserved) **good judgment and justice** (*mishpat* – rational decision making regarding the official plan to resolve disputes) **within the Land and upon the Earth** (*ba ha ‘erets* – in the material realm) **and in accord with** (*wa la*) **pondering the implications of** (*‘ey* – considering the purpose of and reason for) **inheriting** (*nachalah* – receiving as a birthright from one’s Father (from 1QIsa]) **H/his Towrah Guidance** (*Towrah huw’* – H/his Towrah Teaching, Direction, and Instruction)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:4)

From the moment Yahowah conceived man, He has sought our company. Everything He has done since that time to garner our attention and speak to us has been through the men He has created. So why wouldn’t we expect God to remain consistent, judging the gentiles and their nations through His beloved son, the man he entrusted to shepherd His flock. His witness will endure forever, unchallenged, by which he will establish the kind of thinking which propelled him to such brilliance. And we will all use it to explore our inheritance: the Towrah.

It is indeed perplexing that Christians have been hoodwinked into believing that this speaks of their Jesus because they have sought to do away with the very thing we will be inheriting: Yahowah’s Towrah. Moreover, it is by exercising good judgment, not by faith, that Dowd, and those who he establishes, will endure.

But this is not a victory for Judaism either. It’s Yahowah’s Towrah, not their Talmud, which is being restored to prominence. And according to Dowd, we will all have the capacity to understand it without others having to interpret it for us. Moreover, HaShem has a name…

**“Thus says** (*koh ‘amar* – therefore declares)**, the Almighty** (*ha ‘el* – the one and only God)**, Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence)**,** **who created** (*bara’* – who conceived and brought into existence, uniquely fashioning and forming for the first time) **the universe and spiritual realm** (*ha shamaym* – the heavens, the atmosphere, the stars, and the abode of God) **and then expanded them** (*wa natah hem* – enlarged them, extending them by inflating their size) **while stamping and spreading out** (*raqa’* – hammering out and overlaying) **the material realm along with the Earth** (*ha ‘erets* – the Land) **and that which is produced within it** (*wa tse’tsa’ym hy’* – what is conceived and evolves, coming to exist from it)**,** **who provides** (*nathan* – who gives and places, offering) **a conscience** (*neshamah* – the capacity to reason, the ability to think rationally, the aptitude to distinguish between good and bad, right and wrong, truth and deceit) **for the family** (*la ha ‘am* – on behalf of the people who are related to one another) **upon it** (*‘al hy’* – within her)**,** **in addition to** (*wa*) **the Spirit** (*ruwach* – the Maternal nature, power, and influence of God, the breath of God, and the ability to identify with Yah) **to those who walk within Her** (*la ha halak by hy’* – for those who travel through life pursuing Her, conducting their life in association with Her)**,…”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:5)

From this we can be assured:

1) God is Yahowah’s title and Yahowah is God’s name.

2) Yahowah speaks directly to us and interacts with us through men like Dowd and Yasha’yah.

3) Yahowah created the universe.

4) The universe is expanding because Yahowah designed it such that it would continue to grow.

5) The transition from energy to matter was orchestrated by God in such a manner that the result would be productive and always evolving.

6) Yahowah gave mankind a *neshamah* | conscience so that we would have the capacity to reason, to think rationally, and distinguish between right and wrong so that we would be able to relate to Him.

7) The *neshamah* | conscience is for the family of God, a.k.a., the Covenant.

8) The Spirit of God is given to the family members who use their *neshamah* to travel through life enjoying an association with Her.

That’s a whole lot more interesting and useful than the Christian approach which is to deify the Passover Lamb. Now if we could only get Yahuwdym to open their ears to Yahowah’s pronouncement.

**“…‘I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence)**.**

**I have invited you, calling you out by name to meet with you** (*qara’ ‘atah* – I have summoned you, welcomed you, and read and recited to you) **with the means to be right and to be vindicated** (*ba tsadaq* – so that you can be correct and acquitted based upon that which is accurate and fair, honest and just)**.**

**I will firmly grasp you by your hand, empowering and strengthening you** (*wa chazaq ba yad ‘atah* – I will be strong for you, enabling you, restoring you by My hand)**.**

**And I will protect and preserve you** (*wa natsar ‘atah* – I will keep you safe, sparing you, keeping you out of harm’s way, so that you can branch out).

**Then I will give to you** (*wa nathan ‘atah* – I will offer to you and appoint for you, producing and bestowing for you)**,** **accordingly** (*la* – therefore, and to approach)**,** **a** **Covenant** (*beryth* – a family-oriented relationship agreement) **for the family** (*‘am* – for those people who are related)**, as a light** (*la ‘owr* – concerning and to the point of being a brilliant luminary for enlightenment) **for people of other races and nations** (*gowym* – gentiles)**,** (42:6) **to open eyes which have been blinded** (*la paqah ‘ayn ‘iwer* – to facilitate sight, improving the vision of the blind, and thus unenlightened and ignorant)**,** **to bring out, liberating** (*yatsa’* – to extend oneself to serve and free) **those who are bound and confined** (*min masger ‘asyr* – those held against their will and shut off) **from houses of imprisonment** (*min beyth kele’* – from captivity and from being a possession under the authority of others) **and those who live in the darkness and confusion** (*yashab choshek* – who dwell in the blackness where there is no light)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:7)

Based upon this declaration we know:

1) Yahowah wants us to recognize His name and know who He is. And Yahowah does not want anyone to associate Him with a god of man’s making by any other name.

2) Yahowah established and fulfilled the Miqra’ey to invite His people to engage in a relationship with Him. Yahowah has called us out of this world to be with Him. He has read and recited His testimony to us so that we can meet with Him and so that He can welcome us into His family.

3) Yahowah’s message to humankind was conveyed so that we could be right and thus vindicated, correct, and acquitted.

4) God wants to grasp us firmly by the hand to restore and enable us, to strengthen and empower us.

5) As our Father, Yah is committed to protecting His children, keeping us safe and out of harm’s way, so that we can branch out and grow.

6) Yahowah’s ultimate gift to His creation is the Covenant. This is His Family-Oriented Relationship Agreement whereby we are adopted into His family so that we can live with Him in His home.

7) As members of the Covenant, it is Yah’s intent that we serve as a light unto a dark world. This is how God envisions Yisra’el, His People serving as His Light for all mankind.

8) The Gentiles are not the light, they don’t provide the light, nor are they the source of the light. They are a secondary beneficiary after Yahuwdym – at least that is how it was intended to work.

9) Light illuminates and thus enlightens the observant. It enables the vision-impaired to see.

10) Yahowah is a liberator while man is an enslaver. God frees while man confines.

11) The Light realizes that His creation has been deliberately restricted and confused, purposely left in the dark, so that men could keep those under their control from knowing the truth about God.

**“I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence)**. That is My name** (*huw’ shem ‘any* – this is my personal and proper designation)**.**

**My significance and status, My presence and power** (*wa kabowd ‘any* – My personal nature and abundant reward) **I will not give** (*lo’ nathan* – I will not bestow or offer) **to another** (*la ‘achar* – to someone else who is different in any way) **nor My renown** **and reputation** (*tahilah ‘any* – My adoration and manifestation of power, even My praiseworthy accomplishments; from *halal* – brilliant light which clearly shines and illuminates) **to other representations of gods** (*la ha pasyl* – to idols and images claimed as divine)**.”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:8)

God’s one and only name is Yahowah. God’s name is not HaShem, Adoni, the Lord, God, Jesus, Christ, Allah, Jehovah, or any other substitution. Based upon the pronunciation of “*towrah* – teaching” and “*hayah* – existence” Yahowah is readily pronounceable.

For the pathetic Christians desperate to give their Dionysian god some semblance of credibility, be aware, Yahowah isn’t sharing His presence or power with anyone, and that would include “Jesus Christ.” And for the rabbis desperate to enforce their claims of authority, be forewarned: Yahowah isn’t sharing His status with anyone – and that would include you.

Men have made many gods but there is only one God who made man.

There is the myth that the Almighty was suggesting here that He would be changing directions, and that His old plan would be replaced with a new one. But that is not what this says or any part of this prophecy has been about.

**“The first and foremost things** (*ha ri’shown* – the initial and primary things) **to pay attention to** (*hineh* – to behold and notice) **have come to be** (*bow’* – have arrived, having been pursued and happened)**.**

**And** (*wa*) **that which is renewing and reaffirming** (*chadash* – that which is not previously known; from *chadash* – to renew, restore, reaffirm, and repair) **I openly declare** (*‘any nagad* – I am conspicuously reporting to inform, making known and expounding upon) **before** (*ba terem*) **they unfold** (*tsamach* – they sprout and grow) **so you may listen** (*shama’ ‘eth ‘atem* – so that you may hear of them)**.’”** (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:9)

Yahowah is affirming that He has done what He has promised. If we are alert, if our eyes are open, we, Yahuwdym and Gowym, will recognize what Yahowah has done for us and appreciate why His actions have been so beneficial, both renewing and reaffirming. And yet most of what Yah has just shared is still in our future. God is revealing it in advance of it happening so that we might be prepared and responsive, ready for what is about to happen.

But there is a caveat, to be informed, to benefit, to know what is about to unfold, we have to be willing to listen. And for that to occur, we must first close our ears to those who have misled us, to the rabbis, priests, pastors, imams, and politicians. It is only then that Yahowah’s message will resonate to the point we will be able to go where His words lead.

That was exceptional prophecy. We have been introduced to the Second Coming of Dowd, whereby Yahowah’s king, messiah, and son will judge the earth. We have been invited to listen to Yahowah’s invitation as He calls His family home. We have been introduced to the purpose of the Covenant, whereby Yah’s people can enlighten the world. We have learned that all of this is Yahowah’s doing, and that Yahowah is God’s one and only name.

We have also discovered that there is no other God – nor anyone with whom Yahowah is going to transfer His presence or power. And that means that this prophecy could not have been addressing Yahowsha’ as I had once thought. It also means that while Jews failed to acknowledge the Pesach ‘Ayl, Christians have attempted to turn the Passover Lamb into God. They even pray to their dead god on a stick.

As we shall discover in subsequent chapters after reading portions of the Canaanite bible, mothers of gods and virgin births, in addition to gods who die and are resurrected, those are stories which were woven into the lore of the most popular pagan myths. These irrational claims were brought into Christianity to synchronize it with prevailing religions, making it easier to impose the new faith.

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*Observations*

Growing

11

### Yahowah Is Coming

*And He is Pursuing You…*

We have been on a prolonged search through *Yasha’yah* / Isaiah. We are seeking to better understand the context and implication of the prophetic pronouncements presented at the outset of Yahowah’s prophetic revelation.

We have come to appreciate of whom it was speaking and to whom it was addressing. So now as we move on to the next statement in *Yasha’yah* / Isaiah 7, based upon what we have come to know, we are in a better position to comprehend the continuation of Yahowah’s declaration.

This portion of Yasha’yah’s message began with a statement as fundamental to our relationship to God as any ever made…

**“‘If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and become nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct, then indeed as a result, you will not be accepted nor endure.**

**You will not be considered trustworthy nor be confirmed in the relationship. You will not be validated nor established.**

**You will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured.** (*Yasha’yah* / Isaiah 7:9)

**Therefore,’** **Yahowah** **said to ‘Achaz, approaching with this offer,** (10) **‘Request, should you care to seek, ask if you’d like, or question** **an illustration which makes something better known, a distinguishing mark which serves as validation, proving the document’s authenticity, making it more easily understood, even an example revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, from and in association with,** **Yahowah, your God.**

**Make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha’uwl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha’uwl along with that which pertains to the lower spatial dimension of She’owl, which is the consequence of Sha’uwl’s misguided scheme, or, alternatively, regarding being elevated to a higher position, growing while being assigned an exalted status, afforded a degree of splendor, majesty, and glory while being raised to the greater dimensions, to the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity.’** (*Yasha’yah* / Isaiah 7:11)

**But** **‘Achaz** (Get a Grip) **responded, ‘I will not make a request, ask, nor seek, and** **I will not test, attempting to learn the true nature of these things** **in conjunction with** **Yahowah.’** (7:12) **So he [Yasha’yah] interjected,** **‘Listen,** **please, House of Dowd. Is it such a lowly and little thing** **for you to weary men by your failure to respond** **that now** **you also weary and annoy my God by refusing to respond?’** (*Yasha’yah* / Isaiah 7:13)

**Therefore, and as a consequence,** **Yahowah, Himself, will approach you as the example which makes him known, serving as proof that He can be trusted. Behold,** **a young woman** **shall conceive and become pregnant** **and** **give birth to** **a son,** **and** **his name** **will come to be ‘Imanuw‘el** / **God is with Us.** (*Yasha’yah* / Isaiah 7:14)

**Curds from soured milk, representing that which is annoying, and honey, representing longevity and empowerment, he will devour and be nourished so he can make it known to utterly refuse and reject, showing a complete aversion to, never obeying that which is bad, inappropriate, or counterproductive, undesirable or erroneous. Instead, choose to examine and accept, test, probe, and prove that which is good, appropriate and productive, correct and right, beneficial and desirable.** (*Yasha’yah* / Isaiah 7:15)

**For indeed, this is true and verifiable: before the time the boy is made aware and understands to reject and despise that which is associated with evil – that which is inappropriate and counterproductive, improper and undesirable, adversarial and erroneous – and he chooses to examine and accept, test, probe, and prove that which is good, appropriate and productive, correct and right, the region which you abhor and find repugnant, that you dread now that it is separated from the whole, will be deserted and forsaken from the presence of her two kings.** (*Yasha’yah* / Isaiah 7:16)

While God could have accomplished His mission with Yahuwdah, and He did not need ‘Ephraim, because they were also descendants of ‘Abraham, Yitschaq, and Ya’aqob, Yahowah was obliged to spare them.

That is not to say, however, that He had to do so quickly. They would endure a 2700-year *‘azab*. Further, I don’t think Yahowah had to do anything for the Northern Kingdom to stumble and fall away. They were their own worst enemy.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will pursue you** **and will** **arrive before you** (*bow’ ‘al ‘atah* – will come unto you, returning close to you (hifil imperfect active – God is pursuing these people such that they return after a long time))**,** **and be among your people** (*wa ‘al ‘atah ‘am* – before your family)**,** **and by your father’s house** (*wa ‘al ‘atah ‘ab beyth* – in proximity to your ancestor’s home) **in days** (*yowmym* – times) **which** (*‘asher* – by comparison and to show the way) **have not yet come** (*lo’ bow’* – have not arrived or been entered into, nor been associated with) **since the time** (*la min yowm* – from the approach of the day) ***‘Ephraym* | the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el) **turned away from** (*cuwr min ‘al* – removed itself from, departing and forsaking (qal infinitive)) **Yahuwdah** (*Yahuwdah* – Those who Relate to Yah and are Related to Yah) **with** (*‘eth* – accompanied and antagonized by) **the king** (*melek* – the dictatorial ruler) **of *‘Ashuwr* | Assyria** (*‘Ashuwr* – to fight and conquer in the name of ‘Ashur, a warrior god symbolized as an archer with a winged disk)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:17)

In summation: **“Yahowah** **will arrive, bring before you, and pursue you,** **and among your people,** **and by your father’s house, times** **which** **have not come** **since the days** ***‘Ephraym* | the Northern Kingdom** **turned away from** **Yahuwdah** **when** **antagonized by** **the dictatorial ruler** **of *‘Ashuwr* | Assyria.”** (*Yasha’yah* / Isaiah 7:17)

It was not a prophecy depicting Yahowsha’, but instead a window to see how we are turning a blind eye to Yahowah. He wants us to seek Him and is annoyed when we do not.

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As we approach the conclusion of the 7th chapter of *Yasha’yah* / Isaiah, we are confronted with some intriguing challenges. First, we need to ascertain the timing. Is Yahowah addressing the arrival of the Passover Lamb? Is this, therefore, a referendum on how to properly respond to the Miqra’ey? Or, has Yahowah returned to the impending and coordinated attack upon Yahuwdah by Syria and the Northern Kingdom – thereby presenting the fallout from the political and military aspirations of self-aggrandizing and indulgent kings He has already promised to deny? Or perhaps, is God addressing His return, speaking of a time that yet awaits Yisra’el – of the last opportunity for His wayward children to come home?

Our second challenge is to unravel the poetic language. I suspect it was used because Yahowah did not want Yisra’elites to understand what He was saying, at least not then, indeed not until it would actually benefit those living in the Land during the time of Ya’aqob’s Troubles, commonly known as the Tribulation. This being the case, generations of Jews would look but neither perceive nor understand.

If that is true, then is it not incumbent on us to unlock the mystery, transitioning from symbolic language to practical advice? By so doing, Yisra’elites might come to understand before it is too late. We are, after all, on the precipice of Yahowah’s return. If not now, then there is precious little time left to make this prophecy relevant in people’s lives.

We know that God is speaking of future events and that the timing is especially relevant because these prophecies are repeatedly introduced with “*hayah* – it shall come to pass” followed by “*ba ha yowm* *ha huw’* – in that day.” So our next challenge is to ascertain the identity of the Egyptian fly and Assyrian bee.

**“It shall come to pass** (*wa hayah* – so then it will be) **in that day** (*ba ha yowm* *ha huw’* – within the specific day of His that) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will scoff** (*sharaq* – will scorn, hissing at an object of derision) **in the direction of** (*la* – toward and regarding) **the flittering fly** (*ha zebuwb* – an annoying disease-carrying insect which procreates via maggots (part of the compound name of the demonic deity “*Ba’al-Zebuwb*”)) **that is at the far extremity** (*‘asher ba qatsah* – which is at the end) **of the Nile River** (*ya’or* – of the river) **of *Mitsraym* | the Crucibles of Oppression in Egypt** (*Mitsraym*) **and** (*wa*) **at the wild bee** (*dabowrah* – native, killer, or Africanized bee; similar to *dabah* – to slander and defame) **that is in the land** (*‘asher ba ‘erets* – which is in the nation) **of** ***‘Ashuwr* | Assyria** (*‘Ashuwr* – to fight and conquer; named after the god ‘Ashur, a warrior and conqueror symbolized as an archer with a winged disk)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:18)

As we know, flies emerge from maggots. They begin their lives feeding on feces and decaying flesh. As such, they convey deadly pathogens. And like the louses who provided the underlying scriptural texts for Judaism, Christianity, and Islam, these particular flies were in alliance with Ba’al-Zebuwb – a pseudonym for Satan. God will scoff at them.

He is ridiculing the *zebuwb* in *Mitsraym* – the crucibles of religious, political, military, and economic oppression where His children were enslaved for four-hundred years. Therefore, by combining these clues, it should be apparent that Yahowah is rebuking human oppression perpetrated by the world’s elite in league with the Adversary at a time that He is once again engaged freeing His people.

Turning to the second object of derision, the “*dabowrah* – wild bee” is better known for its venomous sting than for its honey, because the bee is out in the open and the hive is typically hidden. And bee venom is particularly toxic. It contains formic acid which is what makes it sting, hyaluronidase, which is an enzyme that breaks down the surrounding flesh, and hyaluronic acid, which gets between the tissues, allowing the neurotoxins to spread. Fortunately, there are neutralizing antibodies which can prevent the ill effects, just as we can be inoculated by God’s Word against the toxic sting of Christianity and Islam.

