

An Introduction to God

Volume Five

✠Yahweh

Mitswah – His Terms and Conditions

In our quest to get to “*yada*’ – know” Yahowah even better, and to better “*byn* – understand” what He is offering and wants from us in return, this is an ideal time to consider the statements Yahowah wrote with His own hand. On the first of the two tablets, God summarized His message to humankind, providing an essential perspective from which to understand everything He would reveal to us in His *Towrah*. On the second, He taught us how to live our lives.

As always, these translations are amplified, providing you with a more complete rendering of Yahowah’s advice. In addition, they include the Hebrew words themselves, because it is vitally important that you take the time to verify their meanings. In all things, you should trust God, not man (including me).

“And (*wa*) God (*‘elohym* – the Almighty) conveyed (*dabar* – communicated, spoke, and wrote, provided instruction and direction with) **all of (*kol*) these statements using words (*dabar* – words and statements), providing perspective (*‘eleh* – from a relatively close vantage point) in our presence (*‘eth* – in association with us and in proximity to us), saying (*‘amar* – explaining, claiming, answering, counseling, warning, and promising):...” (*Shemowth* / Names / Exodus 20:1)**

Religious institutions are wont to call what follows “The Ten Commandments.” But according to “*‘elohym* – God Almighty,” their Author, He “*dabar* – conveyed and communicated” “*dabar* – statements using words.” These “statements” are not numbered, and He did not call them “commandments.” There are few things more relevant to developing a relationship with God than understanding this.

Then on the top right of the first of these two stone tablets, the Creator of the universe and Author of life, wrote...

“I am (*‘anky*) Yahowah (✠Yahweh), your God (*‘elohym* – the Mighty One (suffixed in the second person singular)), who relationally (*‘asher* – and who as a favor) brought you out and delivered you (*yatsa*’ – I descended to serve you, extending Myself to guide you, doing everything which is required to lead those

who respond away) **from the realm** (*min 'erets* – out of the land and region) **of the crucible of Egypt** (*mitsraym* – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), **out of the house** (*min beyth* – from the home, household, family, and place) **of slavery** (*'ebed* – servitude, bondage, worship, and working for one's salvation). **You shall not exist with** (*lo' hayah la* – you shall not be moving towards) **other** (*'aher* – someone else's, different, extra, or additional) **gods** (*'elohym*) **in relation to** (*'al* – near, before, or in proximity to, or in addition to) **My presence** (*paneh*).” (*Shemowth* / Names / Exodus 20:2-3)

Please note: God began by introducing Himself, spelling out His name so that we might know it, etching “יהוה” in stone. He said that His Word would provide us with the perspective we would need to exist in His presence. He positioned Himself serving us, working as our savior and guide, personally leading us away from judgment and human oppression—from works-based salvation schemes. And all He asks in return—at least of those who wish to live in His presence—is that we respond to Him and recognize that He alone is God.

The first verb, “*yatsa'* – I brought you out,” was scribed using the hiphil stem while bearing the perfect conjugation. By considering what they collectively convey, we come to better understand how we are expected to respond to what God is offering. With the hiphil stem, the object of the verb, in this case those God was leading, participate in the action. In other words, to benefit from God's willingness to deliver us from judgment we must recognize the offer and then respond. Such is the nature of the Covenant Relationship, where we must engage to participate. And such is the nature of our salvation, where we must answer Yah's invitation and walk to God along the path He has provided.

By using the perfect conjugation, Yahwah is telling us that He has done everything that He can do, leaving nothing to be done. The perfect speaks of a completed action, irrespective of time. It reveals that God would, and now has, “descended to serve us, extending Himself to guide us, so that those who respond will be led away from the crucible of human oppression and will be delivered from judgment.”

Therefore, when we reflect the full implications of the way *yatsa'* was written, God said: “I have done everything which is required to lead those who respond away” from the ill effects of subjugation.

Should you not see the symbolism of “*mitsraym* – crucibles” representing human oppression and divine judgment, God spells it out for you with “*beyth 'ebed* – the house of slavery and bondage.” The epitome of religious, political, military, and economic oppression is enslavement and servitude. And the consequence of judgment is the loss of freedom and incarceration.

The second verb, “*hayah* – to exist,” was modified with *lo’*, serving as a form of negation, thereby nullifying your existence. It was suffixed with *la*, a preposition meaning “to, toward, or concerning,” telling us that there is a consequence that will move us in one direction or another. In addition, *hayah* was suffixed in the third person singular: you, revealing that these words are all about us.

More than this, *hayah* was written in the qal stem and imperfect conjugation. This stem speaks of that which is genuine and actual, and should be interpreted literally as an expression of reality. That distinguishes this from something which is hypothetical or merely symbolic. Therefore, it reads: “you literally will not exist.” As the voice of relationships, the qal reveals that the subject of the verb, which would be you and me, are subject to the verb’s action, which is the termination of our continued existence. That is to say that our soul’s survival is predicated upon our response to this statement.

In a world which has distanced itself from most overt expressions of paganism, this statement may not resonate sufficiently to save the religious. But here is the rub: The Christian “Lord Jesus Christ” was modeled after Bacchus, Dionysus, Osiris, and Tammuz, and not Yahowah, and thus he represents a different and additional god – albeit a false one. And worse, Allah’s persona is a perfect match for Satan.

Further, rather than using the perfect conjugation as God did with *yatsa’*, *hayah* was scribed in the imperfect. It conveys the idea that there is an ongoing and unfolding consequence of this statement which will endure throughout time. So, we ought to be very careful in our observations and considerations.

The verb *hayah* is as important as any word in the whole of God’s Word. It literally serves as the basis of Yahowah’s name – explaining what it means. In Ancient Hebrew, *hayah* was written **הָיָה**. I see this telling us that how we respond to Yah’s “*yad* – hand” determines if we transcend our mortality. Said another way, those who observe what Yahowah has revealed to us in this life, as a result of what He has done, will get to live with Him in the next. And since this speaks of time, as does *hayah* itself, please note that this verb reads the same right to left as it does left to right. It is not stuck in the ordinary flow of grammar or time as we currently are, with us moving away from the past into the future. With Yah, the past, present, and future all exist as one.

Since the verb, *hayah*, means “to exist,” and speaks of “being” irrespective of time, by negating it as *lo’* does in this case, the statement reveals that those who embrace other gods will “cease to exist.” And that is because false gods will never be tolerated in Yah’s presence. That is what *She’owl* is for, not *Shamaym*.

It is also telling that *lo' hayah-la 'aher 'elohym 'al-paneh* is a simple statement of fact. It isn't a command, much less a commandment. Rather than commanding: "You must not go to Venus," it is similar to saying: "You cannot breathe the air on Venus."

I find it interesting that after mislabeling these statements as "Commandments," religious institutions universally skip over Yahowah's name, the relationship He established with us and the role He personally plays in our salvation, only to misrepresent *hayah* to say "you shall not have" as opposed to "you shall not exist." That is a lot of mistakes considering that we've only read the first twenty Hebrew words.

Here now is the second of the three statements Yahowah etched in stone on the first of the two tablets. As you consider God's words, compare them to man's truncated "You shall not make a graven image."

"You should not ever do anything which associates yourself with (*lo' 'asah la* – you should never attend to, act upon, engage with, or profit from, you should never conceive or fashion on your behalf (qal imperfect – conveying a literal interpretation and ongoing implications)) a carved image or idol (*pesel* – a religious icon or object of worship representing any god), or any (*kol*) visual representation of something (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles anything), which is (*'asher*) in (*ba*) the heavens above (*samaym min ma'al* – the spiritual realm on high including the sun, moon, planets, and stars above), or (*wa*) which is (*'asher*) on (*ba*) the earth (*'erets* – land and ground, even the material realm) below (*tahath*), or (*wa*) which is (*'asher*) in (*ba*) the waters (*mayim*) beneath the land (*tahath 'erets*).

You should not ever bow down and worship them or speak for them (*lo' hawah* – you should never prostrate yourself in obeisance and homage to them, show any allegiance to them, or promote their message because doing so will influence you), and (*wa*) you shall not serve them (*lo' 'abad* – you should not work or labor in their cause as their ministers, nor should you submit to them in servitude, neither should you act upon them or engage with them).

For indeed (*ky* – because and emphasizing this point), I (*'anky*), Yahowah (אֱלֹהֵינוּ), your God (*'elohy*), am a zealous and jealous God (*qana' 'el* – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), counting and reckoning (*paqad* – literally taking stock of and actually recording, assigning, and depositing) the perversity and sin of twisting and distorting (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) of the fathers (*'ab*) upon (*'al*) the children (*ben* – sons)

concerning (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who genuinely hate and are hostile to Me** (*sane'* – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).

But (*wa*) **I will genuinely act and actually engage to literally prepare, perform, and produce** (*'asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) **unmerited and unfailing mercy, unearned favor, and undeserved kindness** (*checed* – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) **on behalf of** (*la'* – to enable the approach of) **thousands** (*'eleph*) **who move toward Me and love Me** (*la 'ahab* – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me and therefore come to know Me) **and also** (*wa* – in addition) **who approach Me by closely observing and carefully considering** (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) **My terms** (*mitswah* – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (*Shemowth* / These are the Names / Exodus 20:4-6)

Yahowah has asked us not to be religious. God is overtly opposed to religious imagery, opposed to religious behavior, and antagonistic toward religious service. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, and Jesus Christ). This is because, more than anything, Yahowah is committed to developing a monogamous relationship with us. Endearing Himself to us, and protecting us, is the very essence of His nature—something He is passionate about, which is why He is personally engaged in our salvation.

For these reasons, Yahowah warns us about the consequence of distorting, twisting, and perverting His message—something every religion has done. By corrupting His testimony, we condemn our own children—as they are then raised in a milieu of religious deceptions.

By contrast, God has affirmed in writing that those who “*shamar* – closely observe, who carefully examine, and who revere and rely upon His instructions,” will “*checed* – receive mercy—an unearned and undeserved gift” Yahowah has personally prepared and delivered. And yet, His unearned favor and unmerited kindness will be enjoyed by one in a million people. That is precisely what “thousands” among billions conveys. As such, all popular religions have been summarily excluded as a means to Divine mercy.

And should you want to be among the few who will benefit from Yahowah's "*cheched* – mercy," please note: when God etched this advice in stone there was but one place where His "*mitswah* – the terms and conditions of His covenant contract" were written—the Towrah. According to God, the Torah is the source of "*cheched* – unmerited, undeserved, unearned, and unfailing favor which leads to a loving relationship" with Him.

