

An Introduction to God

Volume Two



Shem – His Name

As you are now aware, this *Introduction to God* makes no accommodation to garner popular support, and it was not designed to appeal to a religious audience. It seeks to reveal, examine, and consider the pictures God has painted in His Word.

One of the more significant factors culling the audience for this material will be the absence of a familiar vocabulary. I have endeavored to avoid most of the brushstrokes people have become accustomed to seeing because they either corrupt or conceal Yahowah's portrait. And since God does not combat deception with delusions, neither shall I. Therefore, if you are searching for "Jesus Christ," you will not find him here.

So now, this, the second of seven sections, will focus on Yahowah's favorite names, titles, and terms. In it, the manmade monikers which have no association with Him will be methodically destroyed. These include: Lord, Jesus, Christ, Christian, Bible, Old Testament, New Testament, Gospel, Grace, Church, and Cross.

The reasons this must be done are many. It is vital that people know they have been deceived by those who have preyed upon their devotion. So, by undermining the building blocks upon which the most popular religions were conceived, we will help advance one of God's most important goals. He wants us to stop trusting people, especially those who preach, so that we might choose to rely on Him.

It is therefore essential that we provide valid reasons for the religious to jettison their faith. This in turn will provide them with the opportunity to cleanse their mental palettes, preparing the way to know the truth. Equally important, once the religious rubble has been cleared, and God's favorite names, titles, and teachings are able to take root, readers will discover vital insights in every divine revelation, and a lesson in every human deception.

We concluded the last section with a "*masal* – word picture." So, since there is a marvelous "*Masal* – Proverb" which is especially relevant to this discussion, we are going to turn to it now.

It begins by asking seven rather extraordinary questions: **“Who is He who has actually descended from** (*my yarad* – who has lowered and diminished Himself) **and who is He who reliably ascends to** (*wa ‘alah* – who offers Himself up as a sacrifice and then goes up and lifts up to) **heaven** (*shamaym* – the spiritual realm of God)? **Who is He who genuinely gathers and receives the spiritual harvest** (*my ‘acaph ruwach* – who is He who draws together, collects, associates with, and spiritually joins a remnant) **in** (*ba*) **the palms of His hands** (*chophen*)? **Who is He who wraps up and envelops, actually giving birth by way of** (*my tsarar* – who is He who encloses, covers, bears children, mends, mediates, and restores through) **the waters** (*maym* – the source of life and cleansing) **in the garment** (*ba ha simlah* – a feminine noun meaning apparel which covers and adorns)? **Who is He finally who comes onto the scene, stands upright, completes the mission, enabling others to stand without ceasing, establishing** (*my quwm ‘ephec* – who is He who in the end takes a stand, rises up, and completely restores) **the entire** (*kol* – the whole) **earth** (*‘erets* – realm and land)? **What is** (*mah*) **His personal and proper name** (*shem* – moniker, identification, and renown)? **And what is** (*wa mah*) **His Son’s** (*ben*) **personal and proper name** (*shem*)? **Surely** (*ky*) **you know** (*yada’* – you recognize and understand, you are acquainted with it and you acknowledge it).” (*Masal / Word Pictures / Proverbs 30:4*)

Since these rhetorical questions are laden with profound insights, let’s consider them one at a time. God has asked us: **“Who is He who has actually descended from** (*my yarad* – who has lowered and diminished Himself) **and who is He who reliably ascends to** (*wa ‘alah* – who offers Himself up as a sacrifice and then goes up and lifts up to) **heaven** (*shamaym* – the spiritual realm of God)?” As we begin, it is instructive to know that both “*yarad* – descends” and “*alah* – ascends” were scribed in the qal relational stem which speaks of things which are real, actual, and genuine, as opposed to symbolic or hypothetical. And both, like every verb throughout this list of rhetorical inquiries, were written to include the third person, masculine, singular pronoun “He,” which is obviously addressing God.

It is interesting to note, however, the differences between the grammatical forms found in the first two queries. *Yarad* was conjugated in the imperfect waw consecutive, which is the only Hebrew tense which denotes time. It affirms that, at least at the time of this writing, the subject of this question had already descended, whereas *alah* was conjugated in the perfect, which says His ascent would be whole and complete, indivisible chronologically and uninterrupted throughout all of time.

So, why were these questions posed with such different verb treatments? Well, first, God is telling us that His famed redemptive advent was not His only

visit to earth—as Christians commonly assume. God had walked in the Garden and talked with Adam. (*Bare'syth* 3:8) He negotiated and laughed with Abraham at the initiation of the Covenant. (*Bare'syth* 17 and 18) He personally blessed Ya'aqob, renaming the father of His children “Yisra'el.” (*Bare'syth* 32) Before conveying the words of the Towrah, God took the time to eat and drink with Moseh. (*Shemowth* 24) And He revealed Himself to *Shamow'el* – Samuel in connection with the Ark of the Covenant. There we read: “Yahowah came, stood, and spoke to Shamow'el...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.” (1 *Shamow'el* 3)

But now comes the especially interesting part. Sometimes God predicts the future using the imperfect waw consecutive, or past tense. I suspect He does so because it suggests He has already witnessed our future, and thus rather than predicting it, He is simply reporting it. And as such, these prophecies, rather than having a probability of occurring, are so certain, God describes them as if they have already occurred.

The most important of the advent predictions would be, and now has been: “a child born unto us and a Son, He is given for us” on the *Miqra'* of *Sukah* to enable the promises of *Pesach*, *Matsah*, and *Bikuwrym* in the year 4,000 Yah (33 CE). This completes the first six of seven visits—all for relationship, revelation, and redemption.

God's seventh arrival, which is for reconciliation, is on our horizon, and will transpire on *Yowm Kippurym* in the *Yowbel* Year 6000 Yah (at sunset, October 2nd, 2033). The date has been set. It will happen. Are you ready?

The second reason behind the variant verb conjugations is that, with one exception, God's willingness to “*yarad* – descend” from Heaven, and “*yarad* – diminish” Himself to meet with us, has been more important than His “*alah* – ascent” back to the spiritual realm. That lone exception was the fulfillment of the Called-Out Assembly Meeting of FirstFruits, wherein after Yahowsha's soul “*yarad* – descended” into She'owl, enduring the “*alah* – sacrifice” of Unleavened Bread, it was reunited with His Spirit, and then “*alah* – ascended” to Heaven. That event, while in our past, was in the future for the writer of this Proverb.

So then God asked: “**Who is He who genuinely gathers and receives the spiritual harvest** (*my 'acaph ruwach* – who is He who draws together, collects, associates with, and spiritually joins a remnant) **in (ba) the palms of His hands** (*chophen*)?” As we approach this third question, be advised that the “*'acaph ruwach* – spiritual harvest” was also penned in the qal perfect. And that is exceptionally good news. It means that this gathering will actually occur (on the *Miqra'* of *Taruw'ah*), and it means that we can rely upon this promise. Better still,

our participation in this spiritual harvest will be total and complete, uninterrupted and indivisible throughout time. Once associated, always associated. Once saved, always saved.

The “remnant” aspect of *‘acaph* is also telling, in that most Yahuwdym (speaking of those who are related to Yahowah, which was subsequently corrupted to “Jews”) will die separated from their God. But a small remnant of Yisra’el will survive the Tribulation. They will come to recognize Yahowah, and will be reconciled unto Him upon His return. On this day, we are told in *Zakaryah* / *Zechariah* 12:9-10 that they will look up to Him whom they have pierced as God pours out upon them the Spirit of acceptance who pleads for mercy.

In this light, we are not reading too much into this to acknowledge that the primary definition of *chophen* is “the hollow of the hands.” And was it not the vacated void of Yahowsha’s hands, those pierced by the nails which had been driven into them on Passover, which turned the Upright Pillar upon which He was affixed into the Doorway to Life?

Transitioning to the next query, God asked: **“Who is He who wraps up and envelops, actually giving birth by way of** (*my tsarar* – who is He who encloses, covers, bears children, mends, mediates, and restores through) **the waters** (*maym* – the source of life and cleansing) **in the garment** (*ba ha simlah* – a feminine noun meaning apparel which covers and adorns)?”

Affirming the enduring truth incarnate in the “*‘acaph ruwach* – spiritual harvest,” in the fourth question, *tsarar maym ba ha simlah*, which describes the process of “enveloping us in a cleansing garment which restores us, enabling us to be born anew into God’s family,” was also penned in the qal perfect. So in the context of this spiritual harvest, Yahowah is speaking of the Set-Apart Spirit’s Garment of Light, in which those who are saved are adorned. It makes us appear perfect in God’s eyes and prepares us to enter His presence. Once it is placed upon us, we actually become our Heavenly Father’s children—forever, without interruption throughout all time.

In this regard, I don’t want you to misinterpret the idea that the Set-Apart Spirit’s Garment of Light “makes us appear perfect” somehow suggests that we aren’t actually perfect when we appear before God. We are. The presence of light doesn’t “cover up or hide” darkness, it eliminates darkness.

So in the fifth of seven questions, we read: **“Who is He who finally comes onto the scene, stands upright, completes the mission, enabling others to stand without ceasing, establishing** (*my quwm ‘ephec* – who is He who in the end takes a stand, rises up, and completely restores) **the entire** (*kol* – the whole) **earth** (*‘erets* – realm and land)?” Here we are confronted with “*my quwm ‘ephec* – who is He who in the end takes a stand, rises up, and completely restores?”

While the operative word is obviously “*quwm* – He comes onto the scene, stands upright, enabling others to stand, establishing them,” ‘*ephec*, as an adverb, modifies *quwm* in important ways. It reveals that this act “will come at the end of His mission, and that He will complete it, leaving nothing else to be done.” Collectively, these speak of Yahowsha’s fulfillment of the Called-Out Assembly Meetings of Passover, Unleavened Bread, and FirstFruits, when “He stood up for us so that we could stand with Him,” at the culmination of His last visit. This also tells us that His enactment of these prophetic promises left nothing else to be accomplished—they were fulfilled once and for all.

Since we are being thorough in our investigation, you should know that *quwm* was scribed in the hiphil stem perfect conjugation. The hiphil speaks of the relationship of the verb’s subject on the verb’s action, which has a causative effect on the verb’s object. What all that means is that by God standing up for us on Passover and Unleavened Bread, He enabled us to stand with Him on FirstFruits. By coming onto the scene and completing His mission, God restored and established us. Moreover, in the perfect conjugation, the result is not only whole and complete, it means that we will endure throughout time.

Now that the identity of the individual who was the subject of the first five questions has been established, let’s consider rhetorical questions six and seven. **“What is (*mah*) His personal and proper name (*shem* – moniker, identification, and renown)? And what is (*wa mah*) His Son’s (*ben*) personal and proper name (*shem*)? Surely (*ky*) you know (*yada’* – you recognize and understand, you are acquainted with it and you acknowledge it).”**

Once upon a time, in the land of revelation, these names were known and they were shouted from the rooftops. But that time and place isn’t here and now. Of the nearly seven billion souls who currently occupy our planet, less than one in a million people know both names—or even want to know them.

Yet there is only one who comes and goes to and from heaven, who gathers and receives souls with His Spirit, who provides life, cleanses, and adorns, who stood up for us so that we could stand and be established forever with Him. He is Yahowah. And His Son, His representative, the One who came from Him bearing His name, doing His business, is Yahowsha’. There is no other God, nor any other manifestation of God-Existing-As-Man. There is but one Mighty One, one Set-Apart One, one Upright One, one Son of the Almighty, and one Redeemer. None but Yahowsha’ even make the claim.

Yahowah manifest Himself in human form to save us, which is what Yahowsha’ means. Set-apart from God; He came onto the scene; He stood upright in our midst, and enabled us to stand with Him, established forever. Consider this a synopsis of the Word.

It is truly amazing that most people don't "yada' – know" God's name, that most don't "yada' – acknowledge" His Son's name, or even "yada' – realize" that these names are related. In reality, it is but one name, since the Son's "name" designates His identity and defines His mission.

While this passage serves as the perfect introduction to this section, I'd like to present three additional verses from this "Masal – Proverb," as they are instructive. The next reads: "**Every** (*kol* – the entire) **Word** (*'imrah* – saying, communication, utterance, instruction, teaching, command, and promise) **of God** (*'elowah*) **being pure, tested, and true, is** (*tsaraph* – being refined, precious, flawless, and worthy, exists as) **a gift and a shield** (*magen / megen* – a present protective enclosure and covering which surrounds, defends, and saves) **for those who** (*huw' la ha*) **put their trust** (*chasah* – those who take refuge in, who seek safety, salvation, protection, and rest through reliance) **in Him** (*ba*)." (*Masal / Word Pictures / Proverbs 30:5*)

While we have turned the page and begun our review of a new topic, "elowah – God" remains focused on His "imrah – Word." Every one is "tsaraph – pure, precious, worthy, and true. Collectively, they are God's "megen – gift" to us. They are our "magen – shield, a protective covering which defends" us from death, judgment, and separation. At least they are for those who "chasah – put their trust" in Him, who seek and rely upon His protection.

And let us not lose sight of the fact that God has just revealed the place we should all turn to answer the seven questions posed in the previous verse. It was the same with Yahowsha'. Every time He was asked a question, He answered it by quoting the Torah, Prophets, and Psalms.

And since God's Word provides the answer to every important question... "**You should not add to** (*lo' yasap* – you should not augment, increase, or create a new or additional variation of) **the Almighty's** (*'al*) **Words** (*dabar* – message, communication, and revelation), **lest beware** (*pen*), **He will argue against you, judge and convict you** (*yakach ba* – He will adjudicate against and rebuke you, demonstrating that you are wrong, pushing you away), **and you shall be proven a liar for having promoted delusions** (*wa kazab* – you shall be disappointed and will fail in your vanity, either ceasing to exist or arriving at an unsatisfactory condition and conclusion for having communicated that which was not true, for having deceived)." (*Masal / Word Pictures / Proverbs 30:6*) This statement negates the possibility of a "New Testament."

All who change God's Word, adding their own ideas as Paul and his Church have done, especially with their "Gospel of Grace," will be judged. Some will be found guilty of having consciously promoted delusions and will be convicted. God's standard is His Word, and He will not tolerate those who rephrase it,

augment it, or recreate it to their liking. So at the very least, even those who have unintentionally corrupted God's testimony will have their souls extinguished at the terminus of their mortal existence.

This message reflects the intent of the third of three statements found on the first of two tablets which Yahowah wrote with His own hand. He said He would not forgive those who promote deceptive and deadly dogmas in His name.

Proverbs 30:6 also devastates the notion that the Church has the right to establish doctrine, to replace the Sabbath with Sunday, Passover with Good Friday, FirstFruits with Easter, Reconciliations with Halloween, Tabernacles with Christmas, Trumpets with Rosh Hashanah, Yahowah with "the Lord" or "Ha Shem (the Name)," the Ma'aseyah Yahowsha' with "Jesus Christ," our Spiritual Mother with "Mary, Mother of God and Queen of Heaven," or the Covenant relationship with religious ritual. When men claim the authority to augment the teachings of God with their own edicts, they are liars.

This next train of thought is sobering. It flows out of a longer statement which begins: "**Two things I ask You (*sa'al*) to keep me from doing or becoming (*lo mana'*).**" The first of these is "*sawa' – vanity*," which is both "**arrogance**" and "**futility**." The second is "*kazab dabar – making false statements, promoting lies, delusions, and deceptions.*" (*Masal 30:7*)

The author of the Proverb then asks "*rahaq min – to be kept away from*" "**resh – poverty**" and "*osher – wealth*," because he wants to rely on God's "*natan – gift*," of "*tarap lehem – broken bread*," which is symbolic of Yahowsha's body being broken for us during His fulfillment of Passover and Unleavened Bread.

This then leads us to: "**Lest (*pen*) I become satisfied (*saba' – comfortable with having met my own needs*) and I am disowned, becoming insignificant (*wa kahash – I am deceived, become unfaithful, bow in submission, and devalue the relationship, dissipating into nothingness*) by saying (*wa 'amar – by wondering, thinking, boasting, avowing, asking, answering, or declaring*): **'Who is (*my*) Yahowah (יְהוָה - יהוה - Yahowah)?'** And lest (*wa pen*) I be disinherited (*yarash – I become impoverished and dispossessed, I become destitute and destroyed*), and I am caught in the act, arrested, and incarcerated for (*taphas*) removing without permission and carrying away by stealth (*ganab – for secretly stealing and clandestinely removing*) the personal and proper name (*shem*) of my God (*'elohym*)." (*Masal / Word Pictures / Proverbs 30:9*)**

The piel stem, in which *kahash* was scribed, tells us that we bring its ill effects upon ourselves. If we are "disowned," it is because we "were unfaithful." Those who "do not value the relationship" with God, "will not be valued" by God.

There are two outcomes delineated here. Both are bad, but one is infinitely worse than the other. To be disinherited by Yahowah is to be destitute of life. Such souls will be dissipated and cease to exist. But those who purposely deceive, those who remove Yahowah's and Yahowsha's personal and proper name from the Word and from their sermons, will be incarcerated. And that's not good because it means that Yahowah has deemed such people to be in league with the Adversary. For this crime, they will spend an eternity separated from God.

Yahowah realized that the translators of the KJV, NKJV, IV, NIV, ASB, NASB, NLT, and the JPS Tanakh would all do this very thing—and that they would do so regardless of His warning. Even in this *Masal / Proverb* devoted to the importance of knowing Yahowah's name, religious clerics replaced it with: “Who is the LORD?”

This chicanery isn't a victimless crime. Clandestinely removing Yahowah's name by stealth leads to souls being disinherited. According to the Word of God, those who do such things will be caught; they will be arrested and incarcerated. In subsequent sections of this *Introduction to God* we will discover that all those who are incarcerated will endure the perpetual anguish of eternal separation. Their fate will be to spend all eternity in the Abyss with the Adversary. And since this crime is perpetrated by the overwhelming preponderance of pastors and priests, religious scholars and theologians, politicians and media spokespersons, She'owl, which becomes the Abyss, will be a very religious and political place.

As for their victims, this verse affirms that they will be disinherited, and thus become destitute of life. As such, they have been murdered by the perpetrators of religion, thereby affirming why the punishment for those who victimized them was deserved. But as for their victims, souls simply cease to exist. While that theme isn't developed here, Yahowah will cover this topic on many occasions, each time adding to the body of knowledge needed to be properly informed. But rest assured: God is serious about His name and His family, even if mankind is not.

When confronted with the reality that religious men have copyedited God and have purposely altered His revelation, many dismiss the evidence by saying “I can't believe God would allow such a thing.” But such individuals haven't thoughtfully considered the Genesis account regarding the Garden of Eden, where God allowed Satan to do this very thing. The fact is, God has no alternative but to permit men to choose poorly, and to allow the repercussions of their errors to reverberate. The moment Yahowah interferes with freewill, the act of choosing to rely on God becomes irrelevant, love becomes impossible, and our very existence becomes contrived.

