

Yada' – Knowing

My People Are Destroyed for Lack of Knowledge...

Mankind is in a fog. We are aiding and abetting our own demise. Ignorant of His Towrah, ignorant of Him, ignorant of the meaning of words themselves, the religious under the banner of moral values, and the politically correct under the guise of political correctness, have escorted mankind to the edge of the abyss. Humankind has become defined by the academic, political, societal, and religious institutions of our day just as these institutions embodied the mindset of Howsha's Yisra'el. Evidential truth has been exchanged for unsubstantiated opinions, reason has been abrogated by speculation, and man has replaced God with himself. This is the essence of our demise—the road to temporal and eternal damnation.

So that leaves us with a choice. If we want to avoid being forsaken, we need to know God, to understand Him, the universe, and our place and role in it. To accomplish this we must immerse ourselves in His light as He reveals truth in His Word.

If we don't replace man's misleading version of god with the real one, replace ignorance with knowledge, and errant opinions with the truth, we will be left destitute—separated from Yahowah and thus from life eternal.

In Howsha's Yisra'el the degrading passion among the godless was bisexual temple prostitution. In Rome the degrading passion continued to be bisexual temple prostitution but it was now blended with societal sanctioned homosexuality. In Islam, the reward for godless murderers is bisexual carnality in paradise. And today in the West, the godless have become like the Romans, making perversion pervasive and meritorious.

What I find particularly interesting, is that according to God, moral depravity is a symptom of, a consequence of, errant thinking and misguided religion. Moreover, we can use moral depravity as a barometer to measure spiritual ignorance. For example, the greater the incidence of pornography, fornication, homosexuality, adultery, incest, pedophilia, and rape, the more ignorant and

deceived the society has become, and the further away from Yahowah it has moved.

These acts are self destructive, which is to say they come with their own penalty. Furthermore, the destructive result is the same for socialist societies that through Darwinism and secular humanism replace God with man, and for religious societies which exchange an enlightened and personal relationship with Yahowah for beguiling doctrines whose god is remade in an image that serves men.

Speaking through His prophet, a man named Salvation, Yahowah used several different words to emphasize the importance of “listening” in the opening stanza of the fifth chapter of Howsha’:

“Hear this (*shama*’ – listen to and understand this, process the information, receive the news, publish, report and proclaim it, summon the people and communicate this to them), **priests** (*kohen* – clerics, religious officials, ministers, those who perform rites and rituals)! **Pay attention** (*qashab* – be attentive, accept this information as true and respond to it), **people of Yisra’el! Listen to this** (*‘azan* – hear the, perceive, ponder and consider carefully; listen to this message and focus on understanding it and then responding to it appropriately, weigh and test it, giving serious, logical and rational thought to this subject; hearken to this news), **political leaders** (*melek* – kings, rulers, governmental heads of state, political leaders with social, military and/or religious authority)! **For this means to justly resolve disputes** (*mishpat* – to exercise good judgment) **applies to you.”** (Howsha’ / He Saves / Hosea 5:1)

Yahowah has divided society into three segments: clerics, people, and politicians. I believe that they are listed in this order for a reason. If preachers were to preach the truth—the whole truth and nothing but the truth—from Yahowah’s Scriptures, the people would be saved and the nation would get good government. If they don’t, the people will be destroyed for lack of knowledge and understanding. Aiding and abetting their destruction, they will choose leaders on the basis of the lesser of two evils. They will get the government they deserve—one in which bad leaders will beguile their ignorant nation to its doom.

Yahowah’s list matches His Towrah Guidance, the most important aspect of which is to love Yahowah our God with all our hearts, soul, and minds. The second is to love our neighbor as ourselves. The relationship with God comes first. When it’s right, everything else falls into place. The people no longer need to be governed because Yahowah is guiding us.

Since He elected to use a different word for “listen” for ministers, for individuals and for politicians, let’s see if we can ascertain why. For the clerics, the priests and ministers, God chose *shama*’. Its uniqueness is that after “listening

and understanding,” after “receiving the news,” the clerics were told to “process the information” and then “publish, report and proclaim it.” They were asked to “summon the people and communicate Yahowah’s revelation to them.” So it’s: hear the truth, understand the truth, and preach the truth.”

For the people, God selected *qashab*. He wants His people—*Yahuwdym*—to: “pay attention!” If we prefer relationship to religion and salvation to destruction we must: “be attentive, receive Yahowah’s message, and accept it as true so that we respond appropriately to it.” Not everyone is called to preach, but we are all called to pay attention to our relationship with God, to listen attentively to His Scripture, and respond correctly.

For the nation’s leaders, Yahowah used ‘*azan*. Rather than pontificate their agenda, God wanted politicians to: “perceive, ponder and consider carefully” His instructions. He asked the politicians to: “listen to His message, to focus on understanding it, so that they would be prepared to act appropriately.” Today’s lawyers turned politicians would do well to: “weigh and test it, giving serious, logical and rational thought to the subject of Scripture.” From God’s perspective, it is their duty to “hearken to His news and pay attention to it.” If politicians are to guide their nations responsibly, they must be keenly aware of God’s plan.

The opening salvo’s last line, however, tells us that the priests, the people, and the politicians were in this mess together. No one had listened so they failed to appreciate why “the means to justly resolve disputes (*mishpat* – to exercise good judgment) applies to you.”

“For you have been a snare (*pach* – a trap which ensnares, confines and controls others; a plot which is a source danger and calamity) **at Mizpah** (*mitspeh* – observatory or watchtower), **and a net** (*resheth* – mesh used for catching animals, a snare that captures and restrains it prey) **spread out on Tabor. And the rebels** (*set* – insurgents, ones who turn away in defiance from authority, those who swerve, revolt, and fall away) **have gone deep** (*‘amaq* – are in a profoundly difficult position based upon ignorance, are in a deep hole from which they cannot be seen or found, a place of mystery and secrecy) **in depravity** (*shacitah* – killing, slaughtering, sacrificing, and beating humans under the guise of religion), **But I will chastise** (*muwcar* – discipline, chastise, correct with a minor punishment to teaching, rebuke, inflict a judicial penalty based on a standard, warn by predicting future events so as to change current behavior) **all of them.”** (Howsha’ / He Saves / Hosea 5:1-2)

This is the nature of politics and religion. They mislead and ensnare their prey. Those who succumb, do so out of ignorance. And once trapped, they quickly find themselves in a deep and dark hole from which there is no escape. As the 20th century demonstrated vividly, the “poligious” doctrines of Nazism,

Imperialism, and Communism caused over 100,000,000 people's lives to be sacrificed to the schemes of men. But by the end of the second decade of the 21st, century, that will look like child's play. Islam, the poligious doctrine that made slaughtering humans a form of worship, will start a war that will claim 1.5 billion souls.