Today, killer bees are known to attack in an unrelenting, exceedingly painful, and often deadly swarm, paralyzing their victims. They can only be domesticated in tropical climes and are seldom worth the risk in that they are too aggressive to safely harvest their honey. When they mate with Western honey bees the aggressive, swarming, and defensive traits prevail.

These hybrid bees were first introduced throughout Brazil, when in the 1950s beekeepers sought to increase production. But twenty-six swarms escaped quarantine and the species has spread throughout the Americas. They have already killed over one thousand people and are considered to be the most successful invasive species of all time. And other than their attitude and propensity to attack in swarms, pursuing disturbances and perceived threats, killer bees are so similar to normal honey bees that it is only through a morphological analysis of their wings that one can be distinguished from the other.

The Brazilian breeding experiment ought not throw us off. Honey bees are native to Europe, Africa, and Asia – particularly the Tian Shan (Mountain of Heaven) / Khan Tengri (Lord of Spirits) ranges in Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan, the Islamic region north of Iran in what was Assyria. Collectively, these nations contribute mightily to the Magog Confederation.

It is also interesting to note that honey bees are dying at an alarming rate worldwide. A combination of phenomena is causing Colony Collapse Disorder, where the majority of the worker bees disappear, leaving the queen behind. And since bees are needed to pollinate crops, the rapid decline of their numbers is threatening food production, reducing harvests by more than $250 billion annually. Just as we humans die without the *dabar* | word of Yahowah, we will starve without *dabowrah* | bees to pollinate fruits and vegetables.

In this regard, the growing tendency of wild bees to attack and kill in swarms and the disorder among domesticated bees that is causing workers to fly away, destroying the productivity of the colony, could be indicative of the relentless attacks perpetrated by Islamic jihadists in keeping with the former, and the unproductive, naive, and self-indulgent young Socialist Secular Humanists storming the streets protesting against productive individuals with regard to the latter. Further, both “*dabah* – slander and defame” the name and reputation of God.

As for Assyria, it is the land where the pagan doctrines that would later define Christianity were cultivated. And while some may see this as a small thing, it is indicative of the ultimate problem. In *‘Ashuwr* / Assyria bee’s wax candles were burned before statues of Astarte, the Virgin with Child, Mother of God, and Queen of Heaven to elicit her support. Roman Catholics do the same thing today, and they light them before the same goddess, albeit under a different name. Bee’s wax was chosen because “*dabowrah* – bee” was so similar to “*dabar* – word,” the candles were said to represent the petitioner’s prayers to the Virgin Mother and Queen of Heaven. (Moreover, beeswax candles don’t smoke, unlike tallow candles, making them more suitable in confined spaces.) By contrast, in the Towrah, luminaries were always fueled with olive oil due to its association with the Spirit. And the only words which matter are Yah’s.

Regarding nations in general, Yahowah is no friend of any country other than Yisra’el. He blesses no other nation. But there are some which He particularly despises, two of which made this list. To these we can add Babylon, Persia, Greece, and Rome of yesteryear, in addition to a myriad of ill-conceived and misguided regimes today, including Iran, Iraq, and Syria – the modern incarnation of *‘Ashuwr*.

In that Yahowah has remained consistent, He has always been averse to the individuals and institutions defined by these symbols and nations. So we have yet to define the timing of this rebuke. But regarding the intent, and reduced to its essence, the opening statement might read: **“It shall come to pass** **in that day that** **Yahowah** **will scoff, hissing in derision,** **in the direction of the filtering fly** **of Ba’al Zebuwb** **in the far extremity** **of the Nile River** **in *Mitsraym* | the Crucibles of Oppression in Egypt** **and** **at the wild bee** **which slanders and defames** **in the land** **of Assyria.”** (7:18)

Moving on to the next statement, Yahowah cannot be addressing Yahuwdah under Achaz because they were not dispersed by either of their current adversaries. But there was another villain on the horizon. So if God were addressing His wayward children in Ephraym, they would be driven out of their homes and into the rocky topography to hide from the Assyrian invaders.

While that concludes the history of what’s called “the ten lost tribes” for 2500 years, upon closer examination, they aren’t so lost after all. A recent discovery of bulla (inscribed clay stamps denoting the name of the bearer) in Yaruwshalaim reveals that a considerable number of individuals from the Northern Kingdom successfully evaded the Assyrian assault and migrated to Yahuwdah. Others prospered in the high rocky realm of the Caucasus Mountains, later migrating to Eastern Europe.

Denmark takes its name from the tribe of Dan. The Iberian Peninsula draws its name from *‘Ibry*, and in the plural, *‘Ibryym*, the Hebrew words for “Hebrew” and “Hebrews,” commonly known to the world as “Jews.” The coats of arms for many of Europe’s ruling families as well as the seals of nations such as America, bear the symbols of the thirteen tribes (inclusive of the Lowy). Yisra’el was dispersed, but neither lost nor obliterated.

Since presuming a change of audience from Yahuwdah to Yisra’el without notice is illogical, the most supportable position would be to view this as Yahowah continuing to speak to ‘Achaz regarding Yahuwdah’s future. God is addressing a time when His children will be coming home. He could be saying that by returning, they will finally find spiritual rest. And they, along with their God, will hold the high ground. This conclusion is inferred with the realization that water is the source of renewal and life.

**“****Then** (*wa*) **they will come** (*bow’* – they will arrive and approach (qal perfect)) **and** (*wa*) **they shall find spiritual rest** (*nuwach* – they will settle down and remain in their restful abode, the alliance restored; from *ruwach* – spirit)**, all of them** (*kol hem*) **upon** (*ba*) **the precipices** (*bathah* – the steep cliffs) **of the river valleys** (*nachal* – ravines) **and in** (*wa ba*) **the clefts** (*naqyq* – the crevices) **of the lofty cliffs** (*ha cela’* – of the stones, rocks, and crags, firmly established strongholds) **as well as within** (*wa ba*) **all of the thorn bushes** (*kol ha na’atsuwts* – an all-encompassing protective hedge of interwoven thorns) **and near** (*wa ba*) **every** (*kol*) **spring of water** (*nahalol* – watering hole)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:19)

*Nachal*, which was translated “river valleys” because it was presented as a noun, means “to receive an inheritance” when conveyed as a verb. The former addresses the consequence of the imminent invasion while the latter speaks of their return. Also interesting, *bathah*,which was rendered“precipices,” is from an unused verbal root meaning “to break into pieces.” It could also have been translated “end” or “destruction.” So, in the end, long after they destroyed themselves by breaking the Covenant, upon their spiritual transformation, Yisra’el will finally receive her inheritance.

Likewise, *naqyq* may be rooted in *naqy*, which speaks of “becoming innocent, being acquitted, and pronounced not guilty, free from all obligations.” Further, *cela’* is from an unused root meaning “to be lofty.” Therefore, when addressing the Assyrian invasion, the people will seek safety in the clefts of the cliffs. Then when speaking of Yisra’el’s return, they will be acquitted and lifted on high.

*Na’atsuwts* is also from an unused root. Its verbal basis means “to prick.” In this case, *na’atsuwts* may be evocative of both, the ram before ‘Abraham on the summit of Mowryah, and also the thorn bush around Yahowsha’s head, representing the crown of thorns worn as he fulfilled Pesach as the Passover Lamb.

Lastly, as we seek to unravel the symbolism, *nahalol* and the spring of water, with a single Lamed, *nahal*, is “a guide and leader who cares for his flock, sustaining them.” The first would have been a practical necessity. The second, a paradigm shift relative to Yisra’el’s relationship with Yahowah.

The following reflects much of what we have discovered: **“Then** **they will come,** **and** **they shall find spiritual rest, all of them** **upon** **the precipices** **of the river valleys, receiving their inheritance,** **and along** **the clefts** **of the lofty cliffs, declared innocent and freed of all obligations,** **lifted on high.** W**ithin** **all of the thorn bushes which will provide a protective hedge, the flock will be guided to** **every** **spring of living water.”** (*Yasha’yah* / Isaiah 7:19)

Once again, to appreciate the implications of this next statement, we must come to understand the symbolism inherent in each word. I do not think that Yahowah owns a razor or that He intends to actually shave anyone, much less attempt to remove the hair on the feet of mercenaries (unless they are hobbits). But before we translate this in accord with the message I think Yahowah is conveying to His children, let’s consider the most common rendering:

“In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.” KJV Isa 7:20 Got it: God’s barber shop for clean-shaven workers and a king across the river with a hairless head and feet, beard ablaze or digested.

Since I am not picturing God shaving the feet of common laborers, nor sweeping away whiskers, let’s explore the lexicons and see if we can find a more revealing declaration.

**“****In that day** (*ba ha yowm ha huw’*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will cut away** (*galach* –will shave off leaving no root or stump, removing (piel imperfect)) **with a sharp implement with the intent of exposing** (*ba ta’ar* – with a very sharp razor or cutting instrument pulled out of a sheath; from *‘arah* – to expose and lay bare) **the mercenary** (*ha sakyr* – the one who fights under a contract for money; from *sakar* – to hire oneself out) **beyond** (*ba ‘eber* – on the opposite side of, even on occasion situated across the sea from) **the river** (*nahar* – addressing a confluence of waterways; from the verbal root *nahar* – to flow together, even *‘abar* – the arrogant and angry (often assumed to be the Euphrates)) **along with** (*ba*) **the leadership** (*melek* – head of state, dictator, king, and government ruler) **of *‘Ashuwr* | Assyria** (*‘Ashuwr* – to fight and conquer in the name of ‘Ashur, a warrior god symbolized as an archer with a winged disk)**, beginning with** (*‘eth ha ro’sh* – from the head and the highest point right from the start) **the calculated, vile, and disgusting offenses** (*wa se’ar* – the horror and terror perpetrated by those with a disheveled and hairy appearance, even the gale-force winds associated with the destructive swirling storm; from *sha’ar* – the calculated thinking and reasoning which splits apart and *sa’ar* – the dreaded storm which sweeps against and whirls away) **associated with their slanderous stance** (*regel* – where they have set foot, exposing their genitals (to reveal that they are not circumcised), but also vocalized *ragal* – of the slanderers and spies, the covert who seek to harm the reputation of others)**.**

**And also** (*wa gam –* then in addition) **it will destroy and sweep away** (*caphah* – it will bring disaster to, removing from the state, collectively catching, capturing, and heaping together the entire group, snatching away and then annihilating (qal imperfect)) **the senior religious and political leaders, the dignitaries and government representatives** (*ha zaqan* – the aging and bearded elders of the society and mature leadership)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:20)

Yahowah is about the business of cutting down and throwing away every trace of mankind’s political, religious, and military ambitions, exposing their vile and disgusting calculations in the process. Those who have mortgaged their soul and leadership alike will be removed from the living as a result of their slanderous stance.

The worst form of *sakyr* is “a mercenary, someone who fights and kills for financial gain.” It can also be an indentured servant or a hired worker, even a common laborer, but if so, there would have been no reason to call them out because Yahowah values work. Returning to the darker side of *sakyr*, God’s animosity could be directed at those who are contractually obligated to serve the political or religious elite, even a global corporation with a disparaging message or counterproductive agenda.

*‘Eber* can be vocalized *‘abar*, which speaks of “very angry men, arrogant individuals without morals who think way too highly of themselves.” And as a verb, *‘abar* can be anything from “passing over and traveling through” to “being intoxicated,” even “repealing a prior sacrifice, taking away its benefits.”

*Nahar* is often used to portray one of the two great rivers, typically the Euphrates. But the word also addresses the heart of the problem, “arrogant and angry men.”

When deployed within the Towrah’s first word, *ro’sh* is translated “beginning.” So while it can mean “head,” *ro’sh* is equally at home being rendered “first, at the start, initially, foremost, top, highest point, summit, or most important.” As such, Yahowah could be telling us that He is going to begin this process of ridding the world of dictators and their mercenaries by exposing their “*se’ar* – the calculated, vile, and disgusting offenses and the horror and terror they have perpetrated.”

The word’s association with “a disheveled and hairy appearance” may address the animalistic nature of fallen man. Further, implications of the “gale-force winds associated with a destructive and swirling storm” in a literal sense are indicative of the hurricanes and tornadoes currently ransacking the world, while symbolically addressing Satan’s destructive spiritual influence. Even the verbal root is telling, because *sha’ar* describes “calculated thinking and reasoning which splits apart.” Religious and political institutions are never conceived by accident. Generals always plan before their armies’ march.

Turning to *regel*, it is typically translated “feet,” but it can be rendered “set foot or stance.” Sometimes it is presented as “genitals,” which may be relevant if Yah is seeking to expose the fact that these arrogant agitators are not circumcised, thereby explaining why they are seen as castaways. A little digging, however, reveals that when vocalized as *ragal*, the stance these people are taking is “slanderous,” and that they are “operating covertly to undermine the reputation of others.” That is something Yah will not endure.

*Zaqan* is the easiest of these words to render. It means “elders, those in positions of influence in the society.” It is, therefore, used to denote “political, religious, and military leaders.” These are the people Yahowah is associating with the vile and disgusting schemes which poisoned His people and slandered His name.

The political, religious, and military elite are the ones Yahowah will “*caphah* – remove from the state, collectively catching and capturing them, literally heaping the entire group of them together, sweeping them away and then annihilating them.” Over and over again, God has shown that He is vehemently opposed to political rulers and religious clerics. They will all be judged. And many, especially those who mistreated His people, will be convicted and swept away into She’owl.

Before we move on, I would like to share a thought that crossed my mind as I was initially translating this statement. This insight began with the realization that America’s military is essentially comprised of mercenaries, of men and women who sign a contract whereby they are paid to fight.

Then I recognized that *‘eber* could have been translated “on the opposite side, situated across the sea from” the “*nahar* – river,” which could be addressing the Nile Delta. This would also point to the United States as we discovered when translating *Yasha’yah* / Isaiah 18 in the concluding volume of *Yada Yah*.

Even the tie-in with the leadership of *‘Ashuwr* fits this potentiality because the U.S. invasion of Iraq not only put the nation under the influence of Iran, in essence reconstituting Assyria, it led directly to the Syrian civil war. It is that conflict, we learned in *Yasha’yah* / Isaiah 17 (also translated in the concluding volume of of *Yada Yah*), that ushers in the Time of Ya’aqob’s Troubles, with the forfeiture of the West Bank to the Muslims, precipitating the Magog War.

No matter the source of the mercenaries, based upon what we deduced from our study, the intended message may have been: **“In that day,** **Yahowah** **will cut away and remove using a sharp implement with the intent of exposing the mercenary** **beyond** **the river, and potentially across the sea from it,** **along with** **the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.**

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives.”** (*Yasha’yah* / Isaiah 7:20)

Turning to God’s next illustration, while I’m fascinated by the return to shepherding as a metaphor, no one can consume this much beef or lamb, or use this much wool and leather. I suspect that Yahowah is using cows and sheep as a metaphor due to the ease of milking them, thereby producing an abundant supply of food to nurture those newly born into the Covenant family.

**“****And it will come to pass** (*wa hayah* – it will be) **in that day** (*ba ha yowm ha huw’*) **an individual** (*‘ysh* – a person) **will keep alive** (*chayah* – will nurture and raise, restoring and reviving) **a herd** (*baqar* – a large herd (masculine singular)) **of cows** (*‘eglah* – an adolescent female cow (feminine singular); from *‘agol* – round and revolving) **and** (*wa*) **two** (*shanym*) **flocks of sheep** (*tso’n* – groups of migrating lambs, sheep, or goats)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:21)

A simple explanation for this illustration could be that it explains the nature of the times and the consequence of so many people passing away. With sheepherding having fallen out of vogue, there may only be one individual left who knows anything about husbandry in the group of surviving humans. But I think there is a far better interpretation which I will share momentarily.

In this statement, the juxtaposition of *‘eglah* and *baqar* is puzzling because *‘eglah* is feminine singular while *baqar* is masculine singular. Both words depict cows. Both are nouns. There is no way to render them both as singular and have the statement be grammatically correct in English.

*‘Eglah* describes “a lone adolescent female cow or calf.” In that men worshiped cows, albeit typically bulls in Assyria and Egypt, *‘eglah* is occasionally rendered “idol.” The same word is used to depict a “utility cart pulled by a cow or ox which is designed to transport heavy objects.” It also describes a “threshing device which rolls on wheels.” While it may not be relevant, *‘Eglah* was one of Dowd’s wives, bearing his sixth son, Ithream.

This known, *‘eglah baqar* is found in this same order in *Shamuw’el* / 1 Samuel 16:2. There we find Yahowah suggesting that His prophet should bring an *‘eglah baqar* with him so that *Sha’uwl* | Saul, symbolic of Christianity’s Paul, wouldn’t try to kill him. In this regard, the verbal form of baqar means “to be observant and perceptive, exercising good judgment.” And that is indeed the antidote for the Plague of Death known as religion.

The root, vocalized ‘*agol*, was used to describe “circles” and “circular reasoning,” both of which are associated with sun-oriented religious schemes such as Christianity. Church is from Circe, the name of a Germanic sun goddess and their word for “circle.” It is the reason Christians worship on Sunday and celebrate the Winter solstice and the Sunday nearest the Spring equinox as Christmas and Easter. Halos also depict the solar disc.

Moving to *baqar*, it is typically translated “large mammal herd,” but how is it possible to have a herd comprised of a single calf? Similarly, *baqar* can mean “cattle,” but that leaves us with the same problem when positioned next to the singular *‘eglah*. Vocalized *boqer*, we find a “sacrifice for omens offered to a deity in secret.” *Boqer* is also the word we find translated “morning” throughout the Creation account.

When it is vocalized *baqar*, it becomes a verb indicating “to inspect, to look for, to perceive and make a judgment regarding.” Especially telling in this context following *chayah*, *baqar* means “to look after, attend to, and care for.” This verbal root is translated “seek after, enquire about, try to gain information regarding, reflect on it and consider the implications.” In light of Achaz’ failure to do these things, these connotations appear relevant.

Similarly, *tso’n* is puzzling because it is also singular and yet it follows “*shanym* – two.” It is contracted from *tsa’own* which may be telling because it is just one letter removed from *Tsyown*. The reason for two flocks of sheep could well be the realization that Yahowah considers Yisra’el and Yahuwdah His flocks and He wants to bring them together and lead them back to Tsyown. Personally, I think this is the better explanation. The lone individual shepherding the flock, then, is Yahowah.

So once again, while I’m admittedly extrapolating, Yahowah may be telling us: **“And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra’el and Yahuwdah), leading them to Tsyown.”** (*Yasha’yah* / Isaiah 7:21) This only makes sense when projected into the future and associated with the fulfillment of *Yowm* *Kippurym* and *Sukah*.

Next we discover that the cows and sheep were in fact used as a metaphor based upon their abundant supply of milk.