Before we press on and consider what more Yahowah etched in stone, I'd like the opportunity to more systematically review each of the four sections which comprise this sweeping summary statement. As we just read, God wrote: **"You should not ever do anything which associates yourself with (*lo' 'asah la* – you should never attend to, act upon, engage with, or profit from, you should never conceive or fashion on your behalf (qal imperfect – conveying a literal interpretation and ongoing implications)) a carved image or idol (*pesel* – a religious icon or object of worship representing any god), or any (*kol*) visual representation of something (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles anything), which is (*'asher*) in (*ba*) the heavens above (*samaym min ma'al* – the spiritual realm on high including the sun, moon, planets, and stars above), or (*wa*) which is (*'asher*) on (*ba*) the earth (*'erets* – land and ground, even the material realm) below (*tahath*), or (*wa*) which is (*'asher*) in (*ba*) the waters (*mayim*) beneath the land (*tahath 'erets*)." (20:4)**

Since these were written by God to teach us so that we might respond appropriately to Him, the verbs which are designed to guide our actions are especially important. Here *'asah*, which was negated by *lo'*, was written using the qal imperfect, which is to say that we "should never have anything to do" with God's laundry list of religious objects. The qal stem dictates a literal interpretation, telling us that God is serious about us disassociating from the kind of images which permeate Christian churches, while the imperfect conjugation refers to any behavior that is ongoing over time. In addition to advising us "not to do something," *lo' 'asah* also encourages us "not to act upon and not to engage with" these things. It says: "not to serve or profit from any association" with religious or political symbols.

While *'asah* can be translated "make, conceive, or fashion" using its secondary connotation, there are many Hebrew words which are far better suited to describe the act of conceiving, creating, building, carving, or engraving an idol. For example, to carve in Hebrew is: *qala'*, *chaqah*, *chatubah*, *miqla'ath*, or *charosheth*. To engrave is: *pituwach* or *pathach*. To create is *bara'*. And to build is *banah*. So with so many words which more adeptly describe the construction of a religious icon, we ought not look to the secondary connotation of *'asah* to fill this role. And that brings us to its primary meaning, which when negated and then suffixed with *la*, tells us "not to ever do anything which associates ourselves with,

to never attend to, to act upon, or to never engage with” a “*pesel* – object of worship.” Therefore, just because you never personally carved a crucifix, you are not exonerated if you worshipped in a church where a cross was present. And you’d be guilty of violating this instruction if you preached on behalf of the cross, pledged your allegiance to a flag, or felt patriotic while standing before a political statue in a national monument.

A “*pesel* – object of worship and religious icon” can come in many forms, from the wine and bread of Communion and the Eucharist, to the crosses or crucifixes which are on prominent display in most churches and cathedrals. And a “*tamunah* – visual representation and likeness” is especially all encompassing. It would include the pictures and busts on the walls and the images depicted in the stained glass windows. But if you look closely, especially in an orthodox church, you’ll notice how many references there are to the sun, moon, and stars, with circles around the crosses, halos above the heads of the saints, and starbursts embellishing objects used in church rituals. Not only are men and animals on display, both carved and painted, the Christian god is depicted as a man. But that is not the end of it. The pope wears a Dagon hat, symbolic of the fish god of old, and evangelicals often adorn their cars with an ICTHUS, which is also a fish from the waters beneath the land.

I’d like you to think about something else, something I think is directly related to an “object of worship.” And that is the Christian caricature known as “the Lord Jesus Christ,” whereby god is not only modeled after pagan deities, this god was formed in the very image of man. His likeness is ubiquitous in places of worship and prostration. And he is most often adorned with a halo, symbolic of the sun.

In this, the second of three statements inscribed on the first of two tablets, we read: “**You should not ever bow down and worship them or speak for them or to them** (*lo’ hawah la* – you should never prostrate yourself in obeisance and homage to them, show any allegiance to them, or promote their message because doing so will influence you), **and** (*wa*) **you should not serve them** (*lo’ ‘abad* – you should not be coerced into working or laboring in their cause as their ministers, nor should you ever be beguiled into submitting to them in servitude, neither should you act upon them or engage with them).” (20:5)

This instruction is designed to clearly distinguish the kind of images Yahowah considers inappropriate, as well as to affirm that it is our response to these political and religious symbols, not the act of “making” them that is destructive to the relationship God is seeking to achieve. To engage in the Covenant, we have to walk away from political, religious, and societal allegiances. And yet look how often people sing national anthems to their flag, pledging to serve what it represents. By standing at attention, removing our hats,

and placing our hands over our hearts while others salute, we transform this political symbol, replete with stars, into an object of worship, and then we speak for it by bellowing out its anthem in the presence of roaring cheers. In America, the Lincoln Memorial is a shrine, a temple to man. And the Statue of Liberty, the national image of freedom to which countless patriots opine, is the Greek goddess, Athena, complete with her light and sunburst crown.

Since it is our response to these pagan and political symbols which is at issue, we should not be surprised that there are two verbs in this brief statement. The first, *hawah*, was once again negated by *lo'*. It was inscribed in the imperfect because Yahowah realized that we “would make a habit of continually bowing down to, worshiping, and speaking for” the images mankind had crafted. But more than this, *hawah* was engraved using the hishtafel stem, something so rare it is only found 170 times in the Hebrew text. It is known as the causative reflexive form. And it reveals that the subject, which would be you and me, are influenced by the way we act with respect to the verb. Those who bow down in the presence of religious imagery will find themselves prostrate before God in judgment. Those who worship will be associated with the object of their faith. Those who speak for and promote the gods and institutions man has created will be seen as being allied with them. The truth is: religion and politics change people, just as the military does, in a way that displeases Yah, thereby disassociating those who fall prey to their beguiling nature from Him.

The most obvious, and indeed egregious, violation of this divine edict today is the example of Catholic and Orthodox Christians bowing down before and praying to one of the millions of statues of Mary, whom they believe is “the Mother of God and Queen of Heaven,” although those titles are both Babylonian, as is the religious festival named in her honor: Easter.

So by using “*lo' hawah la*” to say “you should not ever bow down and worship, speak for or to, nor show any allegiance for” what could only be construed as “political and religious symbols,” and by announcing that “you should never promote their message because doing so will influence you,” Yahowah has expressed His utter disdain for humankind’s propensity to place its collective faith in that which is conceived and controlled by man. But He was not done. You see, the next verb is “*lo' abad* – you should not serve them.”

Once again, Yahowah used the imperfect conjugation when He scribed ‘*abad*, which speaks of habitual, ongoing behavior with unfolding consequences. But this time He used the hophal stem. It is the passive counterpart to the hiphil, which is to say in this case that religious imagery and political symbols influence an individual based upon how an individual acts towards them. So then here is an example of the hophal: “Satan compelled Paul to coerce billions of souls into worshipping him as god, convincing them that he died and was resurrected ala the

pagan gods of old.” So while the lost souls are participating in the action, they were beguiled into doing so.

‘Abad, which is the Hebrew word for “work,” depicts “the expenditure of considerable energy or intensity” toward a goal, which in this case is being religious or political. But more than that, *‘abad* speaks of service, which today we typically associate with the big three: a religious service, public and thus political service, and military service. And while I would argue that none of these equate to providing a service because the participants are paid and the work is counterproductive, I’d like to draw your attention to the military where “service” is considered to be a sacrifice, both honorable and heroic, for which a debt of gratitude is expected. And yet militaries are trained and equipped to kill. That is their job. And most are good at it. And while that is irrefutably true, there is something equally problematic with fighting: the conditioning that makes it possible. Indoctrinated by their superiors, a soldier’s judgment is altered and the conscience is seared. Even worse, the public is brainwashed into believing that their safety and liberties are provided by these trained killers, their deadly institutions and vicious weapons.

And lest I forget man’s economic systems where most “*‘abad* – work” is applied, next time you have a chance look at your nation’s currency, if you are an American, you will see the eye of Osiris, a temple to Ra, and inscriptions promising a New World Order written in the language of Rome, the nation which destroyed Yahowah’s Temple and tortured the Ma’aseyah.

One more thought before we move on. Is there any difference between what Yahowah has thus far written and the initial requirements of the Covenant where we were asked to walk away from human schemes and then to trust and rely exclusively on Yah? Hasn’t God simply reinforced those requests with these statements?

The Creator of the universe and the Author of life does not need to justify His position and explain His overt opposition to us engaging on behalf of religious, political, militaristic, and economic schemes, but He does nonetheless. Nor is He required to reveal the consequence of such behavior, and yet He does that as well. Listen...“**For indeed** (*ky* – because and emphasizing this point), **I** (*‘anky*), **Yahowah** (יהוה), **your God** (*‘elohy*), **am a zealous and jealous God** (*qana’ ‘el* – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), **counting and reckoning** (*paqad* – literally taking stock of and actually recording, assigning, and depositing) **the perversity and sin of twisting and distorting** (*‘awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*‘ab*) **upon** (*‘al*) **the children** (*ben* – sons)

concerning ('al) the third and the fourth generations (silesym wa 'al ribea') of those who genuinely hate and are hostile to Me (sane' – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me)." (20:5)

Since Yahowah's presentation thus far has focused on the need for our relationship with Him to be exclusive, and thus completely devoid of religious affiliations, it is obvious that *qana'* conveys "being passionate and zealous and thereby jealously protecting those God loves." But there is another meaning. *Qana'* depicts "paying the price to acquire something valuable." And I'm sure that I don't need to remind you that Yahowah personally paid a hellish price to ransom us so that He could reconcile His relationship with us. And in this light, *qana'* speaks of "redemption." It is therefore not unreasonable for God to want what He paid for.

I would be remiss as a guide if I did not expose the fact that when Paul wrote of "love" in his first letter to the Corinthians, he lied when he said that "love is not jealous" and that "love does not seek its own." True love is always jealous and it always seeks to be loved in return. Moreover, no one's love is truer than Yah's, and He is jealous, thereby proving that Paul cannot be trusted.

There are two verbs in this statement. The first is *paqad*, which means "to count or reckon." Written in the qal stem, God isn't kidding. So while He has chosen to turn a blind eye to the victims of religion and to turn a deaf ear to their prayers, He not only pays attention to those who "'awon – twist and distort" His testimony, He keeps a record of their corruptions.

Scribed as a participle, *paqad* becomes a verbal adjective, thereby modifying 'awon, which addresses the "depravity of perverting" God's message, and thereby "manipulating people so that they miss the way." And from this perspective *paqad*'s other meanings come into play. Those liable for perpetrating *babel* will be "summoned, judged, called to account, and punished" for having committed the most heinous of all crimes. So you may rest assured, all religious and most political leaders will be judged and condemned. Their souls will spend an eternity in *She'owl*, more universally known as "Hell." God does not take kindly to deception, and in such matters He is unforgiving.

There are few if any Hebrew words worse than 'awon. Derived from 'aw'ah, it denotes "distorting, perverting, and warping," and thus represents a particular type of sin: *babel*. Affirming this, 'aw'ah is from 'awah, which is "to bend, twist and distort." Therefore, 'awon depicts "corruption, perversion, distortion, and manipulation," the very things religious institutions have done to Yah's Towrah teaching, "twisting" His Word so that people "miss the way."

No one was better at this or more influential than Paul, the founder of the Christian religion. His letters routinely remove God's statements from their context, misquote what He actually said, and then twist the corruption to warp the minds of those who believe him. And the consequence has been grievous, because from God's perspective *'awon* is "perverse, depraved, and reprehensible." It is "wrong." It is "delusional." And "the guilty will be punished" as a "result of deviating" from the truth.

And speaking of truth, there is a sobering aspect of this statement that not one in a million people appreciates. Religious parents kill their own children, infecting them with a disease which destroys the souls of their sons and daughters. Raised to be religious, children become religious. The child of a Muslim is a Muslim, just as the child of a Christian is most always Christian. *'Awon* fosters a never ending cycle of death and destruction. It is why Abraham was asked to leave *Babel*. It is why God is pleading with us to leave it as well.