The two towns God referenced are telling. Mizpah's gruesome tale begins in Judges 19:10 and runs through the end of the book. The Yisra'elites were gathered together, including chiefs and clerics "to consider, take counsel, and speak up" about an immoral and criminal "wickedness that had taken place." A woman had been raped, murdered, and mutilated by a mob of Benjamites. "Then the sons of Yisra'el said, 'Who is there among all the tribes of Yisra'el who did not come up to the assembly of Yahowah?' For they had taken a great oath concerning those who did not respond to Yahowah at Mizpah, saying, 'He shall surely be put to death.' One tribe is cut off from Yisra'el today."

Tabor is cloaked in unfaithfulness. The account begins in chapter 4 of Judges. "Then the sons of Yisra'el again did evil in the sight of Yahowah. ... They cried to Yahowah because the Canaanites had 900 iron chariots, and had used them to severely oppress the Yisra'elites for twenty years." Sadly, after all of the victories Yahowah had given the Yisra'elites against vastly superior forces, the Jews quivered in the site of Sisera, the Canaanite general. They were ensnared in the trap of self reliance. Then finally, a woman prophet named Deborah, held their hand and liberated their faith. Together they marched into battle based upon a promise she had received from God. The Jews were victorious.

The last line of the second verse is important because of Yahowah's choice of words. He chose *muwcar* to demonstrate that His response to Yisra'el's rebelliousness and depravity was parental love. The discipline was designed to correct their attitude and behavior. His chastisement was a judicial penalty based on a fair and known standard—the Towrah. And, in essence, the whole book of Howsha' is a warning to the Jews of the future that awaits them if they don't get their act together.

"I know and understand (*yada'*) Ephraim [used collectively for the ten tribes of the Northern Kingdom], and Yisra'el is not hidden (*kachad* – concealed, effaced, completely cut off) from Me. For now, Ephraim, you have been unfaithful, immoral, and unreliable, and Yisra'el has defiled itself (*tame* – been unclean and impure; demonstrated improper spiritual, social and sexual behavior, has a well-earned and well-known bad reputation). Their deeds (*maalal* – acts, practices or habits, dealings and activities) will not allow healing (*yatan* – the removal of the disease or eternal life) for them to return to (*suwb* – change, turn around, believe, recover and then be restored to) their God. For a spirit of illegitimacy (*zenunym* – unfaithfulness, immorality and untrustworthiness) is

within them (*qereb* – in their inner parts, in their gut, womb, and corpse, in their midst and group, in close proximity, in their thoughts and emotions). **And they do not know or understand** (*yada'*) **Yahowah** (kzk|).” (Howsha' / He Saves / Hosea 5:3-4)

God wants to make sure that we don't misinterpret His judgment so He is explaining it Himself. The verse says that God is aware of our “improper spiritual, social and sexual behavior,” and that it has “completely cut us off” from Him. Whereas “we are destroyed for lack of knowledge and understanding,” we are separated for “improper behavior.” It's the one-two-three of Scripture. If we don't know and understand Yahowah's nature and His Scripture we will act sinfully. The consequence of sin is judgment leading directly to separation from God. One leads to the other and then to the next. This is the one-way road downhill to hell. While there are many lanes, each with their own names and scenery, there are no off ramps on this thoroughfare. And the toll will cost you your soul.

There is another one-way road, albeit much narrower, that goes in the opposite direction. Howsha' has told us, and will tell us again, that Yahowah came to earth to pay our toll. That's why the prophetic book and the prophesized Ma'aseyah were named Savior.

But there is a catch, one that Yahowah has repeatedly revealed throughout Howsha'. Once you start heading down the highway to hell there is no turning back. The verse says: **“Their acts, practices and habits will not allow healing or eternal life for them, nor the opportunity to change, to turn around, believe, recover, return, and then be restored to God.”** And that is because...**“a spirit of illegitimacy, unfaithfulness, immorality and untrustworthiness is within them, in their inner gut, womb, and corpse, in their midst and in their group, in close proximity to them, in their thoughts and emotions.”**

Once a person gets going downhill with the wrong crowd it's hard, if not impossible, to recover. It doesn't take long before Halal's spirit of “illegitimacy, unfaithfulness, immorality and untrustworthiness” permeates that person and every one around them. As Allah's Islam has vividly demonstrated, the spirit of lies turns people into corpses and wombs into terrorist factories. The religion of Lord *Ba'al*, like Allah's Islam, is a deadly and incurable disease. It turns emotions to rage and minds to mush. Islam, like *Ba'alism*, is “a snare for souls, a trap which controls others, a dangerous and calamitous plot.” These religions, like all religions, are “a net used for catching and restraining unsuspecting prey” turning them into “rebels” against God, “insurgents, who turn away in defiance from His authority.” It takes them down into a “deep hole of ignorance from which they

cannot be saved.” It causes them to be “depraved, slaughtering and sacrificing humans under the guise of religion.”

Yahowah cannot and will not tolerate any trace of such deception or depravity in His presence. Therefore, if you are religious, this judgment is for you: **“And they do not know or understand (*yada*) Yahowah (kzk|).”**

Yada’ means more than “to know and understand,” although, when associated with Yahowah, to know Him and understand Him is sufficient. But since *yada*’ is the source of our healing and reconciliation, our eternal salvation, all possible renderings are worthy of our consideration. According to the *New American Standard Hebrew Dictionary*, “*yada*’” is translated the following ways (and times) in Scripture: to acknowledge (6), to be acquainted with (6), to be aware of (6), to choose (2), to comprehend (1), to be concerned with (3), to consider and discern (6), to discover (3), to experience (5), to be a familiar and intimate friend (4), to find (6), to have knowledge of (13), to have relations with (10), to be informed about (5), to investigate (2), to know and to be known, knew and knows (700), to know for certain (8), to learn about (8), to make someone or something known (40), to notice and observe (6), to perceive and realize (10), to recognize and regard (4), to teach, instruct, and declare (17), to understand (12). *Yada*’ is used nearly 1000 times in Scripture, an impressive number until you come to know and understand that Yahowah is rendered seven fold for every one. So it all comes down to who you know, how much you understand, and what you do about it.