**“Then** (*wa*) **it shall be** (*hayah* – it will come to pass and exist) **because of** (*min* – out of and from) **the abundance** (*rob* – the greatness, magnitude, and multitude, the impressive nature and extended life, abounding in excess; from the verbal root *rabab* – to be enriched and empowered, manifesting greatness, also conveying tens of thousands) **of milk** (*chalab* – naturally occurring food for infants from the lactating female, used as a sign of prosperity and to convey the effects of the finest and choicest portion of olive oil) **they will** **produce** (*‘asah* – they shall create and make, fashion and form (qal infinitive construct)) **that they shall consume** (*‘akal* – they will be nourished by, ingest, taste, and eat (qal imperfect)) **cream** (*chema’ah* – curds, butter, cheese, or crème; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage) **for** (*ky* – surely and indeed) **butter** (*chema’ah* – curds, butter, crème, or cheese representing the richest part of coagulated milk with the most protein; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage)**.**

**And** (*wa*) **the one** (*ha ‘echad –* from 1QIsa vs. the MT with *kol* – everyone) **who is spared and remains** (*ha yathar* – who is left, who survives and is preserved, speaking of the outstanding and abundantly enriched and empowered remnant) **will be nourished by** (*‘akal* – consume and eat, devouring) **honey** (*dabash* – sweet and long-lasting source of energy produced from nectar; from *dabar* – the word) **in the midst** (*ba qereb* – in the womb and inner part; in the feminine *qirbah* speaks of a close personal relationship and intimate association within) **of the Land** (*ha ‘erets* – the material realm)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:22)

Perhaps the best way to understand this is by comparing it to Yasha’yah 7:15, the previous mention of *chema’ah* and *dabash*. There, consuming the “curds” and “honey” was used to reveal that “he knows and makes known to utterly refuse and reject, showing a complete aversion to that which is wrong, inappropriate and counterproductive while choosing to examine and accept that which is good, appropriate, productive, and correct.”

In this case, “*dabash* – honey” is likely symbolic of the sweet and enduring nature of Yahowah’s “*dabar* – Word.” And while I’m clearly extrapolating, the *chema’ah* could well be providing a contrast between the protein-rich and exceptionally nourishing milk-related foods, especially for newborn children, with the “antagonism and hostility” of man they are replacing. This interpretation would then make it consistent with the contrast between good and evil in the 15th verse.

Continuing to interpret and unravel the intended message, it is indeed possible that God wanted His children to know: **“Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant** **will be nourished by** **honey, representing** **the sweet and long-lasting source of energy and life produced by the Word,** **enjoying a close personal relationship in the midst of the Land.”** (*Yasha’yah* / Isaiah 7:22) If this is correctly rendered, Yahowah is speaking to Yahuwdah commensurate with His return. In reality, that has been the intent of this entire prophecy.

*Chema’*, as a masculine noun, could be referring to *ha Satan*, to his apostle, Sha’uwl, and to the world’s evil elite – most of whom are men. The Spirit, however, is feminine and as *chema’ah*, She brings forth that which is not only nourishing but flavorsome as well. As newborn children to the covenant, we require the nourishment She provides.

Helping us understand this contrast, the sourness of *chema’* is due to the partial corruption of the milk with fermentation of the lactose and the degradation of the fats. Honey, on the other hand, so long as it is sealed in a container and the moisture content stays below 18%, will last indefinitely. Some of the proteins may degrade with time but the sugars (fructose and glucose) remain largely intact. This is why bees seal their honeycomb cells with wax.

This contrast between good and evil continues with Yah’s next statement.

**“Additionally** (*wa*) **it will come to pass** (*hayah* – it will exist and it shall be [note: *hayah* is repeated a second time in the MT]) **in that day** (*ba ha yowm ha huw’*)**, every place** (*kol maqowm* – in every location and direction, all sites, homes, offices, and places where a stand is taken) **to show the way to the benefits of the relationship** **where** (*‘asher* – to walk the correct path to give meaning to life) **there exists** (*hayah shem* – there is the name and will be the renown and reputation (qal imperfect)) **a thousand** (*‘eleph* – of one thousand) **vines** (*gephen* – vines or trees; from *gaph* – wings which elevate to the highest places (related to *gopher* – the wood used to build the ark)) **with** (*ba* – among) **a thousand** (*‘eleph* – of one thousand) **desiring the** **valued properties** (*keceph* – yearning and longing for the desired belongings of gleaming silver; from *kacaph* – to desire, long for, and yearn) **among** (*la* – near, from, in proximity, and by contrast to) **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and among** (*la* – near, from, in proximity, and by contrast to) **the brambles** (*shayth* – briers or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand) **it will be** (*hayah* – it will come to pass and exist (qal imperfect))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:23)

The “thousand vines” are being associated with “a thousand desiring the valued properties,” tying this into the vineyard Yahowah and Dowd planted which represented the family and home of Yisra’el. For the past 3,000 years it has been surrounded by thorns and brambles. Today the vines are growing again.

Following this illustration to its natural conclusion, this may be the intent of Yahowah’s message: **“Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand.”** (*Yasha’yah* / Isaiah 7:23)

As Yisra’elites return home, as they endure the Time of Ya’aqob’s Troubles, as they struggle to survive and ultimately seek Yah, there will be war in the Land.

**“With** (*ba*) **the arrows** (*ha chets* – the shooting of missiles and the firing of projectiles; from *chatsats* – to divide and cut off) **and** (*wa*) **bows** (*ha qesheth* – potent weapons used to deliver projectiles; from *qashah* – that which is severe, fierce, harsh and difficult to endure, cruel, intense, and vehement [plural in 1QIsa vs singular in the MT]) **he will come there** (*bow’ sham* – he will arrive, returning by name) **for indeed** (*ky* – because surely)**,** **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and** (*wa*) **the brambles** (*shayth* – twisted briers or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, and take a stand) **will exist temporarily** (*hayah* – will be for a limited time [qal perfect in 1QIsa vs. qal imperfect in the MT]) **throughout the Land** (*kol ha ‘erets* – all over the material realm)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:24)

Even today, missiles are being fired for the purpose of dividing Yisra’el, and Muslims, who are especially cruel and vehement, are wielding the weapons. So I suspect that jihadists are the prickly thorns and twisted brambles in the Land – at least for now.

But fighting will give way to reconciliation. The vineyard will be reestablished, but only after the briers and weeds are pulled. The Land has not seen a hoe for three millennia, since Dowd worked on Mowryah with Yahowah, and it’s time for His flock to roam freely in His pasture.

**“Then** (*wa*) **all of** (*kol*) **the hills** (*ha har* – the mountains) **will reveal the beneficial path to life** (*‘asher* – to show the way to the benefits of the relationship) **with** (*ba*) **the hoe** (*ha ma’der* – the farming implement with a handle and thin blade used to cut and till the ground, loosening the soil and removing weeds; from *‘adar* – to help the flock by preparing the land by ridding it of weeds) **cultivating the soil, digging up and turning over the weeds** (*‘adar* – will be used to dig up and overturn the weeds while helping to make the soil receptive to seeds, nutrients, and water, assisting the flock)**.**

**You will no longer come** (*lo’ bow’* – you will not arrive nor be included in the association) **there** (*sham*) **fearing** (*yr’ah* – anxious about or worshiping, respecting or honoring) **iron** (*barzel* – axes, fetters, and chains [in 1QIsa but not in the MT])**,** **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **or** (*wa*) **the brambles** (*shayth* – twisted briers or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand)**.**

**So** (*wa*) **there will be** (*hayah* – they will come to exist as) **an open range** (*la mishlach* – a place to let loose where sheep and cows can roam, endeavoring to clearly focus on what will lead to success, stretching out, letting go, turning the animal loose and setting them free on the open pasture) **for the perceptive to come and go** (*showr* – for those who are observant, seeing and looking from the proper perspective and who process what they observe to come and go, or cattle, especially bulls) **and for the sheep** (*wa seh* – and for the flock) **to tread in the pasture** (*la mirmac* – to graze)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:25)

This is clearly speaking of Yahowah’s return, a time when His family is restored and the Shepherd protects His flock in His Land. Yisra’el will become as ‘Eden. God’s people will be free to roam.

The addition of “*barzel* – iron” in the Great Isaiah Scroll could mean a number of things. First, iron was used to make the weapons which would serve man’s maniacal aggression. It is the elixir of war. Iron weapons turned armies and navies into killing machines.

Second, iron is used in fetters and chains, as well as prison bars, making it the metal of captivity and control. By using it, man becomes the antithesis of God.

Third, iron is what distinguished Imperial Rome from the other beasts in *Dany’el’s* | Daniel’s revelation. Rome’s teeth were comprised of iron, making it especially vicious and deadly. This is telling because, not only did Imperial Rome evolve into the Roman Catholic Church, the Holy Roman Empire, and briefly, the Third Reich, the living embodiment of Rome today is the United States.

While we have reviewed my interpretations of these statements one at a time, they are far more revealing when considered as a whole. However, as you ponder these, recognize that your interpretations are every bit as valid as mine. In fact, you could be right and I could be wrong. Perhaps, we could both be right even when we see things differently. There are often many layers to Yahowah’s prophecies and multiple fulfillments. Things He says can be true literally, figuratively, or both.

**“It shall come to pass** **in that day,** **Yahowah** **will scoff, hissing in derision,** **in the direction of the filtering fly** **of Ba’al Zebuwb** **which is at the far extremity** **of the Nile River** **in *Mitsraym* | the Crucibles of Oppression in Egypt** **and** **at the wild bee** **which slanders and defames** **in the land** **of Assyria.** (*Yasha’yah* / Isaiah 7:18)

**Then** **they will come,** **and** **they shall find spiritual rest, all of them** **upon** **the precipices** **of the river valleys, receiving their inheritance,** **and along** **the clefts** **of the lofty cliffs, declared innocent and freed of all obligations,** **lifted on high.**

**Within** **all of the thorn bushes which will provide a protective hedge, the flock will be guided to** **every** **spring of living water.** (*Yasha’yah* / Isaiah 7:19)

**In that day,** **Yahowah** **will cut away and remove using a sharp implement with the intent of exposing the mercenary** **beyond** **the river, and potentially across the sea from it,** **along with** **the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.**

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives.** (*Yasha’yah* / Isaiah 7:20)

**And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra’el and Yahuwdah), leading them to Tsyown.** (*Yasha’yah* / Isaiah 7:21)

**Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant** **will be nourished by** **honey, representing** **the sweet and long-lasting source of energy and life produced by the Word,** **enjoying a close personal relationship in the midst of the Land.** (*Yasha’yah* / Isaiah 7:22)

**Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand.** (*Yasha’yah* / Isaiah 7:23)

**With the arrows, the shooting of missiles, and the firing of projectiles which seek to divide, and with weapons wielded by those who are fierce and difficult to endure, cruel and vehement, he will come there because, indeed, the prickly thorns and the twisted brambles will exist temporarily throughout the Land.** (*Yasha’yah* / Isaiah 7:24)

**Then every hill will reveal the beneficial path to life when the hoe is used to cultivate the soil, digging up and turning over the weeds.**

**You will no longer come there fearing iron, prickly thorns, or twisted briers. There will be an open pasture, a place to let loose where sheep can roam, stretching out, and for the perceptive to come and go, even for the sheep to tread and graze in this pasture.”** (*Yasha’yah* / Isaiah 7:25)

If nothing else, I enjoyed trying to think this through and sort it out, examining the full implications of every word. As a result, I suspect that Yahowah is describing the days immediately before and after His return on *Yowm Kippurym* in 6000 Yah (sunset, on the first day of the week, October 2nd, 2033). Hopefully His message will resonate with the Chosen People before they are out of choices.



*Observations*

Growing

12

### Seeking Witnesses

*An Unanswered Call…*

Very few people have come to know God. The first did so in the Garden, and gradually one person became two with the addition of Chawah. One thousand years later there were eight exceptional souls aboard the Ark.

The greatest number at any one time was during the liberation from Egypt, when hundreds of thousands enjoyed God’s presence as He celebrated the first four Miqra’ey with the Children of Yisra’el – leading them and then leaving them with His Towrah. There have been long periods of time, the most recent lasting over a millennium, when no one on earth knew Yah.

For reasons that have nothing to do with Him and everything to do with us, God remains exceedingly unpopular. With no one to talk to or work with, Yahowah has withdrawn, offering His Word as His only witness. And even then, apart from the few who have been sufficiently open-minded and willing to go where His directions lead, the number of people who know Yah is only thousands among billions.

And today there is no excuse. We were fortuitously born at a time when there has been unfettered access to His testimony in the original language. We are able to obtain ancient manuscripts, interlinears, and lexicons to ascertain what God has to say. All we need now is the motivation. To find the truth, one must be willing to invest countless hours in the pursuit of understanding.

It would not matter that Yahowah has always been approachable and pleasing to be around, or that He is actually God, Creator of the universe, and Author of life. It would not seem to matter that He had a lot to say that was particularly interesting. It would not matter that He answered mankind’s most important questions, proving His existence through prophecy. It would not matter that His testimony demonstrated that every religion was invalid, or that they all lead away from Him.

It would not matter that He was willing to get down on His knees to lift us up, or that He required so little of us and was willing and able to give us more than we could ever imagine. Humankind would prefer the words of men over the Word of God, squandering their souls and forfeiting everything Yahowah was offering in the process.

On this day, however, as we approach the 8th chapter of Yasha’yah, there were still a handful of Yahuwdym willing to listen, one among them, Yasha’yah, was also willing to write down what he would hear. Yahowah asked him to grasp hold of a very large scroll and, using a pen, write down the following in ordinary human form: *Mahar Shalal Chuwsh Baz.* Yasha’yah listened and engaged as would be the case with *Howsha’* / Hosea, the prophet who would bear a son by way of a religious whore whose name would be unforgettable.

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – actually conveyed, literally expressing, and declaring with unfolding implications (qal imperfect)) **to** **me** (*‘el ‘any* – as God unto me)**,** **‘On your own initiative, obtain** (*laqah la ‘atah* – choose on your behalf to accept, receive, and grasp hold of (qal imperative active) **an extremely large** (*gadowl* – great because it will be important) **vellum scroll** (*gilayown* – animal skins purposely prepared to convey a message in writing using a pen and ink; from *galah* – to uncover and reveal, to discover and make known, to disclose and show oneself) **and** (*wa*) **choose to write on it** (*kathab ‘al huw’* – of your own freewill, elect to inscribe a message on it using the alphabet (qal imperative active)) **with a pen** (*ba cheret* – using an implement designed to apply ink; from an unused root meaning to engrave) **in ordinary human form** (*‘enowsh* – in the common characters associated with mortal man)**, “Concerning** (*la* – on behalf of) ***Mahar Shalal Chuwsh Baz*** / **rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers** (*Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder from a militant assault and an armed robbery)**.”’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:1)

There is a lot being conveyed here, much of it extraordinarily profound, so let’s take our time and consider the opening act of the 8th chapter one thought at a time. To begin, Yahowah’s relationship with Yasha’yah seems surprising considering their relative positions. Yahowah could have bypassed this man and spoken directly to whomever He pleased. Or, He could have ordered Yasha’yah, or any other man, to do His bidding.

It is almost incomprehensible that the Creator of the universe would leave the transmission of His message up to the inclination of a being He had created. But that is what is happening here. God wanted us to know that it was Yasha’yah’s choice as to whether or not he would engage and write this down for our benefit. This means that Yahowah respects those who listen to Him. He trusts their judgment. And He would prefer to work with a flawed and willing individual than work alone.

I laughed when I heard Yah tell His prophet that the scroll needed to be “*gadowl* – especially large and indeed great” because the largest and only complete scroll in the entire Qumran collection is called “The Great Isaiah Scroll.” You know You are good when Your adjectives are prophetic. Moreover, Yah has to have an enduring sense of humor, especially realizing that His punch line wouldn’t get a chuckle for another 2700 years.

In the entire history of human cultures and of the gods men have created, there isn’t a single example of what we are witnessing here. The men, who conceived their religions and then spoke on behalf of the gods they had imagined, never memorialized their “conversations” in writing. For example, Muhammad was illiterate. It would be generations before his oral recitals would be committed to paper. In fact, there was no Arabic alphabet at the time. Never once is he afforded a choice. Never once is his response conveyed.

Paul’s letters convey his thoughts. His favorite line is “but I, Paul, say.” The few times he quotes God, it’s an inaccurate rendition of something that was previously committed to writing by an actual prophet six to fourteen centuries prior to his abridged and erroneous citation.

Further, in the long history of religion, the stories attributed to pagan deities were just that, stories that evolved and changed over time. Nowhere in these myths, nor in the Talmud, in Paul’s Epistles, or in Muhammad’s Qur’an do we find their god asking anyone to write their message down. The last thing these liars on behalf of false deities wanted was accountability.

The reasons for this disparity between the real God and man’s imposters are as profound as they are obvious. Conversations with the gods of man’s making never actually occurred because their gods were not only fake, they all modeled their gods after themselves. Allah is Muhammad. The Lord in Paul’s epistles is his alter ego.

Let’s consider why the one and only actual God asked His prophet to memorialize what He had to say in writing during the revelation. I can think of five reasons – all of which are important.

First, information is retained more accurately in writing than when conveyed orally. To test this conclusion, gather ten people together and ask them to form a line. Initially, recite the opening paragraph of this chapter into the ear of the individual at one end of the line and then ask him or her to repeat it to the person standing next to them, one after the other until the tenth person tries to repeat what they have heard. Typically, the result is laughable.

Then, print out the first ten pages of this chapter, hand it to the first person in the line and have them recite it. Pass the text to the next person with the same instruction, and so on until the ninth person has handed the printed text to the tenth and they have read it aloud. Unless someone is illiterate or wholly unfocused, every rendition will be the same, and each will accurately reflect what was written.

In the oral test, even if it is limited to a single paragraph, even if it is concluded rapidly, 50% of the paragraph’s words will either be forgotten or replaced. But by passing along the written presentation of the first ten pages of this chapter, the final recital, like the initial one, will correctly reflect the text.

The fact is, I wrote the opening paragraph, and read it through a second and third time after composing it, working to improve it, and yet if I were to close my eyes and try to recite it from memory, I’d get more of it wrong than right. The point is: if you want your message to be accurately transmitted, put it in writing.

The Dead Sea Scrolls serve as a perfect example. Scribed over two-thousand years ago from much older scrolls, they, with tremendous fidelity, transmit Yahowah’s testimony through the millennia – a feat which would have been impossible with oral traditions.

Second, both individual comprehension and retention are measurably increased when we read and study a written presentation as opposed to simply hearing it. Unlike the spoken word whose reverberations dissipate shortly after they are formed, we have the opportunity to read a written presentation over and over again, as often and as long as we’d like.

The more we repeat the process, especially if we recite it aloud, especially if we think about the implications and seek to understand what we are reading, while jotting down our conclusions, the message will naturally be transferred from short term to long term memory, enabling us to recall the presentation whenever we need it. If you want your message remembered, put it in writing.

Additionally, the spoken word tends to elicit an emotional response, whereas the written word facilitates a more logical evaluation. People are moved by speeches and remain influenced by them long after most of the words are forgotten. A written message is food for the brain while the spoken word inspires the heart.

Third, written words are easier to validate, especially today with the advent of internet search engines. There is no mistaking the letters or the words they spell out. We do not have to ask the speaker to pause while we look them up. We have all the time we need to seek definitions which are complete and correct as well as to fully explore their implications. We can even change our perspective, choosing to examine the details or broaden our view to ponder each word’s contribution to the message as a whole. We even have the time to compare what we have just seen to something we have previously read. Furthermore, we have the opportunity to check to see if a statement is accurate scientifically or historically. And lastly, by comparing what we have just read to other statements the author has made on similar subjects, we can check for consistency, rejecting the message of those prone to contradictions. Therefore, if you want your message validated, put it in writing.

Fourth, prior to the advent of electronic communications, the maximum number of people who could actually hear an oral statement was a few thousand people, even under the most ideal circumstances. But once the message is written down, it can be read by and recited to a never-ending chain of people. For example, almost everyone in the world, nearly seven-billion people today, can read Yahowah’s Towrah – or at the very least, have it read to them. The point being, if you want the largest number of people possible to know what you have to say, put it in writing.