Therefore, in this *Introduction to God*, and eventually throughout *Yada Yah*, you will find Yahowah’s name accurately transliterated each of the 7,000 times it appears in the Torah, Prophets, and Psalms. You may be more accustomed to reading “LORD,” but it should never be associated with God. Lord is synonymous with Ba’al, which is Satan’s title throughout Scripture. It describes the Adversary’s ambition, which is to rule over God, to lord over men, and to control the messages pontificated by cleric and king, so that the masses submit to him. Moreover, the nature and ambitions of a lord are the antithesis of a father.



God is averse to being called “the Lord.” It is why upon His return, on the Day of Reconciliations, when the Covenant is finally renewed, He says that He will never again tolerate its use.

“And (wa) it shall be (hayah – it will happen and come to exist) in (ba – at, with, and on) that specific (ha huw’ – this or His) day (yowm – speaking of His return on the Day of Reconciliations), prophetically declares (na’um – predicts, reveals, and promises) Yahowah (יהוה - יהוה - Yahowah), you shall encounter and welcome (qara’ – you shall move toward and meet with) Me as an individual (yshy – as your marriage partner, husband, as being one, extant, present, and in existence, even as a man in your midst); and (wa) you will not call Me (lo’ qara’ – you will not summon Me or read aloud) ‘My Lord’ (ba’aly – my Master, the one who owns and possesses me) ever again (ly’owd – now or forevermore). For I will remove (wa suwr – come and reject, separating Myself from, and revolt against, renounce and repudiate), accordingly (‘eth) the Lords’ (ha Ba’alym – the masters, owners, possessors, and false gods) names (shem) out of (min – from) her mouth (peh – speaking of the lips and language of Yisra’el), and (wa) they shall not be remembered, recalled, or mentioned (lo’ zakar – proclaimed or be brought to mind) by (ba) their name (shem) ever again (‘owd – any longer).” (Howsha’ / Yahow Saves / Hosea 2:16-17)

The message here is clear, even emphatic: Yahowah does not want to be called “My Lord,” or “the Lord.” But since most people the world over have missed this message, let’s take a moment and consider some of the options which were available to translators when it came to rendering these words.

The first negotiable term is *qara’*. It is among the most revealing words in Scripture. *Qara’* is the root of the title *Miqra’*, describing the seven “Invitations to Meet with God” which provide the means to our salvation, where God “summons, invites, and welcomes us by name into His company, so that we may encounter

Him and call out His name, while reading and reciting His Word.”

The etymological depth of this word is a product of the fact that *qara'* carries three distinct, yet related connotations. The first is “call out, summon, invite, proclaim, and announce.” The second is “read and recite.” And the third pronounces its intent, which is “to meet, to encounter, to move toward, and to welcome.” Along these lines, *qara'* can be rendered “to be chosen, to be invited as a guest, and to be mentioned by name.”

Underscoring these ideas, we find that *qara'* serves as the root of *qarab*, which means “to approach, to be present, and to come near.” So we should not be surprised that these concepts are used collectively to describe the purpose of this day, the “*Miqra' of Kippurym* – which is the Called-Out Assembly Meeting of Reconciliations,” whereby God’s children are reconciled with Yahowah, finally recognizing Him for who He actually is. And as a result, while most translate this portion of the passage “you shall call Me...,” I have elected to render it: “you shall encounter and welcome Me...”

Further, *qara'* was scribed in the qal relational stem, affirming that this encounter will actually take place as it is described. And since it was conjugated in the imperfect, we know that this meeting will produce ongoing results which will continue to unfold over time.

This then brings us to another flexible word. *Iysh* (יִישׁ), which was scribed in the masculine singular construct, with the first person singular suffix, is the Hebrew word used to describe a “male individual,” who is usually human, but not always so. For example, when Yahowah met with Abraham at the initiation of the Covenant, He described His presence using *iysh*. And it is in recognizing Yahowah as the individual who authored and offered the Covenant, who as a unique individual is someone with whom we can relate, that *iysh* is being used here, especially in the context of His return. After all, in each of God’s visits to earth, He has manifested Himself in the form of a man so that we might be able to relate to Him.

That is not to say that *iysh* should be translated “man” in this context. Such a rendering would help underscore the fact that Yahowsha’ was a diminished part of Yahowah in human form, and that previously, Yisra’el had missed this essential connection.

This is one of the many reasons why there are multiple Hebrew words which can be deployed to describe the nature of an individual. So as it relates to man, *adam*, by contrast, is only used in connection with “men” created in God’s image. *Enowsh* depicts “man being mortal.” *Nepesh* speaks of our “unique consciousness or soul.” *Zakar* is most always translated “male,” even though it carries the connotation of “remembrance.” *Geber* is usually “strong man,” and

'elem is “young man,” while *ben* is a “male child or son.”

At times, it is appropriate to translate *'iysh* as “husband,” but as is the case with “man,” there are other Hebrew words filling that role such as: *chathan*, *'enowsh*, and *ba'al*. But here, since *ba'al* appears in the very next phrase, and because it is presented as something which is inappropriate, this context thereby negates any possibility of the “husband” connotation.

To provide some additional perspective, of the 1,639 times *'iysh* appears in the Tanakh (a Hebrew acronym for Torah, Prophets, and Psalms), it is translated “man” or “men” 1,140 times, as “any or each individual” 220 times, as “one” 188 times, but as “husband” just 64 times. Moreover, *chathan*, *'enowsh* and *ba'al* are all rendered “husband,” a much, much higher percentage of the times they are used, further negating the appropriateness of translating *'iysh* as “husband” in this context.

Further, as a common word, and not a name or a title, *'iysh* should never be transliterated (replicating its sound) in any translation. There is literally no justification or excuse for doing so. And yet that is what we find in most English bibles. The rule is simple in this regard. All common words, like *'iysh*, must be translated, which is to properly convey their meaning using the words of another language. And all names, like Yahowah for example, must be transliterated, which is to properly convey their pronunciation using the letters of another language. Titles, like *ba'al*, can be translated or transliterated from their original language, while doing both being preferable to choosing one approach while ignoring the other.

One of the ways we can determine if a word is being used as a title is that it is most always preceded by the definite article, the *ha* in Hebrew. For example, we speak of “the President,” “the King,” “the Pope,” and “the Czar.” In this case, *ba'al*, which is commonly used as a name and as a title, was written “*ha ba'al* – the Lord,” and *'iysh*, which is never used as a title, was not preceded by the definite article. Moreover, it is not uncommon to associate the personal pronoun “my” with titles, referring to the individual as “my king,” “my pope,” or “my lord.” In the first of these two instances, “*ba'al* – lord” was suffixed in this manner.

I share this with you because almost every English bible transliterated *'iysh* and *ba'al* as if they were both titles, precluding readers from garnering any appreciation for their meaning. They did this because they recognized that they could not translate *'iysh* as “man” in this context because *'iysh* was referring to God. And they could not translate *'iysh* as “husband,” either, which would have been their second option, because that would have required rendering *ba'al* as “lord” (which would have discredited every English bible translation which

changed Yahowah to “the Lord”), because with the negation of *qara’*, *ba’al* could not also have been translated “husband” without having God contradict Himself (“You will call and welcome me as husband (from *’ysh*), and you shall not call be my husband (from *ba’al*) any longer.”)

And this became an especially embarrassing problem, because had they rendered *ba’al* as “lord,” which is its primary meaning, they would have exposed their most heinous crime, that of replacing Yahowah’s name with “the Lord” in this verse, and on every other occasion. So, had they translated *ba’al* correctly as “lord,” following their inappropriate replacement of Yahowah’s name with “the Lord,” the passage would have read: “The Lord said, you shall not call Me my Lord.”

To hide their malfeasance, most every publisher committed a litany of crimes, in desperate anticipation that multiple deceptions would conceal the truth by confusing their audience—an audience which had already been conditioned to believe their words were inspired by God. As such, almost every English translation of this passage serves as a witness to the perversion of theologians, religious institutions, and publishers. But more on this in a moment.

It’s not as if scholars don’t know that *ba’al* means “lord,” as the evidence reveals that they translated it “lord, master, or owner” on more than two hundred occasions in various bible translations. And it’s not as if scholars don’t know that “*ba’al* – lord” is the most commonly attributed title for false gods, especially those influenced by Satan throughout Scripture.

However, *ba’al* (בַּעַל) isn’t the only Hebrew title for “Lord.” There is another; and it has served as the clerical means to ascribe the title “the Lord” to Yahowah. This title is *’adown* (אָדוֹן). It is commonly used to describe ambitious and covetous men engaged in politics and religion, as well as merchants and military leaders who have schemed to “lord over” the masses, becoming their “master.” But nonetheless, this arrogant and oppressive human title was pointed to read “*’adonay* – My Lord,” so that it could be used to replace Yahowah’s name all seven thousand times YHWH appears in the Covenant Scriptures. In fact, according to Yahowah (in Jeremiah 23, the passage we will review next), it is the very crime which put religion in conflict with God.

As bad as this seems, there is more to the story than this. And that is because the commonly contracted form of *’adownay*, אָדוֹן, can be pointed to read *’eden* or *’adon*. An *’eden* is an “upright pillar rising up from an established foundation.” It is used to describe the upright, strong, and reliable nature of Yahowsha’s legs in the Song of Solomon 5:15. In *Yowb* / Job 38:6, *’eden* is the “foundation” upon which the “cornerstone is laid”—another reference to Yahowsha’, this time with Him being the cornerstone of Yahowah’s Tabernacle. *’Eden*, which is more

accurately transliterated *'edon*, emphasizes something which is “firm, strong, and solidly reliable,” as in “an expertly designed and constructed foundation.” As such, *'eden* / *'edon* is used to depict the “base into which tent pegs were inserted to hold the upright pillar of the Tabernacle of the Witness, whereby the tent, which is symbolic of Yahowah’s home and Spiritual protection, was enlarged. And it is the stand, the work and words of the Upright Pillar, Yahowsha’, who made it possible for us to enter into God’s protective safekeeping.

In this light, you will find the Hebrew letters יָדָן vocalized as *'eden* fifty-seven times in the Tanakh (a Hebrew acronym for Torah, Prophets, and Psalms). And all but two of these instances were used to describe an aspect of the Tabernacle of the Witness. Moreover all are found in the Torah.

Once the Tanakh is scrubbed of the most obvious Masoretic copyedits—that of writing *'adonay* (the contracted form of *'adownay*) above YH and YHWH some 6,873 times, and another 127 times where the Dead Sea Scrolls reveal that the Masoretes replaced YHWH with *'adonay*, you will find the root—יָדָן—correctly deployed on 307 occasions throughout the remainder of the Masoretic Text. But in each occurrence, the context dictates that the first common singular suffixed variation of יָדָן, which is יָדָנִי, should have been vocalized *'edownay*, and translated “My Upright Pillar,” “My Upright One,” or “My Foundation,” each and every time it applies to Yahowah. And while I understand that “My Upright One” doesn’t roll off the tongue as smoothly as “My Lord,” that is the result of us being conditioned over many generations to accept, even become partial to, the most sinister of human deceptions.

As evidence that *'adown* is descriptive of men, not God, it shares the same root as *'adam*, the Hebrew word for “man.” Further, all 335 times the contracted form, *'adon*, appears in the Tanakh, it is used to describe men. And in fully two thirds of these instances, we find *'adown* translated “lord,” with the remaining one third rendered “master.”

Strong’s defines *'adown* and its contracted form *'adon*, as “a reference to men” who are “owners, strong lords, and masters.” This lexicon suggests that it may be derived from an unused root meaning: “to rule.” As such, it also describes the Adversary’s ambition: to be called Lord by men, to rule over mankind, and to be the master of human souls, to control, intimidate, and overpower humankind—to own our souls.

Therefore, it is completely appropriate to attribute the Torah’s definition of *'eden* / *'edon* to Yahowah. He is the “Upright One,” the “Foundation,” and the “Upright Pillar of the Tabernacle.” He stood up for us so that we could stand with Him. But, it is not appropriate to associate Satan’s ambitions with Yahowah. Our Heavenly Father is not our “Lord.” His Covenant is based upon an entirely

different kind of relationship—that of Father-Son. So the bottom line to all of this is that Lord is inconsistent with the concepts of freewill and family.

A moment ago, I made a serious accusation regarding religious institutions and their publishers which I like to verify. I'd like you to compare what Yahowah said with what they have promoted in their translations.

God said: **“And (wa) it shall be (hayah) in (ba) that specific (ha huw’) day (yowm), prophetically declares (na’um) Yahowah (אֱלֹהִים), you shall encounter and welcome (qara’) Me as an individual (’yshy). And (wa) you will not call Me (lo’ qara’) ‘My Lord’ (ba’aly) ever again (ly ’owd). For I will remove (wa suwr), accordingly (’eth), the Lords’ (ha Ba’alym) names (shem) out of (min) her mouth (peh), and (wa) they shall not be remembered, recalled, or mentioned (lo’ zakar) by (ba) their name (shem) ever again (’owd).” (Howsha’ 2:16-17)**

And yet the King James Version published: **“And it shall be at that day, saith the LORD, [that] thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.”**

The Hebrew word for “says / saith” is *amar*, but it cannot be found in this passage. God used *na’um* instead so that we would know that this was a “prophetic proclamation, an inspired revelation, and an authorized promise.” There isn’t a “*ha – the*” before Yahowah’s name, and “the LORD” isn’t a transliteration or translation of YHWH. “Ishi” is a common Hebrew word, and not a title, so it should not have been capitalized or transliterated. But since they didn’t bother to consider the secondary connotation of *qara’* as “encounter and welcome,” and since the primary definition of *’ysh* is “man,” and *’yshy* is “my man,” the KJV actually published: **“Thou shalt call me ‘my man.’”**

The “y” suffix at the end of *ba’al* similarly denotes the pronoun “Me or My,” making “*ba’aly – My Lord*.” Since it is simply a function of Hebrew grammar without an English equivalent, it shouldn’t have been included in the transliteration. Further, by failing to translate *ba’aly* “my Lord,” the value of this extremely important prophetic pronouncement was completely squandered.

The New American Standard Bible, which promotes itself as being the most “literal,” composed: **“‘It will come about in that day,’ declares the Lord, ‘That you will call Me Ishi. And will no longer call Me Baali.’”**

They too replaced Yahowah’s name with a translation of a title which did not appear in this portion of the text, and then failed to translate the title *ba’al* “my Lord” and “the Lords,” the two times it was actually written in this passage. Such a wanton manipulation of the Divine Writ could only be considered appropriate if

three wrongs make a right.

As bad as that was, the New Living Translation's paraphrase is worse: "When that day comes," says the LORD, 'you will call me "my husband" instead of "my master." O Israel, I will wipe the many names of Baal from your lips, and you will never mention them again.'

Translating *hayah* "comes" isn't appropriate. They also ignored the prophetic aspects of *na'um* – a crime we will consider in a moment. Then, they replaced Yahowah's name with "the LORD," in the same verse in which they failed to translate *ha Ba'al* as "the Lord."

While *ba'aly* can be accurately translated "my master," by doing so they obfuscated its connection with "*ha Ba'aly* – the Lords and Masters" at the conclusion of this prophetic statement. And by translating the first reference to *ba'al*, and then transliterating the second, they negated the entire purpose of God's admonition, as it disassociates the repeated words. Further, since *ba'al* is appropriately translated "husband" a much higher percentage of its uses than is the case with *'yish*, this contrast between "husband" and "master," while nice, isn't reasonable considering the words which were chosen. And it becomes downright absurd following "says the LORD."

Further, "O Israel" cannot be found in this verse, and yet the NLT felt comfortable placing this phrase on "the LORD's" lips. *Suwr* does not mean "wipe away." And there is no reference to "the many" in this passage.

Turning to the ever-popular paraphrase marketed under the title, "New International Version," we find the source text for the previous paraphrase: "In that day," declares the LORD, 'you will call me "my husband;" you will no longer call me "my master." I will remove the names of the Baals from her lips; no longer will their names be invoked.'

Rather than revealing Yahowah's disdain for being referred to as "*ha Ba'al* – the Lord," each publisher convoluted God's message. Their translators recognized that, if they had accurately revealed Yahowah's prophetic pronouncement, they would have completely undermined their religion and thus negated the sales of their bibles.

As we shall soon discover, according to Yahowah, the principle ploy used by religious leaders to facilitate their deceptions and lure God's people away from Him was the substitution of "*ha Ba'al* – the Lord" for His name "Yahowah." So this is no small matter to Him. It is the essence of life and death.

This reality is highlighted in *Howsha' / Yahow Saves / Hosea 13:4*, which when translated from the Dead Sea Scrolls reads: "And (wa) I am ('anky) Yahowah (יהוה - יהוה - Yahowah), your God ('elohym), who brought you

(*yasa'* – who led you) **out of** (*min*) **the realm** (*'erets*) **of the crucible of oppression and judgment** (*mitsraym* – serving as a metaphor for human political and religious malfeasance and divine judgment and as the moniker for Egypt).

So (*wa*) **you are to know and acknowledge** (*yada'* – you are to respect and consider) **no other** (*lo'*) **God** (*'elohym*) **besides Me** (*zuwlah* – exclusively and without exception). **There is no** (*wa 'ayn*) **Savior** (*yasa'*) **except Me** (*bilthy* – or in addition to Me).”

יְהוָה is God’s one and only name. יְיָ alone is God. Only Yahowah saves. That is why Yahowsha’ (יהושע or יהושיע) is a compound of Yahowah (יְהוָה or יְיָ) and *yasha'* (יָשָׁע or יָשָׁע). But when this realization is obfuscated, as it is in every English bible translation by their replacement of Yahowah for “*ha Ba'al* – the Lord,” and their substitution of “*ha Ma'aseyah Yahowsha'*” with the “Lord Jesus Christ,” a different god and savior emerges—one unrelated to the real One.

יְהוָה

As I mentioned, there is another related passage which we must consider relative to the religiously-inspired substitution of Lord / *Ba'al* for Yahowah’s name. The discussion in which it is found is also prophetic of Yahowsha’s return. It begins in the twenty-third chapter of *Yirmayahuw* / Yah Uplifts / Jeremiah.

So that we comprehend God’s perspective on religious and political leaders, so that we are aware of why He was addressing, indeed condemning, this specific audience, and so that we understand and appreciate His message in this regard, we are going to invest the time required to properly evaluate our Heavenly Father’s teaching on the consequence of religious rhetoric, especially as it relates to the substitution of His name, Yahowah, for the adversarial title “*Ba'al* – Lord.” Over the course of the next twenty pages your eyes will be opened to a perspective you may not have otherwise considered. What follows is a wholesale repudiation of religion, its means and consequence.

Through His prophet, Yahowah offered the following indictment: “**Woe to** (*howy* – alas, consider this a warning to) **those acting as shepherds** (*ra'ah* – those who tend to, care for, and feed the flock) **who have destroyed** (*'abad* – who have ruined, who have caused others to go astray and die, ceasing to exist, and whose actions have caused things of value to be squandered and wasted) **and** (*wa*) **who have scattered** (*puwts* – who have chaotically and or violently displaced) **the flock** (*ts'on* – the sheep) **from My shepherding and pasturing**

(*mar'iyth* – My guidance, leadership, protection, and nurturing),’ **prophetically declares** (*na’um* – foretells) **Yahowah** (*Yahowah*).