“Moreover, the pride and arrogance of Yisra’el testifies (*anah* – is a conspicuous announcement, a mistake that is shouted out) against him. Therefore, Yisra’el and Ephraim stumble (*kashal* – stagger and fall as a result of being feeble and weak) in their iniquity (*’aown* – perversity, depravity, evil, and guilt); Yahuwdah also has stumbled with them.” (Howsha’ / He Saves / Hosea 5:5)

Pride and arrogance form the foundation of self reliance. It is a condition that leads away from dependence upon God. And no matter how productive and powerful a nation might be, no matter how impervious its defenses appear or how stellar its collective intellect, societies that separate themselves from God quickly find that their productivity, power, and pride are a mirage.

“They will wander about (*halak* – come and go, walking through life) with their flocks to seek (*baqash* – desiring the presence of, to try to reestablish a relationship with, search for information about) Yahowah (kzk|), but they will not find (*matsa* – discover, locate, learn about, attain, meet up with, encounter, experience, or possess) Him; He has withdrawn (*chalets* – removed Himself, left, withdrawn, become disassociated) from them. They have been unfaithful

with (*bagad* – deceitful, untrustworthy, unreliable, immoral, offensive; demonstrating spiritual treachery and betrayal toward) **Yahowah** (kzk|). **For they have fathered and brought forth children who are strangers** (*zuwr* – those who are estranged, separated, alienated, deserted, turned aside, abandoned).” (Howsha’ / He Saves / Hosea 5:6-7)

It is the nature of man, his societies, religions and cultures. The masses, surrounded by their possessions, wander aimlessly through life enshrouded by a milieu of lies and deceptions. The people want to know God, but thanks to the arrogant schemes of clerics and kings, Yahowah cannot be found in the fog of religion, culture, and politics. Ignorant, the masses are easily deceived. Liars beget lies. And so it goes until most everyone is “deceitful, untrustworthy, unreliable, immoral and offensive toward Yahowah” and amongst themselves. Men become “strangers, separated” from God, “alienated and abandoned.” It is not a good place to be, but it is where we find ourselves.

As a result, this will be our lot, our destiny, our just reward...“**So then the crescent moon** (*chodesh*) **will devour** (*akal* – consume, destroy, ruin, burn up causing devastation, plunder, wipe out that which is valuable, devour wealth.) **them with their land.**” (Howsha’ / He Saves / Hosea 5:7)

There are thousands of words Yahowah could have chosen instead of *chodesh* to illustrate the source of Yisra’el’s, and by extension America’s, torment and doom. I include America because throughout Howsha’, Yahowah’s audience is “My people.” Not only are there more Jews in America than there are in Yisra’el, My People also includes the *ekklesia* of Gentiles, more of which call America home than any other nation on earth. The *chodesh*, or new moon, is of course the symbol of Islam—the Satanic dogma conceived to “plunder and destroy” Christians and Jews. Muslims have attacked and will continue to attack and kill Americas and Yisra’elis, coveting every speck of land upon which we tread. Celebrating Lord *Ba’al*’s holy months, and reveling in Halal’s cause, Muslims are incapable of creating anything, but they are perfectly suited to “devour the wealth” of other nations, “wiping out that which is valuable, burning, destroying, and causing devastation.”

Islam wasn’t the first Satanic religion to slaughter God’s people under the sign of a crescent moon. The *Hastings Encyclopedia of Religion* says: “Allah is a pre-Islamic name corresponding to the Babylonian god known as Bel. Bel, like *Ba’al*, means ‘lord’ and is a title of reverence to the moon god Sin.” So *hodes* was the perfect prophetic word. With it Yahowah revealed what awaited His people around the next bend and much further down stream. Even the name of Howsha’s unfaithful wife “Gomer” fits this model. Ezekiel tells us that Gomer is a proud

partner in the Magog alliance—the all Islamic war against Yisra’el in the last days.

“Blow the horn in Gibeah, The trumpet in Ramah. Sound an alarm at Bethaven: ‘Behind you, Benjamin!’ Ephraim will become a desolation (*shammah* – waste and horror) in the day of rebuke (*towkechah* – rebuke, correction, reproof, punishment, chastisement).” (Howsha’ / He Saves / Hosea 5:8-9)

Towqeim, the word translated “blow,” also means to use “a nonverbal signal that a promise will be kept.” It is a “handshake and a pledge.” These concepts are particularly relevant in regard to prophecies predicting how self reliance and separation from God will lead to destruction at the hands of those who plunder under the banner of the crescent moon. The *showphar*, or horn, is the device Yahowah selected to herald His announcements. The first of the three fall Festivals of Yahowah is the Feast of *Showphar*, or Trumpets. It heralds Atonement and Tabernacles—symbolizing the forgiveness of sin which enables us to live eternally with God.

Gibeah is the place where religion and politics first collide in Scripture. A band of prophets met there to appoint Saul king. Evidently, as a tall, handsome and rich man, he fit their criterion perfectly. And it was at Gibeah that Dowd / David recovered the Ark of the Covenant from Philistine captivity. While the root of Gibeah means hill, it can also be translated “turban,” indicative of the head gear worn by Muslims.

Ramah was the place Isaiah had predicted the Assyrians would advance toward Jerusalem. The Hebrew root means “the height of idolatry.” *Ramah*’s closest cognitive, *rimah*, is “maggot,” the revolting creatures said to cover the fallen angel, Halal of the Sahar or Sunrise. Therefore it’s interesting that *Baker and Carpenter’s Complete Word Study Dictionary* says: “*Alah* is used with *sahar* to indicate sun rise.” Moreover, *sahar* is the root of “*saharon*” in the Judges 8:21 reference to the “crescent moon” religious medallions worn by the camels of the Ishmaelites—the acclaimed forefathers of Muslims. This helps tie Ishmael and Islam, Alah and Halal, together by way of their chosen symbol, the crescent moon.