If you have watched Monty Python’s Life of Brian, you have seen this play out in a hilarious scene. Those listening to the Sermon on the Mount at the extremity of the crowd at the bottom of the hill, think Brian / Yahowsha’ is blessing “the Greek” rather than “the meek.”

Fifth, the spoken word is fleeting while the written word is enduring. The tenor of Yahowah’s voice is unknown to us, but the words Yahowah asked Yasha’yah to scribe on the scroll are as vital and piercing as the day his ink first stained the parchment. If you want your word to endure, put it in writing.

Yahowah did not just ask Yasha’yah to write this down. He actually described the alphabet He wanted him to use. And come to find out, it is the same one we have been using from the beginning – the original pictorial characters.

There are twenty-two letters in the ancient paleo-Hebrew alphabet. Ten of these characters represent aspects of the human anatomy: a foot – , standing upright – , an outstretched arm and hand – , the open palm of a hand – , sperm – , an eye – , a mouth – , resting – , a profile head – , and teeth – .

One of these is “*‘enowsh* – depicting mortal man.” It is the  – Hey, which is not only drawn in the form of a human being, it conveys Yahowah’s desire for humankind. If you are a parent, you have experienced it, and if not, you’ve likely seen it. In a public place where a child’s safety is a concern, parents typically walk with their children between them. As they reach down, a toddler naturally reaches up to grasp hold of mom’s and dad’s hands. In this position, the child appears to their parents the way God has designed us when we reach up and grasp hold of our Heavenly Father’s and Spiritual Mother’s outstretched hands.

Drawn to depict the ideal family experience, the Hebrew  – Hey conveys God’s intent in “*‘enowsh* – common characters associated with mortal man presented in human form.” Even at its most basic level, Yahowah’s communication with His creation is focused on us, not Him.

Further, many of the other twelve letters in God’s alphabet address things of human interest. A ram’s head –  depicts the communal, non-violent animal man is most likely to shepherd as a source of milk, wool, and protein. The  represents the shepherd’s staff, demonstrating caring leadership and protection. The *beyth* / family –  was drawn to portray the floorplan of a home where children are nurtured and grow. The  represents the doorway into that home and access to the family. The  is the tent peg used to enlarge and secure the homes of the day. The plow –  was used to remove the weeds and prepare the ground for farming. Fences  kept the family and their flock secure. The harvest was carried in a  – basket. As we know, water  is fundamental to life. Even the Taw –  represents a signature, revealing the name of the individual communicating with us.

This brings us to the essence of Yahowah’s warning. The Northern Kingdom had become militant, political, and religious, and in so doing, had turned away from Yahowah and against Yahuwdah. No longer under God’s protection, they would soon be ransacked by the Assyrians. The conquest would be “*mahar* – rapid, rash, and thoughtless.” The wayward and misled nation would be “*shalal* – plundered” “*chuwsh* – without hesitation” by those who would actually “relish the role” of “*baz* – thieves engaged in armed robbery.” As a descriptive phrase, it unambiguously conveys the impending fate of Yisra’el. And in contrast with His promise to protect Yahuwdah, there would be no reprieve for ‘Ephraim.

But more than this, the name *Mahar Shalal Chuwsh Baz* is forward-looking. It accurately depicts the long and relentless assault of Islamic jihadists upon Yisra’el – of unthinking and rash armed robbers relishing the role of plundering thieves. It is also descriptive of what Yisra’el ought to expect during the Magog War.

If intended as a name, the moniker would convey the consequence of the epithet given to Howsha’s son, becoming “Not My Children.” They had perverted and annulled the intent of the Covenant and would, therefore, have to fend for themselves.

Turning back to the bigger issue and thinking it through, one might assume that there would be a host of ways God could communicate directly with His creation without imposing Himself on us and violating our freewill. But other than through a document such as the Towrah which we are free to accept or reject, I am unaware of any. Existing in greater dimensions, He cannot enter our 3D realm on His own. He must use implements, symbols, and diminished manifestations to convey His nature and purpose. God is not so small that all of Him will fit within the body of a man. Sorry Christians. Therefore, He cannot simply walk up to us and introduce Himself.

But even when using implements, diminished manifestations, and words, He has to be cautious about how imposing these representations can be. Too bold, and once again He is back to the problem of becoming impossible to ignore and difficult to reject. In doing so, He would make a mockery of choice.

Had God implanted His testimony inside of us, we would all know Him. Everyone would love Him, and there would be no way to corrupt His word or create alternative gods based upon our perversions. However, without a viable alternative, the choice would be between God and nothing. As an innately social being, no one would choose nothing. And so now you can appreciate why Yahowah gave Chawah to ‘Adam in the Garden.

Ponder for a moment just how ineffective the fire on top of the mountain, the booming voice from above, and the miracles were during the Exodus. Even while they were occurring, even as the beneficiaries of these things, a considerable number of Yisra’elites preferred worshiping the gods of Egypt with whom they had become familiar. And most failed to identify with Yahowah and come to trust and rely upon Him to the point that they could be led directly into the Promised Land.

These things may all have been showy, even difficult to ignore, but they were ineffective. The fact is, if a corporeal manifestation of Yahowah were to walk into the Vatican, He would never get an audience with the Pope, nor would He endure such a thing.

By far, the most enduring and effective way to know Yahowah has been and remains to read the words His prophets scribed for our benefit or, at the very least, listen to those reciting them. It is the most enlightening, enriching, and empowering thing we can do.

There were forty prophets and God’s conversation with mankind continued for four-thousand years. You might correctly conclude, therefore, that He has a penchant for communicating with us.

**“And** (*wa*) **I’d like to call on witnesses to testify for Me** (*‘uwd la ‘any* – let’s help one another by repeatedly issuing a warning, admonishing others, providing a restoring witness to affirm future reoccurring events as a means to approach Me (hifil imperfect cohortative – the witness is engaged by God and becomes like Him with regard to the witness with ongoing implications and as an expression of the will of the speaker, God))**, eternal witnesses** (*‘ed* – those who provide everlasting testimony, presenting the enduring evidence, regarding what happened in the ancient past and into the future, forever) **who are truthful and reliable** (*‘aman* – who are trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, confirming and supportive, who are certain and nourishing, serving as workmen and artists, who are sure, right, and firm (nifal participle passive – the subject, which are the witnesses, provide the testimony and are eternally influenced by it as a descriptive verb))**, such as** (*‘eth* – with both) **‘Uwryah** (*‘Uwryah* – Yah is Light; from *‘uwr* / *‘owr*– light and *Yahowah*)**, the one who assists** (*ha kohen* – the priest who teaches and functions to explain the *Miqra’ey*, performing in an office established by God; from *kahan* – to serve by mediating)**, and** (*wa ‘eth*) **Zakaryah** (*Zakaryah* – Remember Yah; from *zakar* – to recall and be mindful of, to mention and bring to mind, reminding others about and *Yahowah*)**,** **the son of** (*ben*) **Yaberekyahuw** (*Yaberekyahuw* – Yah Blesses; from *Yahowah* and *barak* – to kneel down in love to lift up)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:2)

There can be no better job, no higher calling, no more enjoyable or productive way to invest our time than to testify on behalf of Yahowah. There is no mistaking the fact that this is obviously what God wants, after all, He just told us so. All we must do is accept His invitation and then strive to meet His expectations.

If it were not for the fact that *‘aman* follows *‘uwd la ‘any* and *‘ed*, none of us would qualify. But when we recognize Yahowah is simply asking us to testify on His behalf, to share His eternal witness, so long as we read and recite what He has had inscribed in writing, everything we say will be *‘aman* because Yahowah is *‘aman*. All God is asking is for us to “*‘aman* – truthfully, reliably, correctly, credibly, and confidently” recite His testimony.

Based upon the full implications of *‘aman*, Yahowah wants us to convey His words in such a way that the reader can “*‘aman* – verify” them for themselves, “confirming their authenticity.” This has always been the reason we have included the Hebrew basis for each translation within the citation itself. It is why we have striven to explain the thinking behind our choices when there are other options.

Also interesting, there is a “workmanlike and artistic” aspect of *‘aman* that I’ve sensed was true but never noticed it in the definitions. Translating Yahowah’s Word is “work.” Like all work, it takes time and training to be any good at it. But it is a skill anyone with the proper focus and dedication can learn. The more one does it, the better they will be at it. And as is the case with most jobs, there is a tremendous sense of satisfaction and accomplishment at the conclusion of a day’s labor.

An effective translation, however, isn’t always calculated. The Hebrew alphabet is graphic, and the language is highly symbolic, requiring an artist’s perspective. The challenge is always to look at the words and their shadings and weave them together such that the picture the Artist intended is properly presented.

The commentary, then, should be somewhat artistic as well. Its purpose is to encourage the reader to view the portrait Yahowah has painted from the most enlightening vantage point. And keep in mind, every letter of Yahowah’s preferred alphabet is an artistic representation of an important idea. Further, since we lack the capacity to visualize the implications of being elevated to the seventh dimension, the best Yahowah can do is draw pictures for us and then encourage us to extrapolate from them.

There was an aspect of *‘uwd* which may be surprising to some, so even though it was highlighted within the parenthetical, it is worth repeating. About half of what Yahowah communicates falls under the purview of “a warning or admonition.” And so if we are going to speak accurately on His behalf, we must be prepared and willing to warn people about the counterproductive and unGodly nature of religion and politics, of patriotism and militarism. Exposing and condemning the things man is predisposed to respect will make us as unpopular among our peers as were Yahowah’s prophets, but it must be done for us to be *‘aman*.

Let’s consider the two witnesses for a moment. These were hardly perfect people. *Uwryah* / Urijah, the priest, was embroiled in the story of ‘Achaz. He humored the moronic king with an idolatrous altar in 2 Kings 16:10-11.

**“Now King ‘Achaz went to Damascus to meet Tiglath-Pileser, the king of Assyria.**

**And he saw the altar which was at Damascus. So King ‘Achaz sent to Uwryah, the priest, the pattern of the altar and a model of it, in accordance with its workmanship.** (16:10)

**Then Uwryah, the priest, built an altar in accordance with everything King ‘Achaz had sent to him from Damascus.**

**Therefore, Uwryah, the priest, made it before King ‘Achaz returned from Damascus.”** (*Melekym* / Rulers / 2 Kings 16:10-11)

Since there are few things he could have done worse than building a pagan altar, placing it in Yahowah’s Home, and then conducting sacrifices upon it in harmony with the king’s wishes, this priest embodied the reason Yisra’el would soon be *Mahar Shalal Chuwsh Baz.* One can only assume in this case that Uwryah came to regret his decision and that as a result, he more clearly than someone who had not been exposed to religious error, understood why God asked us to disassociate from such things. Similarly, perhaps, Moseh had been part of the Egyptian royal household he helped bring down.

As for “*Zakaryah*, the son of *Yaberekyahuw*,” that’s a mystery. According to Ezra 5:1 and 6:14, which was scribed in Aramaic, *‘Idowa’* / Iddo was the prophet’s father. But in the opening line of *Zakaryah* / Zechariah 1:1, *Zakaryah*, himself, wrote that he was the son of *Berekyah* and the grandson of *‘Idowa’*.

There are those who consider *Berekyah* to be a corruption of *Yaberekyahuw*, but that is a bit odd considering that this was written by *Zakaryah*, himself. However, this *Zakaryah* was not a contemporary of Yasha’yah, and in fact wasn’t called as a prophet until two-hundred years after Yasha’yah 8 was written.

While there were a number of men named *Zakaryah*, the closest match to *Zakaryah* to *Yaberekyahuw* is the *Zakaryah* who was the son of the High Priest *Yahowyada’* / Jehoiada. If it were not for the fact that the fathers’ names differ and that this *Zakaryah* died decades earlier, he would be an ideal candidate.

After telling the people that Yahowah had abandoned them during the reign of King Yow’ash, he was stoned in the Temple Court. But as previously stated, this Zakaryah is problematic because Yow’ash was king of Yahuwdah between 835 and 796 BCE, so this man died sixty years before Yahowah called *Zakaryah* *ben* *Yaberekyahuw* as a witness.

Unfortunately, this isn’t accurate. It was the much earlier *Zakaryah* *ben* *Yahowyada’* who was stoned in this fashion for having told the truth about the people having forsaken Yahowah. *Zakaryah* *ben* *Berekyah* was born three-hundred years after this occurred.

If, however, the reference was directed to the spirit of *Zakaryah* *ben* *Yahowyada’*, we clearly see *‘aman*.

**“Then the Spirit of God adorned Zakaryah ben Yahowyada’, the priest, and he stood firm before the approaching people and said to them, ‘This is what the Almighty says, “Why do you pass over the terms and conditions of Yahowah’s contract so that you cannot succeed, prosper, or thrive?**

**Indeed, you have rejected and abandoned Yahowah, disassociating from Him, and therefore, He has rejected and abandoned you.”’** (24:20)

**But they conspired together against him and they hurled stones at him to execute him at the instruction of the king in the outer courtyard of the House of Yahowah.”** (2 Chronicles 24:20-21)

Based upon this accounting of this man’s witness, and the fact that he was adorned by the Spirit, I strongly suspect that he serves as a shining example of what Yahowah is requesting. God found this man, and now, so have we.

As we continue to ponder this remarkable statement, there is one last thought I would like to convey. If an audience is intelligent, if they are capable of processing information logically, and if they are neither distracted nor indoctrinated, the most effective way to present one’s case is to bolster evidence with reason. God has made His case in favor of the Covenant and in opposition to the religious and political alternatives in this manner.

Unfortunately, however, He could count those who had been willing to listen on one hand. Therefore, He needed a more shocking and memorable way to communicate to the masses, and that would necessitate being graphic – to convey the message in a way most will grasp and few will forget. That is what was happening here.

While Yahowah views religion as prostitution, we do not know if the “prophetess” in this next statement is Yasha’yah’s wife or a spokesperson for a religious cult. Adding further intrigue, *naby’* was scribed in the masculine rather than the feminine in 1QIsa. That notwithstanding, based upon all of the grievances Yahowah has brought to bear against those claiming to be prophets thus far in Yasha’yah, there is every reason to suspect that the mother of the wayward child was a religious whore. And if we were to turn to the example of Yasha’yah’s contemporary, Howsha’, and his Divinely arranged marriage to Gomer, the religious prostitute, for guidance, then God is reinforcing the idea that, by choosing religion over the Covenant relationship, Yisra’el was committing adultery.

Furthermore, it is hard to justify the notion that this woman was a prophet who spoke for Yahowah because there are no citations from her. Making matters worse, she has been identified, not as his “wife,” but instead using either the masculine or feminine of *naby’*, the very people Yahowah has been criticizing for having led His people astray. And that brings us to the name ascribed to the boy. It is indicative of the consequence of having engaged in an illicit religious relationship.

**“And so** (*wa*) **I approached** (*qarab* – I came near and presented myself before) **the prophetess** (*ha naby’ah* – the woman who claims to speak for God and predicts the future [*naby’* is masculine in 1QIsa]) **and she conceived** (*wa harah* – she became pregnant) **and gave birth to a son** (*wa yalad ben* – she delivered a baby boy)**.**

**Then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – conveyed and expressed, and declaring with unfolding implications (qal imperfect)) **to** **me** (*‘el ‘any* – as God unto me)**, ‘Call his name** (*qara’ shem huw’* – issue a summons by proclaiming his name)**,“*Mahar Shalal Chuwsh Baz*** (*Mahar Shalal Chuwsh Baz* – rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers;*Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder from a militant assault and an armed robbery)**,”** (8:3) **because before** (*ky ba terem* – in that prior to) **the boy** (*ha na’ar* – the lad, the scattered sheep who are in danger) **calls out** (*qara*’ – summons, greets, or proclaims)**, ‘My father** (*‘ab ‘any*)**’ or** (*wa*) **‘My mother** (*‘em ‘any* [while 1QIsa reads ‘his father and his mother’ the MT appears more appropriate])**,’** **the political prowess, military strength, and economic wealth** (*‘eth chayl* – the troops and capacity to function) **of *Dameseq* | Damascus** (*Dameseq* – weeping wounds, mourning and sorrow, basal responses and physical pain) **along with** (*wa*) **the plunder and spoils** (*shalal* – the war booty, property and prey) **of *Shimrown* | Samaria** (*Shimrown* – the observant) **will be carried away** (*nasa’* – will be removed) **before the presence** (*la paneh*) **of the king** (*melek* – dictator and sovereign ruler) **of *‘Ashuwr* | Assyria** (*‘Ashuwr* – to fight and conquer; named after the god ‘Ashur, a warrior and conqueror symbolized as an archer with a winged disk)**.”** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:4)

*Qara’*, meaning “to call out, to invite or summon, to read and recite, to meet, greet, and welcome,” is among the Towrah’s most revealing and important verbs. It serves as the root of *Miqra’*, the name Yahowah chose to distinguish His seven annual “Invitations to Be Called Out and Meet” while “reading and reciting” His Word so that we might enjoy “being welcomed by Him.”

*Qara’* was used not once but twice in this pronouncement, one which has Yisra’el, represented by the boy, failing to acknowledge his Mother and Father. It is the very reason the people are in this predicament. Rather than walking between his parents, rather than reaching up and grasping hold of his Mother’s and Father’s hands, this boy went off on his own and has run into trouble – into the vicious hands of evil men.

While Yahowah is predicting that the Assyrians will plunder Damascus in route to sacking Samaria, “hastening to quickly seize the booty,” a slightly different fate awaits one versus the other. Both would be plundered, but Damascus would remain inhabitable, albeit denuded of her “*chayl* – political prowess, military strength, and economic wealth.” The city would lose “the capacity to function” as she had previously, along with losing her “troops.” By contrast, Samaria would be treated as “*shalal* – prey to spoil, as a possession, and as war booty.” Her people would be “taken away as property.”

All of this would occur before the aptly named and wayward child would be willing to so much as acknowledge his Spiritual Mother or Heavenly Father. Bad things happen when we engage with the wrong people or believe that we can survive on our own.

Let’s recap where we have been so that we have our footing before we move on. Our Creator just said…

**“Then Yahowah expressed with unfolding implications to me, ‘On your own initiative, obtain an extremely large vellum scroll designed to reveal and make known, to disclose and show oneself, and choose to write on it with a pen in ordinary human form, using the common characters associated with mortal man, “Concerning:** ***Mahar Shalal Chuwsh Baz*** **| the** **rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers.”** (*Yasha’yah* / Isaiah 8:1)

**Then I’d like to call on witnesses to testify for Me because we can help one another by repeatedly issuing a warning, admonishing others, while providing a restoring witness to affirm future reoccurring events as a means to approach Me, eternal witnesses who provide everlasting testimony, presenting the enduring evidence regarding what happened in the ancient past and into the future, who are truthful and reliable, trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, confirming and supportive, who are certain and nourishing, serving as workmen and artists, who are sure, right, and firm, such as ‘Uwryah (Yah is Light), the one who assists by teaching, and Zakaryah (Remember Yah), the son of Yaberekyahuw (Yah Blesses).’** (*Yasha’yah* / Isaiah 8:2)

**And so I approached and presented myself before the prophetess and she conceived and gave birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers, impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, plundering their prey, taking a spoil, acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed while capturing the plunder from a militant assault and an armed robbery),”** (8:3) **because before** **the boy** (representing the scattered sheep who are in danger) **calls out, “My father” or** **“My mother,”** **the political prowess, military strength, and economic wealth** **of *Dameseq* / Damascus** **along with** **the plunder and spoils** **of *Shimrown* / Samaria** **will be carried away** **before the presence** **of the king** **of *‘Ashuwr* / Assyria.’”** (*Yasha’yah* / Isaiah 8:4)

Having had the opportunity to read through this once again, I am convinced that we have correctly identified the two witnesses. The first, Uwryah, demonstrates the corrective power of the Towrah. At the direction of his king, he had violated in the most horrible way the Second Statement Yahowah etched in stone. But since the altar he copied is never mentioned again, there is every reason to believe that Uwryah learned from his mistake and now understood why Yahowah did not want us to be religious. So long as he stuck to Yahowah’s script, his testimony would not only be valid, his tone would clearly show that he knew what he was talking about because he had been in the same predicament he found his audience.