So consequently (*la ken* – therefore accordingly) **this is what** (*koh*) **Yahowah** (יהוה - יהוה), **the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and are set free and empowered by *‘el* – God), **has to say** (*‘amar*) **concerning** (*‘al* – on behalf of and because of) **those acting as shepherds** (*ha ra’ah* – those who tend to, care for, and feed the flock): **“Those tending to and feeding the flock** (*ha ra’ah* – the shepherds), **you** (*‘atem*), **yourself, have led astray and scattered** (*puwts* – you have dispersed, separated, and exiled) **My family** (*‘am* – My people who were related to Me), **and thus My flock** (*‘eth so’n* – My sheep). **You have compelled them and driven them away** (*nadah* – you have impelled, seduced, and enticed them, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down), **and** (*wa*) **you have not been concerned about them** (*lo’ paqad ‘eth* – you have not taken them into account, attended to them, or considered them).

So behold, I (*hineh* – so pay attention to this, I Myself) **will hold you accountable** (*paqad* – will consider, and take into account, and be concerned) **for** (*‘al*) **the wickedness** (*roa’* – the bad, harmful, displeasing, injurious, unethical, mischievous, sinful, and evil nature) **of your deeds** (*ma’alal* – actions and practices; from *‘alal* – ruthless actions, wanton dealings, and deceptive practices),” **prophetically declares** (*na’um* – promises) **Yahowah** (יהוה - יהוה - *Yahowah*).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:1-2)

The shepherds of Yisra’el were kings and priests, so this indictment is directed exclusively against political and religious institutions and their rulers. Rather than guiding, protecting, and nurturing Yah’s flock, concerned only with themselves, they have become unethical, harmful, ruthless, wanton, and deceptive.

But they are not alone. The same could be said of those who have followed in their footsteps. Even today, religion and politics remain the root of much evil. They are the most deceptive, destructive, deadly, and damning institutions on Earth.

But, God will hold them accountable. He will treat clerics and kings as they have treated their victims. And that is why *She’owl* – the place of separation – will be a very religious and political institution, a prison filled with presidents, priests, and pastors.

Yahowah has just revealed one of life's greatest ironies. Religious establishments which claim to be providing access to God are actually driving people away from God. And the political institutions which claim to be concerned about their people, and to be engaged in leading, feeding, and protecting them, are actually exploiting the masses for their own personal gain. In other words, God has put us on notice that religious and political rulers are not only hypocrites whose enticing rhetoric is the antithesis of their actual agenda, but also in mind, heart, and soul they are "*roa*" – wicked, harmful, injurious, unethical, mischievous, and downright evil."

Collectively, the amalgamation of church and state has "*nadah* – exerted enormous societal, cultural, economic, militaristic, political, and religious pressure to forcibly impel and seductively seduce" those they oppress, effectively "exiling and banishing" billions from God, "thrusting them aside and casting them down." This is "*Babel* – Babylon" personified, exemplifying the oppressive nature of human institutions. It is indicative of the very things Yahowah wants us to walk away from before we walk to Him.

There are those who will allege that God was only criticizing Judaism as it was promoted in Israel in this condemnation and those which follow. And in all fairness, such an accusation would be partially accurate. God is absolutely criticizing Judaism as it was being promoted in Israel at the time. But the Hebrew verbs being deployed require us to extrapolate their malfeasance back and forward in time, to encompass religion from its inception to its demise.

This conclusion is further underscored by the evolving prophetic nature of this entire discussion—one which focuses on the now previous arrival of Yahowsha', as well as upon His future return. Moreover, the specific charges of wrongdoing which will be brought to bear against religion throughout this discussion are all manifest in Christianity and Islam—in fact these crimes are central to those religions. For example, it's Christians, not Jews, who regale in the role of shepherd. The Pope even carries a staff as a symbol of his authority.

But more than this, if a person uses the argument that God was only interested in, and therefore addressing Yisra'el, and not all of us through them, then Gentiles would have to disregard most everything Yahowah and Yahowsha' revealed, as the same argument would apply. Gentiles would be left with nothing, apart from the fact that Yahowah routinely instructed us not to embrace any of the disgusting religious customs practiced by the *Gowym*—many of which have become interwoven into the fabric of Christianity.

If this argument limiting the audience is deployed here, then to be consistent, those who wield it must also conclude that Yah's conversations with Adam, Noah, and Abraham cannot be extrapolated beyond them, leaving all of us,

including Yahuwdym, without a Covenant Relationship. Further, if the beneficiaries of what Yahowah revealed through Moseh and Yahowsha' are to be limited to those they actually addressed, then salvation would be afforded only to Jews, and no one else.

And yet Christians and Muslims almost universally attribute all the instructions and admonitions they do not like or understand to Judaism, as if it were appropriate for humankind to discard almost all of God's Testimony. So it is in this way that Fridays and Sundays have replaced the Shabat, Ramadan and Easter have replaced Yahowah's Called-Out Invitations to Meet Together, and the Mosque and Church have replaced Yisra'el and Yahuwdym.

The simple and indeed obvious truth is that Yahowah chose a people and a place to make Himself known to everyone. Everything He says to and of them is true for and of all of us. Yahuwdym and Yisra'el are the paradigm. There is one dispensation.

So now that we know that Almighty God is addressing political and religious leaders, and that He is angry with them for having separated the souls they have "shepherded" from Him, let's see if we can ascertain any additional insights regarding the timing of this prediction.

The discussion continues by telling us that God will reassemble those whom men have dispersed: **“And (wa – also then) I ('any), Myself, will obtain and gather (qabas – I will collect, harvest, pick up, engage relationally with, and assemble) the remnant (sha'eryth – the rest and remainder) of My flock (ts'on – My sheep) from (min) all (kol) the lands (ha'erets – the realms, places, and nations) in which ('asher – as a result of the relationship) they have been driven away from My ('eth nadah – they have been scattered, banished, exiled, strayed, seduced, and hunted because of My) name (shem – status, renown, designation, and reputation), and (wa) I will restore and return them (suwb 'eth – I will bring them back, change and renew them) upon ('al) My pasture, abode, and home (naweh – My beautiful dwelling place and campground). And (wa) they will be fruitful and flourish (parah – they will grow and live abundant lives). And (wa) they will increase and become great (rabah – they will be empowered, their status will be elevated, their lives will be prolonged, and they will remain, continuing forever).”** (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:3*)

You will notice that God's concern here was that His flock had been driven away from His name—from Yahowah. And what's inferred is that He will restore them by returning them to His name. Therefore, He is underscoring the consequence of removing Yahowah from His Word, and thereby from our collective awareness.

Literally, Jews will become Yahuwdym again. And Israel, including all of the West Bank and the Golan Heights, and parts of Gaza, the Sinai, and Lebanon, will once again be known as Yahuwdah.

A precursor to the prediction listed at the end of this passage occurred in 1948 when Yisra'el became a nation. For the first time since the Roman destruction of “Yahuwdah / Judea” in 135 CE, the “Yahuwdym / Jews” they exiled and enslaved throughout the world were allowed to return to their homeland. And yet, these six million Israelis were not the “*sha'eryth* – remnant” of whom Yahowah was speaking, because Yah's flock has not yet been “*suwb* – restored or renewed.” They still remain in many nations and have not yet “*parah* – flourished” nor “*rabah* – become great”—at least to the extent required by this promise. Therefore, this prophetic pronouncement is directed toward the remnant which will greet Yahowah by name upon His return on the Day of Reconciliations. It depicts the time when He will renew His Covenant with Yahuwdym and Yisra'el.

On that day... “**Then (wa) I will stand up for them** (*quwm 'al* – I will take a stand on their behalf, and I will confirm and fulfill My promise to establish and restore them) **as a Shepherd** (*ra'ah* – as One who does what is required to tend to, nurture, guide, and protect) **and (wa) will do what is required to nurture, guide, and protect them** (*ra'ah*). **And (wa) they shall not be afraid** (*lo' yare'* – they shall not be terrorized) **ever again** (*'owd* – any longer). **And they will not be dismayed or discouraged** (*wa lo' hatat* – they shall not be confused or abused, shattered or terrified), **nor will they be discounted or disregarded** (*wa lo' paqad* – not be taken into account as a result of not being properly considered or appropriately evaluated),’ **prophetically declares** (*na'um* – promises) **Yahowah** (יהוה - יהוה - יהוה).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:4)

Our Heavenly Father loves contrast, choices, and their consequences. While man was created in God's image, men and women have chosen to corrupt themselves by ingesting religious and political poison, thus causing their nature to be remarkably different than God's—rendering mankind's actions evil and promises unreliable. But God does not change. He is not susceptible to corruption. He never fails to honor His promises. As such, He remains trustworthy and reliable. He will do exactly as He has testified. He took a stand for us on Passover, Unleavened Bread, and FirstFruits, affirming this promise, and will stand up for us again on Reconciliations and Shelters, further confirming the Torah.

As an interesting aside, had God authorized a “New Testament,” as Christians protest and require; He would have immediately ceased to be trustworthy or reliable. Having altered and changed His Word, annulling many of

(*mishpat* – the basis upon which judgment will be exercised and sound and just decisions will be made) **and** (*wa*) **that which is required according to the standard** (*tsadaqah* – that which is upright, righteous, just, proper, moral, vindicating, and acquitting) **in** (*ba*) **the** (*ha*) **land** (*'erets* – the material realm).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:5)

The “*tsemach* – branch” is something which visually depicts the source of our growth, and thus serves as one of Yahowah’s favorite titles for the Ma’aseyah. He is an expression of Yahowah’s “*dowd* – love.” As God’s only begotten Son, He has “*melek* – royal lineage and supreme sovereignty.” But it is what He “*shakal* – understands and teaches,” and what He “*asah* – actively engages in,” which should garner our undivided attention. For there is but one “standard,” one “means to achieve justice and resolve disputes,” one path to “vindication” which is “just, proper, and moral”—the Towrah. And that is why the Ma’aseyah Yahowsha’ taught, observed, and fulfilled the Torah—never wavering so much as even one aspect of a single letter of any word away from it.

“**In** (*ba*) **His day** (*yowm*), **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **will be saved** (*yasa'* – rescued and delivered) **and** (*wa*) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God) **will live and dwell** (*sakan* – will campout and reside) **accordingly** (*la*) **in confidence, expressing their trust and reliance** (*betah* – totally assured and worry free, safe and secure). **And thus, this is** (*wa zeh*) **His name** (*shem* – personal and proper designation and renown) **which** (*'asher* – as a result of this relationship) **He shall be called** (*qara'* – summoned, invited, met, and encountered, proclaimed, read about, and recited): **“Yahowah Is Our Righteousness, Our Justice, and Our Vindication** (*Yahowah Tsadeq* – Yahowah who is upright, just, honest, fair, and right enables us to stand upright, be acquitted, and appear innocent, restored in His presence, by doing what is right).”” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:6)

God’s Chosen People will be saved. They are the ones who will live. And they are Yahuwdah and Yisra’el. This list was specific and complete and it is repeated elsewhere in Scripture. This short list of beneficiaries never includes Gentiles, Babylonians, Assyrians, Philistines, Egyptians, Greeks, Romans, Druids, Mayans, Incas, Aztecs, Animists, Africans, Asians, Indians, Europeans, Russians, or Americans, much less Hindus, Roman Catholics, Orthodox Christians, Protestants, Muslims, Mormons, or Secular Humanists. God is not returning for His “church,” because He has no interest or association with any such institution. He is not returning for “believers” or the “faithful,” because it is only those who know, trust, and rely upon Him who will endure.

Therefore, Yahowah is not bringing salvation to any religious or political organization. So to be saved, and to live with Yah, we must become: “*Yahuwdah* – of Yah, be from Yah, and be related to Yah” or become “*Yisra’el* – individuals, who strive and contend with, engage, endure, and persist with, and who are set free and empowered by God.” Or both.

There is no room for “Replacement Theology” here, the unsupported notion that the promises made by God to *Yahuwdah* and *Yisra’el* were somehow transferred to the “Christian Church.” This prophecy speaks of *Yahowsha*’s return, which is still in our future, and yet God remains focused upon a remnant of His original audience. There has been no transfer of power, authority, or legitimacy, rendering the religions of Christianity and Islam moot.

One of the many things almost everyone fails to understand is the “*shem* – name” of the set-apart and diminished material manifestation of Yahowah engaged in the process of saving us so that we might live. To receive these benefits He must be “*qara*’ – summoned” as “*Yahowah Tsadeq* – Yahowah is our Vindication.” This is most certainly not the manmade moniker “Jesus Christ” as Christians recite from their “New Testament,” nor “Issa,” as the “recital” known as the Qur’an protests. Our vindication, our salvation, and life eternal, all come from the same source: Yahowah. Period. End of conversation.

And do not fall into the trap of personally justifying your preference for “the Lord Jesus Christ,” by suggesting that this is “His name in English,” or worse, that “it doesn’t matter what name you call Him because He knows who we are talking to.” Before we are finished with this chapter, Yahowah will impugn that myth, creating an insurmountable divide between His testimony and the pontifications of man.

“*Yahowah Tsadeq* – Yahowah is our Vindication,” “*Yahowsha*’ – Yahowah Saves,” and “*Ma’aseyah* – the Work of Yahowah,” all communicate the same message: it is Yahowah, Himself, who is responsible for doing everything which is required to save us.

God could not have made this any clearer for us. In the previous verse, speaking of the Shepherd and Branch, He said: “**and He shall act upon and actively engage in** (*’asah* – He will profit from and celebrate) **the means which will be used to achieve justice and resolve disputes** (*mishpat*) **and that which is required according to the standard** (*tsadaqah* – that which is upright, righteous, just, proper, moral, vindicating, and acquitting) **in the land** (*’erets*).” Then, in His next breath, He said that “**those who are related to Yah** (*Yahuwdah*)” and “**those who strive to engage and endure with God** (*Yisra’el*)” “**will be saved** (*yasa*’).” He thereby explained the meaning of the titles: *Ma’aseyah*, *Yahowsha*’, and *Yahowah Tsadeq*.

Christianity, Judaism, and Islam require Yahowah and Yahowsha' to be disassociated, which is why they changed both names. Collectively, more people have been separated from Yahowah as a result of this religious act than all other doctrinal crimes combined.

Yahowah's means to resolve disputes are delineated in His Torah. And it is Yahowah, Himself, who has done what was required according to His Torah to vindicate us. But the instant the Ma'aseyah Yahowsha' is disassociated from Yahowah and His Towrah there is no hope of salvation or eternal life.

The Shepherd, the Branch, and Yahowah Tsadeq are... **“from and part of (min) Yahowah’s (Yahowah’s) presence (paneḥ), and (wa) from and part of (min) the presence (paneḥ) of His (huw’) set-apart and purifying (qodesh) words (dabar).”** (Yirmayahuw / Yah Lifts Up / Jeremiah 23:9)

But unfortunately... **“Indeed (ky), the world (ḥa ‘erets – the land and material realm) is filled with (male’ – is replete, satisfied, and content with (scribed in the qal perfect, telling us that this problem is real not hypothetical, that it is complete and thus not partial, and that it has continued to exist uninterrupted over time)) idolatrous adulterers (na’ap – with those who are not faithful or monogamous and who engage in illicit relationships with false deities). Therefore surely (ky), as part of and from (min) the presence (paneḥ) of this curse (‘alah), the world (ḥa ‘erets – the land and material realm) mourns for the dead and dries up (‘abel – weeps and grieves for the departed, becoming parched, lifeless dust without water (qal perfect)); the pasture and the encampment (nawah – the source of nourishment and the place where one lives) wither and shrivel (yabes – are gone, ceasing to exist (qal perfect)) becoming a barren wasteland (midbar – becoming a desolate and lifeless place; a compound of midad / ma’ad / min – to reject, deny, leave, and waver away from dabar – the Word). And (wa) their course of action, whereby they use oppression and extortion to facilitate their wayward lifestyle (maruwtsah – their illicit financial dealings where money is stolen by those in power [read: religious and political authorities] to fund a fast-paced, misguided, aggressive, and impulsive way of life) was, is, and will continue to be completely (hayah – exists as (scribed in the qal stem which tells us that the subject, which is the oppressive extortion, has and will actually occur, and imperfect waw consecutive which affirms that this choice of behavior will eventually cease even though its consequences will endure)) wrong (ra’ah – evil, wicked, distressful, disastrous, troubling, misfortunate, and harmful), and their use of power, influence, and authority (gebuwrah – their religious supremacy, and to a lesser degree their political, economic, and military might) is not (lo’) right, honest, or trustworthy (ken – valid, correct, or just).”** (Yirmayahuw / Yah Lifts Up / Jeremiah 23:10)

God is criticizing religious leaders as well as the institutions which empower them. He is upset that they are promoting false gods, and says that as a consequence, the world has become a wasteland in which most people now waver away from His Word. Of special interest, we must recognize that God is particularly displeased with the propensity for religious leaders to fund their often lavish lifestyles by extorting money from the masses and by oppressing those they claim to serve. With religion, it's all about amassing money and power. It always has been.

But God has put us on notice. Their illicit financial dealings and way of life are not right, honest, or trustworthy. And this problem is not partial or limited, but instead pervasive and complete. Pay them, listen to them, and follow them at your own risk.

That said, there is a subtle truth revealed in this passage. One of the reasons the masses buy into religion is that most promise that they will see their loved ones again in heaven. So it is in the “mourning for the dead” that the living are beguiled.

Should you suspect that singling out religious leaders in particular, but also political potentates, was unjustified, consider this... **“Indeed** (*ky* – surely and truly), **moreover** (*gam* – also), **the prophet** (*naby'* – the person who claims to speak on behalf of a deity) **in addition to** (*gam*) **the priest** (*kohen* – the religious official and ruler, the cleric and minister, the royal advisor and priesthood) **are defiled and godless** (*hanep* – filthy, morally corrupt, internally polluted, crooked, spineless, wavering, and ungodly). **And even** (*gam*) **in** (*ba*) **My house** (*beyth* – family and home [speaking of the Promised Land]), **I have found** (*masa'* – I have obtained sufficient evidence to determine that) **they are evil** (*ra'ah* – wrong, wicked, disastrous, troubling, and harmful),’ **prophetically declares** (*na'um* – affirms in advance) **Yahowah** (יהוה - יהוה - יהוה).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:11)

There is no denying that “prophets” and “priests” are religious leaders. Therefore, God’s indictment is focused upon the sectarian establishment. That however, does not exonerate politicians because for most of human history religious and political power has been inseparable. Even today in nations which feign separation of church and state, most candidates draw their support from religious constituents. In America, the Republican Party and Christianity are wed, just as Socialist Secular Humanism has become ingrained within the Democratic Party.

We must therefore conclude, at least according to God, that those most intent upon appearing godly are ungodly. Those who pretend to be moral are among the

most immoral. Religion, rather than being a source for good which leads believers to God, is a bastion of evil, where the foolish and faithful are led astray.