Ru’a, the Hebrew word for “sound the alarm,” means: “to publicly signal with a loud noise so as to warn the people about a future action, especially the start of a battle. And that’s foreboding because “Bethaven” means the “house of trouble, wickedness, affliction, distress, evil, falsehood, harm, idols, iniquity, misfortune, vanity, and sorrow.” This foe sounds a lot like the poligious dogmas of men—the deadly brew of religion and politics that destroyed Yisra’el and is destroying America.

“**And after them, Benjamin,**” is how Howsha’ concludes his prophetic warning to the ten tribes of the Northern Kingdom represented by Ephraim. With Benjamin next, only Yahuwdah was left to deliver future prophets and the Ma’aseyah. (And while there are a million reasons in Yahowah’s Word and Yahowsha’s testimony to recognize that Paul was not a prophet speaking for Yahowah, since he was of Benjamin, you can add this to the list.)

“**Ephraim shall be desolate** (*shamah* – become something ugly and horrible, be terrorized and devastated) **in the day of rebuke** (*towkechah* – time of reckoning for guilt incurred). **Among the tribes of Yisra’el I know and declare** (*yada’*) **what is sure** (*aman* – confirmed, trustworthy, reliable, assured and established).” Yahowah’s prophetic Scriptures aren’t a good guess; they are so reliable that they are assured.

Judah reminds me of America, circa 2005. Our people are better than our leaders. “**The political leaders of Judah have become a faithless** (*sug* – alienated, disloyal, untrustworthy and retreating) **administration; On them I will pour out My wrath** (*ebrah* – intense displeasure) **like water.**” (Howsha’ / He Saves / Hosea 5:9-10)

Ephraim reminds me of what Europe currently is and what America is about to become. “**Ephraim is defrauded** (*asaq* – disadvantaged, deceived, extorted, cheated, and oppressed), **harassed** (*ratsats* – oppressed, troubled, tormented by an enemy, stricken and shattered by a foe, broken) **in judgment, because he was determined** (*ya’al* – willing and pleased) **to follow man’s worthless dogmas** (*tsaw* – garbage, filth, nonsense, mockery, futility, unclear commands and precepts; unsubstantial, worthless, fake gods; unjustified authority and meaningless plans and predictions).” (Howsha’ / He Saves / Hosea 5:11)

Asaq is concerned with the abuse of power and authority, trampling the rights of the people and unjustly burdening them. *Asaq* suggests that the people are tormented and abused. *Ratsats* and its derivatives suggest that the nation is broken into pieces and bruised as a result of rottenness and decay and/or crushing oppression.

Ya’al speaks of individuals voluntarily accepting and following an encouraging invitation. *Tsaw* literally means “blah-blah.” It is “a disparaging term for idols, the worthless nothings of gods.” In this context, *tsaw* “signifies man’s willingness to follow human commands in contrast to God’s instructions.”

So collectively, this verse is focused on the abuse of power; it is about the consequence of politics and religion. The people who submit to man’s doctrines and regimes are “disadvantaged” because their clerics and kings are “deceiving and extorting them, cheating them.” Weakened, the nation and its people become easy prey. They are “tormented, stricken, and shattered by their enemy and

ultimately broken.” The politicians, and the ministers who kowtow to them, profess “garbage, nonsense, and filth.” Their words, plans, and prognostications are worthless. It almost seems as if Howsha’ were reading one of today’s newspapers.

Howsha’ was not alone. Zephaniah quoted Yahowah condemning the religious establishment and their congregations: “I will cut off the remnant of *Ba’al* from this place [Jerusalem], and the names of the idolatrous priests along with the temple priests, and those who bow down to the hosts of heaven [sun, moon, stars and planets], and those who bow down and swear to Yahowah and yet swear by Molech [the name of a sun god; from *malak*, meaning to ascend to the throne so as to be set up as the supreme ruler], and those who have turned back from following Yahowah, and those who have not sought Yahowah or inquired of Him.... I will punish the political rulers and all who clothe themselves with deception.” (Zephaniah 1:4-8) We will cover Zephaniah’s prophecies regarding Yahowah’s sacrifice, a remnant of Jews being called back into the land, the advent of the Tribulation, the fate of Yisra’el’s Islamic enemies in Magog war, as well as the ultimate fate of Satan and his poligious allies when we arrive at this point in history.

In Lamentations 2:14, the same theme is repeated: “Your prophets have seen for you false, foolish and deceptive visions. They have not exposed your iniquity so as to restore you, bringing you back out of your captivity, but have envisioned for you false prophecies and delusions. And all who pass by clap their hands in derision at you; they hiss and shake their heads...your enemies open their mouths wide against you, hissing and gnashing their teeth.”

This next passage is indicative of America’s spiritual sickness causing its president to beg Saudi Arabia, the home of Islamic terror, to help the nation repulse Islamic terror following the wounding of 9/11. **“When Ephraim saw and considered his sickness (*chaly* – illness, disease, injury, affliction), and Yahuwday his wound (*mazwr* – superficial sore, boil, ulcer, infection), Ephraim went to Assyria and pleaded with King Jareb. But he is unable to heal you (*rapha’* – restore your heath, repair you), or to cure you (*gaha* – set you free from the guilt) of your wound.”** (Howsha’ / He Saves / Hosea 5:13)

Ephraim was internally diseased with false religions and fraudulent politicians. The nation was beyond hope. Judah’s wounds, while nasty, were still superficial. While politicians and priests could not cure her, ultimately God could and would. What’s interesting is that Howsha’s Yisra’el, like today’s America, didn’t want to acknowledge the cause of their infirmity. They wanted to blame external sources rather than accept responsibility for their disease. Their sickness, like ours, was within. Denial only accelerated the decline.