And the story of Zakaryah ben Yahowyada’ provides a vivid illustration of the Set-Apart Spirit’s willingness to adorn us in a Garment of Light, while conveying the empowering and enlightening result of having done so. The son of Knowing Yahowah not only recognized that the people had passed over, failing to see or consider, the terms and conditions associated with the Covenant and, therefore, could not hope to succeed, they had completely disassociated themselves from Yahowah. And having rejected Him, He in turn had rejected them.

His story also bears repeating…

**“Then the Spirit of God adorned Zakaryah ben Yahowyada’, the priest, and he stood firm before the approaching people and said to them, ‘This is what the Almighty says, “Why do you pass over the terms and conditions of Yahowah’s contract so that you cannot succeed, prosper, or thrive? Indeed, you have rejected and abandoned Yahowah, disassociating from Him, and therefore, He has rejected and abandoned you.”’** (2 Chronicles 24:20)

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The human capacity to remain focused and process a long stream of information has deteriorated over time. I came to this conclusion reading scholarly tomes published during the 18th and 19th centuries and comparing their presentation to similar books written within the past fifty years. Back then, a sentence was often ten lines long, five times longer than today’s average. A paragraph was a page or more, five times longer than what is typically encountered in modern texts. Not only were chapters considerably more extensive, it was common for books to exceed a thousand pages, five times longer than what is normally published today.

Exemplifying this, the most popular genre of books today are fantasy novels such as *Harry Potter* and the *Hunger Games*. There is no substance to them. At least with *Game of Thrones*, it was written as a social commentary on religion and politics, but with this undercurrent, the dark novels weren’t nearly as popular as the HBO show has become.

Failing to adapt to our time, I initially wrote in a similar style, only to find that readers were having trouble following a train of thought from beginning to end of a sentence. They would lose focus in the midst of a paragraph. So while I will occasionally include a long, run-on sentence, it is always buttressed by much shorter ones. And I typically start a new paragraph after three or four sentences. It is also the reason behind the bold text in my translations, and for placing the Hebrew words and further amplifications within parenthesis and in standard typeface. It is the reason I declutter these translations and present them a second time.

This problem is getting worse. We have begun a transition from soundbites to texting and tweeting, from actual printed material to social media. The writing quality has plummeted, as has the vocabulary and reasoning of both writer and reader. Most people have lost the capacity to focus on anything important long enough to transfer the information from short-term to long-term memory. Exacerbated by an aversion to reason, and exercising good judgment, the preponderance of people have no hope of understanding.

Yahowah was correct when He said that they would look and yet not understand. This problem has become so ubiquitous, so obvious, it is demonstrated every day in the media and by those who are political and religious. As a whole, mankind is neither observant nor rational.

I share this with you at this time because Yahowah’s next statement is long, with a singular sentence presented over three verses. A great deal will be conveyed before we have the opportunity to dissect it in our search for understanding.

**“Yet again** (*wa yacaph* – joining these things together, adding more information, once again (hifil imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke** (*dabar* – communicated using words, conveying these statements and message (piel infinitive – intensifying the action and making it more descriptive and vivid, the prophet was influenced and put into action by the words God spoke)) **to** **me** (*‘el ‘any* – as God unto me)**, continuing to testify** (*‘uwd* – providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events)**,** (8:5) **to say** (*la ‘amar* – to declare)**, ‘Indeed** (*ky* – surely and truthfully as a consequence) **because** (*ya’an* – for the express reason) **these people** (*ha ‘am ha zeh* – the family of related individuals) **have rejected and come to despise and spurn** (*ma’ac* – have avoided, refusing an association with and come to disdain and scorn, loathing in their aversion to (qal perfect)) **the waters** (*‘eth maym* – that which is essential to all life and that which serves as the universal solvent, and thus cleansing properties of the waters) **of the One Who Is Sent, *ha Shiloach*** (*ha Shiloach* – of the One Who is Sent; from *shalach* – to stretch out and send, to extend oneself and to go forth)**,** **who walks** (*ha halak* – who goes, journeying and taking a path through life, conducting His life) **by approaching mercifully** (*la ‘at* – by acting kindly to those facing a potentially violent situation, moving gently and softly, approaching slowly in a comforting manner, showing some humility and patience) **while also** (*wa* – in addition) **delighting in** (*masows ‘eth* – gayly celebrating and rejoicing in) **Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking) **and** (*wa*) **ben Ramalyahuw** (*ben Ramalyahuw* **–** the son Exalted Above Yahowah)**,** (8:6) **therefore** (*wa la ken* – assuredly and accordingly, it is right that)**, behold** (*hineh* – pay attention, look up, listen attentively)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration [from 1QIsa vs. *‘adony* in the MT])**,** **Almighty God** (*‘elohym* – the Mighty One [from 1QIsa])**, is withdrawing, and He is lifting up** (*‘alah* – is moving away and ascending, offering up) **against them** (*‘al hem* – before them and upon them)**,** **accordingly** (*‘eth*)**,** **the waters** (*maym –* a sea, a flood, or tears; plural of *my* – who, whose, whom, or whosoever) **of a powerful torrent** (*ha nahar ha ‘atsuwm* – of the potent and purposeful flow of a forceful multitude, a countless throng of severe individuals intent on accomplishing their purpose, flowing together like a mighty river; from *‘atsam* – to be vast, numerous, and mighty, albeit unobservant) **in addition to** (*wa*) **the numerous soldiers** (*rab* – the extensive military and commanders, the abundant archers) **of the king** (*‘eth melek* – of the political leader and dictator) **of *‘Ashuwr*** | **Assyria** (*‘Ashuwr* – to fight and conquer; named after the god ‘Ashur, a warrior and conqueror symbolized as an archer with a winged disk)**, along with** (*wa*) **the entire** (*‘eth kol*) **manifestation of its power** (*kabowd huw’* – glorification of its wealth and status and attribution of divine status)**.**

**And it will rise** (*‘alah* – it will ascend, increasing) **over all of its channels** (*‘al kol ‘aphyq huw’* – over all of its valleys and ravines, deep places in the sea and offshoots; from *‘acaph* – where those who gather together are removed and taken away, ultimately perishing) **and** (*wa*) **travel** (*halak* – journey by walking) **over all** (*‘al kol*) **its banks** (*gadah huw’* – its embankments; from an unused root meaning to cut off)**.’”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:7)

To begin, Yasha’yah, unlike *Sha’uwl* / Paul, and indeed unlike anything in the Christian New Testament, listened to what Yahowah said and then shared His words, writing them down for us to read. This is, therefore, the Word of God.

The purpose of this testimony was conveyed in “*‘uwd* – to provide an eternal witness designed to restore and sustain some while admonishing and warning others regarding unfavorable and dangerous future events.” Prophecy is not designed to satiate the curiosity of believers, but instead to prove that Yahowah’s words endure forever and that He is the source of our restoration. Further, God wants us to be forewarned, so that everyone is without excuse. There is a consequence of choosing to trust and rely on man rather than God. This, too, undermines the veracity of a New Testament, especially for those who are observant, rational, and open-minded.

These people had “*ma’ac* – rejected and come to despise” the waters of “Shiloach – the One Who is Sent.” And indeed, whether one identifies Shiloach with Yahowah, Himself, His liberator, Moseh, His shepherd, Dowd, His prophet, Yasha’yah, or His Most Set Apart, Yahowsha’, all were dispatched with the living and cleansing waters of Yah, a God who walks “*la ‘at* – gently and approaches mercifully.”

Those who have taken the time to know Him, recognize that Yahowah is “*‘at* – kind, gentle, patient,” and surprisingly, “humble.” This perspective is important because by contrast man is just the opposite, especially militant, religious, and political men. The destructive flood of militants who would devastate the Northern Kingdom would be mean, ruthless, rash, and arrogant.

When the option is to either accept the living waters the One God has mercifully sent or endure the mean-spirited wrath of self-aggrandizing men, why is it that almost everyone “*ma’ac* – refuses an association with” Yahowah, and openly demonstrates their aversion to” Him?

And yet the Northern Kingdom cast their lot in with Retsyn, the Self-Willed and Pleasure-Seeking, and *ben* Ramalyahuw**,** the son Exalted Above Yahowah. And nothing has changed. Men are still choosing the likes of President Trump and Pope Francis over God.

As a result, Yah not only announced that He was withdrawing, in that no one was interested in engaging in a relationship with Him, He would see to it that the human alternative would make an enduring impression. Gentle waters of a spring bring and sustain life, but a powerful torrent destroys everything in its way. And in this case, the flood would be comprised of the Assyrian military. They would leave the land between the two rivers to accomplish their purpose. ‘Ashuwr would arrive displaying the full manifestation of its power. Their arrogant king would not only claim to be the son of god, he would display all of the trappings of temporal wealth.

Assyria took its name from the city of Assur on the west bank of the Tigris River in modern Iraq. The town, itself, was named in honor of the sun-god, Ashur, a warrior deity who was alleged to facilitate the conquests of those who served him. Ashur was worshiped in the form of an archer with wings spread out from a circular disk – symbolic of the sun. This symbol bears a striking resemblance to those used by Imperial Rome, Nazi Germany, and the United States.

Assur was the capital of the Old Assyrian kingdom. The cult of Assur elevated the god’s status to the equivalent of Enlil, the chief Sumerian god at the time, at least until Hammurabi reestablished the empire upon the myths of Marduk and based it in Babylon circa 1850 BCE. To salvage their cult, clerics had Assur absorb the characteristics of Enlil’s wife, Mullissu, and his son, Ninurta, creating a trinity.

Then beginning around 900 BCE and continuing through 600 BCE, Assyrian imperial propaganda proclaimed the unrivaled supremacy of Ashur, declaring that the conquered peoples had been abandoned by their now obsolete gods. He would be worshiped as God Almighty, the Creator, and Lord of the Worlds. This god in the image of a man ultimately had every divine attribute transferred to him, and thereby provided the mythology which underpins Christianity.

As an interesting aside, beginning in the 7th century BCE and again after Assyria conquered Babylon, Assyrian scribes wrote the name of Ashur on cuneiform signs as: “𒀭𒊹 AN.ŠAR – the Stars and Sun (the entire heavens) belong to Ashur.” This is intriguing because “Ansar” was the name later afforded the pagan militants who became jihadists and fought alongside Muhammad in Yathrib. In keeping with Islamic tradition, many Islamic terrorist groups incorporate Ansar into their names today. And it’s these same jihadists who will fulfill the horrid predictions made about them in connection to the Magog War. In this way the prophecy serves two eras, 722 BCE and 2027 CE.

The Assyrian king, Shalmaneser III (circa 859 to 825 BCE), was the harbinger of Assyrian ills toward Yisra’el. He fought and defeated a Syrian – Israeli alliance (under ‘Ahab) during the battle of Qarqar on the Orontes River northeast of Yisra’el in 853 BCE. A century later, Tiglath-Pileser III (745 to 727 BCE) began incorporating conquered territory into the Assyrian Empire as provinces, while at the same time weakening their capacity to resist by transplanting conquered populations away from their homeland. It was then under Shalmaneser V that a weakened Yisra’el fell in 722 BCE.

Before we leave this passage, there are a couple of options relative to the metaphor of rising water overflowing beyond its banks. The first is obvious because the city which gave birth to the warrior god, Assur, was on the banks of the Tigris River, and the country of Assyria was situated between the Tigris and Euphrates Rivers.

Both rivers begin their long march to the sea north of Yisra’el, suggesting that the Assyrian army would flow out of its borders and invade the Northern Kingdom by marching along the banks of these rivers. Further, the notion of militants flooding into Yisra’el is common to the prophetic statements recorded in Yasha’yah 17, and it indicates that these militants will so outnumber the remaining population that they will be unstoppable.

Secondarily, the root of *‘aphyq*, translated “tributaries,” speaks of the enemies of Yisra’el who “gather together, are removed, and perish, estranged from” God. They “rise up from the deepest places in the sea” a metaphor for the worst of the Gentiles. We are even told that these nefarious individuals “*halak* – walk” into Yisra’el.

This is exactly as it occurred…

**“And** (*wa*) **it will go by** (*chalaph ba* – it will go past, sweeping by in such a way as to alter (qal perfect)) **Yahuwdah** (*Yahuwdah* – Those who are Related to Yah)**,** **exerting the considerable force of a flood** (*shataph* – engulfing and overflowing) **while** (*wa*) **extending up to** (*‘abar ‘ad* – and pass over until reaching) **the neck** (*tsuw’ar* – the throat; from *tsuwr* – the hostile confines in adversarial fashion seeking to besiege)**, making contact with and violently striking** (*naga’* – touching and plaguing) **while** (*wa*) **coming to** (*hayah* – existing to) **stretch out** (*mutah* – spread out) **its wings** (*kanaph huw’* – its ability to fly)**, filling** (*malo’* – a multitude crowding into) **the breadth** (*rochab* – the width or thickness) **of your land** (*‘erets ‘atah* – your region or country)**, ‘Imanuw’el** (*‘Imanuw’el* – God is with Us [one word in 1QIsa and all other Qumran Scrolls but two in the MT])**.’”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:8)

The Assyrians did indeed flood into Yahuwdah with hostile intent, besieging the Southern Kingdom at its throat, Yaruwshalaim. But they failed and ultimately withdrew.

As for the reference to stretching out their wings, the Assyrians attacked bearing the images of their god. ‘Ashur, as we now know, was depicted with eagle wings extending to the left and right of a solar disk. His logo should be familiar to us because as we have discussed, it served as the basis for those used in Imperial Rome, by the Nazis, and also in America.

Some time had transpired since Yahowah began speaking with Yasha’yah in 745 BCE. As such, the Assyrian invasion was just around the corner. Starting in 740 BCE and continuing through 722 BCE, Shalmaneser V capitalized upon what Tiglath-Pileser III had begun, with Sargon II completing the twenty-year relocation project, forcibly removing the ten tribes of the Northern Kingdom and resettling them throughout the Assyrian Empire. Although they did not overtake Yahuwdah, Yaruwshalaim was besieged, just as the prophecy indicated.

Cuneiform writings on the walls of the royal palace at Dur-Sharrukin (Khorsabad) state: “In my first year of reign \*\*\* the people of Samaria \*\*\* to the number of 27,290 I carried away. Fifty chariots for my royal equipment I selected. The city I rebuilt. I made it greater than it was before. People of the lands I had conquered I settled therein. My official, Tartan, I placed over them as governor.”

The relatively low number of captives who were deported and the fact that Sargon II acknowledges having placed a governor over those he had conquered and settled therein, affirms something we have come to know: the ten tribes were not lost. Many fled to Yahuwdah and settled there. Many more stayed in the defeated nation as Assyrian subjects. A tiny fraction were escorted northeast to Gozam and Ninevah. This is important because Yahowah has promised to reconcile His relationship with a reunited Yisra’el and Yahuwdah. They have to exist for that to occur.

*‘Erets Yisra’el* is being equated to *‘Imanuw’el*. It is the Land Yahowah gave to ‘Abraham after leading him into it during his journey out of Babel. It is part of the Covenant’s inheritance. It is the Land Yahowah led His liberated people back into following their four-hundred-year captivity in Mitsraym – the realm of human oppression.

It was the home He shared with His beloved son, Dowd. It is the Land in which He fulfilled the first four *Miqra’ey* in Year 4000 Yah as Yahowsha’. It is the Land to which He will return in Year 6000 Yah, fulfilling the final two Miqra’ey. So while He was withdrawing, He would return. Yisra’el is the Land where man comes to know and walk with God.

As is our custom, let’s review the most recent pronouncement. It begins by reminding us that these are Yahowah’s words communicated through Yasha’yah. And they are designed to do far more than convey a warning regarding future events; they provide an eternally sustaining and restoring witness.

**“Yet again, joining these things together, adding more information,** **Yahowah** **spoke** **to** **me, continuing to testify, providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events,** (8:5) **to say,**

**‘Indeed** **because** **these people** **have rejected and come to despise and spurn, avoiding an association with and demonstrating their aversion to** **the waters, that which is essential to all life and that which serves as the universal solvent, and thus cleansing properties of the waters,** **of the One Who Is Sent, *ha Shiloach*,** **who walks** **by approaching mercifully,** **by acting kindly to those facing a potentially violent situation, moving gently and approaching in a comforting manner, showing humility and patience,** **while** **also** **delighting in** **and gayly celebrating** ***Retsyn* | the Self-Willed,** **and *ben Ramalyahuw* | the son Exalted Above Yahowah,** (*Yasha’yah* / Isaiah 8:6)**,**

**behold,** **pay attention, look up, listen attentively,** **Yahowah,** **Almighty God, is withdrawing, and He is lifting up** **against them,** **accordingly,** **the waters of the sea as a flood of tears as** **a powerful torrent, the potent and purposeful flow of a forceful multitude of severe individuals intent on accomplishing their purpose, flowing together like a mighty river,** **in addition to** **the numerous soldiers, abundant archers, and** **extensive military** **of the king, political leader, and dictator** **of *‘Ashuwr*** | **Assyria, those who** **fight and conquer in the name of their sun god, along with** **the entire** **manifestation of its power, the** **glorification of its wealth and status and attribution of divine status** **to Ashur and its king.**

**And it will rise over all of its channels, from the deepest places in the sea along with its offshoots, all gathering together to die while walking over all its banks.** (*Yasha’yah* / Isaiah 8:7)

**And** **it will go past, sweeping by in such a way as to alter,** **Yahuwdah,** **exerting the considerable force of a flood** **while extending up to** **and reaching** **its neck in adversarial fashion seeking to besiege, while making contact with and** **violently striking,** **coming to** **stretch out** **its wings, filling** **the breadth of your land, *‘Imanuw’el* / God with Us.’”** (*Yasha’yah* / Isaiah 8:8)

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*Observations*

Growing

13

### Avoid Conspiracies

*Do Not Associate with Them…*

Yahowah does not want us to associate ourselves with human institutions. This means that we ought not be religious or political. God is opposed to governments and He does not want us to swear an oath of allegiance or be patriotic. He does not want us to establish militaries or support them.

Yahowah is emphatically stating that, if we choose to form alliances, we will see them broken and we will be discouraged and destroyed. If we elect to arm ourselves and come to rely upon our military, we will be terrorized and bewildered as to why we are failing.

God’s way is the opposite of man’s way. As such, what follows is essential reading. In fact, Yahowah’s next statement could well have served as the headline of an article written to Americans prior to the last presidential election.