'Awon is the single most hostile thing a person can do to God. He and His Word are one. When you twist His Word, you are attacking God. And since Yahowah's primary goal is to form a relationship with His creation, by perverting and corrupting His Towrah on how this can occur, people position themselves in direct opposition to Yah's will. Nothing is more hateful because it forestalls His ability to love.

And that is why the concluding verb, *sane'*, was scribed using the qal stem. The hatred being shown to God is genuine and the opposition actual. Also as a participle, those who hate Yahowah are despised by Him. Those who are in opposition to God are opposed by Him.

We began our review of this, Yahowah's second of three introductory statements to us, seven pages ago, and yet the most important section still remains unexplored. I share this with you because everything we have learned thus far is routinely dismissed by the Christian Church with a trite: "Second Commandment: You shall not make an idol."

Now that we know the fate of those who twist Yahowah's testimony, and understand the consequence of doing so with one's children, let's consider the alternative. **"But (*wa*) I will genuinely act and actually engage to literally prepare, perform, and produce (*'asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) unmerited and unfailing mercy, unearned favor, and undeserved kindness (*checed* – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (*la'* – to enable the approach of) thousands (*'eleph*) who move toward Me and love Me (*la' ahab* – who form a close and affectionate, loving and friendly, familial**

relationship with Me as a result of being concerned about Me and therefore come to know Me) **and also** (*wa* – in addition) **who approach Me by closely observing and carefully considering** (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) **My terms** (*mitswah* – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (20:6)

Etched in stone as a qal participle, *‘asah* tells us more than just Yahowah “will genuinely act, actually engaging in our world to literally prepare, perform, and produce” mercy. It reveals that this undeserved favor and unearned kindness is a participatory endeavor. In that *‘asah* serves to modify *cheched*, we have to act and engage to participate in our salvation. That is not to say that we earn it, but only that “*cheched* – mercy” as a relational term requires mutual participation. This is to say that to receive God’s “*cheched* – favor,” we have to engage and act relative to the terms and conditions of His Covenant.

Just as *‘awon* is bad, *cheched* is good. Just as Yah is opposed to “*‘awon* – corruption,” He is the source of “*cheched* – mercy.” We are distanced from Him by *‘awon* and we come to Him through *cheched*. One is of man; the other is of God.

And make no mistake, Yah’s “*cheched* – unearned favor and undeserved kindness” is born out of His zeal for us and His passion for the Covenant relationship. God, Himself, makes this point when He says that He favors those who “*‘ahab* – love” Him. And therein, Yahowah has defined the nature and purpose of His Covenant, and indeed He gave us the reason behind creation.

But, Yahowah’s mercy isn’t for everyone. Very few are saved. In fact, it is so few that Yah speaks of thousands among billions. And that is just one in a million.

‘Eleph is a cardinal number, an actual mathematical representation, designating “one thousand.” Emphasizing this point, 500 of the 505 times *‘eleph* appears in the Torah, Prophets, and Psalms, it is translated “thousand.”

Fortunately, God wrote it as *‘elephym*, thereby denoting “thousands.” And while billions and millions are comprised of thousands, Hebrew is fully capable of expressing the concepts of tens of thousands, hundreds of thousands, and even millions and billions, but God did not communicate those numbers here. So, perhaps no fewer than two thousand, nor more than twenty thousand, souls will be reconciled and thus saved. Of the tens of billions of souls who have been born on this planet that is less than one in a million. All of the rest have either been “*‘awon* – corrupted” by their parent’s *babel*, or of their own accord, they chose to ignore or oppose God.

As we consider what we must do to get on our Heavenly Father's short list, let's examine the verbs which explain how this is done. First we have *'ahab*, which describes the Covenant: "a close, personal, affectionate and loving relationship which is both friendly and familial." God chose to write it as a qal participle – communicating something which must not only be genuine and interpreted literally, but as a verbal adjective must influence the accompanying nouns, which are in this case God and the thousands who reciprocate His love.

Most translators ignore the fact that "*'amar* – love" was prefixed with the preposition *la*. In its simplest form, *la* means "to." It denotes "movement toward a goal," which in this case is to approach Yahowah in love. *La* speaks of "being concerned about someone" and of "being in accord with them."

To my mind, the inclusion of the preposition "*la* – toward" in reference to God, especially in the context of receiving His "*checed* – unmerited favor," explains God's third requirement for participating in the Covenant. As you know, Yah asks us to "walk to Him and become perfect," which is to be considered innocent." Therefore, three of the five things God asked us to accept if we want to develop a relationship with Him have been scribed in His own hand.

And so we should not be surprised, the fourth requirement is emblazoned in: "*la shamar mitswah* – approach Me by closely observing, carefully examining, and thoughtfully considering the terms of My relationship agreement." Since the *mitswah* serve as the "conditions of the covenant," to *shamar mitswah* is to *shamar beryth*.

Once again, Yahowah has used *la* as a prepositional prefix, which when used in conjunction with *shamar mitswah*, tells us that His mercy is for those who "approach Him by observing and considering the terms of His covenant." Further, written in the qal stem, these directions relative to our salvation are to be interpreted literally. So if you want to go to heaven, you need to observe the Towrah – the only place where the *mitswah* can be examined and considered. Further, by communicating this as a verbal adjective in the construct form, we learn that God's terms not only influence the observant, but also that these conditions are absolute and our consideration of them should never cease.

God has reiterated four of the Covenant's five requirements. And while they have been presented in no uncertain terms, it is possible to derive the fifth condition from this inscription even though God presented it in the inverse, thereby revealing the consequence of not raising our children within the friendly confines of the Covenant. If you recall, God's final instruction regarding forming a loving family-oriented relationship with Him instructed us to circumcise our sons. This act is the sign of the Covenant, demonstrating not only our acceptance of its terms, but also our willingness to share its benefits with our children so that

they too will remember what God has promised. I can think of nothing which is more effective in keeping fathers from corrupting their children than this.

Now that we know that Yahowah is our Savior, and have seen the Covenant's conditions reaffirmed, let's turn to the third and final introductory statement Yahowah engraved upon the first of these two tablets.

As we approach His next statement, curious as to how we are to be counted among the few who are saved, we are confronted with a considerable challenge – one that has been compounded by the fact that the actual contents of the tablets Yah wrote are not extant among the Dead Sea Scrolls. And that means we are dependent upon the Masoretic Text which was written by placing diacritical markings on Babylonian Hebrew characters. This then becomes an issue for us because at present we have no way of telling whether Yahowah intended to convey *nasa'* or *nasha'*, words which would have been written identically in the Ancient Hebrew (𐤎𐤍𐤏), the Paleo Hebrew (𐤎𐤍𐤏), and also in the Babylonian Hebrew text (𐤎𐤍𐤏), but are now differentiated in the Masoretic as **נָשָׂא** versus **נָשָׂא**. For reasons only known to these rabbis, the Masoretes invented a second means to denote the s sound originally conveyed via a Samech by dividing the Shin into two letters. And that means, while there was originally no distinction between *nasa'* and *nasha'*, one now exists as a result of a mark rabbis added in the eleventh century of the common era to either the left (שׁ) or right (שׂ) side of the Shin.

The reason for concern is because by dotting the Shin one way or the other, two words with different meanings have been arbitrarily made out of one by religious clerics. Moreover, *nasa'* or *nasha'*, depending upon which vocalization you prefer, along with *show'*, represent two of the three verbs in Yah's next statement.

Therefore, without actually looking at the tablets or reading the original autograph of the Towrah, determining whether God meant to say "*lo' nasa'* – you should never lift up or bear" or "*lo' nasha'* – you should never deceive or delude" requires considerable diligence on our part. But that isn't to say that we can't use the context of Yah's testimony to guide us, especially since the consequences are so enormous. At the very least, our response to this next statement is life or death, and for many it may actually be salvation versus damnation. And that is because God said that He "will not forgive" anyone who commits the offense presented in what has been mislabeled "The Third Commandment."

So with death or damnation serving as the consequence or penalty for failing this instruction, it is reasonable to conclude that the crime must be relatively serious. And in that light, it is hard to miss the fact that "*lo' nasa'* – you should

not lift up or bear” lifeless deception is a far less significant sin than “*lo’ nasha’* – you should not beguile” with destructive falsehoods.

Furthermore, as we strive to understand what Yahowah conveyed, it is also important to recognize that the primary and secondary definitions of *nasa’*, which are “to lift up” and “to bear,” are both awkward in each of the two sentences which comprise this next statement. It is only by extrapolating “lift up” to mean “advance or promote” and “bear” to mean “tolerate or support” that *nasa’* can be made to work in either. And since *nasa’*’s third definition is “to forgive,” its fourth is “to respect,” and its fifth is “to desire,” the further we go down the line, the hope for *nasa’* begins to fade.

But that is not the case with *nasha’*, whose primary connotation is “to beguile, to delude, to deceive, and to lead astray.” Even the secondary meaning of *nasha’* works, which is “to unfairly enrich oneself by indebting others.” These are things that God detests because they separate Him from those who would otherwise be His children. *Nasha’* isn’t something Yah would be prone to forgive.

Ignoring everything we have just learned, whether it is *nasa’* or *nasha’* that they are “translating,” most every English bible reduces this wealth of information down to a single and unjustified word: “take.” According to these publications God wrote: “You shall not take...”

The second verb we have to contend with is *showa’* (שׁוּׁוּ), although you won’t find it in any lexicon. It is usually transliterated *shav’* even though that is obviously wrong on three accounts. First, there is no letter or sound “v” in Scriptural Hebrew. The Wah is a vowel, and it conveys either the “o” or “u” sound. And the concluding Aleph is pronounced “a” or “e.” Therefore, the word is most likely *showa’*, but with decreasing reliability could be pronounced: *showe’*, *shuwa’*, or *shuwe’*. But under no circumstances can Shin Wah Aleph be *shav*.

Now that we know the range of permissible pronunciations, our job has only begun. And that is because *showa’* also conveys a range of meanings, even though they are at least related because one variation leads to the other. *Showa’* speaks of “emptiness and nothingness, worthlessness and failure, lying and falsehood,” as well as “deception, idolatry, and futility” which causes someone to be “ravaged, devastated, ruined, and laid waste by being hastily rushed over and hostilely trodden down, leaving only lifelessness and desolation.” *Showa’* is therefore the epitome of “badly mistreating someone or something.”

Discounting all of this, or perhaps oblivious to it, most every English bible distills *showa’* down to “in vain.” And while “vain” does convey “failure,” the Hebrew preposition *ba*, denoting “in,” isn’t “*ba* – in” either sentence.

All of these things known, I have decided to embolden the translation of *nasha'* in both sentences, providing you with the alternative meaning *nasa'* provides inside the parentheses. I have also elected to blend the cause and effect of *showa'* into both sentences, emphasizing different aspects in each.