“**So therefore, likewise** (*la ken* – so much more so then) **they have actually become** (*hayah* – they have genuinely, continuously, and habitually come to exist as (qal imperfect)) **their own way** (*derek* – their path) **to** (*la* – on behalf of and namely) **the slippery walk associated with their slick, empty, and treacherous words** (*ka ha halaqlaq* – the slippery slimy slope comprised of their flattering and yet unfulfilled promises which serve to divide and plunder) **in** (*ba*) **the darkness** (*ha ‘apelah* – the absence of light where wickedness and calamity thrive; from *‘aphel* – the setting sun). **They will stumble** (*dachah* – they will trip, slip, and stagger (niphil imperfect, telling us that they will consistently trip on their own words)) **and** (*wa*) **they will fall** (*napal* – they will bow down and they will be cast down) **into it** (*ba* – speaking of being cast into the place where there is no light). **Indeed** (*ky*), **I will bring** (*bow*’) **misfortune upon them** (*ra’ah ‘al* – distress, misery, and suffering, trouble, distress, and ruin on them) **the year** (*sanah* – the time of change and transformation) **of their appointed judgment and punishment** (*paqudah* – of reckoning, of exercising authority and assigning responsibility which results in imposing a penalty whereby they are placed into custody),’ **prophetically declares** (*na’um* – affirms in advance) **Yahowah** (יְהוָה - יִרְמְיָהוּ - יִרְמְיָהוּ).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:12)

God is fair. Those whose empty words and slimy ways have caused so many to fall, will stumble into the pit of darkness. The clerics and kings who have forced others to bow down before them, will ultimately find themselves prostrate before God in judgment. Those who sought to elevate themselves by demeaning others will be cast down. The miserable misfortune of Divine punishment awaits the advocates of religion and politics—their just recompense for having misled so many for so long.

God is light, so “*ha ‘apelah* – the darkness” represents total separation from Yah. This place is translated “the Abyss” from the Greek *abussos* by way of the Latin *abyssimus* in Revelation 9:11. Therefore, “*ha ‘apelah* – the darkness” is the lightless prison God built for Satan, his fellow fallen spiritual messengers, and all of the human souls who have allied with them. It is the bitter and unpleasant place of darkness which serves as an eternal detention center for those who have led others away from God. In other words, their punishment will mirror their crime.

And because being separated from God is the greatest plague of all, *ha ‘apelah* is used to describe the final judgment before Passover: “there will be a darkness (*‘apelah*) over the land of Egypt, a darkness (*‘apelah*) which will be felt...in the land of Egypt for three days.”

God is life, so “*ha ‘apelah* – this darkness” is attributed to the “shadow of death” in *Yowb* / Job 34:21-22. And while death is the opposite of eternal existence, death is not a punishment. It is simply the end of life.

God is good, so “*‘apelah* – darkness” speaks of the “arrival of evil”—the opposite of God—in *Yowb* / Job 30:26. It is the intent of evil men to keep the masses in the dark, because those who are not enlightened are easier to fool, to mislead, to abuse, and to fleece.

And since “*ha Towrah* – the Teaching, Instruction, Guidance, and Direction” of God is equated to “*‘owr* – light” in *Masal* / Word Pictures / Proverbs 6:23, the prophet *Yasha’yahu* / Isaiah writes: “**And on that day the deaf shall hear Him, the words written on the scroll, and from the darkness** (*‘apel* / *‘opel* – the place devoid of light) **and from the blackness** (*hosek* – ignorance which results from insufficient light), **the eyes of the blind shall see.**” (29:18) The way from ignorance to enlightenment, the path from darkness to light, from being deaf to hearing, and from being blind to seeing, from man to God, is found in the “*dabary seper* – words written on the scroll” known to the world as the Torah.

With the focus still on religious leaders, the reference to *Shomarown* / Samaria, the capital city of the Northern Kingdom, often depicted as Ephraim, can only be understood from Yah’s perspective. In *Yasha’yahu* / Isaiah 28:1-4, God reveals: “**Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower...which shall be cast down.**” In this light, please consider...

“**And** (*wa*) **among** (*ba*) **the prophets** (*naby’* – those who claim to speak for God) **of Shomarown** (*shomarown* – those who are observers, capital city of the Northern Kingdom (transliterated Samaria)), **I have seen** (*ra’ah*) **their repulsive, foolish, and abhorrent** (*tiplah* – their insipid, characterless whitewash, their wrongful and offensive, criminal and sinful, unsavory and unseemly) **claims to divine inspiration** (*naba’* – messages communicated on behalf their gods) **in the Lord** (*ba ha ba’al*). **And** (*wa*) **they caused My family** (*‘am* – My people), **Yisra’el** (*visra’el* – those who strive to engage and endure with God) **to be misled and to go astray** (*ta’ah* – to be deceived and wander away).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:13)

When trying to save Christians from their religion, I am often confronted with the argument: “While God’s Word may say what you are suggesting, the spirit of god has personally revealed something different to me.” You’d be surprised by just how many people claim to have received their own private message—all of course received “in the name of the Lord.” They will even protest: “If you let the holy spirit guide you, then the translations don’t matter,

because the Lord will reveal the truth.” The fact that this position is wholly inconsistent with Yah’s Instructions on the matter never fazes the faithful.

God sees the pronouncements of those who speak in the name of the Lord as being “*tiplah* – repulsive, foolish, and abhorrent.” That which is conveyed “*ba ha ba’al* – in the Lord” is “*tiplah* – wrong; it is offensive—a criminal, unsavory, and unseemly whitewash.”

Speaking in the name of the Lord is an unforgivable sin. God is intolerant of those who deceive His family and who lead His people astray—especially away from His name. So while Yahowah is indifferent to those who are indifferent to Him, He pays attention to those who mislead on behalf of the Lord, because He intends to hold them accountable for this transgression.

Replacing Yahowah’s name with “*ha ba’al* – the Lord” is the single most deceptive, destructive, deadly, and damning crime ever perpetrated by those claiming to speak on behalf of God.

But this malady was not limited to Samaria or to religion. It was also occurring in the heart of Yisra’el, as cleric and king formed an ungodly alliance. “**And with** (*wa ba*) **Yaruwshalaim’s** (*yaruwshalaim* – the source of restoration (transliterated Jerusalem’s)) **prophets** (*naby’* – those who claim divine authorization and inspiration), **I have seen** (*ra’ah*) **something horrible, shocking, and abominable** (*sa’ruwr* – a terrible and astounding abomination). **They are unfaithful to the covenant** (*na’ap* – idolatrous and adulterous), **and walk** (*wa halak*) **in the lie** (*ba ha seqer* – vainly and egotistically in the utterly false and useless deception, in the fraud). **And** (*wa*) **they become powerful by empowering** (*hazaq* – they use extremely harsh and severe tactics to gain control by strengthening) **the hands** (*yad*) **of those who are evil and wicked** (*ra’a*). **Accordingly** (*la*), **they do not disassociate or turn away from** (*bilthy suwb*) **man** (*iysh* – mankind)—**from** (*min*) **his wickedness** (*ra’ah* – his wrongdoing and immorality, his adversity and misfortune). **They are** (*hayah* – they were, are, and continue to be) **to Me** (*la* – and according to Me) **all** (*kol*) **like** (*ka* – the same as) **Sodom** (*sodom* – that which is scorched and burning) **and** (*wa*) **they live** (*yasab*) **like** (*ka* – similar to) **‘Amorah** (*‘amolah* – a place where tyrants manipulate the people, treating them as merchandise and slaves, usually rendered Gomorrah).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:14)

Throughout time, religious and political leaders have allied to authenticate and empower one another. The cleric claims that the king was authorized by God and the king forces everyone to submit to the cleric’s religious authority. There is no better example of this ungodly abomination than Catholicism’s Holy Roman Empire.

It's sad, but nonetheless true: many of the world's most popular religions flow out of Jerusalem. Judaism, Christianity, Islam, and Socialist Secular Humanism are all examples of doctrines inspired by Jewish prophets. Collectively, they have embittered and poisoned the world with their insincere hypocrisy and ungodliness.

Speaking specifically of religious leaders, God compares their dissatisfaction with His Covenant, their lies, their quest for power, and their wicked behavior as He saw Sodom and Gomorrah. And you know what He did to them. But now that you know that God is always consistent, you may not want to stand too close to a church, synagogue, or mosque.

“Accordingly therefore (*la ken*) this is what (*koh*) Yahowah (*Yahowah*) of the vast array of envoys (*saba*’ – the spiritual command and control regime who serve by following orders) says (*amar*) concerning (*la*) those who claim to speak for God (*naby*’ – the prophets), ‘Behold, I (*hineh* – be aware, I) will cause them to consume (*akal eth* – will feed and destroy them with) unpleasantness and bitterness (*la’anah* – a very bitter and extremely unpleasant substance (sometimes interpreted to be “wormwood”)), and I will cause them to drink (*saqah*) poisonous (*ro’sh* – venomous and deadly (sometimes interpreted as “gall” or “hemlock”)) water (*maym*).

Indeed because (*ky*) from (*min* – and out of) the prophets (*naby*’) of Yaruwshalaim (*yaruwshalaim* – the source of reconciliation) comes forth (*yasa*’ – comes out) wicked profanity, vile pollution, insincere hypocrisy, and complete godlessness (*chanuphah* – that which is unclean, defiled, corrupt, unreliable, and hypocritical) to all (*la kol*) the earth (*ha erets* – the material world).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:15)

In Amos 5:7, Yah presents a transition from “judgment” to “*la’anah* – unpleasant bitterness” for those who “walk away from that which is right, righteous, and vindicating.” It is the consequence of “judgment” again in Amos 6:12, where this unpleasant bitterness is associated with “*ro’sh* – poison.” More telling still, in *Dabarym* / Deuteronomy 29:17, we read a warning which conveys the consequence of turning to fake gods, like those found in Egypt and Babylon then, and Islam and Christianity today: **“Lest there should be among you a man, woman, family, or tribe whose heart turns away this day from Yahowah, our God, to go and to serve the gods of these foreign nations; lest there be among you a root which bears poison (*ro’sh*) and unpleasant bitterness (*la’anah* – that which is irritating, noxious, and poisonous).”**

The benefit of being enlightened by the Torah, engaging in the Covenant, and relying upon God's Called-Out Meetings, is being adopted into Yahowah's family and living forever with our Heavenly Father in His home. But the consequence of

leading people away from these sweet and pleasant things by embittering and poisoning them with the “*chanuphah* – wicked profanity, vile pollution, insincere hypocrisy, and complete godlessness” of religion will be to consume this poison and thereby endure a steady diet of unpleasantness and bitterness. God is just, so He will and must punish those who lead His people astray—those who poison them with vile religious notions.

And while that is fair, this penalty does not provide restitution nor reconcile those whom they have misled away from God. So don’t let them separate you. Walk away from them. Don’t listen to them. Never rely upon their promises. Leave all traces of your religion behind.

But don’t take my word on this; listen to Yah...

“This is what (*koh*) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה) of the vast array of envoys (*saba’* – the spiritual command and control regime of messengers who serve by following orders) says (*amar*), ‘You should not listen (*lo’ shama’* – you should not hear, receive, or pay attention to the message (qal imperfect – speaking of the actual and unfolding consequences of this advice)) concerning (*la*) the words, speeches, statements, and messages (*dabar*) of those prophets (*naby’*) who claim to speak for God (*naby’* – who insist they are authorized and inspired by God) to you (*la’*).

They (*hem*) are vain, worthless, and delusional liars arrogantly providing false hope (*habal* – promoting that which is untrue and unreliable, making them of no value, as their promises are utterly meaningless, empty, and futile) to you (*eth* – among you). Revealing (*hezown*) their heart, character, and feelings (*leb* – their inner nature, attitude, desires, motivations, ambitions, and relationships), they do not speak the Word (*lo’ dabar* – they do not verbalize the message) from (*min*) the mouth of (*peh*) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה).”
(*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:16)

There is no more apt depiction of a religious cleric than: **“They are vain, worthless, and delusional liars arrogantly providing false hope by promoting that which is untrue and unreliable, making them of no value to you.”** Too bad Martin Luther didn’t nail this quote to the church door.

Religious faith has always been, and will forever be, nothing more than false hope. The words of those who claim to speak for God are as vain, worthless, and meaningless, as are their promises. Those who listen to such prophets, do so at their own peril. Salvation is not given as a gift to those who place their “faith in the Gospel of Grace,” no matter how sincere sounding the preacher may have been who made such a promise. God did not and could not die for your sins. Christmas and Easter Sunday are ungodly myths.

Those who insist that they speak for God, don't. Examples include Rabbi Akiba, the founder of Judaism, Paul, the founder of Christianity, and Muhammad, the founder of Islam. Today's popes, who claim to be infallible as God's authorized agents, are delusional liars. God speaks for Himself, and quite articulately I might add. He revealed the Towrah in His own voice, and His prophets simply scribed the words which came from His mouth.

Still speaking of religious leaders, Yah says: **“They continuously say** (*'amar 'amar* – they preach and they promise, they declare and they pontificate, they answer and they claim without ceasing) **to those who reject, spurn, slander, devalue, and disregard Me** (*la na'as* – to those who treat Me with contempt, who demean My actual status, who treat Me disrespectfully and who discard what I have to say, who despise and blaspheme Me, who act as if I no longer matter) **that they speak the word of** (*dabar* – that they communicate the message of) **Yahowah** (יהוה - יהוה).

They say (*'amar* – proclaim, promise, and declare): **“Peace be unto you** (*shalom hayah la* – salvation shall exist for you),” **but they all walk** (*wa kol halak* – on any and all paths) **in the stubbornness of their heart** (*ba sharruwt leb* – in the firmness of their convictions they refuse to change), **so to the contrary, they are bringing** (*lo' bow* – in opposition, they are actually pursuing, bearing, associating with, and causing) **misfortune, misery, and suffering** (*ra'ah* – evil, harm, trouble, distress, calamity, adversity, affliction, and ruin) **upon you** (*'al*).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:17)

When a Hebrew word is repeated, as is the case with *'amar 'amar*, the meaning and message of the word is exponentially intensified. So this is “preaching, promising, and pontificating *ad nauseum*.” Moreover, in the first instance, *'amar* was scribed in the qal stem, which affirms that this problem is real, not hypothetical. Then by using the participle form, which serves as a verbal adjective, we learn that the preacher and his preaching, the rabbi and his rant, the priest and his promises, the pope and his pontifications, and the imam and his instructions, are all inseparable. God is exposing and condemning the men as well as their message.

Further, in the second instance, the reality of the qal stem is underscored, as is the association between the perpetrator and their pontifications. This time *'amar* was scribed using the infinitive absolute which serves as a verbal noun. This conjugation thereby subjects both the cleric and their claims to Yahowah's judgment. It serves as an indictment of Jew and Judaism, Christian and Christianity, Muslim and Islam, as well as the secular politician and the doctrine of Socialist Secular Humanism he or she promotes. God is intolerant of and opposed to such people and their pronouncements.

Na'as, translated “those who reject, spurn, slander, devalue, and disregard Me,” was written using the piel stem. This tells us that there is a relationship being implied between the subject, in this case “those who reject, disregard, and/or despise God,” and the action of the verb which is “being rejected, spurned, devalued, and disregarded.” The message is: if a person devalues or disregards Yahowah’s Towrah as most all Christians do with their “New Testament,” as Jews do with their Talmud, and as Muslims do with their Qur’an, then that person will be spurned and rejected by God. It’s fair, don’t you think? A true *quid pro quo*.

Na'as is an all-encompassing verb, and thus conveys the full array of inappropriate responses to Yahowah. Most people simply devalue Him in favor of more popular and accommodating gods. But many consciously reject Him, as His testimony has to be discarded for their religion to prevail. However, there are those who actually despise Yah sufficiently to openly compete against Him.

I love Yah’s sense of humor. Knowing that religious individuals would hypocritically greet one another in the name of “*shalowm* – peace and salvation,” as is the ubiquitous custom between Jews, Muslims, and Christians as they embrace one another, and even Secular Humanists as they pontificate, God told all who would listen to Him that these religions all brought the opposite result: “*ra’ah* – misfortune, misery, suffering, evil, harm, trouble, distress, calamity, adversity, affliction, and ruin.” According to God, religion is the opposite of what it pretends to be, and it brings the opposite result of what it promises.

So even though religion has inspired more carnage and death than any other institution conceived by man, “and peace be unto you” remains the single most often repeated phrase, even today, mostly in religious environments. It is repeated *ad nauseum* in Catholic, Jewish, and Muslim religious services.

Moseh, Yahowsha’, Yasha’yahuw, Yirmayahuw, and Zakaryahuw did not speak for God, but instead relayed what Yahowah revealed. Pastors, priests, popes, rabbis, and imams neither speak for God nor relay what He has said. To the contrary, they consistently contradict God’s Word. So the moral of this story is: never, never, never trust anything anyone says who is associated with any religion.

When a religious person claims to speak for God as Paul, Rabbi Akiba, and Muhammad have done, they are lying. When the pope claims to be issuing inerrant and divinely inspired edicts from God, he is lying. Neither claim is true.

As a funny aside, as I was writing this today, this CNN headline appeared: “Pope calls for peace around the world in Easter Message.” When it comes to being wrong, Catholicism is king. And when it comes to being right, Yahowah stands alone.

There is a reason that Yahowah speaks for Himself. “**After all** (*ky* – because indeed, noting the obvious contrast), **who** (*my*) **of them was present** (*‘amad* – of them was appointed, assigned, or could even endure standing) **in the council of** (*ba sowd* – was confided in, was intimate with, or was consulted or trusted by) **Yahowah** (אֱלֹהֵינוּ - יְהוָה - יהוה)?

And who (*wa my*) **of them has seen** (*ra’ah*) **or heard** (*shama’*) **My Word** (*dabar*)? **Who** (*my*) **of them has paid attention to and heeded** (*qasab*) **My Word of Words** (*dabar dabar* – My Message of Messages, My Communication of Communications, My ultimate and perfect Testimony) **and** (*wa*) **has received the news and understood it** (*shama’* – has listened attentively and proclaimed that message)?” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:18*)

And yet this disparity between the qualifications of God and man has not been sufficient to dissuade religious men from pretending to speak on behalf of God. There was but one man who spoke as if He were the mouth of God, the Ma’aseyah Yahowsha’, the *dabar dabar*.

But be aware, God is aware. And He is not pleased with the arrogance and insolence of the religious. “**Behold** (*hineh*), **the storm** (*ca’ar*) **of Yahowah’s** (*Yahowah’s*) **displeasure and fury** (*hemah* – hostility and antagonism, anger, wrath, and rage) **shall go forth** (*yasa’*) **giving birth to a** (*chuwl* – bringing forth the birth pangs of shaking, trembling, quaking, and swirling) **storm of destructive force** (*ca’ar*) **upon the source** (*ro’sh* – the summit, head, and beginning, even the chiefs, leaders, and sum total) **of wickedness** (*rasa’* – of the criminal behavior, the guilty, unrighteous, evil, and condemned), **swirling down as birth pangs upon them** (*chuwl* – shaking them and causing them to tremble).” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:19*)

This reminds us of the birth pangs Yahowsha’, the Word of Words, said would precede His return. He even referred to one such storm as being *meqas seismos* – which speaks of “great earthquakes, tsunamis, hurricanes, and tornadoes.”