After telling the Jews that He will be like a large predator, a fierce lion, to them, ripping them apart, Yahowah explains: **“I will go away and return to My place until they acknowledge their guilt** (*‘asher ‘asam* – relate to and associate with their culpability, acknowledge their liability for wrongdoing) **and seek My presence. In their affliction** (*tsar* – distress, oppression at the hand of their enemy, anguish by way of their adversary) **they will earnestly seek to establish a relationship with Me.”** (Howsha’ / He Saves / Hosea 5:15)

This is the intermission spoken of earlier. For eleven of the twelve tribes it would last 2,700 years, for Judah, precisely 2,000 years. When we connect the subtleties of *tsar* with Howsha’s next lines and the prophecies in Ezekiel and Revelation we discover that this reconciliation occurs during the Magog war. The Jews find themselves in a vice. On one side is their most oppressive enemy, Ishmael’s descendants, the Muslims, whose hand has been against them since the Covenant was initially established. Opposing them is Satan, the Adversary himself, in the guise of the Antichrist—an opponent who has anguished and bruised God’s people since time immemorial.

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“Come, let us return to (*suwb* – turn around, change, restore, and reestablish our relationship with) **Yahowah** (*kzk* |). **For He has torn us** (*taraph* – expelled us, chased us away, and banished us), **but He will heal us** (*rapha* – promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, make us whole). **He has stricken us** (*nakah* – smitten and inflicted us, subjugated and chastised us, send judgment upon us to punish us), **but He will wrap Himself around us** (*chabash* – healing us and bandaging us, wrap clothing around us, bind us to Him and govern us, encourage us, speaking words which hearten and enliven our feelings and attitudes).” (Howsha’ / He Saves / Hosea 6:1)

The divorce will end; the relationship will be restored. Love and fellowship will replace anguish and infidelity. But how is that possible? God’s people had been judged and found guilty. They had been sentenced for their crimes. How could God remain just and yet justify them?

Yahowah’s only remedy for the consequence of sin, His only means of restoring His relationship with men who had sinned, had been by way of a sacrificial lamb and unleavened bread on *Pesach* and *Matsah*. But using an ordinary lamb and the symbolism of yeast was only a temporary fix which is why

it had to be repeated annually during each of the seven Festivals of Yahowah. It treated the symptoms; but just doing these things did not cure the disease.

Yet this verse says that the Yahuwdym who had been expelled and banished would be restored and cured—the relationship “thoroughly mended” and the injury “completely repaired.” The Yahuwdym who had been chastised and punished as a result of abandoning the Covenant and ignoring the Towrah, would now find God wrapping them in spiritual clothes, encouraging them, and restoring them to life and to fellowship. They would be saved and preserved—healed forever!

For God to justify this and still remain just would require a universal provision, the perfect and eternal Lamb, a Savior, the ultimate sacrifice, someone willing to take on the sins of the world and bear the punishment Himself. The only possible explanation, the only possible candidate is the one described by Howsha’s predecessor, the prophet named Yahowah-Has-Saved: “Surely our grief He Himself bore, and our sorrows He carried. Yet we ourselves esteemed Him stricken, smitten of God and afflicted. But He was pierced through for our transgressions. He was crushed for our iniquities. The chastening for our well being fell upon Him. And by His scourging we are healed. All of us like sheep have gone astray. Each of us has turned to his own way. But Yahowah has caused the iniquity of us all to fall on Him...a Lamb led to the slaughter...for the transgression of My people to whom the stroke was due.... He Himself bore the sins of many and interceded for the transgressors.” (Yasha’yahuw / Isaiah 53)

The Ma’aseyah’s gift brought permanent healing and redemption. He would be, was, and is, the Lamb of God who takes away the sin of the world.

But while Yahowah performed as promised, sacrificing Himself on Passover and Unleavened Bread in 33 CE (Year 4000 Yah), the Yahuwdym performed as before, putting their God there. So there would be another intermission from the time of the healing to the time of reconciliation. According to Yahowah, it would take the Yahuwdym 2,000 years to accept His gift. Remember, “a day is like a thousand years to Yahowah”

So...**“After two days He will revive us** (*chayah* – restore us to life and keep us alive, save us, revive, spare, sustain, and preserve our lives, heal us so we can live forever). **On the third day He will raise us up** (*quwm* – arise; it will be accomplished, confirmed and fulfilled) **and we shall live** (*chayah* – be restored to life, our lives saved, sustained, and preserved, heal us so we can live forever) **in His presence.”** (Howsha’ / He Saves / Hosea 6:2)

The Hebrew word translated “after” is *min*. It was chosen with great precision. It tells us that the Jews will be revived and restored after 2,000 (or more accurately, forty Yowbel) years “from the marker of the source of an event.” The

event is described in the previous sentence: “the absolute cure for disease and injury, the thorough mending and completely repairing, the event of redemption and salvation, the healing that enabled eternal life.” That means that 2,000 years from the marker of the Ma’aseyah’s sacrifice, Yahuwdaym will be restored to fellowship. If Yahowah’s dating is as precise as His word choice, we can expect the “*beryth chodesh* – renewal of the covenant” to occur in 2033 (Year 6000 Yah), 2,000 (40 Yowbel) years after the fulfillment of *Pesach, Matsah, Bikuwrym*. He is speaking of His return on *Yowm Kippuryim* – five days before establishing His millennial *Sukah*. This is the “Renewed Covenant” addressed in *Yirmayahuw / Jeremiah 31*. And for those living in 2012, it is just 21 years away.

And so that the Yahuwdaym wouldn’t miss this marker, Yahowah revealed the precise day the Ma’aseyah would walk into Jerusalem and perform as promised to the prophet Daniel, over 500 years in advance of the event. The timeline had been established from beginning to end. All that remained was the sum of individual choices that would march us toward our ultimate rendezvous with God.

Anytime we find a Hebrew word based upon *hayah*, as *chayah* most certainly is, we would be wise to examine it carefully as *hayah* is the verb Yahowah said formed the basis of His name. So in this context, Yahowah could be saying: “After two days I Am.” And this would make perfect sense based upon the prophecies we will examine later. According to Scripture, I Am returns in His manifestation as the Ma’aseyah, Yahowsha’, on the Day of Reconciliations in the seventh year of the Tribulation. Collectively, the remnant of Jews who survive till that time, universally and nationally, accept Him and His gift of eternal life. Yahowah will clothe them in His Spirit and raise them up five days later—on the Feast of Tabernacles—which begins the Millennium. It is the first day of forever.