I suspect that God repeated Himself here to provide us with the unique opportunity to consider every aspect of both words because He does not want us to be among those who are “*lo' naqah* – not forgiven.” So without further ado, here then is the third and final statement Yahowah engraved on the first of two tablets:

“You should never deceive or delude (*lo' nasha'* – you should not ever deploy clever tricks to enrich oneself by indebting others, and never beguile people, causing them to miss the Way / *lo' nasa'* – you should never lift up or bear, you should not ever actually support or advance, nor literally forgive or tolerate, nor promote yourself) through the (*eth* – with or by way of the) **name or reputation (*shem*) of Yahowah (𐤆𐤃𐤁𐤀), your God (*elohym*), advancing worthless and lifeless deception (*la ha showa'* (errantly transliterated *shav'*) – deploying that which advances devastating dishonesty, nullifying one's existence, leading to emptiness and nothingness, deceitful and lifeless lies which are ineffectual, futile, and ruinous).**

For indeed (*ky* – because), Yahowah (𐤆𐤃𐤁𐤀) will never forgive or leave unpunished (*lo' naqah* – will not purify or pardon, acquit or free from guilt, exempt from judgment and sentencing or release) those who (*eth asher* – in accordance with that which they associate) consistently deceive, actually beguile, and habitually delude (*nasha'* – use clever trickery to continually mislead / *nasa'* – advance, lift up, or promote themselves) in association with (*eth* – through) His name (*shem* – renown and reputation) to promote and effect (*la* – to advance accordingly) vain and ineffectual lies which lead to lifelessness and destruction (*showa'* – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (*Shemowth* / Names / Exodus 20:7)

Regardless of how you pronounce or translate the words Yahowah inscribed, God will not forgive those who deceive others—especially when they do so using His name or reputation. And that means the world's religious leaders, Rabbi Akiba, the Apostle Paul, General Constantine, and the Prophet Muhammad, will all be spending time together with the spirit they served – although I don't suspect they will enjoy it very much.

There is only one thing Yahowah hates more than deadly and beguiling religious and political deceptions, and that is when they are promoted by those

who claim to be speaking for Him. And that known, when it comes to judgment, you don't want to be in the same line as the popes.

So that you know, since every verb was presented in the imperfect, which speaks of that which is continuous and ongoing, in the shadow the negation *lo'* provides, rather than simply saying "you should not," it is more accurate to say: "you should never..." This perspective is further developed by the *qal* stem, which in addition to requiring a literal interpretation, conveys a sense of authenticity, sincerity, and genuineness.

Also interesting, God hasn't written any part of this using the imperative mood, which is the only form of Hebrew grammar where the opportunity exists to render a statement as a command. (Although to be fair, the imperative is most often used to convey an exhortation which is subject to volition.) As such, there haven't been any "Commandments" communicated thus far. Instead these instructions are as Yahowah wrote: "*dabar* – statements" comprised of "*dabar* – words." God is providing direction. He is guiding us. Yahowah is attempting to teach us what is required to know and understand to properly respond and relate to Him.

Contrary to more popular translations, God was not so trivial or vain that He asked us not to swear, or say "God Damn," as Christians would have you believe. Knowing and using Yahowah's name is essential to our salvation, and yet there isn't a single significant religious institution on earth proclaiming it—and indeed most hide it or deny it, removing it from their bibles, sermons, and churches. But more than this, Yahowah is too merciful and compassionate to be tolerant of lies, of deceptions, of empty religious promises, because they are destructive, deadly, and damning.

There is something here that I don't want you, or anyone, to miss. Yahowah just said that those who "*nasha'* – deceive" in association with His "*shem* – name" will "*lo' naqah* – never be forgiven nor left unpunished." And while not being pardoned by God equates to death and to the destruction of a person's soul, being sentenced and punished by God is nothing short of eternal damnation. If you or someone you know is an outspoken advocate, apologist, or evangelist for any religion, regardless if it is Judaism, Christianity, Islam, or Socialist Secular Humanism, shut up. Death beats damnation any day. And you have been warned.

The first of two tablets complete, God has provided us with the vantage point required to facilitate our understanding of His revelation. He has introduced Himself by name. He has told us that His written Word provides the perspective we need to appreciate the role He personally played in rescuing us from the crucible of judgment and oppressive political and religious schemes. And He told us that we will cease to exist if we continue to worship gods of our own making.

Yah said that He is opposed to religious rituals, to religious rhetoric, to religious art, to religious statuary, icons, and imagery. He has stated that He is passionate about our relationship with Him. He wants it to be exclusive—like a faithful, monogamous, and loving marriage. By telling us that He would hold those hostile to Him accountable for the perverse act of twisting and manipulating His message, God not only affirmed that many would distort and pervert His testimony, editing His Scriptures to their liking, but also that our children would be victimized by society’s willingness to deviate from His Way in this way.

Having reiterated the five conditions of the Covenant, Yahowah’s testimony has undermined every popular religious scheme. God declared that He would personally prepare, perform, and produce on behalf of thousands, not millions or billions, the unearned favor of unfailing mercy. This means that the Savior is Yahowah, Himself, and that just one in a million people will avail themselves of His generosity. Further, those who rely upon God’s provision, so as to be saved, love Yahowah and His “*shem* – personal and proper name, reputation, and renown.” But more than this, they have all approached God by closely observing and carefully considering His Terms—all of which are enshrined in His Towrah. He has delineated the way home—the path to eternal life in heaven. And yet this path, one where our devotion is directed toward the God of the Towrah, one where we are asked to observe the Towrah, is in direct conflict with the path prescribed by Christians, Jews, Muslims, and Mormons.

Few statements have been as inadequately and errantly translated as what God said in what has become known as the first three “Commandments.” And yet collectively the convoluted biblical renditions serve to prove the validity of Yahowah’s prediction that men would corrupt His Word. Accurately rendered, we find God asking us not to twist or pervert His testimony and thereby deceive others, causing them to miss the way. But knowing that many would do this very thing in the names of their religions, Yahowah warned those who mislead, promoting ineffectual lifeless and destructive lies, that He would not forgive them and would punish them. And that my friends will make “Hell” a very political and religious place.



What follows is a treatise on the Sabbath, on our relationship with our Heavenly Father and Spiritual Mother, as well as how to behave spiritually and morally. On the second of the two tablets Yahowah etched in stone with His own finger, He wrote the following Seven Instructions, beginning with:

“Remember (*zakar* – recall, reflect upon, recognize, and be earnestly mindful) **that the Sabbath** (*‘eth ha shabat* – the seventh day, the time of promise where our debts are settled so we can settle down with Him based upon the oath) **day** (*yowm*) **is set apart** (*qadash* – is separated unto God for purifying and cleansing and thus special (piel stem (where the object endures the action) infinitive construct (serving as a verbal noun))). (20:8)

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen) **days** (*yowmym*) **you can actually and continuously work** (*‘abad* – you can engage in labor (qal stem and imperfect conjugation)) **and** (*wa*) **you can genuinely act upon in the totality of** (*‘asah* – you can do all of, prepare and produce the full extent of, fashion and finish, advance, assign, and accomplish, institute, and celebrate (qal stem perfect conjugation)) **all of** (*kol* – the entirety of) **your service of representing the Messenger and proclaiming the Spiritual Message** (*mala’kah* – your usefulness as a spiritual envoy; from *mal’ak* – spiritual messenger and heavenly envoy). (20:9)

But (*wa*) **the seventh** (*shaby’y* – the solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) **day** (*yowm*), **the Sabbath** (*ha shabat* – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise to settle all disputes and settle down) **of** (*la* – associated with so as to approach) **Yahowah** (יהוה), **your God** (*‘elohym*), **you should never actually engage in** (*lo’ ‘asah* – you should not habitually do, consistently prepare or produce, and you should not consistently fashion or finish, advance or assign, accomplish or act upon (qal stem imperfect conjugation)) **any part of** (*kol*) **the work of God’s Representative and Messenger** (*mala’kah* – from *mal’ak*, the ministry and mission of the heavenly envoy, the Divine endeavors and labor of God’s corporeal manifestation) **yourself** (*‘atah*), **your son** (*ben*), **your daughter** (*bat*), **your male and female servants and staff** (*‘ebed wa ‘amah* – your employees and those men and women who work for and with you), **your means of production** (*behemah* – your animals and beasts of burden), **as well as** (*wa*) **those visitors** (*ger* – foreigners) **who relationally** (*‘asher*) **are in your home, property, or community** (*ba sa’ar* – are inside an area enclosed by a door or gate, a household, assembly, city, or nation). (20:10)

For indeed (*ky* – because) **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*) **Yahowah** (יהוה) **acted and engaged, preparing and producing everything associated with completing** (*‘asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **accordingly** (*‘eth*) **the heavens** (*ha shamaym* – the spiritual realm)

and the earth (*wa ha 'erets* – the material world), **and the seas** (*wa ha yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba*).

And (*wa*) **He became completely settled** (*nuwach* – He rested after settling all unresolved issues) **during** (*ba*) **the Almighty's seventh** (*ha shaby'y 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*).

Therefore (*ken* – consequently, this is true and correct) **Yahowah** (יהוה) **blessed and adored** (*barak* – knelt down and lowered Himself to greet those He had created, and did everything to lift them up on (piel perfect)) **everything associated with this day** (*'eth ha yowm*), **the Sabbath** (*ha shabat* – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home), **setting it apart** (*qodesh* – separating it from others, dedicating it to separation, cleansing, and purifying).” (20:10) (*Shemowth / Names / Exodus 20:8-11*)

We have been asked to follow Yahowah's example, resting on the seventh day, so that we can remember and reflect upon the promise He has made, and subsequently fulfilled, to settle our debts, resolving every issue which has separated us. Considering what He has done to serve us on this day, especially on the Sabbath of Unleavened Bread in 33 CE, it's not too much to ask.

While the superficial perspective on this instruction encourages us to cease working on the Sabbath, the deeper spiritual message is that Yahowah has promised to save us so long as we rest and rely on Him to do His job.

As with most everything Yahowah reveals, there is more to the First of Seven Instructions God etched in stone on how to live our lives than initially meets the eye. The title, *Shabat*, Yahowah chose to describe the “seventh” day tells us that this is the time to “observe,” and thus carefully consider His “promise,” His “sworn oath” to save us.

More than this, the Sabbath is about “*nuwach* – resting,” because God wants us to realize that we cannot earn our salvation. It is a gift, one whereby we must rely on Him to do everything which is required to redeem us. And He accomplishes this merciful result by way of “*nuwach* – settling” our debts so that we might become “*qodesh* – cleansed and purified,” and thereby be “set apart unto” Him. This in turn enables our Heavenly Father to “*nuwach* – settle” us in His home. It is the reason *Shabat* and the *Ruwach* are both described as: “*qodesh* – set-apart, purifying, and cleansing.”

God is also telling us that when it comes to our existence, and to life itself, He has a plan, one which He has and will continue to follow, and one which He

wants us to understand. It is based upon six, which is symbolic of man who was created on the sixth day, in addition to God who is one, equaling the perfect result, represented throughout Scripture as seven. For example, there are seven Called-Out Assembly Meetings, six steps we must follow to receive God's mercy: Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations. Collectively, these six steps lead to the Called-Out Assembly Meeting of Shelters, the seventh Festival Feast, where we are allowed to campout with our Heavenly Father.