This next statement is as important as any you may ever consider: “**Yahowah’s** (אֱלֹהֵינוּ - יְהוָה - יהוה – *Yahowah’s*) **anger** (*‘aph* – the presence and breath of His frustration and resentment, of His personal and material response) **will not return** (*suwb* – will not materialize or come upon them) **until** (*‘ad*) **He is actually done working** (*‘asah* – He has reliably completed doing everything which needs to be done (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are inseparable, literally one in the same)), **and until** (*‘ad*) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* – honors and fulfills) **the decisions and plans** (*mazimah* – the purposes, discretion, and

thoughts, in addition to the careful, prudent, and judicious choices) **of His heart** (*leb* – of His inner nature and character).

In (ba) the last ('acharyth) days (yowm), you all will come to this realization (*byn* – will apprehend this information (hitpolel stem and imperfect conjugation – speaking of how this realization will have ongoing and unfolding consequences on the prudent)) **by way of (ba) consideration, discernment, and understanding** (*bynah* – thoughtfully and rationally evaluating these insights).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:20)

Wow! What a treasure.

God is going to allow man, through his religious schemes, to corrupt His Word and fool the unwary right up until the last day, and then, and only then will He respond. This destroys the notions that God is engaged protecting the reliability of bible translations, and that God is actively judging, even punishing, those He does not respect. While He will do both things, He's not doing either now. Both realizations are devastating blows to religion and those who advocate them.

But more than debunking these pervasive religious myths, God has told all who would listen that He is *personally* going to do all of the work required to validate and fulfill His plans and promises. Further, He is going to accomplish this by taking a personal stand on our behalf, one which will serve to establish us. Moreover, these acts and this result will be wholly consistent with His character and nature. This is why Ma'aseyah means: the Work of Yahowah. It is why the name God chose to fulfill this promise, Yahowsha', means: Yahowah Saves.

God has a plan which is a reflection of His heartfelt desire and purpose, one which will be enacted by Him personally on His schedule. And His timeline includes a period of time known as “the last days,” and era which will end this world as we know it.

And if that were not enough for one verse, with these words we discover that in the last days God's people will finally come to realize and understand His plan, His timeline, and the stand He took to achieve His purpose. Moreover, they achieve this result through carefully observing the information He has provided and processing it logically. We not only can know; we will know.

If you go to your favorite synagogue, church, mosque, or classroom expecting to be told the truth, beware: “**I did not send** (*lo' salah* – I did not authorize or dispatch) **these prophets** (*ha naby'* – these individuals who claim that they were inspired and that they spoke for God), **and so they** (*wa hem*) **will be quickly dispatched and driven away** (*ruws* – they will be swiftly pursued and they will run away).

I did not speak as God to them (*lo' dabar 'el* – I did not communicate My Word to them). **And yet they** (*wa hem*) **spoke as if they were inspired** (*naba'* – acting as if they were prophets, they claimed to reveal God's message). **But** (*wa*) **if** (*'im*) **they had been present** (*'amad*) **in My council** (*ba sowd* – engaged in an intimate fellowship with Me, coming to trust and rely upon Me and My counsel), **and if they had heard, heeded, and proclaimed** (*shama'* – received, understood, acknowledged, and reported) **My Word** (*dabar* – My message) **among** (*'eth* – beside and alongside) **My family** (*'am* – My people), **they would have returned, having turned away from their** (*suwb min*) **evil and wicked** (*ra'* – harmful and troubling) **ways** (*derek*), **and from** (*wa min*) **their sinful** (*roa'* – immoral and improper) **deeds** (*ma'alal* – actions and activities).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:21-22) If ever a man was guilty of this, that man is Paul. He spoke and wrote as though he had been authorized by God to contradict God.

God is approachable. That is the purpose of His Covenant and His Invitations to Meet. If you want to know Him, He has facilitated and published the way. So, if you are estranged from Him, you can blame the errant nature of religious rhetoric. **“Am** (*ha* – as an interrogative) **I** (*'any*) **a God** (*'elohym*) **who is the source of** (*min* – who is the means to) **close, personal, and intimate relationships** (*qarowb* – who is near and approachable)?” **prophetically asks** (*na'um*) **Yahowah** (יהוה – *Yahowah*), **‘and not** (*wa lo'*) **a God** (*'elohy*) **of** (*min*) **separation, alienation, or disassociation** (*rachowq* – distance)?” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:23)

Yahowah is approachable. He is personable. He desires above all else close, intimate, relationships. Those who reject the blasphemy of their religious leaders, and honestly search for Him, find Him waiting for them with open arms.

“If (*'im*) **man** (*'iysh* – an individual) **tries to conceal himself** (*satar* – hide by operating slyly and secretly) **in his secret places for perpetrating his crimes** (*ba ha mictar* – protected hiding places where he conspires), **then am I not able to see him** (*wa 'any lo' ra'ah* – so am I not able to expose and reveal him)?” **prophetically declares** (*na'um*) **Yahowah** (יהוה – *Yahowah*). **‘Did I not** (*ha lo' 'any*) **fill and complete** (*male'* – provide all of the necessary matter to completely satisfy the requirements of) **the spiritual and material realms** (*ha shamaym wa ha 'erets*)?” **authoritatively asks** (*na'um*) **Yahowah** (יהוה – *Yahowah*).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:24)

Can you imagine being God, looking down on pathetic humans scurrying around in the Vatican and in Mecca, as they plot their revolting religious schemes, and not be totally disgusted? Religious and political men think that they are so clever, so powerful, so enlightened, so entitled, and yet they are nothing in comparison to Yahowah, or even to that which God has created.

While God pays no attention to those who pay no attention to Him, He is fully aware of those who scheme against Him. After all, to be a just Judge, He must base His convictions on the evidence.

“I have heard (*shama*) that which (*’eth ’asher*) they have and will say (*’amar* – will claim, promise, and declare). Those prophets (*ha naby*) who claim to be inspired (*naba*) in My name (*shem* – My designation, reputation, and renown), lie (*seger* – mislead, are vain, false, and useless deceivers), concerning their claim (*la ’amar* – so as to infer and declare), **“I have received a divine revelation (*halam halam* – I have received a communication from God).”” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:25)**

Foremost among those being indicted here is Paul, the founder of the Christian religion. He is the wolf in sheep’s clothing who claimed to have been an apostle sent by the command of God, and yet consistently contradicted God with his, “But I say...” Likewise, Muhammad, the founder of the Islamic religion, was also a “*seger* – liar.” Moreover, Yahowah did not say that “*some* of those who have claimed to have received a divine revelation were liars,” but that those who have made the claim were liars.

To the best of my knowledge, I do not bear this stigma. This *Introduction to God*, and indeed *Yada Yahweh*, is not based upon “a divine revelation or communication I have personally received from God,” but instead upon the Divine revelation God has made available to all of us in His Torah, Prophets, and Psalms. And while I have tried to be informative without crossing the line from translating and commenting upon Yahowah’s Word to sounding as if I’m speaking for Him, please consider this confession instructive in this regard.

Considering the inappropriateness, arrogance, and consequence of religious malfeasance, it must pain Yah to ask this question, especially since He has already provided the answer: **“How long (*matay*) meanwhile (*’ad*) will this exist (*yes*) in the hearts (*ba leb* – in the character, nature, and ambitions) of the prophets (*ha naby*) who prophesy (*naba*) vain lies (*seger* – misleading deceptions), the prophets (*naby*) with delusional and deceitful (*tarmyth* – accusing, misleading, and untrue, fraudulent and treacherous) hearts (*leb* – inner natures, attitudes, desires, motivations, ambitions, and relationships)?”** (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:26)

He has already given us the answer. Religious leaders will continue to deceive until Yahowah personally intervenes to stop them during the last days. The simple truth is that God cannot micromanage the world without destroying the viability of freewill, and with it the validity of His Covenant Relationship.

Coming up next is the statement which prompted our perusal of this prophetic discussion. It is among the most riveting revelations ever uttered regarding the underlying scheme which makes religious deception possible.

“Their plan is for (*ha hasab* – considering everything, their thinking, calculation, decision, devise, and account reveals that they are determined for) My people (*‘am* – My family) to overlook, forget, and to cease to properly value (*sakah* – to ignore, to be unmindful of, to lose sight of the significance of, and to no longer respond to) My personal and proper name (*shem*) by way of (*ba*) the revelations and communications (*ha halowm* – the claims to inspired insights) which (*‘asher*) they recount to (*saphar* – they proclaim, record, and write to) mankind (*‘iysh*), to their fellow countrymen and associates (*la rea*’ – to others in their race and company), just as when in a relationship with (*ka ‘asher ‘eth ba* – similarly as when engaged in the same relationship with) the Lord (*ha Ba’al*), their fathers (*‘ab* – their forefathers and ancestors) overlooked, ignored, and forgot (*sakah* – were not mindful of and ceased to appreciate the significance of) My personal and proper name (*shem*).” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:27*)

Throughout Scripture the title “*Ba’al* – Lord” is associated with “*ha Satan* – the Adversary.” Satan’s ambition is to lord over everyone, including God. He wants to control and possess the souls of all humankind—and thereby keep them from Yah. He accomplishes his goal by twisting, corrupting, misinterpreting, and counterfeiting Yahowah’s Word. So as you might expect, religious clerics are the Adversary’s favorite tools. Using them he controls and inspires every religious institution on Earth.

Since God has been so unequivocal, please consider this emphatic extrapolation: had it not been for the clerical ploy of replacing Yahowah’s name with “*ha ba’al* – the lord,” religions would not exist. The rabbis who conceived Rabbinical Judaism recognized this which is why they made it a crime punishable by death to speak or write Yahowah’s name. General turned Emperor and then Pope Constantine, the founder of the Roman Catholic Church, recognized this which is why he saw to it that Yahowah’s name was replaced with “the Lord” in all of the official bibles in his realm and then orchestrated the change from the Ma’aseyah Yahowsha’s name and title to the wholly unrelated “Lord Jesus Christ.” And while Muhammad never knew or even heard Yahowah’s name, had it been used by the rabbis in Yathrib, he never would have been able fool anyone with his choices of: “the Lord, Ar Rahman, Ar Rahim, and Allah,” by choosing names which were anything but Yahowah.

This passage proves that Yahowah associates the replacement of His name with the title “*ha ba’al* – the lord” to be a crime committed by those in league with Satan. The human plan to replace His name, “Yahowah,” with “the Lord”

has been presented in the context of the most vile and vain things humankind has ever done. This scheme lies at the very heart of every religious deception on earth. And if you don't think Yahowah cares, not only is it irrelevant what you think, you'd be dead wrong.

Beyond the fact that no religion or person is authorized to alter Yahowah's Word, and seven thousand substitutions of "the Lord" for "Yahowah" in the Torah, Prophets, and Psalms is a copyedit of unforgivable proportions, we cease to exist, there is no universe, no life, no God, no Covenant Relationship, no Towrah Instructions, no way to know or meet our Heavenly Father, no means to salvation, and no hope without Yahowah. Apart from His name there is nothing.

Every English Bible of consequence, the King James, New American Standard, New International Version, and the New Living Translation, failed to translate "*ha* – the" before *Ba'al*. Not one translated *Ba'al* as "Lord." But each one systematically replaced Yahowah's name with "the Lord" throughout this discussion.

Because freewill serves as a prerequisite for choosing to engage in a loving relationship, Yahowah has not, and until the last days will not, intervene to stop religious clerics from changing and corrupting His Word, even from lying in His name. Therefore:

“The prophet (*ha naby*) who associates himself with (*asher eth*) these revelations and communications (*ha halowm* – the claims to inspired insights), let him continue to recount, record, and write (*saphar* – publish and communicate) his divine revelations and inspired messages (*halowm*). And those who as a result of the relationship (*wa asher*) speak My Words (*dabar* – communicate My message), let him communicate (*dabar*) My Word (*dabar*) truthfully and reliably (*emeth* – faithfully, dependably, and accurately). What does (*mah*) the straw (*ha teben* – the chaff, the light, dry, brittle stubble which is easily blown by the wind) have in common with (*la eth*) the grain (*bar* – the fruit and the son)?” prophetically asks (*na'um*) Yahowah (אֱלֹהֵינוּ - יְהוָה - יהוה).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:28)

Life is about choice. We are all given the opportunity to trust men or God, place our faith in religion or engage in the Covenant Relationship. As was the case in the Garden of Eden, God allows the advocates of the options which are opposed to Him to have their say. If people can't distinguish between that which is valuable and that which is worthless, then that is their loss. After all...

“Is not (*ha lo*) this (*koh*), My Word (*dabar*), similar to (*ka*) the fire (*ha esh* – that which enlightens and consumes)?” authoritatively questions (*na'um*) Yahowah (אֱלֹהֵינוּ - יְהוָה - יהוה – *Yahowah*), ‘and similar to (*wa ka*) a tool which (*patysh* – an implement which) shatters (*pasas* – crushes and crumbles, disperses

and decomposes) **earthen material** (*sela'* – the hardest matter and strongest defensive position)?” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:29*)

This is a loaded comparison. Fire can provide light and thus enlighten us. It can warm us and cook the food which nourishes us. But it can also consume that which is not properly prepared and protected. It is fire, after all, which provides the energy upon which a crucible functions as it separates that which is valuable from the dross. Similarly, Yah's Word has the power to enlighten and nourish those who read it accurately, just as it serves as the basis of judgment for those who corrupt it.

The Ma'aseyah Yahowsha' is both the living embodiment of Yah's Word and the Implement Yah uses to facilitate our salvation. He is also the Son, and finest and first fruit. Those who chisel away at His message will find themselves shattered by it. As “earthen material,” they will “crumble and decompose.”

“**So therefore** (*ken*) **concerning this** (*la*), **look to Me** (*hineh* – pay very close attention to Me) **before the prophets, for I am against the prophets** (*'al ha naby'* – I am over and opposed to those who claim to convey inspired revelations),’ **declares** (*na'um* – announces in advance) **Yahowah** (אֱלֹהֵינוּ - יְיָ אֱלֹהֵינוּ), **I am against the individuals** (*'yish* – men) **who secretly steal, taking** (*ganab* – who clandestinely conspire to rob, taking away without permission) **My Words** (*dabary*) **away from** (*min*) **their fellow countrymen** (*rea'* – associates, companions, race, and neighbors).” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:30*)

Yahowah is condemning the translators and publishers of bibles who clandestinely conspire to rob His people of His message without His permission by removing the valuable words which comprise it, while leaving valueless ones in their place. The corruption of bible translation is a very serious crime with egregious consequences.

If you want lies, look to men, especially religious clerics. If you want truth, look to God.

And speaking of God, according to Yahowah, He is opposed to any and all religious pontifications and practices which take His Word away from His people. Those who would conspire to rob souls of Yahowah's testimony by removing anything from it or replacing it with something else are in serious trouble. And make no mistake; this is precisely what the religions of Christianity, Judaism, Islam, and even Socialist Secular Humanism have done.

“**Pay attention and look to Me** (*hineh*), **I am against** (*'al* – opposed to) **the pontifications** (*naba'*) **of deceptive and misleading** (*seqer* – dishonest and

errant) **revelations and messages in which there are claims of inspiration** (*halowm*),’ declares (*na’um*) **Yahowah** (*Yahowah*).

‘**And yet** (*wa*) **they recount and write them** (*saphar* – they proclaim and record them) **and thereby** (*wa’eth*), **they cause My people** (*’am* – My family) **to go astray and wander away** (*ta’ah* – to be deceived and falter, missing the way) **through** (*ba*) **their lies** (*seger* – deceptive and misleading statements, their vain and fraudulent messages), **and through** (*ba*) **their insolent, arrogant, and reckless speech** (*pachazuwth* – their self-willed, stubborn, wanton, and false extravagance).

I (*any*) **did not** (*lo’*) **send them** (*salah*) **and did not** (*wa lo’*) **instruct, appoint, ordain, direct, command, or authorize them** (*sawah* – provide them with any guidance or authority). **And so they are of absolutely no value whatsoever** (*wa lo’ ya’al ya’al* – they are of no benefit of any kind and they accomplish nothing which is useful or good) **to the family** (*la ha’am* – on behalf of the people), **thus** (*zeh*) **declares** (*na’um*) **Yahowah** (*Yahowah*).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:32)

God has stated the obvious and yet it’s seldom considered reality that He is opposed to religion because the religious mislead His people and cause them to go astray—wandering away from Him. And since there is no religious institution on earth which conveys Yahowah’s Word accurately, completely, or truthfully, every religion falls under this condemnation. According to God, every religion on Earth is valueless, completely and totally worthless. They speak for man, not for God.

In this next passage, apart from the context of this discussion, we would have two otherwise equally viable options when it comes to translating *masa’*. It can be a “burden which is carried” or it can be an “inspired revelation, authorized promise, and prophetic declaration.” Yet in this discussion, since God has been focused upon contrasting His Word with man’s religious messages, and has said nothing whatsoever about His burdens, the choice becomes rather obvious.

“**And when** (*wa ky*) **the people** (*’am*) **ask you** (*sa’al* – question you) **about this** (*ha zeh*), **or alternatively** (*’ow*), **the prophet** (*naby’* – the one who claims inspiration), **or even** (*’ow*) **the priest or minister** (*kohen* – government advisor, policy maker, and teacher) **question you** (*sa’al*) **so as to say** (*la’amar*), **“What is** (*mah*) **Yahowah’s** (*Yahowah’s*) **prophetic declaration** (*masa’* – inspired revelation and authorized promise)?” **and you respond to them** (*wa’amar’el’eth*), **“What** (*mah*) **prophetic revelation** (*masa’* – authorized promise and inspired declaration)?” **then** (*wa*) **I will reject, forsake, and abandon you all** (*natas* – reject and withdraw from you, separating Myself from you, disassociating with you),’ **prophetically declares** (*na’um* – reveals in advance by

way of inspiration in an authorize message) **Yahowah** (יְהוָה - יִרְמְיָהוּ - יְהוָה).”
(*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:33)

If someone doesn't care enough about God or what He has to say to read and listen to Yah's Word, to observe, to examine, and to consider His prophetic declarations, inspired revelations, and authorized promises, then they should not be surprised when He pronounces that He wants nothing to do with them. And while that is stated unequivocally, as it is what “*natas* – reject and forsake” means, what's implied by this context is that if a person is more comfortable with, if they prefer, or have put their faith in the message promoted by a religious institution, there is no hope of them ever associating with Yahowah.