**“Choose to associate yourselves with misleading shepherds** (*ra’ah* – elect to form an association with errant and disingenuous pastors, befriending and attending to harmful and destructive leaders (qal imperative active – should you choose by desire or vote to actually and actively become part of any evil institution or be shepherded by an errant individual))**, you people** (*‘am* – related individuals)**,** **and you will have chosen to be confused, discouraged, broken, and destroyed** (*wa chathath* – and you will have picked your own fate which is to be dismayed, terrorized, and bewildered, frightened, shattered, and abolished, even cast down in fear (qal imperative active – actively and actually choosing to participate in your own demise))**.**

**Choose to listen and respond to** (*wa ‘azan* – elect to hear and heed, choosing to give ear to while pondering and considering, harkening and being obedient to (hifil imperative active – by choosing to actively respond to what you hear, and engaging based upon it, you will become like those you are listening to in)) **any** (*kol*) **distant lands** (*merchaq ‘erets* – far away countries) **arming yourself while preparing for your defense** (*‘azar* – choosing to gird yourself for war, electing to strengthen your army while binding others as part of your military preparations (hitpael imperative – by choosing to establish and equip a military to defend yourself you will have chosen to be by yourself))**,** **and you will** **have chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear** (*wa chathath* – and you will have elected to be confused, discouraged, broken, and destroyed, choosing of your own volition to be dismayed and frightened, living in a state of anxiety, paranoid, astonished, and ruined, having failed by doing something dreadful (qal imperative active) [note: the MT repeats the concluding phrase])**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:9)

This is extraordinarily profound. God is not just saying that choosing to form alliances with others is a bad idea. He is revealing that forming associations with religious institutions (*ra’ah* – misleading shepherds), other nations (*merchaq ‘erets*), and being promilitary (*‘azar*) is ultimately bewildering, destructive, and deadly. Rather than being religious, demonstrating one’s patriotism, promoting a strong military, and negotiating international treaties seen as beneficial, God is saying that all of these things are counterproductive.

Worse, those who do these things in hopes of reducing the consequence of death, the threat of terrorism, or the loss of freedoms will endure that which they sought to avoid. Rather than defending their freedoms and securing their sovereignty, they will forfeit both. It reminds me of the old adage: those who sacrifice liberty for security deserve neither.

There is an aspect of this that I don’t want anyone to miss. There were five verbs in this statement and all five were conveyed using the imperative mood. From this we can discern five important conclusions. First, while the imperative typically conveys second person volition, and is rarely used to state a command, the name Hebrew scholars chose to identify the mood implies that it is authoritative, domineering, imperious, overbearing, and bossy.

This is in spite of the fact that volition, when expressed in the second person, which is to give the person spoken to a choice, is the opposite of what the imperative designation suggests – at least upon a cursory investigation. While an imperative can be extrapolated as a command, at its core it introduces something which is crucial and of vital importance. For example, it is imperative we know what God said if we want to know Him. So once again, to discern what Yahowah said we must clear away man’s clutter and be thoughtful.

Second, this is one of many uses of the imperative mood where the notion of rendering it as a command is ludicrous. If treated as such in this context, God would be seen as ordering us to be self-destructive. Yahowah is clearly conveying that by making these choices we have chosen the result.

Third, there is an enormous difference in responsibility and accountability between being compelled to be religious, political, patriotic, and promilitary, and choosing of one’s own volition to engage and participate in these unGodly things. And since Yahowah is clearly making this distinction, and thus ascribing the consequence exclusively to those who choose of their own volition to promote one or more of these things, He is warning individuals living today in Western democracies.

From the time this was spoken to Yasha’yah circa 740 BCE, until the 19th century the overwhelming preponderance of people had no say in their government, no choice in their religion, and no influence over their military. They were ruled by cleric and king. It is only recently, and only apart from the fifty-five Muslim majority nations and five communist countries, collectively comprising half of the world’s population, that a reasonable number of people have been given the freedom to control these aspects of their lives. And yet even this is beginning to erode, particularly the freedom to be antireligious, to be in opposition to the nation’s military, or being unpatriotic.

Fourth, we choose our own fate. God is fair and we have been warned. We ultimately get what we deserve. If we choose to rely on human institutions and elect to associate with them, we will fail along with them. It is only a matter of time, and that time is always limited.

Fifth, when people forfeit their ability to be judgmental, to think critically, to go where the facts lead even when they impugn things they hold dear, they squander their freewill. If a person is misled because they do not know or understand the issues, they end up capitulating to the will of others.

In reality, it is worse than this according to God. The direct and unavoidable consequence of choosing to associate with misleading shepherds is to be “bewildered and confused” in addition to being “discouraged and destroyed.” Without good information and sound teaching, erroneous guidance is befuddling. For example, while his internal contradictions and overt confessions are more than sufficient for a rational individual to reject Paul, it is by comparing what God actually said to what Paul wrote that condemns him as a false prophet. But since Christians do not care what Yahowah said, they don’t know that Paul consistently contradicted Him.

The evolution of stems in this statement is also telling. The “*ra’ah* – choice to associate oneself with evil leaders and to befriend harmful and destructive shepherds” and the consequence, which is “*‘am* – to become confused and discouraged, broken and destroyed, having chosen one’s own fate which is to be terrorized and bewildered,” were scribed in the qal active stem, indicating that the decision to form such relationships and the results of having done so are straightforward, should be interpreted literally, and are purposeful, deliberate, and genuine in nature. This isn’t a joke. This is not a parable told for our amusement or for another time. There is no creative interpretation that can sweep this away and justify being religious.

The third verb, “*‘azan* – choosing to listen and respond while considering being obedient” was tagged with the hifil stem. In this case, the listener is influenced when they respond to what governments are saying. Then in the process of listening, they begin to resemble them. That is to say, they come to embrace and embody their counterproductive characteristics and start to parrot their propaganda. In essence, from God’s perspective we are known by the friends we keep.

The fourth verb, “*‘azar* – arming oneself” is influenced by one of the rarest of stems, the hitpael. This means that “by choosing to establish and equip a military to defend oneself, said nation and individual will have chosen to be by themselves.” This means that by choosing to rely on the military for one’s safety, security, life, and freedom, such individuals are not relying on God for these things. As such, those who trade freedom for security not only end up with neither, they are estranged from God, typically controlled by their government, and therefore, vulnerable.

This is the thinking behind the first and third condition of the Covenant. To be part of Yah’s family we must sever national and religious allegiances and come to trust and rely on Yahowah instead.

One final thought before we press on. I watched portions of an absurd show on alleged signs of the times on the Discovery Channel not long ago, and was horrified to see the Christian host claim that God would act to either initiate the Tribulation or bring the world to an end in 2017 because it was years ending in “7” that a Zionist political manifesto was published, the United Nations adopted Resolution 181, and the Six-Day War was fought. Forgetting for a moment that Yahowah does not ascribe to the Imperial Roman / Roman Catholic calendar, He has just stated that He is wholly opposed to international treaties.

There are only three types of schemes God is likely to care about, at least to the extent that He would warn us about them: religious counsel, political advice, and military plans. This conclusion is reinforced by the realization that God sees the counsel as “*‘etsah* – revolting, idolatrous, defiant, and malicious.” So if you are among those who either choose to adapt and devise your own schemes or promote those conceived by others, be forewarned that they will be considered in conflict with the Covenant. Such is the case with every religion, every government, and all military establishments.

**“Choose to devise your schemes** (*‘uwts* – plan your course of action in consideration of your own inclinations (qal imperative active) **based upon the revolting advice and counsel of others** (*‘etsah* – predicated upon the idolatrous schemes of those who propose open defiance against God’s authority and who are defiant, who wink as they promote their malicious ideas)**,** **but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because you have been demonstrated to be invalid by having consistently broken on your own initiative, the terms of the relationship agreement and this leads to forced and eternal disassociation (hofal imperfect passive – indicating that those who make the choice to devise their own schemes or promote those conceived by other malicious individuals will be nullified, forced by their own actions to be seen as invalid and in violation of the Covenant)).

**Choose to make a statement** (*dabar dabar* – elect to speak a word (piel imperative active – the person making this statement is impacted by it and receives the consequence of it as a result of the choices they have made)) **but** (*wa*) **it will not stand** (*lo’ quwm* – it will not be affirmed nor restored, it will not be fulfilled nor accomplished (qal imperfect active)) **because truly** (*ky* – for the reason of) ***‘Imanuw’el* | God is with Us** (*‘Imanuw’el* – God is with Us; from *‘im* – with, *‘anahnuw* – us, *‘el* – God [written as one word in 1QIsa rather than three in the MT])**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:10)

When God is with us because we have chosen to be with God, then nothing man does or says against us matters. The words and plans of every religious and political advocate will be nullified.

One of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle conspiracy advocates. They feed off one another and are predisposed to believe the most preposterous notions. And it is not just that they have been horribly misled, it’s also that they lose their ability to reason in the process, and their credibility as a result.

God does not want us to declare something a conspiracy, to designate or promote anything as such. And He does not want us to respond to such myths. He realizes that those who do so lose their ability to think rationally and that they are prone to make fools of themselves. God does not want to be associated with idiots.

Beyond the fact that there are few things we can do that are more damaging, Yahowah opposes the promotion of conspiracy theories for three important reasons. First, there is no way to assess the sincerity of a person’s devotion to the truth when they are this susceptible to obvious delusions. There is too high a likelihood that such individuals will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone come to know about Yahowah and decide to speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God’s credibility among those who realize their conspiracies are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

And third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on earth have done to corrupt God’s intent and instructions, making heaven too much like life as we know it now.

**“For indeed** (*ky* – because truly)**,** **this is what** (*koh*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – conveyed and communicated) **to me** (*‘el ‘any*) **in a manner akin to** (*ka* – like and in corresponding to) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad –* by way of an active influence and outreach)**,** **thereby teaching me so that I would be correct** (*yacar ‘any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (qal imperfect))**, thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (qal infinitive)) **in the ways** (*ba derek* – in the manner) **of these particular people** (*ha ‘am ha zeh* – of individuals such as these)**,** **approaching saying** (*la ‘amar* – drawing near to say (qal infinitive))**,** (8:11)

**‘I do not want you to continually or consistently speak of** (*lo’ ‘amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (qal imperfect paragogic nun active – the intent here is for us to view this warning literally, and realize that its ongoing and consistent claims are the problem, and also since the paragogic nun is the equivalent of the cohortative, recognize that this is an expression of God’s will because He is speaking in first person)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious and planned defiance of government, treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda)**, for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*‘asher* – to reveal a relationship which) **the people** (*ha ‘am* – related individuals with common interests) **continue to claim** (*‘amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, this is a conscious and planned defiance of government and is treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance an agenda)**.**

**And in addition** (*wa ‘eth* – also accordingly)**,** **do not respect nor revel in** (*yare’ wa lo’* – show no regard for) **that which concerns them** (*‘arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress)**, wondering about or fearing them** (*mowra’ huw’ lo’* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect them)**.”** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:12)

God does not want, in fact is wholly opposed to, us commingling His testimony with myths, regardless if they are religious or conspiratorial. He does not want His good name and valid revelations to infer that the surrounding lies are credible. And He does not want the authenticity of what He has to say dismissed because it is surrounded by lies. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, do not pursue conspiracy.

This morning as I was reading a number of articles off of one of several amalgamated newsfeeds I enjoy, I noticed one from TIME magazine, entitled, *Why So Many People Believe Conspiracy Theories*. The author, after destroying the myth that every health organization around the world is covering up the conspiratorial mantra that vaccines are the cause of autism using Occam’s razor, presented his findings. First, conspiracy theories are for losers. Those whose political party has lost an election, who have failed in business and in life, look for someone else to blame for their futility.

And second, those who promote conspiracy theories almost universally demonstrate a need to be seen as special. Their lies set them apart as uniquely important from their perspective and are used to lure in others who will stroke their ego. The title of a study published in May 2017 in the *European Journal of Social Psychology* reveals their mindset. They consider themselves “*Too Special to Be Duped*.” This explains why they remain impervious to evidence which refutes their irrational beliefs.

**“With regard to** (*‘eth* – concerning) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the spiritual implements** (*tsaba’* – of the heavenly envoys and representatives)**, Him** (*huw’*) **you should set apart** (*qadash* – you should treat as special and not include Him in anything which is profane or mundane)**.**

**And** (*wa*) **Him** (*huw’*) **you should wonder about, be in awe of, and respect** (*mowra’ ‘atem* – you should revere)**, and** (*wa*) **Him** (*huw’*) **you should** **be concerned about and inspired by** (*‘arats ‘atem* – you should be impressed and believe He has the propensity to prevail (hifil active))**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:13)

I have come to see words like *mowra’* and *‘arats* as being similar to *yare’*, such that they convey reverence or fear, respect or dread, inspiration or anxiety depending upon the individual’s perspective and circumstance. Those who come to know and respect Yahowah will come to revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics instead, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah’s words either serve us or they work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah at their trial and use it to sentence them.

**“So then** (*wa*) **He will become** (*hayah* – He will exist) **as a sanctuary** (*la miqdash* – a temple, tabernacle, and set-apart place; from *qadash* – to be set apart from that which is common)**. But** (*wa*) **as a stone** (*la ‘eben* – as a rock) **for smiting** (*negeph* – for striking and dashing) **and** (*wa*) **as a rock** (*la tsuwr* – as a hostile implement designed to lay siege) **for stumbling** (*mikshowl* – as an obstacle and for a downfall; from *kashal* – to stagger and totter) **for both** (*shanaym* – for the two) **houses** (*beythy* – homes and households) **of Yisra’el** (*Yisra’el* – Individuals who Struggle with God)**.**

**As a trap** (*la pach* – as a dreadful calamity) **and** (*wa*) **as a snare** (*mowqesh* – as a means of entrapment) **for the inhabitants** (*la yashab* – for those who live and settle) **of** **Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation)**.** (8:14)

**And then** (*wa*) **many** (*rabym* – a great number) **shall stumble** (*kashal* – they will falter and fail, stagger, totter over, be overthrown, and suffer a downfall) **upon them** (*ba hem* – with and in them) **and fall** (*wa naphal* – and go from a higher position to a lower one (qal perfect))**.**

**They will be captured** (*wa lakad* – the will be caught and seized)**,** **broken** (*shabar* – they will be mauled, crushed, and destroyed, shattered and demolished (nifal perfect))**, and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by others)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:15)

And so it would be. Yisra’el would be ruled by others for the next 2700 years. Their overlords would include: the Assyrians, Babylonians, Greeks, Romans, Byzantines, Arab Muslims, the Ottomans, and finally the British.

They had no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religions, their government, their military, and international alliances, He would have provided a safe sanctuary for them. It is the same for everyone in the world today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra’ey, treaties or the Towrah.

Let’s reconsider God’s admonition against being religious or political, being diplomatic or promilitary, and especially against promoting conspiracy theories…

**“Choose to associate yourselves with misleading shepherds, forming an association with evil and disingenuous pastors, befriending and attending to harmful and destructive leaders, people, and you will have chosen to be confused and discouraged, broken and destroyed, having chosen your fate which is to be dismayed, terrorized, and bewildered, shattered and abolished, even cast down in fear.**

**Choose to listen and respond, pondering being obedient to any distant lands, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military to defend yourself you will have chosen to be by yourself, having chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear, confused and paranoid, having failed by doing something dreadful.** (*Yasha’yah* / Isaiah 8:9)

**Choose to devise your schemes and plan your course of action based upon the revolting advice and defiant counsel of others who promote malicious ideas, but it will be nullified because you have chosen to be in violation of the Covenant.**

**Choose to make a statement but it will not stand, it will not be affirmed nor restored, it will not be fulfilled nor accomplished, because truly** ***‘Imanuw’el* / God is with Us.** (*Yasha’yah* / Isaiah 8:10)

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

**‘I do not want you to continually or consistently speak of, making a habit of claiming or declaring, even designating something as or responding to** **conspiracies, to anything** **which by association** **the people** **continue to claim** **that this is a conspiracy, that it is a covert plan to carry out harmful acts for a political or religious purpose, that it is people conspiring to spellbind others and to control them through deceitful means, tying things together in a scripted fashion to advance a political agenda.**

**And in addition,** **do not respect nor revel in, showing any regard for that which concerns them, for what they regard and believe has the propensity to prevail, terrorize, inspire, or oppress, wondering about or fearing them.’** (*Yasha’yah* / Isaiah 8:12)

**With regard to Yahowah** **of the spiritual implements, Him** **you should set apart, never including Him in anything which is common, profane, or mundane.**

**Him** **you should wonder about, see as awe-inspiring, and respect, and** **Him** **you should** **be concerned about and impressed with His propensity to prevail.** (*Yasha’yah* / Isaiah 8:13)

**So then He will become** **as a sanctuary, as a set-apart place. But** ***He will be*** **as a** **stone for** **smiting** **and** **as a rock** **for stumbling** **for both** **houses** **of Yisra’el, as a trap** **and** **as a snare** **for the inhabitants** **of** **Yaruwshalaim.** (*Yasha’yah* / Isaiah 8:14)

**And then** **many shall stumble upon them** **and fall. They will be captured,** **broken, and controlled by others.”** (*Yasha’yah* / Isaiah 8:15)

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Yahowah is in the midst of affirming one of the most surprising declarations we have considered thus far. God not only doesn’t want to save everyone, He wants to make it difficult to know Him. If you are not receptive to learning, if you are not willing to respond appropriately to God’s guidance, if you don’t accept the fact that His testimony is limited to the *Towrah, Naby’, wa Mizmowr*, if you are not rational and don’t appreciate the value of corroborating information, or if you fail to make the necessary connections to correctly ascertain Yahowah’s approach to mankind, then He does not want you sniffing around the edges.

Yahowah realizes that individuals who straddle the line between man and God are ticking time bombs – far more trouble than they are worth. They are too easily misled, too often mistaken, too undisciplined, and far too unreliable to make eternal. Eventually they will accept and promote conspiracies in opposition to Yah and His Covenant. However, because they would then be immortal, the only means to resolve the conflict would be to send them off to *She’owl* | Hell after having lived in *Shamaym* | Heaven. He is not going to let that happen, not for the sake of the half-hearted, but for the sake of His disciples.

What follows is extraordinary, even among a cavalcade of treasures. Yahowah foresaw, and then foreclosed on, a problem that, unchecked, would have become irresolvable. This suggests that one of the reasons rabbis remain fixated on their Talmud and Mishnah rather than Yahowah’s Towrah, is that they do not understand it. Oblivious to God’s propensity to teach, unaware of Yahowah’s name, stupefied by the purpose of the Invitations to Meet, and ignorant of the intent of the Covenant, they engage in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only effects those spellbound by them, and thus only religious Jews. Apart from their errant coopting of terms such as “Torah” and “Passover,” their verbal diarrhea does not demean nor discredit Yahowah’s *Towrah*, *shem*, *Miqra’ey*, or *Beryth*. They are disparaging themselves, not God.

**“Wrap up and restrict** (*tsarar* – cover up and enclose, narrow and confine the means to, impeding access (qal imperative active)) **the written Testimony presenting correct and corroborating information** (*Ta’uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *‘uwd* – to repeatedly testify about restoration and to continually bear an affirming witness)**, securing access to** (*chatham* – sealing up access to the original autograph, affixing one’s seal upon the signed document of, obstructing acquisition of) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) **among** (*ba* – with and by) **those I teach, clearly revealing knowledge** (*limuwd ‘any* – My disciples and receptive students willing to learn from Me, those who are personally familiar with Me and with My approach and pattern, those to whom I impart information and who respond properly, accepting the guidance; from *lamad* – to teach and learn, to instruct and guide)**.”** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:16)

The first time through this, I thought that God was universally restricting access to His written testimony and Towrah guidance. And while there would be legitimate reasons for Him to do so at times, His restrictions were limited, because they were directed toward those who were *not* interested in His Teaching. This would, therefore, include all those who errantly and religiously refer to Yahowah’s *Towrah* | Teaching as “the Law.”