And lest we forget, by proclaiming the importance of observing the Sabbath, God has once again placed Himself in conflict with the world's two most popular religions: Islam and Christianity, whose adherents pray and worship on Friday and Sunday. So I ask you: why do you suppose the founders of these religions collectively thumbed their noses at God's instructions by selecting days on either side of the Sabbath? The answer, while unpopular, is obvious: Muhammad and Paul were opposed to God.

And please, don't buy into the Christian myth that we "should worship God every day, making Sunday as good as any other." Not only doesn't God want to be worshiped, there is but one day, at the exclusion of all others, set apart to focus upon our relationship with Him. The Babylonians, Assyrians, Egyptians, Greeks, and Romans worshiped their false gods on Sunday, which is why Sunday Worship was mandated by Roman Catholicism in direct conflict with God's instructions. There is absolutely no justification for it in Scripture.

But this leads to another question: do the billions of Muslims and Christians who thoughtlessly stumble into mosques and churches on Fridays and Sundays without resolving this conflict believe God is capricious (and thus unreliable), or that God has given religious clerics the authority to contradict Him? Or has their faith preempted thinking?

As we have discovered, there are tremendous insights to be gleaned by those who go back in time and view the picture painted by the Ancient-Hebrew alphabet with which these instructions were originally inscribed. *Shabat*, written as שַׁבָּת by the Masoretes, and as שַׁבַּת by Moseh, begins with the letter ש Shin. In Ancient Hebrew it was represented pictorially by teeth, and thus symbolized language and words, instructions and directions, in addition to nourishment. Affirming this legacy, "*shama'* – listen" and "*shamar* – observe" both begin with the letter Shin.

The second letter, ב Beyth, was depicted by a graphic representation of a sheltered enclosure or dwelling place. It symbolized being part of a family protected inside of a home. Even today, *beyth* means "family and home," and

beryth, which is derived from it, is the title of Yahowah’s “Family-Oriented Covenant Relationship.”

The final letter in *shabat*, † Taw, was conveyed in Ancient Hebrew using an upright pillar with a horizontal support beam. It conveyed the idea supporting and enlarging a tent, especially the Tabernacle. It also represented a doorway, in addition to a mark, a sign, a symbol, and a signature—all of which are symbolic of Yahowsha’. And since the Taw and Theth were once indistinguishable as a ☒ Theth, the final letter of Yah’s promise even more adroitly bears His signature—His mark placed inside of His protective enclosure.

Therefore, the letters which form *shabat* convey: instructions regarding the doorway which provides access to God’s home, to being part of His family, to being sheltered and protected by the Upright One.

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Before we consider the second of these Seven Instructions, I’d like to turn your attention to something Yahowsha’ said. In Mattanyah / Matthew 19:17, we read: **“Teacher, teacher, what good and beneficial thing shall I do that I may obtain eternal life? He said to him, ‘Why are you asking Me about what is good, healing, and beneficial? There is One who is healing and beneficial. So if you wish to enter into life, observe His instructions.’”**

As we have learned, Yahowah is not only the source of eternal life, He alone provides the instructions on how to receive it. He is the One who has provided His Towrah to teach us, to instruct us, and to guide us. The Christian fixation on “Jesus” obscures the very message the Ma’aseyah, Himself, revealed. He explicitly told us not to focus on Him. And that being true, why does anyone refer to themselves as a “Christian?”

There is another interesting aspect to this citation. It impugns another central aspect of Christianity where salvation is based upon one’s faith and is thus cannot be achieved as the result of doing something. And yet here, when someone asks Yahowsha’ what “good and beneficial thing shall I do so that I may obtain eternal life,” rather than saying “there is nothing you can do,” He instead says “if you wish to enter into life, observe His instructions.” And yet, it is those very instructions Pauline Christianity condemns in favor of “but I say...”

With these insights considered, let’s press on and discover the reason we turned to this discussion. The individual who was seeking eternal life wanted a quick and easy answer. Also telling, rather than seek to know the “healing and

beneficial One,” he sought only to live forever. **“And he said to Him, ‘Which ones?’”**

Now if Yahowsha’ had answered by reciting any of the three summary statements Yahowah had written on the first tablet whereby He affirmed the terms of His *Beryth*, or had He quoted the previous instruction on the *Shabat*, He would have been killed prematurely for committing a crime punishable by death. In that they all include Yahowah, to cite them accurately, He would have had to pronounce God’s name. And while it was the religious crime the High Priest ultimately used to crucify Him, this conversation did not occur on the eve of *Pesach* in Year 4000 Yah, and thus had He cited the first four instructions accurately, He would have forestalled our salvation. You see, for the Towrah’s promises to be valid, Yahowsha’ had to fulfill *Pesach*, *Matsah*, and *Bikuwrym* on the right day and year.

Since His initial response had already summarized the initial proposition written on the first of these tablets, we would find Him citing six of the final seven Instructions in His follow up answer, the last one by way of a paraphrase: **“And Yahowsha’ said, ‘You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your Father and Mother [both designations were presented through the use of Divine Placeholders in the oldest manuscripts]; and You shall love your neighbor as yourself.”** (Mattanyah / Yah’s Gift / Matthew 19:18-19)

Yahowsha’s approach to these instructions supports for the format we have observed. The two tablets are divided, with three statements focused on presenting the terms of the Covenant on one and six plus one instructions on the other. The notion of there being “Ten Commandments” is therefore inaccurate.

And as I’ve already mentioned, the reason why Yahowsha’ didn’t actually include the first instruction on the second tablet—the one describing the importance of the Sabbath—is that He couldn’t, at least not without sacrificing His life for naught. The rabbinical establishment of scribes, priests, Pharisees, and Sadducees, would have immediately sought to kill Him because they had made it a crime, punishable by death, to say Yahowah’s name. And as you may recall, Yahowah signed His name not once, but three times in the context of His First Instruction: “...the Sabbath of Yahowah your God,...For indeed in six days Yahowah completed the heavens and the earth....Therefore Yahowah blessed and adored the Sabbath day, setting it apart.”

So if Yahowsha’ had recited this accurately, He would have been killed prematurely, outside of the context of Passover and Unleavened Bread. This would not only have caused Him to have given His life in vain, but by failing to fulfill the prophetic promises made about Him being the Lamb of God (a direct

reference to Passover), it would also have disqualified Him as being the Ma'aseyah. Further, had He misquoted the Statements and Instructions, adding or removing words, He would have violated the Towrah's teaching regarding this very thing, and thus disqualified Himself as being the "perfect and unblemished" Lamb.

And should you be wondering, had Yahowsha' usurped the freewill of those who would have assassinated Him for having pronounced Yahowah's name, He would have violated the prime objective, which is to encourage people to freely choose to form a loving relationship with God. Moreover, Yahowah's six plus one equals seven formula (mankind in addition to God results in perfection) which permeates every aspect of His instructions regarding our salvation should not be understated. By reciting the last six, Yahowsha' highlighted this distinction. Also, by stating that paying attention to these Six Instructions resulted in eternal life, Yahowsha' was affirming that there is a spiritual component to each admonition – one that we will carefully examine and consider.

So now with the First of Seven Instructions set in stone, we find that the Six which followed were ordered according to their significance—a fact suggested by the very next word God wrote: *kabed* – meaning "significant." The Hebrew verb, which is habitually translated "honor" in the context of this instruction, literally means "heavy or weighty." And yet while *kabed* and its derivatives appear 376 times in the Torah, Prophets, and Psalms, there are only two passages, both in Samuel, where it can be translated as such. On all other occasions, we are required to render *kabed* symbolically, using phrases such as: "very significant, awesomely impressive, great, massive, enormous, valuable, beneficial, worthy of respect, honorable, or weighty in the sense of something which is especially important to consider carefully." Therefore, with *kabed*, we are being alerted not only to the relative significance of the following direction, but also to God's proclivity for symbolism.

From this perspective, the Second of Seven Instructions symbolically provides the following spiritual insights:

“You should choose to carefully consider, view as worthy, enormously valuable, and significant (*kabed* – I want you of your own volition to elect to respect and honor, and to perceive as awesomely impressive, intensely relevant, extremely great, and massively important, even glorious so as to influence and engage (written in the piel stem revealing that our Heavenly Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation which is subject to volition)) accordingly the symbolism of (*'eth* – that which is represented by) **your Father (*'ab* – biological, adoptive, or heavenly father) **and** (*wa*) **that which is represented by your** (*'eth* – the symbolic nature of your)**

Mother (*'em* – biological, adoptive, or spiritual mother) **for the purpose of** (*le'ma'an* – for the intent of) **continuously lengthening** (*'arak* – choosing of your own volition to constantly elongating and always prolonging, growing and continuing (written in the hiphil stem, imperfect conjugation, and paragogic nun ending)) **your days** (*yowm*) **within and upon the Almighty's** (*'al*) **land** (*'adamah* – ground; from *'adam*, the name of the first man created in God's image with a *nesamah* – conscience) **which relationally and as a blessing** (*'asher*) **Yahowah** (יהוה), **your God** (*'elohym*), **has actually given to you** (*natan la* – has literally produced, provided, and genuinely bestowed freely to you as a gift (qal participle)).” (*Shemowth* / Names / Exodus 20:12)

Reinforcing the fact that something is different between this instruction and the four statements which have preceded it, this is the first time and the only time one of the verbs Yahowah etched in stone was scribed in the imperative mood. It thereby sets the guidance God is providing here apart from the affirmation of the Terms of His Covenant and His Sabbatical Plan of Salvation He previously conveyed. By using the imperative, our Heavenly Father revealed that He wants us to choose to engage in a family-oriented relationship with Him.

The imperative mood is the only form of Hebrew grammar capable of expressing a command – although it is far more comfortable conveying an intent or exhortation because it is always, without exception, the mood of volition. And that means that the fifth of the Ten Statements Yahowah wrote upon the two tablets is the only potential candidate for a “commandment.” So using the most constrained and least likely interpretation of the imperative mood there is at the very most but one “Commandment.”

And yet in actuality there are none.

By using the imperative mood in association with *kabed*, Yahowah is “encouraging us to choose of our own volition to value and respect” His familial nature. It is His desire, but it is our choice. It is His intent, but the option is all ours.

There are seven trillion reasons to fall in love with Yah, and while this isn't leading the parade, it is nonetheless an important part of the chorus. Sure, it's a subtle thing, but so are many of the best things in life and learning. Here in this statement about our Father and Mother, the supposed “Commandment” least comfortable being rendered as a command, Yahowah interjects the imperative mood. By doing so, He has accomplished two things – at least for those who are observant. First, He has revealed that not one of these Three Statements and Seven Instructions was scribed as a “command.” And second, He has affirmed that the imperative mood serves as a means to expresses volition. This is what God wants, and He wants us to want it too.

But that isn't the end of the grammatical treasures. The second verb, “*‘arak* – to lengthen,” which denotes the “*le’ma’an* – purpose” of “*kabed* – choosing to properly consider and respect” our Father and Mother was presented using the hiphil stem. This means that the subject of the verb, which is our Heavenly Father and Spiritual Mother, causes the object of the verb, which is “*yowm* – our days,” to participate in the action – prolonging them – as a secondary subject. Or more simply stated: our respect for God enables and motivates Him to bless us with eternal life. And even more than this, the hiphil stem suggests that eternal life is a derivative or subset of God’s nature, intent, and purpose.