Demonstrating their inability to properly convey Yahowah's Word, Christian publishers have made a mess of this verse. In Roman Catholicism's Vulgate, we find: “If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.” Not knowing Hebrew, and therefore not recognizing that the only reasonable translation of *masa*' in this context was as Yahowah's “inspired revelation, authorized promise, and prophetic declaration,” Jerome made a mistake, and thereby artificially created the misimpression in the minds of Roman Catholics that there was “a burden” associated with God. But more than this, he precluded Roman Catholics from understanding that those who are clueless as to the existence and relevance of Yahowah's “*masa*' – inspired revelations, authorized promises, and prophetic declarations” will be rejected by God.

And while that is tragic, this malfeasance does not end with the Vulgate. The King James Version replicated the same mistake. Uninspired by Yahowah's *masa*', they published: “And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.”

The New American Standard wrote “oracle” in place of “burden,” which is closer, but the concept of an oracle comes to us from Greek paganism. And the context here in this discussion is competing prophetic revelations.

Turning to the New Living Translation, they turned prophecy into a burden with this bizarre twist: “Suppose one of the people or one of the prophets, or priests asks you, ‘What prophecy has the Lord burdened you with now?’ You must reply, ‘You are the burden! The Lord says he will abandon you!’” They were thereby perpetrating the very crime Yahowah has been condemning. And they did so because they want the “Old Testament” to be considered “a burden,” for if it isn't, then Paul, their patron saint, lied when he claimed that it was.

“**And the prophet** (*naby*’ – the one who makes claims of inspiration and authorization) **and the priest and minister** (*kohen* – government advisor, policy maker, and teacher), **and the people** (*‘am* – the family) **who** (*‘asher* – as a result of their relationship) **speak about** (*‘amar* – respond to, inquire about, share, focus upon, declare, and proclaim) **the prophetic declaration** (*masa*’ – the authorized promise and inspired revelation) **of Yahowah** (יהוה), **I will pay attention to, attend to, accept, and look after** (*paqad* ‘*al* – I will be concerned about, seek, take stock of, value, summon, and gather) **that individual** (*ha huw*’ ‘*iysh*) **and his Godly family and home** (*wa* ‘*al beyth* – and also on behalf of his household).” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:34)

The one and only thing which differentiates a person who is rejected by God from one who is accepted by Him, is a person’s response to Yahowah’s prophetic pronouncements, His inspired revelation and authorized promises. Therefore, it is in our interest, in our family’s interest, that we “‘*amar* – speak about, respond to, inquire about, share, focus upon, declare, and proclaim” Yah’s Word.

It is particularly reassuring and comforting to hear Yahowah promise to “*paqad* – look after and care about” the “*beyth* – family and home” of those who value and share His Word. And while I cannot say for sure, I suspect this generous offer applies to one’s husband or wife, and to their immediate children, and not to a person’s parents or grandchildren.

But once again, this passage only makes sense when *masa*’ is synonymous with the Word of God. When it is rendered as a “burden,” as it is in the Vulgate and King James, the corrupted message is counterproductive. This Roman Catholic rendition is not only inaccurate, it’s senseless: “**And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.**” But so is the King James Version: “**And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.**” In fact, it is considerably worse.

Faltering again, the New American Standard repeated their “oracle” reference before following the lead of the King James and mistakenly translating *paqad* as “punishment” as opposed to “attending to and accepting.”

And in this passage, the New Living Translation, showing a lack of consistency, dropped the “burden” rendering of *masa*’, and then conceived a supposed translation that makes no sense whatsoever when juxtaposed against the previous verse. How do you get from: “**Suppose one of the people or one of the prophets, or priests asks you, ‘What prophecy has the Lord burdened you with now?’ You must reply, ‘You are the burden! The Lord says he will abandon**

you!” to: “If any prophet, priest, or anyone else says, ‘I have a prophecy from the Lord,’ I will punish that person along with his entire family?”

Moving from man’s corruptions to Yahowah’s revelation, we find: “**So this is what** (*koh*) **you should actually say** (*amar* – respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond), **each individual** (*iysh*) **on behalf of** (*al*) **his fellow countryman** (*rea*’ – his friends, companions, associates, members of his race, and neighbors) **and** (*wa*) **each individual** (*iysh*) **on behalf of** (*al*) **his brother** (*ah*), “**What** (*mah*) **has Yahowah** (יְהוָה) **testified, spoken about, declared and answered** (*anah* – provided as a witness, responded, and asked), **and** (*wa*) **what** (*mah*) **has Yahowah** (יְהוָה) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared)?”” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:35*)

This passage may very well be targeting the “look at what god has done in my life” crowd, who cite changes in their attitudes or situations to “prove” that they are on the right track in spite of the fact that their faith is wholly contrary to Yahowah’s Torah. Of them Yahowsha’ said in His Teaching on the Mount, especially of those who call Him “Lord” and who claim to have witnessed miracles in His name, “I don’t know you. Get away from Me.”

In the end, Yahowah’s Name and Word is all that matters. He and His testimony provide the only completely truthful, absolutely unassailable, and irrefutable source of reliable truth on all essential matters. So when and if you are questioned, provide Yahowah’s answers. You can never go wrong by quoting the Boss.

But sadly, this isn’t what the vast preponderance of people have done. Rather than focus on Yahowah’s testimony, they have placed their faith in religious corruptions and deceptions instead. Therefore, after the previous admonition, we have the following condemnation...

“**But** (*wa*) **the prophetic declaration** (*masa*’ – the authorized promise and inspired revelation) **of Yahowah** (יְהוָה) **you no longer remember** (*lo’ zakar* – you do not recall or mention, invoke or proclaim). **Indeed** (*ky*), **to each individual** (*la iysh* – according to each man) **there exists his own** (*hayah*) **inspired revelation and authorized promises** (*masa*’ – proclamations), **his own word** (*dabar* – message and account).

You change and twist (*hapak* – you invert and convolute, you pervert and upend) **the Word** (*dabar* – the message and testimony) **of the living, existing, and renewing** (*chayym* – the animated, lively, robust, reviving, and growing) **God** (*elohym*), **Yahowah** (יְהוָה) **of the vast array of envoys** (*saba*’ – the spiritual command and control regime who serve by following orders), **our God** (*elohym*).” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:36*)

While people claim that we should respect everyone's religion, and that everyone is entitled to their own opinion, all God is saying here is that most everyone has both, and that neither are consistent with His message. And while that is indeed a waste of glorious potential, God has not given up on us. Like a father encouraging his wayward children, Yahowah continues to provide us with the best possible advice.

“So this is what (*koh*) you should actually say (*amar* – respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond) to (*el*) the prophet (*naby*’ – the person who claims to speak on behalf of God), “What (*mah*) has Yahowah (𐤃𐤃𐤁𐤀) testified to you, spoken about to you, declared to you, and answered you (*anah* – provided to you as a witness, responded to you, and asked of you), and (*wa*) what (*mah*) has Yahowah (𐤃𐤃𐤁𐤀) communicated in His Word (*dabar* – spoken and verbalized, announced and declared)?”” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:37)

God has repeated this suggestion because far too few people heed it, and it is a matter of life and death. The only answers which count when it comes to forming a relationship with God and living forever with Him are found in Yahowah's “*masa*” – prophetic pronouncements, inspired revelation, and authorized promises.”

In the next verse we are greeted by a magnificent and yet gut-wrenching prophecy. After communicating the benefits of “*amar* – affirming, accepting, and proclaiming” Yahowah's “*masa*” – authorized, inspired, and revealed pronouncements, prophecies, and promises,” and delineating the consequences of “*lo*’ *amar* – not affirming, accepting, nor proclaiming” them, Yah informs His people in a prophetic pronouncement that He will dispatch His Word to them by way of a Witness, fulfilling and affirming all of His “*masa*” – prophetic promises.” But then He tells us that His people will reject Him, and that as a result, they will be rejected.

God says in essence, “So if you acknowledge and accept My prophetic declarations, here's one you ought to consider seriously because the consequences are serious. I'm going to send the living embodiment of My prophetic testimony to you, and yet I'm telling you in advance that most of you are going to reject this ultimate affirmation of My Word. And by so doing, I am putting you on notice: I will have no memory of those of you who do. I will provide you with no credit whatsoever, and will completely disassociate Myself from you.”

And yet, in spite of this warning, mankind has done this very thing: Jews, Christians, Muslims, and Humanists alike. Even though God's words are unequivocal, unambiguous, and uncompromising, the victims of the world's most

prevalent religious schemes have all failed to appreciate or understand the consequence of disassociating Yahowah's Witness from His prophetic testimony.

The bottom line here is that God is not into partial credit. Man's religious corruptions have no value whatsoever in His eyes. All of those who disassociate Yahowsha' from the Torah, Prophets, and Psalms, as Christians, Jews, Muslims, and Secular Humanists all do, will be and remain unknown to God, of no interest to God, unredeemed by God, and completely separated from Him. There is no compromise or wiggle room here.

This is bold and blunt. But it is also comprehensive and complicated, so let's consider this prophetic pronouncement first bereft of amplification. God revealed: **“And if you acknowledge, accept, and testify regarding the prophetic declaration of Yahowah, so likewise this is what Yahowah affirms and promises: “Since you all are saying this, the Word of Yahowah's authorized, inspired, and the revealed testimony, and yet when I chose to reach out and actually send God unto you all for the purpose of serving as a Witness, and you do not respond and answer, nor affirm this Witness to Yahowah's prophetic declaration, for this reason therefore behold, then I will genuinely forget about you, give you no credit whatsoever, and I will actually reject and completely forsake you all and the city which, as a result of the relationship, I gave to you and to your fathers from My, the Almighty's presence.””** (Yirmayahuw 23:38-39)

Now let's observe this amazing statement deploying the full benefits of amplification to see how much more we can learn...

“And if (*wa ma*) you acknowledge, accept, and testify regarding (*'anah la* – responded and provide a witness to, speak about, declare, and say that you answer to) **the prophetic declaration (*masa'* – the authorized promise, inspired pronouncement, and authorized word) **of Yahowah** (*Yahowah*), **so likewise** (*ken* – surely and reliably as a result) **this is what** (*koh*) **Yahowah** (*Yahowah*) **affirms and promises** (*'amar* – says and intends, declares, and answers), **“Since** (*ya'an* – for the reason) **you all are saying** (*'amar 'eth* – witnessing with, answering to, making promises by way of, summoning others with, and providing testimony on behalf of) **this** (*zeh*), **the Word** (*ha dabar*) **of Yahowah's** (*Yahowah's*) **authorized, inspired, and the revealed testimony** (*masa'* – prophetic declaration), **and yet when** (*wa*) **I chose to reach out and actually send** (*salah* – decided to genuinely set apart and dispatch (imperfect waw consecutive)) **God unto you all** (*'el* – the Mighty One to you) **for the purpose of** (*la*) **serving as a Witness and communicating with you** (*'amar* – affirming everything I've said (qal stem in the infinitive construct – meaning that this witness is real and His affirmations are genuine, as opposed to this being a metaphor and/or hypothetical, and that as a verbal noun, the Witness is a manifestation of Almighty God in**

action)), **and you do not respond and answer, nor affirm this Witness to** (*lo' amar* – you do not accept or speak on behalf of (qal stem and imperfect conjugation – telling us that this decision regarding Yahowah's Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) **Yahowah's** (*Yahowah's*) **prophetic declaration** (*masa'* – the authorized, inspired, and the revealed pronouncement), **for this reason therefore** (*la ken* – so accordingly) **behold** (*hineh*), **then** (*wa*) **I will genuinely forget about you** (*nashah 'eth* – I will not recall any information or memory of you (qal perfect consecutive – telling us that God will actually choose to forget about them for a specific period of time which will eventually come to an end)), **give you no credit whatsoever** (*nasha'* – provide nothing of value, no payment, recompense, or ransom (infinitive absolute, which as a verbal noun tells us that God, Himself, is the ransom which will be withheld)), **and I will actually reject and completely forsake you all** (*natash 'eth* – I will genuinely disassociate from you, completely separating Myself from you, abandoning you (qal perfect consecutive – affirming that this rejection and disassociation is God's decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) **and the city** (*'yr*) **which as a result of the relationship** (*'asher*) **I gave** (*natan*) **to you** (*la*) **and to your fathers** (*wa la 'ab*) **from** (*min*) **My, the Almighty's presence** (*'al paneh*).””” (*Yirmayahuw / Yah Lifts Up / Jeremiah 23:38-39*)

Yahowsha' is the living embodiment of Yahowah's Word, and thus of His prophetic declarations, inspired pronouncements, and authorized promises. And yet when the Word of God became flesh and camped out in our presence, affirming everything Yahowah had promised in His Towrah – Instructions, every religious institution on earth, before and since, has rejected His message in favor of man's. They have spoken on behalf of “*ha Ba'al* – the Lord” instead of Yahowah.

In the spirit of full disclosure, I'd like to share two additional thoughts relative to our previous discussion regarding the extraordinarily unique quality of Hebrew tenses—as they are seldom as revealing or essential as they are in this prophetic declaration. First, if you consider yourself a passionate and devoted student of Yahowah's Word, and especially His prophetic pronouncements, as opposed to an interested, albeit casual, observer, your heart should have leapt for joy and danced around your chest when you first heard that Hebrew tenses are timeless and thus convey testimony that was, is, and always will be true. You would have recognized that Yahowah and His Word are identical in this way. So when Yah says that He exists as “*ha dabar* – the Word,” and that the Witness to His “*masa'* – prophetic promises” is “*'el* – Almighty God,” it's more than a metaphor—it is a statement of fact.

Second, you may recall in our earlier discussion that I mentioned that there was one possible exception to the timeless nature of Hebrew tenses, that being the imperfect waw consecutive, which according to scholars: “commonly conveys past tense / time.” But that isn’t always the case, nor necessarily so. The preterite form is often used as it is here in this prophetic passage to affirm the absolute certainty of an important, although future event. In such a case, the waw consecutive is called “the prophetic tense,” because the fulfillment is so certain God speaks of it as if it has already occurred. But that is only partially accurate.

From God’s perspective, and He is the one speaking to us throughout this passage, the future has already taken place. He has not only witnessed it—He has participated in it. So rather than predictions, Yah’s prophetic pronouncements are future history. In them we find a perfect Historian recording the events He has witnessed, and then reporting what He has experienced in our future to us in our past so that when all of His prophetic declarations come true exactly as He has promised us they would, we might grow to trust Him. And that is what this passage is all about, as it promises the future arrival of the Word of God while describing His nature and our reaction to Him.

So that you know, God’s ability to see all time at any time is illuminated by the nature of light. On a photon of light time simply exists—thereby unifying the past, present, and future. And that is why Yah often equates His nature to light. Therefore, when we come to understand the unique qualities of light, especially as it relates to time, our appreciation of Yah and His testimony is substantially enhanced.

But there is more. Here, specific to the qal stem and imperfect waw consecutive as they are deployed in the first person singular with “*salah* – I have sent, I am sending, I will send,” rendered in the passage as “**I chose to reach out and actually send,**” realize that in Hebrew, the *wa* is typically a conjunction. As such, *wa* is used to create connections between various thoughts or actions and their consequences, as it is here. And in fact, in this passage the imperfect waw consecutive construction of *salah* is actually introduced and preceded by *wa* in order to make this entire passage an “if – then” statement, as in “if you acknowledge My prophetic pronouncements then you should consider this prophetic declaration.”

Further, the imperfect conjugation, rather than speaking of a completed action, as would be required for past tense, actually conveys the idea of an action’s unfolding and ongoing nature and consequence. As such, the imperfect is the wrong form of Hebrew to use to convey a completed action which has transpired in the past.

Lastly, the consecutive form associated here with “*salah* – to send,” conveys volition which is a heartfelt preference or a conscious decision made under the auspices of freewill. So in the first person singular in the consecutive form, *salah* reads: “I have chosen to send.”

Therefore, by examining the component parts of this Hebrew tense, we find nothing in the imperfect waw consecutive which suggests that it actually serves to convey an action which has already occurred—at least from our perspective.

Also relevant are the tenses Yah selected to deploy with the alliteration of “*nashah* – I will forget about you,” “*nasha’* – will give you no credit whatsoever,” and “*natash* – I will completely reject and forsake you.” Only in Hebrew could God use the qal perfect consecutive to tell us that while He will genuinely forget about His people, this state of affairs will not endure forever. Only in Hebrew could God deploy the infinitive absolute as a verbal noun to affirm that He, Himself, is the ransom. And only in Hebrew could the qal perfect consecutive be used to tell us that God’s rejection of His people and His disassociation from them and Yaruwshalaim, while total and complete relative to this audience, will not endure forever. He will reconcile with them upon His return to Jerusalem.

This realization relative to the unique qualities of Hebrew tenses is one of many reasons why amplification and commentary are essential contributors to understanding. What they say to us is that we need to study Yah’s Word as a scientist would, observing how all of the elements work together to create the actual result, and not just read it like an English major. Understanding is in the details, in the jots and tittles.

By using the unique and timeless power of Hebrew grammar, Yahowah was unequivocal. If a person disassociates Yahowsha’ from Yahowah’s prophetic pronouncements, from His Word, from the Torah, Prophets and Psalms, God will reject that individual. There will be no partial credit for sincerity, good behavior, the depth of one’s faith, or the content of a person’s heart. And as such, this prophetic declaration regarding God’s Witness serves as an all encompassing and irrefutable condemnation of all of mankind’s religious schemes.

Those who pontificate and promote the words of man over the Word of God, will find: “**And (wa) I will bestow (natan) upon you (‘al) an everlasting (‘owlam – an eternal and enduring) reproach (herpah – shame, disgrace, contempt, and dishonor) and also (wa) an everlasting (‘owlam – an eternal and enduring) humiliation which comes from a diminished and lowly status (kalimuwth – discredited and ignominious, so as to be viewed as insignificant and unworthy) which (‘asher) shall not be overlooked or forgotten (lo’ sakah – will not be ignored).”** (Yirmayahuw / Yah Lifts Up / Jeremiah 23:40)

While God has no memory of those who do not remember His Word, nor any association of any kind with them, He will not overlook what they have done in the name of religion to separate His people from Him. For those who promote their own testimony as if it were authorized and inspired by God, there will be an eternal consequence. Religious clerics will find their souls diminished to a very low status, humiliated and imprisoned forever for their crimes.

The ploy Paul used to establish the religion of Christianity was to disassociate the Ma'aseyah Yahowsha' from the Torah, and thus from the Word of God, from the Covenant, and from Yahowah's seven-step plan of salvation which begins with Passover, Unleavened Bread, and FirstFruits. As a result, Paul, and all who promote the false apostle's faith, will endure the consequence delineated in this closing statement. Don't allow yourself to be victimized by them, as have several billion souls.

Similarly, one hundred years thereafter, another rabbi, this one named Akiba, disassociated God's people from His Torah by insisting that salvation was afforded only to those who accepted his religious substitution: the Talmud which is comprised entirely of rabbinical arguments and apologetics. And so it would be that in the seventh century Muhammad, having bought Talmud stories from rabbis in Yathrib, twisted them to his liking to create his Qur'an—his recital—one which turned out to be so diametrically opposed to the Torah, it became its antithesis. And yet, several billion people have chosen to believe his testimony instead of Yahowah's.