Quwm means “to rise up from a prostrate position,” thus it suggests “restoration from the dead.” *Quwm* is used to describe a person who arises and “ascends to the heights.” Each *quwm* subtly fits the Ma’aseyah and His ability to fulfill and confirm prophecy, save His people, and raise them from physical and spiritual death to everlasting life. Yahowsha’ said, “It is finished” and *quwm* means “it is accomplished.” The Ma’aseyah said, “I came to confirm the Towrah,” and *quwm* means “to confirm.” Yahowah told Moseh the He would abide with men and *quwm* means “to abide.”

Earlier in Howsha’, and later in Revelation, Yahowah said the He provided a doorway from this temporal life to immortality. This is consistent with *quwm* as well which means: “enter a portal which opens from one spatial position to another.” Similarly it means: “to make good, to lift up, to rise up, and to reestablish.” Even its root means “standing grain”—symbolic for the redemption and adoption of the saved souls depicted in the FirstFruits Harvest.

The third day is the Millennium, the thousand year Sabbath that follows the Tribulation. It begins on the Feast of Tabernacles because that is the Festival that celebrates God living in our presence. While this is the seventh day starting with the fall of man, it is the third day starting with the salvation of man.

One thousand years before the Ma'aseyah's atoning sacrifice, *Dowd* penned this Psalm, prophetically speaking of that day: "I will extol You, Yahowah, for You have lifted me up and have not let my enemies rejoice over me. O Yahowah, my God, I cried to You for help and You healed me. O Yahowah, You have brought up my soul from She'owl. You have kept me alive, that I should not go down to the pit. Sing praise to Yahowah His godly ones, and give thanks to His holy name, for His anguish is but for a moment; His favor is for a lifetime. Weeping may last for the night, but a shout of joy comes in the morning."

While it's hard to just move on in the presence of such a marvelous revelation, after such a wonderful prophetic gift from our God, there is much more to learn. Revived and restored...**"Then we shall understand (*yada'*); let us press on (*radaph*) to know (*yada'*) Yahowah (*kzk|*). His act of reaching out and speaking (*mowtsa*) to us, His habits and patterns, His behavior and conduct (*mowtsa*), His journey from His special orientation to ours (*mowtsa*), His way out that He has prepared, fashioned and formed (*kuwn*), His portal exit (*mowtsa*) that He has developed and made ready (*kun*), is as established and certain (*kuwn*) as the dawn."** (Howsha' / He Saves / Hosea 6:3)

Radaph yada' means: "to pursue knowing, to make a considerable and focused effort to strive after understanding." For to know Yahowah is to live forever; to understand Yahowah is to live joyously and productively. *Mowtsa* and *kun* obviously mean many things, all of which are important in this context of knowing Yahowah and striving to understand His provision. *Mowtsa* is an active verb. It tells us that Deists are wrong. God not only created us, He is actively engaged in revealing Himself to us and restoring us into fellowship with Him. *Mowtsa* tells us that God has "gone out and spoken to us." He calls this Scripture. By using *mowtsa* God is telling us that He has "set the stage" in this drama of "man's journey" from *'azab* to *beryth*. But also that He is "part of this journey, moving along" with us "revealing His nature and behavior, His character and conduct. *Mowtsa* was chosen because it tells us that Yahowah will leave His "spatial orientation"—four dimensional spirit realm—to "travel to another place"—our temporal three-dimensional realm. He will "go out and perform this act" to provide us with "an exit, a portal, or doorway" from *azab* to *beryth*, from separation to relationship. As a verb and noun, *mowtsa/motsa* is both the "act of providing the egress and the source of the exit." As such, *Mowtsa/motsa* defines the Ma'aseyah's mission and His nature. A *motsa* is a "word capable of exporting

us through a gate.” Remember, words are God’s symbols—they represent Him. Yahowah is the Word; Yahowsha’ is the Word in the flesh.

Mowtsa used in conjunction with *kuwn* helps us know Yahowah and understand His plan. *Kuwn* tells that Yahowah personally “formed, fashioned, and developed” the portal. Yahowah “shaped” the Ma’aseyah, He “readied Himself, appointed and prepared Himself” to be our means of escape. From God’s perspective, to be appointed is to be anointed. *Mowtsa kun* means that He has “established Himself as our foundation.” These words tell us that Yahowah prepared this solution, this remedy, this healing, our salvation, and made it ready long before our time. *Kuwah* confirms that Yahowah is “our support,” and that “can be trusted” because He is “loyal and reliable.” It tells us that His plan is “ordained, arranged, confirmed, secure, firm, durable, enduring, eternal, decided, and authentic.” *Kuwah* means that He “prepared and established” His Word so that we would know and understand these things. It is little wonder that Yahowah chose words to represent Him. Used with the precision manifest by the universe’s Creator, they are more revealing than creation itself.

“He will come to us like the rain, like the spring rain watering (*yarah*) the earth.” *Yarah* is symbolic of the purpose of God’s *Towrah*. It “directs, teaches, and instructs” us. The rain that Howsha’ is predicting is explained in Joel. As this verse suggests, it will come in two waves—the sixth and seventh advent of Ma’aseyah—salvation and restoration. “Do not fear, rejoice and be glad, for Yahowah has done great things...the wilderness has been turned green [*azab* separation is now *beryth* relationship] and the tree has borne its fruit. The fig tree and the vine have yielded in full [bringing universal peace, prosperity, and salvation]. So rejoice O sons of Zion, be glad in Yahowah your God, for He has given you the early rain for you vindication. [Being washed in the rain of the Ma’aseyah’s blood, His atoning sacrifice, vindicates us, making us right with God.] And He has poured down for you the rain, the early and the latter rain as before. [The latter rain is the Ma’aseyah as before, but this time, there is acceptance and thus reunion.] And the threshing floors will be full of grain, and the vats will overflow with the new wine and oil. [At the Ma’aseyah’s final return, many will be saved.]

“Then I will make up to you for the years that the swarming, creeping, stripping, and gnawing locusts, the great armies sent among you. [All of which terrorized God’s chosen people because they served Halal—known then as Lord *Ba’al* and today as Allah.] And you shall have plenty to eat and be satisfied, and praise the name of Yahowah your God who has dealt wondrously with you. [At this reunion, Jews will become Yahuwdaym again and praise Yahowah by name.] Then My people will never again be put to shame. Thus you will know that I Am in the midst of Yisra’el, and that I Am Yahowah your God, and that there is no

other. [To know Yahowah and to understand that He alone is God, is to live. To not know Him and to not understand this is to die.]