This in turn prompts us to consider the prime directive – the Covenant – from God’s perspective. He would find no pleasure in extending the lives of those who find no pleasure in Him. That is to say, eternal life must be a byproduct of the relationship. It is: Covenant one, salvation two.

Since Yahowah etched *‘arak* in stone using the imperfect conjugation, we discover that the “lengthening and prolonging” isn’t finite, but is instead infinite – continuously growing without ceasing. The effects are ongoing and unfolding throughout the whole fabric of time. God is speaking of eternal life.

In addition to these insights, we should also note that Yahowah presented *‘arak* using the paragogic nun ending, which like the cohortative, is an expression of volition. This tells us that it is God’s desire that we choose to avail ourselves of His offer to lengthen our days. But while it is His intent for us to do so, the choice is ours. That is the essence of freewill.

Considering that these instructions are listed in order of their relevance, and that *kabed* is a symbolic term, as is *‘eth* (the contracted form of *‘owth* which is the Hebrew word for symbolism), this is one of many times where we are actually compelled to consider a verse metaphorically—making it an especially relevant one to analyze at this juncture.

As we approach this passage, seeking to understand it, remember, Yahowah just told us that fathers would bring harm upon their own children by corrupting His testimony. Therefore, “carefully considering and respecting” what one’s human parents have to say would be counterproductive in this context.

Further, our biological parents are seldom if ever “awesomely important, enormously great, or glorious.” Moreover, it would be extraordinarily unlikely that “honoring” our parents would add so much as a single day to the length of time most of us will spend in Yisra’el—which is the only land given to us by God. This observation is underscored by the fact it would be another forty years before anyone in this original audience would cross the Jordon River, thereby excluding most of them, while also limiting the time the few who made the

crossing would spend in the Promised Land. Considering all of these factors, a superficial interpretation of this instruction does not lead to a rational result.

To ascertain the spiritual meaning of this divine prescription for living, let's consider the graphic symbols Yahowah used to write the most telling words in this instruction. "Father," from *'am*, is written Aleph א Beth ב, the initial characters in the Hebrew alphabet—and indeed the origin of the English word. When we say "alphabet," we are essentially saying "father." The א Aleph was originally drawn in the form of a ram's head, which was symbolic of "power, might, leadership, and authority." A ram represented the "ability and authority to perform, doing whatever work was required."

In Ancient Hebrew, the ב Beth was shaped to depict the floor plan of a tent enclosure – one with a single entrance. It was symbolic of "entering and being protected by a shelter, family, and home." And thus we may infer that the "אב–Father" being represented in this exhortation is the "Mighty One with the power and authority to build His home, doing the work required to lead His family inside, sheltering them" so that they come to live with Him in the Promised Land.

The Hebrew word *'em* – Mother" begins the same way, with the original version of the Aleph א conveying all of the power, authority, and capability symbolized by a ram. But now it is combined with the Hebrew letter, Mem מ, which was originally drawn to depict the "life giving, sustaining, and cleansing properties of water." The letter was drawn to depict waves upon the sea. So we may conclude that the "אם – Mother" depicted in this Godly instruction, who has the "power to impart life, the ability to sustain it, and the will to do whatever is required to cleanse Her children, perfecting them," is: Our Spiritual Mother.

For those who may be thinking that I'm reaching here by referring to the symbolism inherent in the ancient Hebrew letters Yahowah actually etched in stone, you may find it comforting to know that of the eight Dead Sea Scroll parchments written in Ancient and Paleo Hebrew, seven of those were Torah manuscripts, which is where Yahowah's Terms and Instructions are found. And as we shall see as we dig deeper into God's revelation, most every Hebrew word, name, and title, including His own, are best understood when we consider the alphabet originally chosen to convey them.

In this light, while most people are comfortable envisioning God as our Heavenly Father, relatively few are open to the realization that the Set-Apart Spirit (errantly depicted as the "Holy Spirit" or worse, the "Holy Ghost") is maternal. And yet in *Bare'syth* / Genesis 1:27, Yahowah unequivocally revealed: **"So God created 'Adam in His image (tselem – resemblance, pattern, and model). In the image (tselem) of the Almighty, He created him. Male and**

female, He created them.” God, therefore, in addition to being paternal, has a maternal nature.

When we consider the three ways He manifests and describes Himself, as our “‘*ab* – Father,” as the “*ben* – Son,” and in the form of the “*ruwach qodesh* – Set-Apart Spirit,” we find that only one of the three titles is feminine. Moreover, in keeping with the alphabetic symbols which comprise “*דָּם* – Mother,” *ruwach*, a feminine noun, is defined as the “breath of life.” It is directly associated with *ruwah*, which means “to be completely covered and saturated with water.” Further, while the primary meaning of *qodesh*, the adjective which describes the Spirit’s nature, is “set-apart,” it also conveys the idea of “purifying and cleansing” someone or something so that they may exist in Yahowah’s presence and serve His purpose—further associating *דָּם*’s etymology with the handwriting found on the Divine Instruction.

Two last thoughts for those who might still cling to the notion that God is telling us to honor our birth mother as opposed to our Spiritual Mother. First, speaking to Yisra’el through the prophet Hosea, Yahowah said: “**Rebuke (*rib* - quarrel in a state of hostility, be in opposition and contend with) your mother, bring a lawsuit forth to prosecute her: for she is not my wife, neither am I her husband.**” (Hosea 2:2) Their mothers, like their fathers, had corrupted and ignored Yah’s advice, and they had chased after false gods whom they called “*ba’al* – the Lord,” and were thus leading their children astray.

And second, there was more than one reason for us to consider Yahowsha’s summation of these instructions. You may have noted that in the Mattanyah / Yah’s Gift / Matthew 19:18-19 account, both “Father” and “Mother” were presented by Divine Placeholders in the oldest manuscripts. And that means Mattanyah recognized that Yahowsha’ was encouraging us to choose to consider and respect our Heavenly Father and Spiritual Mother.

Since it is relevant, if I might indulge your patience a bit longer, in the very same prophetic book, we find: “**My people (*‘am*) are completely destroyed and they will perish (*damah* – they are cut off and will cease to exist (niphil perfect – telling us that the people have actively participated in their own absolute demise)) because of (*min* – from) a lack of understanding (*bely* – corrupted information, inadequate knowledge, and deficient discernment). **Indeed because (*ky*) you (*‘atah*) have totally avoided and rejected (*ma’as* – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) knowledge and understanding (*da’at* – information and discernment), so then (*wa*) I will consistently reject you and avoid you (*ma’as* – I will actually disassociate from you and will rebuff you (qal imperfect)) from serving as priests and ministers (*kahan* – from acting as counselors, judges, and emissaries) on My behalf (*la* – for Me). **Since (*wa*) you******

have continually ignored (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) **the Towrah teaching of your God** (*Towrah 'elohym* – Your God's Instruction, Guidance, and Direction), **I also** (*'any gam*) **will consistently ignore your children** (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha' / Salvation / Hosea 4:6)

Those who neglect Yahowah's Towrah Instructions are disassociated from Him. But more than this, by doing so, parents prevent their children from developing a relationship with God.

The tendency of a child to adopt and respect their parent's religion is the cause of this predicament. **“So as** (*ka*) **they grew and became more powerful** (*rabab* – they became more numerous and influential), **so much the more** (*ken*) **they missed the way** (*chata'* – they sinned, retreated, and went in the wrong direction). **They exchanged** (*muwr* – substituted) **their reputation and reward** (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) **for** (*ba*) **shame** (*qalown* – dishonor and disgrace, ignominy and infamy). (4:7) **They feed upon** (*'akal*) **the wrongdoing and sin offerings** (*chata't* – the iniquity and propitiations, the errant ways and misguided beliefs) **of My people** (*'am* – My family). **And so** (*wa*) **therefore** (*'el* – accordingly), **their perverse distortions** (*'awon / 'aown* – their errant perversions and corruptions, their tendency to twist and distort) **carry away and beguile** (*nasa'* – sweep away, deceive, and indebt) **their souls** (*nepesh*). (4:8) **And so** (*wa*) **it will come to be** (*hayah* – it was, is, and will be) **as with** (*ka*) **the people** (*ha 'am*) **so as with** (*ka*) **the priest** (*kohen* – the minister and cleric). **I will record and consider** (*wa paqad* – I will impute and reckon) **against them** (*'al*) **their ways** (*derek* – their conduct and way of life). **And** (*wa*) **their deeds and practices** (*ma'alal* – their actions and activities), **I will turn upon them** (*suwb la* – I will return to them, paying them back for what they have done).” (Howsha' / Salvation / Hosea 4:7-9) If you needed more assurance that we aren't to honor the ways of our human parents, you have it now.

It is then that by taking our time, considering all reasonable possibilities, and evaluating every pertinent clues, that we discover: by valuing and revering our Heavenly Father and Spiritual Mother, by carefully considering what God reveals about these manifestations of His nature, by seeing God as awesome and glorious, and by valuing God's instructions, that our days can be elongated, continuing forever, enabling us to live in the Promised Land, itself serving as a metaphor for heaven. And therein is not only the symbolic meaning behind God's prescription for living, but also the only rational interpretation of this the Second of Seven Instructions.

This insight also explains why the previous Godly directive regarding our Heavenly Father and Spiritual Mother is more vital than the next. And yet in the prioritized order of things, this is what follows the lone imperative...

“You should never murder, nor kill (*lo’ rasah* – you should not ever take the life of another (qal imperfect)).” (*Shemowth* / Names / Exodus 20:13)

Just two words long, this is the Third of Seven Instructions. But by ignoring, or worse corrupting, disregarding or twisting, Yahowah’s Torah, which includes these Terms, Statements, and Instructions regarding His Covenant, many commit spiritual murder, foreshortening their own lives and those of their children. God is imploring us not to do that.

Before we move on, I’d be remiss if I didn’t resolve an issue which has become the subject of many heated debates. Those who say that God asked us not to commit “murder” are correct, but so are those who insist that He instructed us not to “kill.” There is no distinction in Hebrew between “killing” and “murdering,” in “taking the life of another.” The Hebrew word, *rasah*, can be translated either way. The ramifications are of course significant, especially as one considers what soldiers are asked to do in religiously and politically inspired wars.

Also relevant, this instruction was conveyed using the qal stem and imperfect conjunction. This stem not only tells us not to associate with the killing of others, but also ties the verb’s subject, which is us in this case, with the verb’s action, which is refraining from killing others. Then by deploying the imperfect, God is telling us that the habit or practice of killing should be avoided, thus disassociating Himself from the military whose troops are trained to kill. In the imperfect then, *lo’ rasah* says that we “should never take the life of another.”

Some may be protesting at this moment, saying that Yahowah asked Yahowsha’ ben Nuwn to remove the hosts of religion from this very land, killing them once their iniquity had become full. But this was God’s prerogative, not ours. He alone has that right. Life is His gift. Therefore, to create the environment where the path to eternal life could be known, Yahowah shortened the lives of those whose religion had not only disqualified them, but also discouraged others from embracing this gift.

This next Instruction, the Fourth of Seven, also compels us to consider its deeper, spiritual insights. Like the previous Instruction it was scribed in the qal stem and imperfect conjunction.