Considering the popularity of man's words, as they are pontificated in Christianity, Judaism, and Islam, as opposed to Yahowah's Word, as His is conveyed in the Torah, Prophets, and Psalms, there are few more compelling or confirming prophetic declarations than those found in this chapter of Yirmayahuw.

We have just read one of the most sweeping indictments of religion ever written, delineating its means and consequence. And it was written by God, the one so many have erroneously come to associate with religion. But in these words we find God damning religion. That is indeed sobering.

Speaking of sobering, while I have no idea what the following rendering of the 38th and 39th verses mean, I still thought sharing this with you would be beneficial. The statement we found to be so meaningful, became so convoluted in the King James Version it lost all meaning. “But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; Therefore, behold, I, even I, will utterly forget you, and I will forsake

you, and the city that I gave you and your fathers, and cast you out of my presence.”

While no better, by reading the Roman Catholic Vulgate, we discover that the KJV is little more than a revision of it: “But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord: Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.” It’s little wonder Christians protest that they can’t even understand the “Old Testament” of their bibles.

Before we move on, I’d like to share two additional thoughts. From my perspective, the three most important considerations to achieving an accurate and reliable translation are: context, context, and context. From the beginning, this has been a prophetic discussion—one focused upon the arrivals of the Ma’aseyah Yahowsha’, upon the consequence of substituting His name for “*ha ba’al* – the Lord,” one focused on the consequence of religious corruption, and upon man’s failure to properly respond to God’s Witness—His Torah, Prophets, and Psalms. The moment any portion of this chapter is removed from this context, the resulting translations and conclusions become inaccurate and arbitrary, and much of this discussion’s meaning is squandered.

The second thought I’d like to leave you with is that the words Yahowah has revealed, to the degree that they have been accurately retained by scribes, to the degree that our lexicons of ancient Hebrew are reasonably precise, and to the degree that I have properly used the full array of scholastic resources at my disposal to render them correctly and completely, can be trusted and relied upon. My commentary, however, which is often substantial, is not completely trustworthy or reliable. I have made mistakes which I have had to correct, which means I’m fallible.

This known, in my defense, my comments are based in their entirety upon what God is saying to me through His testimony. I enjoy the conversation we have so much, I find that I’m unable to restrain myself from sharing it with you. So while all of it is inspired by His Word, and much of it may be inspired by the Spirit, the insights I’m sharing with you are not the inspired Word of God, but instead thoughts the Word of God has inspired. They are not Scripture. I am not speaking for God, but instead sharing what Yah has revealed to me through His Word.

Therefore, if based upon your own careful observation of Yahowah’s Testimony, you come to a different conclusion from time to time, wonderful.

Rather than argue with you, I applaud you. Yah's Word is comprised of much more than I'm capable of comprehending, and I'm certain that there are messages which I'm missing.

All of which leads me to say: observe the Torah, Prophets, and Psalms and you will become enlightened beyond your wildest imagination. It is the most rewarding endeavor a person can undertake.

אֱלֹהִים

Now that God has affirmed that He does not like being referred to as “the Lord,” and now that English bible translations have shown that they cannot be trusted, let's consider God's actual name, and whether we can and should pronounce it. The most telling passage in this regard is found in the book Yahowah entitled *Shemowth* – Names (which is certainly appropriate). You may know it as “Exodus.”

“And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) said (‘amar) to God (‘el), the Almighty (ha ‘elohym – the Mighty One), ‘Now look, if (hineh – behold, look here, and note if) I (‘anky) go (bow’ – arrive and come) to (‘el) the Children (beny – sons) of Yisra’el (Yisra’el – a compound of ‘ysh – individuals, who sarah – strive and contend with, engage and persist with, are set free and are empowered by ‘el – God), and I say (wa ‘amar) to them (la), “The God (‘elohym – the Almighty) of your fathers (‘ab) has sent me out (salah – has extended Himself to dispatch me) to you (‘el), and they ask (wa ‘amar – question) me (la), ‘What is (mah) His personal and proper name (shem),’ what (mah) shall I say (‘amar) to them (‘el)?’”” (*Shemowth / Names / Exodus 3:13*)

While God would give Moseh a direct answer, He didn't do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other *ba'alyim*, and Yahowah, than just a name. Yahowah is real. He actually exists.

So by revealing the basis of His name, Yahowah answered the most important question we can ask: yes, there really is a God. **“And (wa) God (‘elohym) said (‘amar – answered and declared) to (‘el) Moseh (Moseh), ‘Ehayah (הָ אֲנִי אֵשֶׁת) ‘asher (אֲשֶׁר) ‘ehayah.’ (הָ אֲנִי אֵשֶׁת) – ‘I Am Who I Am.’”** (*Shemowth / Names / Exodus 3:14*)

In His response, God conveyed: “I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am God.” “I am responsible for your very existence.” “I

am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

'Ehayah is *hayah* prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, *hayah* was conjugated in the imperfect, telling us that God’s “*hayah* – existence” will produce ongoing results which have unfolding consequences throughout the whole fabric of time. Collectively then, *'ehayah* says: “I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time.”

'Asher is a relative particle which denotes a “relationship, an association, or linkage,” and, as such, it is often translated “with, who, which, what, where, or when.” So in this context, *'asher* tells us that God is seeking a relationship with us, and that how we respond to His proposed association will influence our very existence.

Therefore, by using these words, Yahowah told us: 1) He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name (Yahowah from *hayah*).

“And (wa) He said (‘amar), ‘So this is what (koh) you should actually say (‘amar – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) to (la) the Children (ben) of Yisra’el (yisra’el – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God), ‘I Am (‘ehayah – first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), He has sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of God is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) to you (‘el).’”” (*Shemowth / Names / Exodus 3:14*)

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind’s relationship with God for all time.

Those who promote the myth that God’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking. Moreover, Shemowth / Names 3:13 and 3:14 are Yahowah’s marvelous way of telling us exactly how to spell and speak His name—even understand His name. This was not a random diatribe. *‘Ehayah ‘asher ‘ehayah* reveals the basis of Yahowah’s name, the meaning of Yahowah’s name, even the proper pronunciation of Yahowah’s name. He has already left us without excuse. And yet, He was not done talking.

“And (wa) God (‘elohym – Almighty), moreover (‘owd – besides this and in addition), said (‘amar – declared) to (‘el) Moseh (Moseh – from mashah, the one who would draw us away from human oppression and divine judgment), ‘This is what (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra’el (beny yisra’el – the children and sons who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God), “Yahowah (יהוה - יהוה - יהוה – Yahowah), God (‘elohym) of your fathers (‘ab), God (‘elohym) of Abraham (‘Abraham – Loving, Enriching, and Merciful Father), God (‘elohym) of Yitzchaq (Yitzchaq – Laughter), and God (‘elohym) of Ya’aqob (Ya’aqob – One who Supplants and Digs in His Heels), He sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, revealing that this act of God is indivisible, whole and complete, and valid throughout all time)) to you (‘el).”

This is (zeh) My name (shem – My personal and proper designation (scribed in the singular construct form, making Yahowah inseparable from His one and only shem – name)) forever (la ‘olam – for all time and into eternity). And (wa) this is (zeh) My way of being known and remembered (zeker – My status and renown, My way of being mentioned and recalled, My commemoration and memorial, My inheritance right, symbol, sign, and signature) for (la) all places, times, and generations (dowr dowr).” (Shemowth / Names / Exodus 3:15)

Yes, indeed, God has a name, one name by which He wishes to be remembered. It is Yahowah.

Since this is among the most important pronouncements ever made, let’s contemplate Yahowah’s declaration once again, this time uncluttered by my explanations.

“And (wa) Moseh (Moseh) said (‘amar) to God (‘el), the Almighty (ha ‘elohym), ‘Now look, if (hineh) I (‘anky) go (bow’) to (‘el) the Children (beny) of Yisra’el (Yisra’el), and I say (wa ‘amar) to them (la), “The God (‘elohym) of your fathers (‘ab) has sent me out (salah) to you (‘el), and they ask (wa ‘amar)

me (*la*), **‘What is (*mah*) His personal and proper name (*shem*),’ what (*mah*) shall I say (*‘amar*) to them (*‘el*)?’”**

And (*wa*) God (*‘elohym*) said (*‘amar*) to (*‘el*) Moseh (*Moseh*), **‘I Am (*‘ehayah*) Who (*‘asher*) I Am (*‘ehayah*).’**

And (*wa*) He said (*‘amar*), **‘So this is what (*koh*) you should actually say (*‘amar*) to (*la*) the Children (*ben*) of Yisra’el – those who seek to strive and contend with, engage, persist, and endure with, to be set free and empowered by God, “I Am (*‘ehayah*), He has sent me (*salah*) to you (*‘el*).”**

And (*wa*) God (*‘elohym*), moreover (*‘owd*), said (*‘amar*) to (*‘el*) Moseh (*Moseh*), **‘This is what (*koh*) you should say (*‘amar*) to (*‘el*) the Children of Yisra’el (*beny yisra’el*), “Yahowah (𐤏𐤍𐤅𐤍 – *Yahowah*), God (*‘elohym*) of your fathers (*‘ab*), God (*‘elohym*) of Abraham (*‘Abraham*), God (*‘elohym*) of Yitzchaq (*Yitzchaq*), and God (*‘elohym*) of Ya’aqob (*Ya’aqob*), He sent me (*salah*) to you (*‘el*).”**

This is (*zeh*) My name (*shem*) forever (*la ‘olam*). And (*wa*) this is (*zeh*) My way of being known and remembered (*zeker*) for (*la*) all time, dwelling places, homes, and generations (*dowr dowr*).” (*Shemowth* 3:15)

So, pray tell, how does anyone justify calling God “Lord” when God said as clearly as words allow: “My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you.”

The God who rescues His children from human oppression has a personal and proper name—Yahowah. Know it, say it, remember it.

Now that we have allowed God to resolve the myth that He has many names, some of which are too sacred to be spoken, what about the myth that no one knows how to pronounce the “Tetragrammaton,” or the “four consonants” which comprise His signature.

To begin, Yahowah’s name is comprised of vowels, not consonants. Flavius Josephus, the most famous of all Jewish historians, wrote in the first-century CE, in his *The War of the Jews*, Book 5.5.7: “...the set apart name, it consists of four vowels.” Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: “Long before the introduction of vowel signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Wah (ו), Hey (ה), and Yowd (י) were used to represent long vowels.”

In actuality, the easiest way to dispense with the “consonant” myth with regard to the Ancient, Paleo, and Babylonian Hebrew scripts found in Scripture is

to examine the many thousands of words which contain the letters Wah (ו), Hey (ה), and Yowd (י), and consider how they are pronounced. Almost invariably, the Waw, or Wah (ו - וּ - וַ), conveys the vowel sounds “o,” “oo,” or “u.” In this regard, it is similar to the vowel form of the English W, which is pronounced “double u.” The Hey (ה - הַ - הֵ) is pronounced “ah” and, to a significantly lesser degree, “eh.” The Yowd (י - יַ - יֵ) communicates an “i” sound, and is otherwise similar to the vocalization of the vowel form of the English Y.

In reality, these three vowels, in conjunction with the Hebrew Aleph (א - אַ - אֵ) and Ayin (ע - עַ - עֵ), made it possible to pronounce every Hebrew word several millennia before the Sheva System was developed, or vowel points were introduced, by the Masoretes.

With this in mind, let’s consider the three vowels which comprise Yahowah’s name. Perhaps the most familiar Hebrew word known to us today beginning with the letter Yowd (י) is “*yada*’ (יָדָה),” meaning “to know.” You often hear it repeated: “*yada, yada, yada.*” Indirectly, we know the Yowd sound from Israel, which is a transliteration of Yisra’el. It is also the source of the vowel I/i in: Isaiah (Yasha’yah), Messiah (Ma’aseyah), Zechariah (Zakaryahuw), Hezekiah (Chazayah), Nehemiah (Nachemyah), and Moriah (Mowryah).

Those who have sung “*kumbaya (quwmbayah (stand with Yah))*” or “*hallelujah (halaluyah (radiate Yah’s light))*” know this Yowd (י) sound all too well. The י provides the vowel sound for the common Hebrew words *yad* – hand, *yadah* – to acknowledge, *yatab* – good, and *yahad* – united.

There are literally thousands of Hebrew words where the Yowd (י) is pronounced just like the Y/y is in the English words: “yes, yet, yield, yarn, yaw, yawn, yawl, yea, yippee, year, yearn, yeast, yell, yellow, yelp, yeoman, yesterday, you, young, yolk, yonder, and yummy. And just like Hebrew, in English, the letter Y is often a vowel. Consider: “myth, hymn, my, fly, and cry.” In fact, according to the Oxford Dictionary, “the letter Y is more often used as a vowel. And in this role it is often interchangeable with the letter I.” This similarity to Hebrew is not a coincidence, because Hebrew served as the world’s first actual alphabet—a word derived from a transliteration of the first two letters of the Hebrew alphabet: Aleph and Beyt.

The second and fourth letter in Yahowah’s name is the Hebrew Hey (ה). Curious as to how Yahowah’s name could be based upon *hayah* (הָיָה), which begins and ends with ה, and yet most often be transliterated “Yahweh,” where the first Hey is pronounced “ah,” and the second is pronounced “eh,” I examined every Hebrew word inclusive of the letter ה—especially those words concluding with Hey. What I discovered is that just like *hayah* and *’elowah* (the basis of *’elohym*), the Hebrew ה is almost invariably pronounced “ah.” In fact the ratio of

“ah” to “eh” in Hebrew words is nearly one hundred to one. So in *hayah*, Yahowah told us how to pronounce all but one letter of His name.

And yet, in the definitive statement “*’elowah hayah* – God exists,” all of our questions are answered. We can simply look to the title Yahowah selected for Himself in this revealing discussion, “*’elohym* (אלהים) – God,” to ascertain how to properly pronounce the Hebrew vowel Wah (ו). You see, *’elohym* is the contracted, and thus less formal, plural, and thus more inclusive, form of *’elowah* (אלוה), meaning “God Almighty.” And it is in *’elowah* (אלוה) that we find definitive proof of how to properly communicate the Hebrew ו.

Ironically, even the title Rabbis ultimately pointed to add the first common singular suffix, “my” to “lord,” *’adoni*, or more correctly, *’adonay*, to replace Yahowah’s name, was derived from *’adown* (אדון), which actually helps us pronounce His name.

But there is another, perhaps even better known, Hebrew word which can assist us in our quest. Scripture’s most often transliterated title, “*towrah* – Torah,” meaning “instructions,” provides all the direction we require to properly pronounce the Hebrew Wah (ו) specifically, and YHWH generally. In the Divine Writ, this title for “instruction, teaching, direction, and guidance” is written TWRH (right to left as: תּוֹרָה), where the “o” sound is derived from the Wah ו.

In addition, the most oft’ repeated Hebrew word over the last one hundred generations has been “*shalowm* (שָׁלוֹם) – peace,” where once again, we are greeted with the means to properly annunciate the Hebrew Wah ו. And I suppose Zion and Zionist, would be almost as well known. Its basis is spelled *tsyown* in Hebrew, once again telling us how to pronounce the Wah.

Other familiar Hebrew words which are pronounced similarly include: *gowym* – people (specifically Gentiles), *yowm* – meaning day, *’adown* – master, *’oww* – alas, *’owr* – light, *’owth* – sign, *qowl* – voice, *towb* – good, *’acharown* – last, and of course *’elowah* – God, in addition to the names: Aaron, Jonah, Job, Judah, Moriah, Zion, and Jerusalem from *’Aharown*, *Yownah*, *Yowb*, *Yahuwdah*, *Mowryah*, *Tsyown*, and *Yaruwshalaym*.

Beyond *towrah* and *’elowah* (God’s revealed instructions and His title), there are forty extremely important reminders conveyed throughout the Torah, Prophets, and Psalms which serve to affirm that God’s name is pronounced Yahowah, not Yahuweh or Yahweh. While two of these, *Yowb* – Job and *Yownah* – Jonah, were shared previously, I omitted their meanings and etymology. Virtually every credible lexicon affirms that the “Yow” sound in both names is a contraction of “Yahow.” As such, *Yownah* – Jonah means: “Yahowah’s Dove (a symbol for the Spirit of God).” *Yowb* – Job is: “Cry Out to Yahowah.” But there are more.

The most famous of these is *Yowceph* – Joseph, meaning “Yah Unites and Multiplies.” The most important is *Yowbel* – Jubilee, designating the year following the passage of seven Shabat of years, where “Yah’s Godly Lamb” frees us by forgiving our debts. Every important fulfillment on Yahowah’s calendar commences not just on a Yowbel year of Freedom and Redemption, but on multiples of forty Yowbel. These include 1968 BCE (2000 years (40x50) after the expulsion of Adam from the Garden) when Yahowah affirmed His Covenant with Abraham on Mount Mowryah. Forty Yowbel thereafter (in 33 CE (there was no year 0 in the transition from BCE to CE)), Yahowsha’ fulfilled Passover, Unleavened Bread, and First Fruits on the same mountain. And finally, forty Yowbel removed from His sacrifice (upcoming in 2033), Yahowsha’ will return to Mount Mowryah on the Day of Reconciliations in anticipation of celebrating the Festival Feast of Shelters for one thousand years during the Millennial Sabbath.

Names which continue to echo “Yahow” today include: *Yow’ab* – Joab (Yah is our Father), *Yow’ach* – Joah (Related to Yah), *Yow’achaz* – Joahaz (Grasp Hold of Yah), *Yow’el* – Joel (Yah is God), *Yowb* – Job (Cry Out to Yah), *Yowchanan* and *Yahowchanan* – Johanan and John (Yah is Merciful), *Yownah* – Jonah (Yah’s Dove), *Yownatan* – Jonathan (Yah Gives), *Yowceph* – Joseph (Yah Unites and Multiplies), *Yowram* – Joram (Yah Uplifts), and *Yowtham* – Jotham (Yah Perfects).

Therefore, the obvious pronunciation of YHWH (or יהוה - יהוה - יהוה written left to right using Hebrew characters) is Y·aH·oW·aH. Mystery solved.

Since Yahowah invented the language of revelation, we are wise to observe its lessons. In Ancient Hebrew, the first letter of Yahowah’s name was a Yad, which today is called a Yowd. It was conveyed using a pictographic depiction of an open hand 𐤎 reaching down and out to us. This hand symbolized the power and authority to do whatever work was required. Even today, *yad* means “hand” in Hebrew, and metaphorically, it still represents the ideas of “engaging and doing,” and thus of “authority and power.” With Yah, the 𐤎 reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold of Him.

The second and fourth letter in Yahowah’s name is a Hey. It was drawn as a person standing and reaching up while pointing to the heavens 𐤅. In Ancient Hebrew it conveyed the importance of observing what God has revealed, of becoming aware of Him, and of reaching up to Him for help. Affirming this, the Hebrew word *hey* still means “behold” in addition to “pay attention.” The key aspect of this character, which is repeated twice in Yahowah’s name, is that the individuals depicted are standing upright, so as to walk to and with God. They are

not shown bowing down in worship. Further, both hands are raised as if to grasp hold of Yahowah’s hand, trusting Him to lead us home.