“And it will come about after this that I will pour out My Spirit on all mankind. And your sons and daughters will prophesy, your old men will dream dreams; your young men will see visions. And even on the savants I will pour out My Spirit in those days. [In the Millennium, everyone is immersed in Yahowah’s Spirit and lives in His presence. The creation will know and understand their Creator just as their Creator knows and understands them.]

“And I will display wonders in the sky and on the earth. Blood, fire and columns of smoke. [This depicts the termination of the Magog and Armageddon wars.] The sun will be turned into darkness and the moon into blood before the great and awesome day of Yahowah comes. [Satan in the guise of the sun god *Ba’al* and the moon god Allah, and his followers will be separated and cast into the pit.] And it will come about that whoever calls on the name of Yahowah will be delivered.” (Joel 2) That has always been so, it is so, and will always be so. So, saying Yahowah’s name, and relying upon Him, is the means to salvation.

We’ll review the final chapter of Joel when we arrive at this point in God’s chronology. But for now, it was important for you to know that all of Yahowah’s prophets speak with one voice. Each augments and amplifies the other.

Yahowah had prepared His provision. He knew that reconciliation would eventually occur. But He also knew that it would take a very long time. It would be 2,700 years before He would be able to hold His children in His arms. This grieved God. What follows is like a father anguishing over his wayward children. **“What shall I do with you, Ephraim? What shall I do with you, Judah? For your love (*checed* – goodness, kindness, and faithfulness) is like a morning cloud, and like the dew which fades away early.”** (Howsha’ / He Saves / Hosea 6:4)

Chesed is used twenty-six times in the 136th Psalm to demonstrate that Yahowah’s love and mercy are eternal and that His faithfulness and kindness serve as the foundation for His actions. Since we were made in His image, these are the characteristics that once exemplified our nature.

But alas, we have fallen. As a result, most people manifest a different nature, one more in keeping with the spirit of their god. It is why Muslims are terrorists and why they celebrate murder and mutilation. It is why secular humanists are arrogant and delusional, having appointed themselves man’s legal guardian.

“Therefore (*ken* – to be honest, to be truthful and do what is just, right and correct) I have divided them out (*chatseb*) by the prophets. I have slain them

by the words of My mouth. The means to justly resolve disputes on you are like the light that goes forth.” (Howsha’ / He Saves / Hosea 6:5)

This is God’s dilemma. He cannot be honest, truthful and just and capriciously forgive sin. Spiritual chaos would result. So people have to be divided into two groups: *azab* and *beryth*. It is why the Ma’aseyah Yahowsha’, the only bridge between them, said, “I did not come to cast peace on the earth but to bring division...He who does not take his pole and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it. He who receives you receives Me, and he who receives Me receives Him who sent Me.”

Chatseb literally means: “to carve and scoop out stones from a quarry or cistern.” It is “to cut one object off from another and to separate the pieces.” It’s closest cognitive, *chatsab*, means to use a bright light to kindle a fire causing things to be stirred up.” It’s interesting that *chaseb* means “to be a stone mason”—the very job Yahowsha’ had in his youth.

In this passage, we have confirmed what we have learned throughout Howsha’: God judges people in accordance with His revelation. His Towrah is the dividing line. Halal is on one side; Yahowah is on the other.

The Hebrew word translated “means to justly resolve disputes” is *mishpat*. It means: “to decide a dispute fairly, providing a just verdict.” But *mishpat* can also be a: “prescription, a specification, or a spoken or written instruction which should be observed so as to avoid a negative consequence. A *mishpat* is: “a plan, a graphic or verbal description of how to achieve something by exercising good judgment.” It also means “to share part of the whole.” A *mishpat* establishes a practice or behavior which should be seen as appropriate.” And the arbiter of good behavior, the dispenser of prescriptions, the just Judge of justice, “is like the light that goes forth.”

Light is *’owr*. It is the “opposite of darkness.” In addition to signifying God’s nature, *’owr* is “associated with guidance, truth, enlightened judgment, life, protection from evil and danger,” as well as “the source of prosperity and joy.” In this context that’s important because *’owr* is followed by *ywtset*, meaning: “to go out from one place to another.” It is based on *yatsa* which means: “to appear, to become known, to be born, to bring forth, to carry away,” all things the Light did in the form of Ma’aseyah Yahowsha’.

The problem with the Yisra’elites wasn’t that they weren’t being religious—it was that they were being religious. They were busy praying in the Lord’s name, making sacrifices, and performing rituals. So religion isn’t the answer. Relationship is. It isn’t what you do but who you know. It not what you think, it’s who you trust. Religion is an insult to God. He finds it irritating and worse, it

gives us a false and delusional sense of security. Listen...“**For I delight in** (*chaphets* – I desire, am pleased with, take pleasure in, have a fondness and affection for) **merciful love** (*cheched* – goodness, kindness, faithfulness, and loyalty) **rather than sacrifice, and in the understanding of** (*da’ath* – perception, knowledge, and discernment of and relationship with) **God rather than burnt offerings.**” (Howsha’ / He Saves / Hosea 6:6)

I’m sure you noticed in the *Miqra’ey* review that the family consumes and thus is nourished by all of the sacrifices, sending only that which is inedible to God by way of burning the remainder, so none are a bribe to God to illicit favorable weather, bountiful crops, or victory over an enemy. In other words, the sacrifices are for man, not for God. This is why the sacrifice is consumed by the people during the Feasts. They do nothing for Him and everything for us. He only arranged them to point prophetically toward their fulfillment in the Ma’aseyah so that together, we might *chaphets cheched*—“desire and delight in goodness and faithfulness.”

One of the benefits of studying Scripture is that we learn what pleases God. He desires that we know and understand Him because this facilitates a loving relationship. It is the only thing God covets. It is why we were created. The entire universe was fashioned for love.