“You should never commit adultery (*lo’ na’ap* – you should not ever be unfaithful and never have relations with more than one marriage partner).” (*Shemowth* / Names / Exodus 20:14)

“*Na’ap* – adultery” differs from “*zana* – illicit heterosexual relations” only in that the former speaks of violating the “*beryth* – covenant marriage vow” upon which the whole of Scripture is based. The Covenant, therefore, continues to reign supreme. It is the prime directive. It is the means to form a familial relationship with God and to life eternal. That is what each of these instructions have underscored with their focus on our Heavenly Father and Spiritual Mother, and with the admonitions that we should neither take the life of another or be unfaithful.

So please, do not miss the fact that this is the fourth familial reference Yahowah has made. He has spoken of His concern that fathers fail to protect their children, of sons and daughters observing *Shabat*, of considering the full significance of our Heavenly Father and Spiritual Mother so that we might live forever in the place God has provided for us, and now, of being faithful in marriage. These references underscore our Heavenly Father’s affinity for His *beryth* – Covenant – a word which is based upon *beyth*, meaning “family, home, and household.” Yahowah’s “*beryth* – Covenant” is therefore accurately defined as a “family-oriented relationship based upon a monogamous marriage vow and protective home environment where God’s children live.” God’s objective in creating the universe is enjoying and loving, enriching and protecting His children, which is why family serves as His principle metaphor and the Covenant is Scripture’s operative term.

And it is by committing adultery that we shatter the symbols dear to Yahowah’s heart: husbands and wives becoming fathers and mothers in faithful monogamous relationships akin to a marriage vow to conceive loving families, providing for their children in protective homes, nourishing them.

Once again, by using the *qal* stem and imperfect conjunction, God is not only telling us not to associate with infidelity, but also is encouraging us to refrain from doing anything which would cause others to be unfaithful. To this the imperfect adds an enduring perspective. There is an ongoing and unfolding consequence of adultery that Yahowah wants us to avoid, because it is lethal to building a loving family. So in the imperfect then, *lo’ na’ap* says that we “should never be unfaithful.”

Again, before we press on, I’d be remiss if I didn’t mention the fact that it was adultery, not homosexuality, that was addressed here. That is not to say that God is supportive of homosexual behavior; He isn’t. But it is to say that adultery is of far greater concern to Him. Christians, encapsulated in Pauline Doctrine, are prone to view homosexuality more harshly than adultery, and therefore lash out at homosexuals while ignoring their own behavior. In so doing, they miss the message God is conveying.

The next Instruction is simple. And like the previous two admonitions, it was presented in the qal imperfect.

“You should never steal (*lo’ ganab* – you should not ever take something from others without their permission).” (*Shemowth* / Names / Exodus 20:15)

Ganab speaks of taking something which does not belong to us by stealth, not force—always without consent and often without the victim’s knowledge. It smacks of “deceit,” of “outwitting” someone, and “cheating” them out of something valuable—and then of “carrying it away.” All of man’s religions do this very thing.

In the “*Shabat – Seven*” chapter of the *In the Beginning* Volume of *Yada Yah*, you will discover that God explains this instruction in the book of Yowb, better known as Job. There we find a “whirling wind,” a metaphor for circular reasoning, “*ganab* – carrying chaff away,” which is symbolic of lost souls. God is thereby telling us that deceptive schemes are deployed to steal people away from Him. Chaff and stubble are the antithesis of purified grain (a metaphor for saved souls) and thus chaff represents those whose wasted lives are snuffed out for having been deceived by religious rhetoric. So the spiritual message behind the Fifth of Yahowah’s Seven Instructions serves to reinforce God’s overt condemnation of deception. We are not to steal souls away from Yah.

The qal stem serves to admonish us that we should disassociate ourselves from any religious, political, military, or economic institution which takes something away from people without their permission. To this the imperfect reveals that there are ongoing and unfolding consequences of legal, moral, and tax systems which redistribute wealth as man sees fit. Thus, by writing this in the imperfect, *lo’ ganab* conveys that we “should never steal.”

The Sixth of Seven Divine Instructions continues the same theme. And as has been the case with the prior three, this instruction was not written in the imperative, but was scribed in the qal imperfect.

“You should never respond and testify (*lo’ ‘anah* – you should not ever question, answer, or make a declaration) **against** (*ba*) **your neighbor** (*rea’* – countryman, friend, companion, or associate) **as a deceptive or misleading** (*seger* – false, conniving, clever, mistaken, vain, or unreliable) **witness** (*‘ed* – source of evidence by way of testimony).” (*Shemowth* / Names / Exodus 20:16)

The essence of religion and politics is “false testimony.” Nothing is more damaging, destructive, deadly, or damning. It is how Satan beguiled Adam and Chawah in the Garden of Eden. He misquoted God. It is how Rabbi Akiba, the Apostle Paul, and the Prophet Muhammad deceived billions of gullible souls

throughout the centuries. They were all false witnesses – the very worst of the breed because they all attributed their misleading testimony to God.

This is such a horrible crime, it is the only unforgivable sin.

If you are going to speak for God, quote Him accurately. If you are going to be a witness, recite His testimony. Don't change it, subtract from it, or add to it.

And yet, in defiance of the *qal* stem and imperfect conjugation in association with *lo'* *'anah*, all manner of clerics have made a practice of misleading and deceptive testimony. It isn't that everything pastors, priests, rabbis, and imams have claimed through the ages is false, but that so many lies have been woven into their testimony that what has emerged from their mouths has consistently been more poisonous than nurturing.

In the end, all we really have from God is life, freewill, a conscience, and His testimony. If we corrupt it, the first three gifts are for naught.

Those who have read this *Introduction to God* from the beginning are especially familiar with *'anah* – the operative verb in this Instruction. It has become our constant companion throughout our journey to meet and embrace Yah. We first encountered *'anah* in *Qara'* / Called Out / Leviticus 23:26-27: **“Then Yahowah declared the Word to Moseh, saying, ‘On the tenth of the seventh month is the Day of Reconciliations. This exists as a set-apart and cleansing Called-Out Invitation to Meet with you. And your soul shall respond and answer (*'anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating while), appearing before and approaching the feminine aspect of the light unto Yahowah.”**

But even in light of the fact that Yahowah etched the explicit instruction not to respond by testifying falsely in stone, Jewish and Christian clerics have almost universally rendered *'anah* as “afflict,” falsely communicating the religious notion that the means to reconcile our relationship with God is to injure ourselves. And as a result of their misleading witness, as few as one soul in a million properly responds to Yahowah's invitation to reconcile our relationship with Him.

God concluded His written testimony by encouraging us not to covet that which belongs to others. And yet even in this, man's governance is rooted in this very thing. Rabbis craved the authority which was rightly God's and thereby empowered and enriched themselves. Paul, a rabbi by training, alleged God's authority to claim the Gentiles as his own. The Roman Catholic Church sought the allegiance of pagans, and so it stole their religion and claimed it as their own. Muhammad was a thief. His religion was little more than a means to satiate his lust for power, sex, and money. Communism exists because the poor covet their neighbor's wealth. And in our Western democracies, voters have consistently

displayed their desires, craving tax and spend policies which redistribute wealth from those who earn it to those who want it.

“You should not ever desire (*lo’ hamad* – you should never covet, lust for, crave, nor seek pleasure from) **your neighbor’s** (*rea’* – countryman’s, friend’s, companion’s, or associate’s) **house or family** (*beyth* – home and household). **You should never desire** (*lo’ hamad* – you should not ever covet, lust for, crave, nor seek pleasure from) **your neighbor’s** (*rea’* – countryman’s, friend’s, companion’s, or associate’s) **wife** (*’isah* – woman), **nor his male or female servants** (*’ebed / ’amah* – employees), **his cattle or donkey** (*sowr* – domesticated animals; read: assets, belongings, and means of production), **or anything** (*kol*) **which is associated** (*’asher*) **with** (*la*) **your neighbor** (*rea’* – countryman, friend, companion, or associate).” (*Shemowth / Names / Exodus 20:17*)

The violation of this, Yahowah’s Seventh Instruction, is the root of all evil. Desiring that which did not belong to them has motivated cleric, king, and general throughout the ages. They have conquered, plundered, and subjugated the masses, stealing their wives, enslaving their children, robbing their land, and confiscating their possessions.

Here the qal stem serves to discourage us from associating with the covetous schemes of religious, political, military, or economic institutions. And the imperfect affirms that there are ongoing and unfolding consequences of habitually desiring that which belongs to others. So, by scribing this in the imperfect, *lo’ hamad* reveals that we “should never covet.”

In reality, neither our neighbor, countryman, friend, companion, nor associate owns anything of enduring value. Why covet power when the Covenant empowers us? Why covet wealth when the Covenant enriches us? Why covet a neighbor’s wife and children when Yahowah’s Covenant incorporates us into God’s family?

After recording the very message God had etched in stone, Moseh, the first to receive these words, wrote: **“These are the words** (*dabar*) **Yahowah** (𐤃𐤏𐤃𐤓) **communicated, speaking** (*dabar*) **to** (*’el*) **everyone** (*kol*) **assembled** (*qahal* – gathered together) **beside** (*ba*) **the mountain** (*har*), **from** (*min*) **in the midst** (*tawek*) **of the fire** (*’esh* – radiant energy and light) **and the water-laden** (*’araphel*) **cloud** (*’anan*) **with a great and powerful** (*gadawl* – substantial and magnificent, important and distinguished, and glorious) **voice** (*qowl*). **He did not add anything more** (*lo’ yasap*). **He wrote them, engraving them** (*y-katab-m* – He inscribed them using letters and words) **on** (*’al*) **two** (*samaym*) **tablets** (*luwach*) **of stone** (*’eben*) **and gave them** (*natan* – prepared and bestowed them as a gift) **to me** (*’ely* – as God to Moseh).” (*Dabar / Words / Deuteronomy 5:22*)

If you are a religious Jew steeped in the Oral Law of Rabbis Akiba and Maimonides, a Christian immersed in the poison of Pauline Doctrine, a Muslim misled by Muhammad, or a Mormon deceived by Joseph Smith, take note: “He did not add anything more.”

You now know that the overwhelming preponderance of the religious and textual changes and additions, the corruptions and the counterfeits, of Yahowah’s Word, which were predicted by Him on the first of these two tablets, are actually satanic in origin—inspired by the sun god religions of old. In particular, the vocabulary preached by Christians is demonic, including the words, concepts, titles and names: Bible, Old Testament, New Testament, Gospel, Grace, Christian, Christ, Jesus, Lord, Christmas, Easter, Sunday, Holy, Ghost, Trinity, Church, and Cross.

But rest assured, I was not the first, nor will I be the last, to realize the pagan nature of these corruptions. Upon sharing the initial insights revealed in *Yada Yah* with America’s most famous protestant preacher, he replied, “Everything you have asserted is true, but if I were to say these things I would lose my followers and their funding. And if you say them, they will label you a kook.”

The truth has never been popular. So those willing to share it are assailed by the men and women who benefit from all manner of deceptions. In fact, when you share what you have discovered in these pages, your religious friends will eventually turn on you. Unable to refute anything you have to say with evidence or reason, even pastors will resort to character assassination. After all, since clerics did this very thing to Yahowsha’, what would keep them from doing it to you?