This list includes: religious Jews, Christians, Muslims, and Socialist Secular Humanists. Yahowah has, therefore, made it impossible for those who seek obedience through the imposition of laws to comprehend His desire to guide His children toward a loving, familial relationship.

Yahowah’s desire has always been to teach those who are “*limuwd ‘any* – willing to learn from Me.” God is as intent on enriching, enlightening, and empowering His Covenant Family as He is in precluding those who are averse to Him and to His children from using His words against them.

It is not only possible to appreciate Yahowah’s “*ta’uwdah* – written confirmation of the relationship agreement,” those who approach it appropriately will find God enhancing their understanding. This explains why there isn’t a rabbi on Earth who can effectively argue against the translations and insights revealed in this lowly gowy’s *Yada Yah*, *An Introduction to God*, *Observations*, or *Coming Home*. I understand and they do not. They are too busy arguing among themselves and imposing their influence.

Also telling: Yahowah has obstructed access to the original autograph of His Towrah, the signed copy He provided Moseh which is alongside the Ark of the Covenant beneath Mowryah in Yaruwshalaim, in that He does not want it treated as a religious artifact. And yet through the Dead Sea Scrolls, God has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Our attitude toward Yahowah, therefore, determines our access. As proof, contemplate why Yahowah deliberately concealed His presence from Yisra’el.

**“So** (*wa*) **I will wait in anticipation** (*chakah* – I will be patient while longing for that which is inscribed and engraved which cuts me into the relationship; from *chaqah* – to portray in print, engraving that which cuts in) **for the approach of** (*la* – to draw near) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **who is concealing His presence** (*cathar paneh huw’* – who is making His appearance and characteristics, even His existence, unknown) **from the House** (*min beyth* – from the Household) **of Ya’aqob** (*Ya’aqob* – One who Supplants His Heels, a pseudonym for *Yisra’el*)**.**

**Then, therefore** (*wa* – accordingly)**,** **I will confidently await the outcome which is beneficial and good** (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) **in association with Him** (*la huw’* – drawing near Him)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:17)

Here again, we find further proof that while God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra’el, and for no other reason than He told us He would do so.

There are several aspects of what follows worth our consideration. First, Yahowah is interested in raising and thus educating His children. We come to Him and remain His sons and daughters.

Second, Yasha’yah was not responsible for attracting an audience, building a following, promoting this message, nor reaching out to his community. Yahowah placed the children before him that He wanted to hear this message. And while these individuals were presented to Yasha’yah, the prophet considered the opportunity to convey Yahowah’s message to these souls to be a gift.

Third, since Yasha’yah isn’t known to have performed a single “sign or wonder” in the sense of a miracle, *‘owth* and *mowpheth* are being used to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Then by punctuating His predictions with “*‘owth* – illustrative and memorable examples,” God provided “*mowpheth* – important and awe-inspiring events which serve to encourage a response, all by revealing future history.”

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him, and that He is ready, willing, and able to empower and enrich our existence?

**“Behold** (*hineh* – pay attention, look up, note the added emphasis and consider the details)**,** **I** (*‘any*) **and** (*wa*) **the children** (*ha yeled* – the young offspring) **whom to show the way to the benefits of the relationship** (*‘asher* – whom happily to reveal the joys of the association and to show the place to take a stand and the correct steps to take which give meaning to life) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has placed before me** (*nathan la ‘any* – has brought to me, presented to me, bestowed and given to me) **for signs which serve to illustrate an example** (*la ‘owth* – as a banner to convey a marvelous account which serves as proof and is memorable) **and** (*wa*) **as awe-inspiring and empowering miracles** (*la mowpheth* – as important symbols which encourage a response by way of an indication of future events) **in Yisra’el** (*ba Yisra’el* – with Individuals who Engage and Endure with God as well as with those who Struggle with God) **in conjunction with** (*‘im* – together with) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the spiritual implements** (*tsaba’* – of the heavenly representatives) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in** (*ba*) **Mount** (*har* – the ridgeline, elevated terrain, and high elevation of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:18)

You will note that these empowering miracles will all be manifest in Yisra’el. They are not occurring in Mecca, the Vatican, or Washington. Moreover, God has not moved. His home on earth remains in Tsyown. If you want to camp out with Him you will find Him there.

This has been a brief, albeit enlightening, interlude. Word by word we are learning some remarkable things about God.

**“Wrap up and restrict the written testimony presenting correct and corroborating information, the authorized documentation regarding the restoring relationship agreement pertaining to an inheritance, securing access to the Towrah, and its Source of Teaching, Guidance, Instruction, and Direction, among those I teach, to those I clearly reveal knowledge, to My disciples and receptive students who are willing to learn from Me and who are personally familiar with Me and with My approach and pattern, who are ready to respond properly and accept My guidance.** (*Yasha’yah* / Isaiah 8:16)

**So I will wait in anticipation, patient while longing for that which is inscribed and engraved which cuts me into the relationship, of drawing near Yahowah who is concealing His presence, making His appearance and characteristics, even His existence, unknown from the House of Ya’aqob, a.k.a., Yisra’el.**

**Then, therefore, I will confidently await the outcome which is beneficial and good, anticipating, eagerly expecting an ingathering in association with Him.** (*Yasha’yah* / Isaiah 8:17)

**Behold, I and the children whom, to show the way to the benefits of the relationship, Yahowah has placed before me, brought and presented to me, even given to me for signs which serve to illustrate an example, as a banner to convey a marvelous account which serves as proof and is memorable, and as awe-inspiring and empowering miracles, important symbols which encourage a response by way of an indication of future events in Yisra’el in conjunction with Yahowah of the spiritual implements who dwells, camping out, making a home and remaining in conjunction with the ridgeline of Tsyown where the Signs Are Posted Along the Way.”** (*Yasha’yah* / Isaiah 8:18)



The most sophisticated overtly spiritual religion is Qabalah. It was conceived by and is fully integrated into Rabbinic Judaism. And like most Satanic counterfeits, Qabalah draws its credibility from the Towrah. With this in mind, please consider…

**“And when** (*wa ky* – so to the contrary, rather and instead) **they say to you** (*‘amar ‘al ‘atem* – they plead with you, encouraging you)**, ‘You should consult** (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (qal imperative active)) **with** (*‘el* – in consideration of, moving towards) **the** **mediums** (*ha ‘owb* – those who claim to communicate with ghosts of the dead which is a form of sorcery, the witches, wizards, soothsayers, and occultists speaking for saints and familiar spirits; a conjunction of *‘ab* and *‘owr* – fathers of light) **and** (*wa*) **the** **spiritualists** (*ha yada’ony* – those claiming to possess spiritual insights, revealing knowledge gleaned from the spiritual world, false prophets, diviners, and necromancers; from *yada’* – to know and claim familiarity) **who meditate and mutter** (*ha hagah* – who ponder selected information, devise a plot, and express their woeful and imaginative opinions) **and** (*wa*) **who twitter satanic musings** (*ha tsaphaph* – who chirp like birds, whisper, and mutter that which is deadly; related to *tsapha’* – the offshoots of venomous serpents and poisonous vipers)**,’ instead, shouldn’t the people** (*ha lo’ ‘am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition and seriously consider the revelations, look for, care about, and seek to develop a relationship (qal imperfect active)) **with** (*‘el*) **their God** (*‘elohym* *huw’*) **through** (*ba’ad* – from and for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** (*‘al* – as opposed to) **the dead** (*ha muwth* – those absent of life)**?”** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:19)

With the answer so obvious, why do as few as one in a million consult with God through the living and why do billions listen to the dead? Paul is dead, as is Akiba and Muhammad. So is every Christian Saint, the sages among Rabbinic Talmudist, and successful suicide bombers among Islamic Jihadists.

Even if you are not checking, I want you to know that there were a number of options regarding the translation of *‘al* as “not.” To begin,   can be transliterated as either *‘el* or *‘al*. As a noun, *‘el* is “Almighty God.” As a preposition, *‘el* is translated: “to, toward, in the direction of, on, at, by, among, or for.” But *‘al* can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fit the context of the discussion.

While there are shades of grey for those who have read the wrong material and listened to misleading people, for those speaking publicly about God there is only light or darkness, right or wrong, truth and lies, life and death, Yahowah or Shachar. The single adjudicating factor determining which side of this divide the speaker or writer is on is whether or not their testimony is consistent with the *Towrah* and *Ta’uwdah*, Yahowah’s Source of Teaching and Guidance and His Written Testimony Regarding Restoration.

**“According to** (*la* – approaching and concerning) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) **and** (*wa*) **according to** (*la*) **the written Testimony which presents correct and corroborating information regarding restoration** (*Ta’uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *‘uwd* – to repeatedly testify about restoration and to continually bear an affirming witness)**, if** (*‘im* – whenever and whosoever on the condition) **they do not speak** (*lo’ ‘amar* – they do not answer and respond (qal imperfect active)) **consistent with** (*ka* – in a manner which is comparable to and compatible with, in accordance with, like, and overlapping, the same as and in agreement with) **this specific word and message** (*ha dabar ha zeh* – these statements, accounting, treatise, and communication)**, then by association** (*‘asher* – then as a result) **they lack discernment, are for naught, are without light, and are approaching Shachar** (*‘ayn la huw’ shachar* – they are without and are negated, black, having nothing, failing to seek or earnestly inquire, they are lacking even so much as the first glimpse of light, and are moving toward Satan)**.”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:20)

In the 14th chapter of Yasha’yah, which is where we are eventually headed in *Observations*, we discover Satan’s ploy, the Adversary’s name, fate, and association with Babel. As for that name, it is stated here: Shachar, meaning “to be black and seek the light of the rising sun.”

If a person is preaching from any one of *Sha’uwl’s* | Paul’s fourteen letters, they lack discernment, their words are for naught, and they are headed to Shachar in She’owl. If a person is speaking or writing in a manner which is consistent with the *Towrah* and *Ta’uwdah*, Yahowah’s Source of Teaching and Guidance and His Written Testimony Regarding Restoration, they are discerning, their words matter, they are enlightening and on their way to Yahowah. In the end, this is the only litmus test which actually matters.

As it relates to *Shachar*, in the Canaanite and Phoenician iteration of the *Ba’al* | Lord myth, as manifest in the Tell Ras Shamra texts, *shachar* refers to the “dawn and its dim light emerging out of the darkness,” in addition to being the name of the Canaanite and Phoenician god, Shachar. The fact that a pagan god bore this name is especially relevant because the central character in these myths is *Ba’al*, Yahowah’s principal name and title for Satan. In that they are fascinating, even revealing, I’ll discuss the Ras Shamra texts at the end of this chapter.

Moving on to the conclusion of the 8th chapter we find that having chosen to be religious rather than participate in the Covenant, having associated with Shachar rather than Yahowah, Yisra’el was headed in the wrong direction. Worse, no matter how bad things became for them, they remained stubborn. It was indeed, perplexing.

**“Then** (*wa*) **they will pass through it** (*‘abar ba hy’* – intoxicated, they will travel through and cross over the darkness of Shachar) **stubborn and stiff-necked, strong-willed and perplexing** (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship and distress) **and** (*wa*) **starving and famished** (*ra’eb* – malnourished and weakened; akin to *roa’* – willfully malicious and overtly evil, afflicted and injured)**.**

**And it shall come to pass** (*wa hayah* – so it will come to be) **when** (*ky*) **they are malnourished and weakened** (*ra’eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted)**, they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, displeased and furious, suffering from cognitive dissonance and dissidence in conjunction with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered)**.**

**Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation** (*qalal* – they will be despised and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their leaders** (*ba melek huw’* – against their kings, dictators, and elected officials) **and** (*wa*) **against** **their God** (*ba ‘elohym huw’* – in opposition to the Almighty)**, turning away** (*wa paneh* – facing away (qal perfect))**, unfaithful in the relationship** (*la ma’al* – moving toward adultery)**.”** (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:21)

How many times have we heard Jews lament being “God’s Chosen People?” It is as if the abuse they have suffered was at His direction, and not partly as a consequence of their own actions – and inaction.

The Towrah is resolute in this regard. If a people embrace the Covenant they will prevail and if they reject Yahowah’s testimony they will fail. And as it is so clearly stated in the Towrah, the status of those who reject Yahowah will be diminished. Why then have Yisra’elites chosen to slander and insult their God for having done precisely what He said He would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

**“Unto the Land** (*wa ‘el ‘erets* – then to the region) **they will look** (*nabat* – they will gaze)**,** **but** (*wa*) **behold, they will see** (*hineh* – pay attention, they will find) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive rival mistress who is vexing and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity with an absence of light) **with discouraging** (*ma’uwph* – dejection and sadness, gloom) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed)**.**

**And** (*wa*) **into a place devoid of light** (*‘aphelah* – into total darkness, lacking any light) **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (pual passive))**.”** (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place wholly devoid of light: *She’owl*.

The conclusion of the 8th chapter of Yasha’yah begins by telling us that we should not go along with the flow. The excuse that we were just following orders, or that others are doing the same thing, is not going to fly with God. Further, while Yahowah is Spirit, being spiritual is a bad idea because the most active spirits are those of demons. Moreover, the affinity civilizations have for their founding fathers is not shared by God. If only we could effectively convey this to every religious person who believes they do not have to study because “the spirit will guide them.” One may, but more likely than not, it will be in the wrong direction.

**“When they say to you, encouraging you, ‘You should consult with, resort to, and expect answers from, seriously considering revelations in association with the mediums, those who claim to communicate with ghosts, speaking for saints and familiar spirits, and the spiritualists, those claiming to possess spiritual insights who meditate and mutter, expressing their woeful and imaginative opinions and who twitter satanic musings as the offspring of venomous serpents and poisonous vipers,’ instead, shouldn’t the people** **consult with, seeking information from while expecting answers from their God through and for the benefit of the living not the dead?** (*Yasha’yah* / Isaiah 8:19)

**According to the Towrah and according to the written Testimony which presents correct and corroborating information regarding restoration of the relationship and resulting inheritance, if** **they do not speak** **in a manner** **consistent with** **this specific word and message, then by association** **they lack discernment, are for naught, are without light, and are approaching Shachar, also known as Satan.** (8:20)

**Then they will pass through the darkness of Shachar stubborn and stiff-necked, strong-willed and perplexing, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, and starving and famished they will be afflicted.**

**And it shall come to pass when they are malnourished and weakened as a result of being willfully malicious and deliberately afflicted, they will become antagonized and provoked to anger, struggling with their change in status, furious in cognitive dissidence over having been uprooted and splintered.**

**Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation of their leaders and against their God, turning away, unfaithful in the relationship.** (*Yasha’yah* / Isaiah 8:21)

**And unto the Land they will look, but behold, see disfavor along with adversarial antagonism and darkness with discouraging oppression.**

**And into a place devoid of light they will be driven and stray, be exiled and enticed, lured and scattered, outcast and banished.”** (*Yasha’yah* / Isaiah 8:22)

It is so obvious, it is a wonder God had to ask. But why do so many expect answers from those who have passed away instead of seeking guidance from God on behalf of the living?

Why do you suppose so many disdain the Towrah and reject the testimony of God, when Yahowah says that doing so is stupid? Why have so many been beguiled into worshiping Satan as if he were God, thereby afflicting themselves with the plague of death?

With Yahowah offering such nourishing testimony, why are so many malnourished? When confronted with the Word of God, why are the preponderance of people so stubborn and resistant? Why do so many blame God for their problems when their decision to reject Him led to them? And why are so many antagonistic toward Yahowah, preferring oppression to freedom, darkness and gloom to light and life?



As promised, I would like to share some of what I have learned by researching the Ras Shamra texts. The ancient Mediterranean city of Ugarit where they were unearthed between 1929 and 1994, rose and fell during the Late Bronze Age, circa 1450 to 1190 BCE. It was located on the eastern shore of the Mediterranean Sea in what is northern Syria today. The Canaanite / Phoenician civilization traded with the Hittites to the north, Egypt to the south, Mycenae to the west, and Assyria and Babylon to the east, because it was the closest port to the headwaters of the Tigris and Euphrates rivers.

The Ras Shamra tablets were inscribed in a previously unknown variation of cuneiform, mostly in the decades before the city’s fall at the hands of the “Sea People” in 1190 BCE. Wedges were used to form twenty-nine or thirty letters, the first twenty-two of which were decidedly Hebrew, written in the same order, conveying the same meaning, all while presenting similar sounds. The grammar, vocabulary, and syntax recorded in these tablets are decidedly Hebrew. Two additional inscriptions in this same alphabetic form were also found in Yisra’el, one on a tablet at Beth-Shemesh and the other on a bronze knife near Tabor, demonstrating that this depiction of the Hebrew alphabet was widespread.

From far back as 1930, the tablets were readily deciphered by University of London professor of Assyriology, D.J. Wiseman, because the alphabet presented a Canaanite dialect of Hebrew – among the best known ancient languages. Further, many of the names and accounts on the first 350 tablets were recognizable because they were part of the Towrah’s historical portrayals of these people, places, and cultures. In other words, the Towrah in its original paleo-Hebrew script served as the Rosetta Stone for the Ras Shamra tablets.

To the utter amazement, and quiet disdain of many linguistic scholars, the alphabet used by the early Canaanites and Phoenicians unearthed in the ruins of Ugarit was Hebrew, revealing that the phonetic writing system we have been examining was used more than 3,500 years ago – dating to the time of Moseh and beyond. The earliest known abecedaries prove that the order and expression of the Hebrew alphabet – a b g d h w z ch th y k l m n s e ph ts q r sh t – had long since been established, and was passed along to the Canaanites, Phoenicians, Hittites, Greeks, and Romans. This is remarkable in that the initial phonetic writing system is inarguably our single most valuable invention and useful tool, and it forms the basis of the Towrah. In fact, the names attributed to the first twenty-two letters are a perfect match for the Hebrew alphabet.

As the Towrah suggests, most of the tablets are religious in nature. The “*‘Ab* – Father” of the gods was named “*‘El* – the Almighty.” This is not surprising since Satan not only covets Yahowah’s title, the Adversary wants to be worshiped as if he were “*‘el* – god.” But that was not all Satan plagiarized. *‘El*’s favorite number was seven, reflected in the seventy gods and goddesses he originally surpassed in supremacy.

But that’s just the beginning. In a nod to what would become Christianity, the old god was ultimately discounted. He was a standoffish and shadowy father figure, uninvolved in human affairs. Also in keeping with Christianity, *‘El*’s consort, ‘Ashirath (called Asherah in the Towrah and Prophets), and then later, ‘Elat (who is also mentioned as a goddess and intermediary in the Qur’an), was the Queen of Heaven and Mother of God. Providing the model for the Trinity 1500 years before Christians would borrow the concept, the Lord | *Ba’al* was ‘Ashirath’s most popular and beloved son.