With that in mind, this next verse brings me to tears...“**But like Adam they have transgressed** (*abar* – departed from and disregarded, become separated and alienated from, gone away from) **the covenant** (*beryth* – familial relationship). **There they have been unfaithful to and betrayed** (*bagad* – acted deceitfully, faithlessly, immorally, treacherously, and offensively against) **Me.**” (Howsha’ / He Saves / Hosea 6:7)

By using *abar* God was saying that like Adam we have all “run away from and been at crossed purposes to” the Covenant. *Abar* means that we have “passed over it in an intoxicated state of drunkenness.” It suggests that we have “transferred the *beryth* from one party to another”—from Yahowah to *Ba’al*. *Abar* means that we have “repealed” the relationship and caused it to “cease.” This is *bagad*—betrayal.

Having reviewed the status of His relationship with mankind in general, Yahowah gets specific with Yisra’el again. “**Gilead is a city of wrongdoers** (*‘aown* – evil, wicked, idolatrous, and immoral men; a place of iniquity, corruption, calamity, and deceit), **tracked with bloody footprints** (*‘aqowb dam* – with detectable evidence of a visual trail of deceitfulness, slyness, and insidiousness causing bloodshed).

As raiders and robbers (*geduwd* – a marauding, murdering and thieving gang of bandits and terrorists who harass for plunder) **they wait in ambush to**

terrorize men; and as a band (*cheber* – a religious group who act like a gang of terrorists; an association, company, or society of spellbinders who rely on demonic spirits and illegitimate, immoral, dishonest, and criminal religious charms; enchanters who verbally beguile to invoke illicit incantations, chants, prayers, invocations, spells, and summons to encourage similar behavior) **of priests, they condone murder by way of Shechem. Surely they have committed a crime** (*zimmah* – devised an evil and immoral plan, purposed wickedness; encouraged behavior that is lewd and shameful, lustful, incestuous, licentious, and adulterous).” (Howsha’ / He Saves / Hosea 6:8-9)

Yahowah is linking the nature of humans engaged in religious scams, their “evil, wicked, and immoral ways” to the consequence. Their societies become “places of iniquity, corruption, calamity, and deceit. The result is a trail of “bloody footprints.” One flows from the other and to the next. For example, Muslims have an evil, wicked and immoral spirit residing in them so their nations are all full of iniquity, corruption, calamity and deception. They live in the most hellish places on earth. As a result, Muslims leave their bloody footprints all over the world. There is detectable evidence of a river of blood and deception that runs directly to Muhammad’s feet. That is why Muslims have a virtual monopoly on terror. It is why Jihadists are raiders, a marauding, murdering and thieving band of mercenaries who wait in ambush to terrorize infidels. Since their inception, they have harassed for plunder. Muslims have become a religious society of spellbinders whose clerics glorify murder and pay homage to demonic spirits. Using satanically inspired prayers, Qur’anic invocations and chants like Allah Akbar, Islamic imams summon Muslims to barbaric acts of butchery. And they do so by promising a lewd and lustful reward in Allah’s brothel. Since Islam was 1300 years away from its inception when this was written, it is further evidence that *Ba’al* was given a new name.

Gilead’s name shows that God has a sense of humor. After talking about carving stones from a quarry and dividing them, we discover that *gilal* means: “stones too heavy to carry.” The town reminds me of today’s Mecca under the rule of the oil drenched Saudis. Due to the balm of black ooze, it is “a place of great abundance and wealth,” one built on the pile of rocks known as the Ka’aba. It was erected to honor the religious cult of the large and heavy Black Stone known as Allah. The proverbial “balm of Gilead” expressed the Yisra’eli’s city’s lust for self indulgence, hedonism and wealth. It would be the same with Muhammad’s Mecca. His balm was the religious scam of Islam which motivated his band of religious thugs to rape and plunder everyone within their grasp. So it appears that God may be telling us, that He is not interested in carrying the arrogant Muslim stone anywhere.

Jeremiah uses the Gileads to emphasize that neither a man's hands, his doctrines, religions nor wealth can heal a broken soul: "Is there no balm in Gilead? Is there no physician there? Why then is the health of my people not been restored?" (8:22) Then speaking of the false prescriptions of man, Jeremiah asks: "As for the balm of Gilead, in vain you have multiplied your remedies. There is no healing for you." (46:11)

Shechem is also telling, especially when directed at religious clerics who conspire to have their stooges do their dirty work. It means "to use men as beasts to shoulder the burden." It is indicative of Islamic imams who tell little boys that suicide bombings are their ticket to the virginal paradise but don't take advantage themselves.

"In the house of Yisra'el I have seen something horrible (*sha'arur* – shocking and defiling behavior which is an abomination; horrid and disgusting depravity). Ephraim's unfaithfulness, immorality, and idolatry is there. Yisra'el has defiled itself. Although for Judah, there is a harvest (*qatsir* – time for reaping and gathering) appointed (*shyth* – set in place) for you, when I restore the fortunes of My people." (Howsha' / He Saves / Hosea 6:10-11)

This is a particularly bold pronouncement. Yahowah has divorced Himself from eleven of the twelve clans of Yisra'el due to their unfaithfulness. But Judah is the lone exception because through them there will be a gathering and reaping of souls as the result of the restoration of the fortunes of God's people.

Shyth, the word translated "appointed" explains precisely what God has in mind. It is first used in Genesis—in the very first prophecy: "Yahowah said to the serpent: 'Because you have done this, you are an abomination (*arar* - detestable, abhorrent, denounced, evil, and cursed) more than all the dumb beasts, and more than every living thing. On your belly you shall go, and you shall feed upon (*akal* - eat, devour, consume, and burn in) the rubbish (*aogar* - dust, mud, and ashes) all the days of your life. And I will appoint (*shyth* – place and mark) hostility (*eybah* - enmity and hatred) between you and the woman, and between your sowing and her posterity. He shall overwhelm your position of influence (*rosh* - political power and shaky rank), and you shall bruise His heel print.'" (*Bare'syth* / In the Beginning / Genesis 3:14-15)

Only the Ma'aseyah / the Work of Yah has the power to overwhelm Satan's position of influence. Only the Yahowsha' / Yah's Salvation can restore the fortunes of God's people. Only Yahowah by way of the Ma'aseyah Yahowsha' has done the work to reap and gather souls in the harvest. And wouldn't you know it; the Ma'aseyah Yahowsha' is from the tribe of Yahuwdah / Judah.

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