But since there isn’t any act more compassionate or courageous, more enlightened or compelling, than sharing Yahowah’s testimony, let’s review what God shared with Moseh and then wrote on the Two Tablets of Stone.

“And (wa) God (‘elohym) conveyed (dabar) all of (kol) these statements using words (dabar), providing perspective (‘eleh) in our presence (‘eth), saying (‘amar):...” (1)

Tablet One

“I am (‘anky) Yahowah (יהוה), your God (‘elohym), who relationally and as a favor (‘asher) brought you out and delivered you (yatsa’) from the realm (min ‘erets) of the crucible of Egypt (mitsraym), out of the house (min beyth) of slavery (‘ebed). (2) You shall not exist with (lo’ hayah la) other (‘aher) gods (‘elohym) in relation to (‘al) My presence (paneh). (3)

You should not ever do anything which associates yourself with (lo’ ‘asah la) a carved image or idol, religious icon, or object of worship (pesel), or any

(kol) visual representation of something (*tamunah*) which is ('*asher*) in (*ba*) the heavens above (*samaym min ma'al*), or (*wa*) which is ('*asher*) on (*ba*) the earth ('*erets*) below (*tahath*), or (*wa*) which is ('*asher*) in (*ba*) the waters (*mayim*) beneath the land (*tahath 'erets*). (4) You should not ever not bow down and worship them or speak for or to them (*lo' hawah*), and (*wa*) you shall not serve them (*lo' abad*). For indeed (*ky*), I ('*anky*), Yahowah (𐤅𐤓𐤏𐤍), your God ('*elohy*), am a zealous and jealous God (*qana' 'el*), counting and reckoning (*paqad*) the perversity and sin of twisting and distorting ('*awon*) of the fathers ('*ab*) upon ('*al*) the children (*ben*) concerning ('*al*) the third and the fourth generations (*silesym wa 'al ribea'*) of those who genuinely hate and are hostile to Me, shunning Me (*sane'*). (5) But (*wa*) I will genuinely act and actually engage to literally prepare, perform, and produce ('*asah*) unmerited and unfailing mercy, unearned favor, and undeserved kindness (*cheched*) on behalf of (*la'*) thousands ('*eleph*) who move toward Me and love Me (*la 'ahab*) and also (*wa* – in addition) who approach Me by closely observing and carefully considering (*la shamar*) My terms for participating in the relationship (*mitswah*). (6)

You should never deceive or delude (*lo' nasha'*) through the ('*eth*) name or reputation (*shem*) of Yahowah (𐤅𐤓𐤏𐤍), your God ('*elohym*), advancing worthless and lifeless deception (*la ha showa'*). For indeed (*ky*), Yahowah (𐤅𐤓𐤏𐤍) will never forgive or leave unpunished (*lo' naqah*) those who ('*eth 'asher*) consistently deceive, actually beguile, or habitually delude (*nasha'*) in association with ('*eth*) His name and reputation (*shem*) to promote and effect (*la*) vain and ineffectual lies which lead to lifelessness and destruction (*showa'*).” (7)

Tablet Two

“Remember (*zakar*) that the Sabbath ('*eth ha shabat*) day (*yowm*) is set apart (*qadash*). (20:8) Six (*shesh*) days (*yowmym*) you can actually and continuously work ('*abad*) and (*wa*) you can genuinely engage in the totality of ('*asah*) all of (*kol*) your service of representing the Messenger and proclaiming the message (*mala'kah*). (20:9) But (*wa*) the seventh (*shaby'y*) day (*yowm*), the Sabbath (*ha shabat*) of (*la*) Yahowah (𐤅𐤓𐤏𐤍), your God ('*elohym*), you should never actually engage in (*lo' 'asah*) any part of (*kol*) the work of God's Representative and Messenger (*mala'kah*) yourself ('*atah*), your son (*ben*), your daughter (*bat*), your male and female servants and staff ('*ebed wa 'amah*), your means of production (*behemah*), as well as (*wa*) those visitors (*ger*) who relationally ('*asher*) are in your home, property, or community (*ba sa'ar*). (20:10) For indeed (*ky*) in six (*shesh*) days (*yowmym*) Yahowah (𐤅𐤓𐤏𐤍) acted and engaged, preparing and producing everything associated with completing ('*asah*) accordingly ('*eth*) the heavens (*ha shamaym*) and the earth

(*wa ha 'erets*), and the seas (*wa ha yam*), and all (*kol*) which relationally (*'asher*) is in them (*ba*). And (*wa*) He became completely settled (*nuwach*) during (*ba*) the Almighty's seventh (*ha shaby'y 'al*) day (*yowm*). Therefore (*ken*) Yahowah (יהוה) blessed and adored (*barak*) everything associated with this day (*'eth ha yowm*), the Sabbath (*ha shabat*), setting it apart (*qodesh*). (11)

You should choose to carefully consider, view as worthy, enormously valuable, and significant (*kabed*) accordingly the symbolism of (*'eth*) your Father (*'ab*) and (*wa*) that which is represented by your (*'eth*) Mother (*'em*) for the purpose of (*le'ma'an*) continuously lengthening (*'arak*) your days (*yowm*) within and upon the Almighty's (*'al*) land (*'adamah*) which relationally and as a blessing (*'asher*) Yahowah (יהוה), your God (*'elohym*), has actually given to you (*natan la*). (12)

You should never murder, nor kill (*lo' rasah*). (13)

You should never commit adultery (*lo' na'ap*). (14)

You should never steal (*lo' ganab*). (15)

You should never respond and testify (*lo' 'anah*) against (*ba*) your neighbor (*rea'*) as a deceptive or misleading (*sefer*) witness (*'ed*). (16)

You should not ever desire (*lo' hamad*) your neighbor's (*rea'*) house or family (*beyth*). You should never desire (*lo' hamad*) your neighbor's (*rea'*) wife (*'isah*), nor his male or female servants (*'ebed / 'amah*), his cattle or donkey (*sowr*), or anything (*kol*) which is associated (*'asher*) with (*la*) your neighbor (*rea'*).” (*Shemowth / Names / Exodus 20:1-17*)

In Conclusion

“These are the words (*dabar*) Yahowah (יהוה) communicated, speaking (*dabar*) to (*'el*) everyone (*kol*) assembled (*qahal*) beside (*ba*) the mountain (*har*), from (*min*) in the midst (*tawek*) of the fire (*'esh*) and the water-laden (*'araphel*) cloud (*'anan*) with a great and powerful (*gadawl*) voice (*qowl*). He did not add anything more (*lo' yasap*). He wrote them, engraving them (*y-katab-m*) on (*'al*) two (*samaym*) tablets (*luwach*) of stone (*'eben*) and gave them (*natan*) to me (*'ely*).” (*Dabar / Words / Deuteronomy 5:22*)

יהוה

As you no doubt know by this time, as one of Yah's witnesses, as a guide through His testimony, I have no interest in accumulating followers or funds. And that is one of three reasons I have tried to remain as anonymous as possible. The

fact is: I'm irrelevant. Our journey has not been about me. Moreover, I admittedly possess no qualifications for writing this *Introduction to God* which would impress anyone.

That is not to say that my identity is completely hidden or that I'm hiding. Having already garnered the wrath of countless people for having exposed and condemned Islam (see ProphetOfDoom.net for that), being labeled a "kook" is a welcomed promotion. And frankly, those who stoop to discredit the messenger, only do so because they are unable to refute the message.

But let me be unequivocally clear: I have and will continue to err. You ought not rely on anything I've written. Even though there are vastly more unique, useful, and inspired insights packed into the pages of this *Introduction to God*, into *Yada Yah*, and *Questioning Paul*, than there are inadvertent mistakes, I am a flawed and imperfect guide. I am but a dirty and dull, misshapen and inadequate, tool.

So while I openly acknowledge the occasional inaccuracy, if you were of the belief that your favorite English "Bible" represents the perfect, complete, and inerrant word of God, or even that God's name is "God," or that He called His revelation the "Bible," you are now confronted with a choice. You will either disregard Yah's witness as it is presented in this *Introduction to God* and remain naive, or you will use the tools and insights you have been given to become observant and study on your own, awakened to a far more glorious reality.

If you dare go on, and venture out on your own in pursuit of knowing Yahowah better, you will discover countless affirmations that most everything Yahowah has to say conflicts with the sermons, teachings, dogmas, and schemes of most all religious, political, and military leaders, academicians, pastors, popes, priests, and rabbis. No institution is immune. No political party is just. No nation is worthy. No man is believable.

Specifically regarding my *mea culpa*, there are three very significant mistakes in the *Yada Yah* Collection which I will endeavor to edit out of the seven volumes as time permits. It wasn't until after I had compiled the first two-thousand pages of *Yada Yah* that I came to realize that Paul was a false prophet. Should you be interested in the evidence against Sha'awl (Paul's actual name), I invite you to read *Questioning Paul*, available free on this site. As a result of this very unpopular, and indeed surprising discovery, I will eventually remove all positive references to Paul's letters from the existing chapters of the *Yada Yah* Collection. And while this false prophet's testimony comprised a scant five percent of the quotations cited in the initial seven volumes of *Yada Yah*, since my tendency is to improve the translations and augment the insights along the way,

my progress will be dramatically slowed during the editing process. So it will require many years to completely correct the previous record.

Second, I discovered that Yah's Covenant has not yet been renewed. I now know this because when the Covenant is renewed, Yahowah's Towrah will be placed inside of us to guide us throughout eternity. So while this realization is devastating for Christianity, which is wholly dependent upon its "New Testament," it chips away at the credibility of *Yada Yah* as well, because I consistently referred to the Greek eyewitness accounts authored by Mattanyah (known as Matthew), Shim'own Kephas (better known as Peter, the inspiration for the book of Mark), the historian Luke, Yahuchanan (known to Christians as John), and Ya'aqob (misnamed "James"), as the "Renewed Covenant Writings." But I should have known better. Yahowah's message has not changed. God is not capricious. He has not eliminated or added anything.

Third, and even more recently, I finally came to grips with what I had long suspected, that the four vowels which comprise God's name – YHWH - יהוה - יהוה - יהוה - יהוה – are pronounced "YaHoWaH" not Yahweh or Yahuweh. Since God told us to observe His "*towrah* – Torah," and that He is our "*elowah* – God," He left us with the phonetic tools required to properly pronounce every letter in His name. Further, since He told us that His name is based upon the verb "*hayah* – I am," the pronunciation should have been obvious.

So please, if you read this *Introduction to God* before I complete an edit of *Yada Yah*, be aware of my blunders. In all things, trust God and not men.

Along these lines, when time permits, I would like to supplement the *Towrah* Volume by including everything Yahowsha' had to say about Yahowah's Instructions. So once this book is complete, and once *Yada Yah* and *Questioning Paul* are corrected, I'll either add this material forthwith, or if led to do so, I'll compile a more comprehensive presentation of Yahowah's testimony regarding "*Babel* – Babylon," whereby all the Whore's confusing counterfeits are exposed. Then, I suppose, juxtaposing Yahowsha's support of the Towrah against Sha'uwl's opposition to it, would be a worthy and enlightening endeavor.