While it is required in Christianity for Paul to be credible, *‘El* | God was a capricious and schizophrenic character, lost in a fog of contradictions in an arcane world of his own making. At times he was unable to refuse any request, and at others he was either impotent or uncontrollably violent. The cult craved a kinder, less imposing and wrathful, more involved and caring, merciful and loving god. Continuing to forge the groundwork for Christianity, the Lord | *Ba’al* became the *Ben* | Son of *‘El* | God by way of *‘Asherah* | the Queen of Heaven and Mother of God.

As a result of his supposed benevolence toward man, his cult elevated Lord *Ba’al*’s status above *‘El* | God, the *‘Ab* | Father. The Lord, as the Son of God, is said to have driven his Father from his throne, becoming the principal object of worship, with the help of *‘Asherah* | the Mother of God and Queen of Heaven, who would now be worshiped in her own right. These prototypes served as the predecessors of Mary and Jesus, with the Roman Catholic Church establishing them as their primary objects of worship.

Also telling, the cults of the Lord | *Ba’al* and the Mother of God | *‘Asherah* celebrated annual holidays which both plagiarized and bastardized Yahowah’s *Mow’ed Miqra’ey*, in similar fashion to Christianity. The Roman Catholic Church established their Good Friday, Eucharist, and Easter Sunday to replace *Pesach*, *Matsah*, and *Bikuwrym*. Pentecost, now signifying the Birth of their Church, replaced *Shabuw’ah*. Among Protestants, their Rapture replaced *Taruw’ah*. Their Second Coming has served to replace *Kippurym*. And for all Christians, Christmas has replaced *Sukah*.

The quintessentially Canaanite culture had long been forgotten. It was buried under sixty feet of sediment when in 1929 a peasant’s plow struck the first of many tablets to be unearthed from the Tell Ras Shamra site. Archeologists found a massive royal palace with ninety rooms laid out around eight enclosed courtyards. Crowning the hill upon which the city was built, two temples rose above the people. The larger was for Lord *Ba’al*, the *Melek* / King, and the Son of *‘El* / God. The smaller was to Dagon, a deity now memorialized by the pope’s elongated hat.

Among the ruins of the neighboring High Priest’s palace, the scriptures of the Ba’alym religion were found. The most important literary documents present the Cycle of *Ba’al*, depicting the basis of the Lord’s religion. Over the span of six clay tablets in particular, presenting 1,500 poetic verses, a royal scribe named Ilimiku composed the sweeping tale of the Lord’s (*Ba’al*’s) struggle to rise above every god and obtain the most elevated position within the pagan pantheon.

The epic tale begins with *Yam*, the god of the sea (read: Gentiles) and of chaos (read: evil), serving as the mythological Adversary. He was the embodiment of the adversarial image Satan is desperate to disown. Also telling, Yam is afforded Dowd’s title along with a contraction of Yahowsha’s name.

In the midst of this divine intrigue, the priestly texts reveal that *‘El* orders the gods to build a palace for *Yam*. He then bestows his authority and power upon his son, symbolizing that opposition to *Yam* is useless. Holding a banquet in Yam’s honor at the confluence of the rivers, *‘El*, after anointing *Yam* with curdled milk, reveals that henceforth, “*Yam*’s personal name shall be *Yaw*, and he shall be known as the *Dowd* / Beloved of *‘El*.” Then *‘El* tells *Yaw*, his Beloved, that he must drive his other son, Lord *Ba’al* from the throne.

As the myth progresses, when *Yaw*, formerly, *Yam*, pursues *Ba’al*, *Kothar wa Chasis* comes to the Lord’s aid, providing him with supernatural clubs with magical names to strike *Yaw*, promising *Ba’al* that “he will be victorious and will win a kingdom without end.” Wielding the clubs, *Ba’al* kills *Yaw*. With the Beloved of *‘El* / God dead, the Lord *Ba’al* cries out that he should be King and worshiped as God.

The Lord *Ba’al*’s rebuff of *Yam*, the god of the sea and of chaos, who is now masquerading as *Yahowsha’* and *Dowd*, is consistent with the Assyrian and Babylonian religious myths. It also portrays the Lord as the hero, with his victory over death establishing a new religious order on the ruins of the chaos and infighting which came before.

This is the model upon which Christianity’s “Jesus” and his “New Testament” would prevail over the God of the “Old Testament.” And in all of this we should see Satan, in the guise of the Lord *Ba’al* establishing the battleground for his rivalry with *Dowd* and *Yahowsha’*. Also in this way, Allah, who is Satan, can be worshiped as God while creating the illusion that he is opposed to the Adversary. The same is true in Paul’s letters, where the wannabe apostle appears opposed to the spirit possessing him.

*Ba’al*, of course, wants to rise above the Most High and be worshiped as *‘El* / God. Swelling with pride, the Lord, with the help of *‘Asherah*, his mother, who is revered in her own right as the Queen of Heaven and Mother of God, after receiving a number of bribes is persuaded to allow him, her son, to have a Temple of his own. He commissions *Kothar wa Chasis*, the Skillful and Wise, who supplied the bribes, to construct it for him. He is both soothsayer and carpenter, magician and stone mason. The resulting palace of cedar, silver, and gold is replete with a single window which the Skillful and Wise opens each year, traveling from his home in Memphis, Egypt, so that *Ba’al* can come and go, bringing rain and fertilizing the earth, providing for the continuance of life.

All the while, *Anath*, *Ba’al*’s sister and virginal lover, is shown attending a banquet in *Ba’al*’s honor. And in true Canaanite fashion, she murders the guards, slays the warriors, and then exiles the townsfolk, all while claiming to embody the religion of peace. She then tells *Ba’al* that she knew the secret behind lightning and would perform the religious rite on the Lord’s behalf to give him control over thunderbolts in the sky and flashing lights. Is it any wonder then that Paul witnessed his Lord as flashes of light speaking to him with a thunderous voice on the road to Damascus? Should we be surprised that Yahowah describes Satan as the Prince of the Air, and thus with limited command over the weather?

The Lord’s arrogance was now aligned with Satan’s hubris and reminiscent of Sha’uwl’s ego. He would brag about his victory over *Yam*, now *Yaw*, the *Dowd* / Beloved of God. Sitting upon the throne of god, he boasts that should anyone attempt to resist his power he would send *Mot*, the god of death, to deal with them. It is the basis of the line Paul would repeat from Dionysus: “It is difficult to kick against the goad.” In fact, it would be through the myths of Dionysus that Satan would beguile billions to worship him as “Jesus Christ.”

Now worshiped as the King of the Gods and Ruler of the World, the Lord *Ba’al* invited *Mot*, who was the personification of death, into his temple so that Mot / Death could acknowledge the Lord’s sovereignty over him. But by inviting *Mot* to a banquet of bread and wine (*Pesach* and *Matsah*), *Mot* becomes offended, saying, “Like a lion in the desert (read *Yahuwdah* in *Yisra’el*), I constantly hunger for human flesh and blood.” *Mot* threatened to “wilt and collapse the Heavens and break *Ba’al* into pieces, eating him.” Knowing the power of death, *Ba’al* tries to deceive *Mot*, the Lord telling Death that he will be his slave.

At this point, *Shapash*, who is *Shachar* in *Yasha’yah*, representing the Rising Sun, addressed *Ba’al*, advising him to find a substitute in his image which can be sought out and slain by *Mot*. There are echoes of this in the Qur’an. She then promises to bury his body if he agrees to enter the underworld. After doing so, the Lord God is presumed dead. This myth would be repeated in Christianity.

Thereafter, and reminiscent of Lent and the Weeping for Tammuz, *Anath* seeks after *Ba’al* “like a cow for its calf” and finds his body, which she “buries with sacrifices and weeping.” Oddly, then, she goes to *‘El* and *Asherah*, telling them that they can rejoice because the Son of God is dead. Knowing, however, that it is all a lie, *Anath* searches *She’owl* for the “shade of her brother, demanding that *Mot* restore him to her.”

But *Mot* claims to have eaten him. At which point, *Anath*, the Virgin, and *Ba’al*’s incestuous lover, goes into jihadist mode. As the mythical embodiment of Qur’an 5.33, she is depicted wading knee-deep in blood, slashing off heads, hands, and feet, binding the decapitated heads to her torso and hands to her sash, her heart filled with joy as she shoots her arrows into the enemies of *Ba’al* she is trying to terrorize. Slaying *Mot*, the personification of death is “burned in the fire and ground with millstones.”

*Anath* then boasts that she has put an end to the Seven-Headed Serpent who is the Darling of *‘El*, to *Atik*, the Quarrelsome Calf of *‘El*, and tellingly, to *‘Ishath*, the Feminine Fire of *‘El* who is the “Bitch of the Gods.” Satan clearly holds the Set-Apart Spirit in low esteem.

In the process, Lord *Ba’al* is reborn, bodily resurrected, returning to his Temple on Mount *Zephon*. Not to be outdone, Mot is also resurrected, complaining to Ba’al about the treatment he received. In response, Ba’al tries to appease Death by offering to feed Mot his servants. Unimpressed, *Mot* and *Ba’al* meet to duke it out on Mount *Zephon*, at which time Mot capitulates because *Shapash*, speaking for *‘El*, has declared that fighting against Lord *Ba’al* is futile. *Mot*’s submission not only allows the Lord to rise above every god, by defeating death, Ba’al is seen as the Savior of mortal man. With the Lord *Ba’al*, a.k.a. Satan, having triumphed, and now reigning as *‘El* / God, the Canaanite religion would serve the Adversary for the next 2500 years.

As the Lord doing battle against the personification of death, and against the influence of *Dowd*, Yahowah’s Beloved, and his devotion to the *Towrah*, *Ba’al* is afforded Yahowsha’s attributes while embodying Satan’s ambitions. The myth even plays along the lines of a Trinity, with the elderly father-god, *‘El*, and his consort, ‘Asherah, the Queen of Heaven and Mother of God, playing roles in *Ba’al*’s, the Son of God’s, rise.

Now that it has become obvious that the Towrah and Prophets convey a historically accurate depiction of the Canaanite religion, and that the Canaanites established the underpinnings of Christianity, it is no longer surprising that Yahowah presents *Ba’al* and *‘Asherah* as the mythological building blocks of the most popular Satanic religion ever conceived – consistently railing against their cults. And while it is true that many Yisra’elites adopted these reprehensible heathen myths, the principal participants in the Canaanite religion were dead and all but forgotten not long after the Children of Yisra’el entered the Promised Land. So it wasn’t of them that Yahowah was speaking per se, but instead of what would emerge from their religious myths: Christianity and Islam.

But there is more to all of this. For example, the Ras Shamra tablets attest to the fact that there were male and female prostitutes serving in the Lord | Ba’al’s and the Mother of God’s / ‘Asherah’s temples, and that making donations to them would grant the petitioner’s plea for abundant harvest, success in some worldly endeavor, or renewed health. But if bribes proved insufficient, the Canaanites resorted to child sacrifice (also attested in 2 Kings 3:27).

Indeed, proving that their “iniquity was complete” (*Bare’syth* 15:16), a plethora of religious canisters have been found with the bodies of young children distorted by suffocation as they struggled for life after having been buried alive as a sacrifice to the Canaanite gods. This helps to explain why Yahowah insisted upon ridding His home of these people before His children moved into the Promised Land.

It is interesting to contrast the real with the myth. Unlike *‘El*, *‘Asherah*, and *Ba’al*, Yahowah does not personify the characteristics of natural phenomenon, He was not represented by the stars, constellations, sun, or moon, He does not love or war with other gods, He does not die, and He is not resurrected. Unlike the pagan myths which were embroiled in subversive dramas with other gods, Yahowah intervenes in human history to free His people and lift them up.

He created humankind in His image, whereas *Ba’al, ‘El,* and *‘Asherah* were created by men and women in their image. Further, Yahowah is alone. He has no consort. There is no Queen of Heaven, Mother of God, nor Virgin with Child. In fact, Hebrew does not even have a word for “goddess.”

There are no images of Yahowah, no pictures, carvings, nor statues. Not a single figurine of Yahowah has ever been found. And while the Canaanite, Phoenician, Assyrian, and Babylonian gods and goddesses were relentlessly immoral, Yahowah is the living embodiment of the world’s most moral text. His singular purpose is His Covenant, a family-oriented relationship with His creation rather than competing for supremacy with other gods.

Also, let’s ponder the difference between *hayah*, an always existing, eternally living, God of light as Yahowah has defined Himself, and the dying and resurrected gods like *Ba’al*, Tammuz, Osiris, Dionysus, Bacchus, and, of course, the Christian Jesus. It is why we find in Yahowah’s rebuke of *Sha’uwl* / Paul and Christianity in *Chabaquwq*, the prophet clearly stating, “God, You cannot die.”

Speaking of the 2nd chapter of *Chabaquwq* / Habakkuk, there is even more that we can learn by studying the Hebrew text of the Ugaritic legal documents. Scholars who have read them have determined that the first word in the 3rd verse of the 2nd chapter, the adverb, *‘owd*, should have been diacritically marked as the noun, *‘uwd*, and therefore have been translated “testimony” rather than “still” or “yet.”

Not knowing this, in the *King James Version*, rendered three hundred years before these tablets were unearthed, we find: “For the vision is *yet* for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” Similarly, in the *New American Standard Bible* we find: “For the vision is *yet* for the appointed time; It hastens toward the goal, and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay.”

Unaware of this clarification, myself, my original rendering of *Chabaquwq* 2:3 reads: **“Still indeed** (*‘owd ky* – so therefore the expectation and subsequent realization of)**,** **this revelation from God** (*chazown* – this divine communication) **is for the Mow’ed Appointed Meeting Times** (*la ha mow’ed* – for the time of the *Mow’ed*)**.**

**It provides a witness to and speaks, pouring out evidence** (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*)**. The** **extended period of time required for this question to be resolved** (*‘im* *mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo’ kazab* – this revelation shall not deceive, delude, nor fail)**.**

**Expect him in this regard** (*chakah la* – be certain concerning this) **because indeed** (*ky*)**,** **he will absolutely come** (*bow’ bow’* – he will certainly come upon the scene and make his appearance)**, neither being delayed nor lingering** (*lo’ ‘achar*)**.”** (*Chabaquwq* / Embrace This / Habakkuk 2:3)

I should have written: **“Indeed** (*ky* – so therefore it is truthful and reliable)**,** **the testimony** (*‘uwd* – the restoring and eternal witness) **of this revelation from God** (*chazown* – this divine communication) **is for the Mow’ed Appointed Meeting Times** (*la ha mow’ed* – for the time of the *Mow’ed*)**.**

**It provides a witness to and speaks, pouring out evidence** (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*)**. The** **extended period of time required for this question to be resolved** (*‘im* *mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo’ kazab* – this revelation shall not deceive, delude, nor fail)**.**

**Expect him in this regard** (*chakah la* – be certain concerning this) **because indeed** (*ky*)**,** **he will absolutely come** (*bow’ bow’* – he will certainly come upon the scene and make his appearance)**, neither being delayed nor lingering** (*lo’ ‘achar*)**.”** (*Chabaquwq* / Embrace This / Habakkuk 2:3)

The correction serves to explain why Yahowah wanted His prophecy regarding the deadly author of the Christian New Testament written down for our benefit:

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **answered, approaching me** (*‘anah* – responded to me)**,** **and He said** (*wa ‘amar*)**, ‘Write** (*katab* – use the alphabet to inscribe) **this revelation** (*chazown* – this communication from God)**,** **and then** (*wa*) **expound upon and reiterate it using those letters** (*ba’ar* – teaching others its significance by plainly and clearly declaring it using large and distinct alphabetic characters) **upon** (*‘al*) **writing tablets** (*luwach* – engraving it in stone) **so that** (*ma’an* – for the express purpose and intent that)**,** **by reciting this** (*ba qara’* – by reading this)**, he might run and go away** (*ruwts* – he might flee)**.”** (*Chabaquwq* / Embrace This / Habakkuk 2:2)

Yahowah’s prophetic testimony regarding Sha’uwl needed to be recorded so that when Paul came along 666 years thereafter and fulfilled it, the world should have known to reject him. The written record proved God to be trustworthy when His prediction was actualized in human history, while at the same time proving that the founder of the world’s most popular iteration of the Canaanite religion was dead wrong.

Also interesting in light of the Ras Shamra texts, the presupposition of natural explanations required by the scholastic endeavor of “higher criticism” have subsequently been proven invalid with these archeological discoveries. The scientific, historical, political, and religious basis of Yahowah’s arguments are consistently shown to be valid. And the miraculous nature of His prophecies were indeed committed to writing long before the events He predicted transpired.

Moreover, the principal argument rendered in favor of five authors of the Towrah by higher criticism hinges on words the skeptics claim were not ever written by the same author, when the Ras Shama tablets, which date to the same time period, reveal quite the opposite. In particular, the pronouns said to have indicated different sources are routinely used in conjunction with one another in the same clay tablets. Even the words for “sacrifice,” which allegedly required a different author and time period for the “Leviticus” text, were shown to be in common usage circa 1450 BCE, further nullifying the scholastic arguments.

Of particular interest relative to the controversial declaration in Yasha’yah 7:14 of a young woman versus a virgin giving birth to a son, a tablet unearthed in Ras Shamra dating to 1400 BCE uses both “*bethuwlah* – virgin” and “*‘almah* – young woman” in the same verse, speaking of *Anath*, the unmarried goddess who was both virginal and young when she served *Ba’al* by killing *Mot*.

Further, beyond proving that the Canaanite religion served as the model for Christianity, there are some interesting additional nuggets which can be gleaned from it. For example, prior to reading the Ras Shamra tablets and learning that the Canaanites boiled a kid (a young male goat) alive in their mother’s milk to appease their deities as part of their religious rituals, it wasn’t clear why Yahowah issued a prohibition against doing so in *Qara’* 23:19, *Shemowth* 23:19, 34:26, and *Dabarym* 14:21.

I had simply assumed that Yah rather liked the byproducts of the fire and did not know that He was trying to convince His people not to ascribe to a sickening religious custom. After all, roasted meats are healthier and they offer improved flavor. Then there is the ambiance of the fire, in addition to its symbolism relative to the smoke rising up and the flames providing light. Additionally, we ought not forget the fire’s ability to eliminate the body of the sacrificial victim.

God wanted His people to be healthy and He wanted His children to enjoy themselves. If He could convey some meaningful symbolism along with the fire, so much the better. Moreover, He did not want His people mimicking heathenism.

Similarly, the instruction in *Dabarym* 23:17-18 against male and female prostitution was designed to differentiate Yahowah’s family from the surrounding civilizations. God wanted to inoculate His children from the prevalent immoral religious practices of man. The “Most Holy One” in the Canaanite religion was the most acclaimed temple prostitute – a sacred whore.

The message here is simple. Yahowah does not want us to corrupt our relationship with Him by bringing other gods to His parties.

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RESOURCES

YadaYah.com

AnIntroductionToGod.com

Observations.com (coming soon)

ComingHome.com (coming soon)

QuestioningPaul.com

ProphetOfDoom.net

TeaWithTerrorists.com

InTheCompanyOfGoodAndEvil.com

Forum.yadayah.com

BlogTalkRadio.com/Yada

Facebook: Yada Yahowah Observations

Facebook: Yada Yahowah Coming Home

Printed and eBooks: Amazon.com (Craig Winn)

Contact: email@YadaYah.com

ASSOCIATED RESOURCES

YahowahBeryth.com (Books & Audio Archives)

BlessYahowah.com (Books & Audio Archives)

Facebook: Shamar Towrah (Discussion Group)

Yada Yah on YouTube (Audio Programs)

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