In this regard it is interesting to note that there are five hands depicted in Yahowah’s name – יהוה – just as there are five terms and conditions associated with His Covenant which we must accept if we want to engage in a relationship with God. And like our hand which is comprised of a thumb and five fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that while He is offering to do the work, we control our destiny by our response to Him.

The third letter in יהוה - יהוה - יהוה - YHWH is the Wah, which was called Waw in Ancient Hebrew. Its pictographic representation was drawn in the form of a tent peg or stake י. These were used to secure a shelter and to enlarge it. And as such, the preposition *wa* communicates the ideas of adding to and of increasing something.

Bringing this all together, we discover that Yahowah’s name is about our response to His offer. יהוה says that God has the power, the authority, and the will to do whatever work needs to be accomplished to assist those who look to Him, who observe His revelation, and who reach up to Him for help. Those who do these things will be added to His family. They will be sheltered and become secure.

יהוה

Now that we understand the most important name in the universe, let’s turn our attention to the second: Yahowsha’ – or sometimes transliterated Yahuwshuwa’, or simply Yahushua, even Yahshua. The alternative ending (*shuwa’* versus *sha’*) is derived from Deuteronomy 3:21 and Judges 2:7, where we find יהושוע, as opposed to יהושע. Each of the other 216 times His name is scribed we find the preferred “Yahowsha’.”

This name – יהושע or יהושוע – is equal parts an identity designation and a mission statement. As a compound of Yahowah’s name and *yasha’*, the Hebrew word for “salvation and deliverance,” Yahowsha’ tells us that Yahowah, Himself, is engaged in the process of saving us.

As for the name “Jesus,” which is more familiar, it is important to note that it cannot be found anywhere in God’s Word. As a matter of fact, there was and is no J in the Hebrew alphabet—nor one in Greek or Latin. The letter was not invented

until the mid 16th-century, precluding anyone named “Jesus” existing prior to that time.

The letter J was first introduced by the Italian Renaissance humanist and grammarian, Gian Giorgio Trissino, who, while studying Latin texts in 1524, wrote *Trissino’s Epistle about the Letters Recently Added in the Italian Language*, to advocate the enrichment of Italian by using Greek characters to better distinguish between various sounds. His recommendations were universally ignored, save the modern distinction between the U and V as well as the letter I versus what would eventually become a J. In the aftermath of Trissino’s writings, his J was pronounced similarly to the Y in “yet.” But by the 17th-century, first in France (with the word *junta*), then in Germany and England, a new, harder sound, similar to the J in “jet” emerged, some say in association with Trissino’s Epistle.

The first English book to make a clear distinction between the “I” and “J” was published in 1634, where the new letter debuted on loan words from other languages, specifically Hallelujah rather than *Halaluyah* (meaning: radiate Yahowah’s brilliant light). For those who relish dates, you may have noticed that 1634 is twenty-three years after the first edition of what was then called “*The King James Bible*” was printed in 1611. In it, Yahowsha’ was called “Iesous.”

Therefore, we can say with absolute certainty that no one named “Jesus” lived in the 1st-century CE. “Jesus” is a falsified and manmade 17th-century forgery. More troubling still, “Jesus” is most closely allied linguistically with “Gesus” (pronounced “Jesus,”), the savior of the Druid religion (still practiced throughout England), wherein the “Horned One” was considered god.

There are a plethora of Christian (a title we will refute momentarily) apologists who errantly claim that “Jesus” was a transliteration of the Greek Iesou, Iesous, and Iesoun. The problem with that theory is four fold. Yahowsha’ wasn’t Greek; He was Hebrew from the tribe of Yahuwdah. The Greek Iota is pronounced like the English I, rather than the come-lately J. The “u,” “us,” and “un” endings were derivatives of Greek grammar and gender rules without a counterpart in Hebrew or English. And most importantly, you won’t find Iesou, Iesous, or Iesoun written on any page of any first-, second-, third-, or even early fourth-century Greek manuscript of the so-called “Christian New Testament.” Divine Placeholders were universally deployed (without exception) by the Disciples to convey Yahowah’s and Yahowsha’s name. Simply stated: it is impossible to justify the use of “Jesus.” And it is wrong.

Yahowsha’, as a compound of “Yahowah” and “*yasha*’ – salvation,” means “Yah Saves.” Yahowsha’ tells us that Yahowah manifest Himself in the form of a man, and that as a man, He, Himself, delivered us. Yahowsha’ explains who He is and it defines His purpose.

So that there be no dispute: in the Torah, Prophets, and Psalms, you will find Yahowsha' – יהושיע - יהושע - יהושע – written 216 times—first in *Shemowth* / Names / Exodus 17:9. The Savior's name was written Yahowshuwa' (יהושוע) twice (in Dabarym / Words / Deuteronomy 3:21 and then in *Shaphatym* / Judges 2:7). In addition, Yashuwa' was scribed in the revealed text on 30 occasions. And Yashuw'ah appears another 78 times. Collectively, these 326 Scriptural witnesses to the descriptive name and title of God's implement and mission tell us that Yahowah is the source of our Salvation.

There are many Messianic Jews, countless rabbis, and otherwise misinformed pseudo-intellectuals who choose to ignore the Scriptural pronunciation of Yahowsha' (even though it is written 216 times in this form) in favor of Yeshu (which was never written in the Torah, Prophets, or Psalms). The earliest undisputed extant occurrence of Yeshu is found in five brief anecdotes in the Babylonian Talmud (a collection of rabbinical discussions constituting Jewish Oral Law circa 500 CE). Yeshu is cited as the teacher of a heretic (in Chullin 2:22-24, Avodah Zarah 16-17), as a sorcerer scheduled to be stoned on the eve of Passover (in Sanhedrin 43a), as a son who burns his food in public (in Sanhedrin 103a), as an idolatrous former rabbinical student (in Sanhedrin 107b), and as the spirit of a foreigner who is an enemy of Israel (in Gittin 56b and 57a). Yeshu is also used in the Rabbinical Tannaim and Amoraim as a replacement for Manasseh's name (he was Hezekiah's only son, and at twelve upon assuming the throne, he instituted pagan worship in direct opposition to his father) (Sanhedrin 103s and Berakhot 17b). The earliest explicit explanation of the Rabbinical term "Yeshu" is found in the mediaeval Toldoth Yeshu narratives which reveal: "Yeshu was an acronym for the curse '*yimmach shemo wezikhro*,' which means: "may his name and memory be obliterated."

If that isn't sufficiently sobering, if that isn't enough to make you scream every time you read or hear "Yeshu" or its clone, "Yehshu," then you don't know Him very well.

Affirming God's affinity for His name, it is scribed exactly 7,000 times in the Towrah, Prophets, and Psalms. The four variations of Yahowsha's name appear over 300 times. But that is not the end of the affirmations. There are another 260 Hebrew words, names, and titles based upon "Yah," most all of which have been affirmed in the Dead Sea Scrolls. These were scribed in the Divine Writ no less than 3,000 times.

In opposition to these 10,000 affirmations, we have rabbis, who universally despise Yahowah, changing it to "'*adonay* – my Lord." Similarly, they have advocated replacing Yahowsha' with "Yeshu," irrespective of what the text actually reveals. So it seems reasonable to me to devalue this conflicting religious

testimony in favor of Yahowah's preference for Yah, not Ye, when addressing the Ma'aseyah.

During their Babylonian captivity in the 6th-century BCE, Yahuwdym (known as Jews today) engendered a number of bad habits. As a result of being demeaned and mocked under the slang epithet, "Yahoos," they developed an aversion to all things "yah." To minimize this irritation, Yahuwdym made it a crime to actually say Yahowah's name. Then they went even further, and they purposefully misapplied their Sheva System, where the short e vowel was added to words comprised exclusively of consonants. And so long as the Sheva System only added this vowel to words without an Aleph, Ayin, Yowd, Hey, or Wah, that would have been fine. But they decided to assign an "e" following every occurrence of Yowd (י) irrespective of the fact that the י is a vowel and is most often followed by another vowel, usually Hey (ה), and thereby altered the existing and proper pronunciation of the most important names, titles, and words found in the Torah, Prophets, and Psalms, including the vocalization of God's name. And while it sounds judgmental, the only rational conclusion which can be derived from the evidence is that this rule was designed to keep people from knowing or saying: "Yah."

While we are on this subject, it is particularly telling that the name ascribed to this artificial contrivance, Sheva, is from *shav'* (שׁוּא), the Hebrew word for "vanity," in the sense of "failed and for naught." *Shav'* is "false, worthless, and lying speech which leads to emptiness and nothingness." The fact that these deceivers labeled their revisionist system "false speech" is devastating to their credibility, and thus to the appropriateness of modern Hebrew vocalizations.

As incriminating as this all appears, with some further due diligence it gets even worse. There was no "v" in the Ancient, Paleo, or Babylonian Hebrew language so *shav'* itself is a product of linguistic manipulation. Comprised of Shin-Wah-Aleph (שׁוּא), this word was originally pronounced *showa'* and it meant: "to ravage, destroy, and devastate, creating a desolate, lifeless, wasteland." Such is the result of removing Yahowah's name from our collective consciousness and for changing not only the way it is spoken, but also the relationship between it and other words, titles and names associated with Yah.

By altering the Ancient Hebrew (Scriptural) pronunciation of the vowel following a Yowd (י) to "eh," especially in light of the fact Yahowah told us that His name was based upon *hayah*, and then by changing the Wah (ו) from the vowel sound "o," "oo," or "u" to the consonant "v," all four letters in Yahowah's name אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה were compromised. Further, while *showa'* (שׁוּא) and *shuwa'* (שׁוּעַ) were written differently in the text, because they are transliterated similarly, by implementing the Sheva System, the Yahowshuwa' of the Torah has

now been associated with “false speech” by these deceivers—the same Scriptural manipulators later known as Masorettes. They are the ones who brought us the Masoretic Text and the corruption of Yahowah and Yahowsha’. They are the ones who promoted the myth that no one knows how to pronounce the name of God. They are the ones who would have you believe that Yehshu and Yehshua are accurate representations of the Hebrew name of the person known to the world as “Jesus.” Do you suppose it was all coincidence? (For Yahowsha’s vivid description of this “brood of vipers,” read Mattanyah / Yah’s Gift / Matthew 23:1-33.)

These things known, the second most misleading myth has been lampooned. The human manifestation of Yahowah, the corporeal implement God would use to do the work required to save us, is Yahowsha’. This name, as a synthesis of Yahowah and *yasha*’, the Hebrew word for “salvation,” affirms that: “Yahowah is our Savior.”

In Hebrew, the first three letters of Yahowsha’s name mirror those found in Yahowah:   . So by way of review, the Yowd represented an open hand at the end of an arm reaching down and out to us: . It symbolized the power and authority to do whatever work was required.

The second letter in Yahowsha’, like Yahowah, is Hey, which was drawn in the form of a person standing, reaching up and pointing to the heavens . It conveyed the importance of observing what God has revealed, and of reaching up to Him for assistance. It show us engaged, standing and waling with Yahowah, while holding His hand.

The third letter, a Wah, was pictographic depicted via a tent peg . They were used to secure a shelter and to enlarge it so that more people could come inside, be accommodated and protected therein. It spoke of adding to and of increasing something, of being associated with and being connected to someone.

In Ancient and Paleo Hebrew, the fourth character, a Shin, was drawn to represent teeth,  or , making it symbolic of language and nourishment, even the word. As such, we should see Yahowsha’ as “ – the Word” “ – associated with and connected to” “  – Yah.

Ayin is the final letter in the designation Yahowsha’. Scribed in the form of an eye, it was used to convey the ideas of sight, observation, and knowledge . Even today, *ayn* is the Hebrew word for “eye, sight, and perspective, leading to discernment and understanding.”

Bringing these images together from Hebrew’s past, we discover that Yahowsha’s name,  –  reveals that He represents the word of Yah. He has the power and the authority of Yah to do whatever work is required

to assist those who look to Him, who observe His words, and who reach up to Him for help. Those who accept and understand this perspective will be added to His family. They will be sheltered and become secure.

When it comes to affirming God's preference for names, there is only one unimpeachable source: the Torah, Prophets, and Psalms. And so while we will scrutinize the following discussion from the book aptly named *Yahowsha*, fully amplified and in its entirety in the *Towrah* section, there is considerable merit to previewing the following excerpt of that message here as well.

“And it came to be (*hayah*), after (*'ahar*) the physical death (*mawet*) of Moseh (*Moseh*), Yahowah's (𐤅𐤓𐤏𐤃) servant and coworker (*'ebed*), Yahowah (𐤅𐤓𐤏𐤃) spoke (*'amar*) as God to (*'el*) Yahowsha' (𐤏𐤅𐤓𐤏𐤃 or 𐤏𐤅𐤓𐤏𐤃 – *Yahowsha*: a compound of *Yahowah* and *yasha*, saves), son of (*ben*) Nuwn – the eternally existing (*Nuwn*), who had rendered assistance to (*sarat*) Moseh for the purpose of saying (*la 'amar*), ‘Moseh, My servant and associate (*'ebed*) has died (*muwth*), and so now, at this time (*wa 'atah*) stand upright (*quwm*) and pass over (*'abar*) this (*zeth*) Yarden (*Yarden*), you (*'atah*) and the entire (*kol*) family (*'am*) into God's (*'el*) realm (*'erets*) which as a result of the relationship (*'asher*) I am (*'anky*) giving (*natan*) to them (*la*), to (*la*) the Children (*beny*) of Yisra'el – those who strive to live with God (*Yisra'el*).’ (*Yahowsha* 1:1-2)

‘In the manner (*ka*) which relationally (*'asher*) I existed with (*hayah 'eth*) Moseh, I will be with you (*hayah 'eth*). I will not fail you, nor withdraw from you (*lo' rapah*), and I will not abandon you or neglect you (*lo' 'azab*).’ (1:5)

‘Exclusively (*raq*) prevail by being strengthened, growing strong, firm and courageous (*chazaq*), and (*wa*) be very (*me'od*) alert, bold, brave, and secure (*'amats*), by means of (*la*) being observant (*shamar*) for the purpose of (*la*) acting upon, actively engaging, doing, celebrating, and profiting (*'asah*) consistent with and according to (*ka*) the Towrah Teaching and Instruction (*ha Towrah*) which, as a result of the relationship (*'asher*), Moseh (*Moseh*), My servant and associate (*'ebed*), guided and directed you (*sawah*), not turning aside from it, not changing your direction away from it, not being pulled or departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it (*lo' suwr min*) moving away from what is right (*yamym*) or to the left, dressing or covering it up (*shamow'el*), so that (*ma'an*) you gain understanding as a result of the teaching and succeed, you gain insight and perspective, you become wise, circumspect, and think properly, and you prosper (*shakal*) in everything (*ba kol*), wherever (*'asher*) you walk (*halak*).’ (1:7)

‘Do not depart, moving away from, do not lose sight of, fail to follow, or change (*lo’ muws*) the written scroll (*seper*) of the Towrah Teaching and Instruction (*ha Towrah*). This then (*zeth*), you should meditate upon, considering all of the implications (*hagah*), and (*wa*) it should flow out of your mouth (*min peh*) in (*ba*) the light of day (*yomam*) and the darkness of night (*wa laylah*), so that (*ma’an*) you closely examine and carefully consider, consistently being observant (*shamar*) for the purpose of (*la*) acting upon, engaging in, endeavoring to work with, doing, celebrating, and profiting from (*‘asah*) accordingly (*ka*) everything (*kol*) that is written (*katab*) in it (*ba*). For then, indeed, at that point and time (*ky ‘az*) you will be prepared to succeed, be useful, and accomplish the goal, you will be empowered, become capable, be successful, prosper, and thrive (*salah*) in association with (*‘eth*) the Way (*derek*). And also (*wa*) at that point and time (*‘az*) you will gain understanding as a result of the teaching and succeed, you will gain insight and perspective, you will become wise, circumspect, and think properly, and you will prosper (*shakal*).’ (1:8)

“Later (*‘achar*) therefore (*ken*), he [Yahowsha’] recited and proclaimed (*qara’*) all of (*kol*) the words (*dabar*) of the Towrah Guidance and Direction (*ha Towrah*), the blessings of peace and prosperity, the enriching gifts and loving benefits (*ha barakah*), and also (*wa*) the slights, the denunciations, vilifications, and abominations (*ha qalalah*), just as (*ka*) all of these things (*kol*) were written (*katab*) in (*ba*) the permanently engraved scroll (*seper*) of the Towrah (*ha Towrah*). (Yahowsha’ 8:34)

There did not exist (*lo’ hayah*) a Word (*dabar*) from (*min*) all (*kol*) that which (*‘asher*) Moseh (*Moseh*) had instructed and taught (*sawah*) which (*‘asher*) Yahowsha’ (𐤆𐤏𐤃𐤓𐤕𐤌 or 𐤏𐤄𐤓𐤕𐤌 – *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves = *Yahowah* Providing Salvation) did not (*lo’*) read, recite, call out, and proclaim (*qara’*) in a straightforward manner in the presence of (*neged*) the entire (*kol*) assembled community (*qahal*) of Yisra’el (*Yisra’el* – those *‘ysh* – individuals, who *sarah* – strive, contend, and endure with, engage, persist, and persevere with, are set free and are empowered by *‘el* – God), including (*wa*) the women (*ha ‘isah*) and the little children (*tap*), as well as (*wa*) the foreigners (*ger*) who were walking (*halak*) among them (*ba qereb*).” (8:35)

“Exclusively and invariably rely (*raq*), and to the greatest extent possible (*ma’od*), be observant (*shamar*), with the goal of (*la*) engaging in and acting upon, respecting, celebrating, and profiting from (*‘asah*) the terms and conditions (*mitswah*) associated with (*‘eth*) the Towrah Teaching and Instructions (*ha Towrah*), which as a result of the relationship (*‘asher*), Moseh (*Moseh*), the servant and associate of (*‘ebed*) Yahowah (𐤆𐤏𐤃𐤓𐤕𐤌 - 𐤏𐤄𐤓𐤕𐤌), guided

and directed (*sawah*) you all with (*'eth*), for the express purpose of (*la*) choosing to actually love (*'ahab*) Yahowah (אֱלֹהִים - יְיָיִזְכָּר), your God (*'elohym*), and (*wa*) to (*la*) choose to genuinely walk (*halak*) in (*ba*) all (*kol*) His ways (*derek*), and (*wa*) to (*la*) accurately observe, closely scrutinize, carefully examine, diligently explore, and thoughtfully consider (*shamar*) His terms and conditions (*mitswah*), so that (*wa la*) you actually want to pursue Him, and cling to Him, choosing to stay very close to Him by following Him (*dabaq ba*), and so that (*wa la*) you actually serve with Him (*'abad ba*) with all (*kol*) your heart (*leb*) and with all (*wa ba kol*) your soul (*nepesh*). (Yahowsha' 22:5)

And (*wa*) Yahowsha' (אֱלֹהִים or אֱלֹהִים) diminished and extended himself to serve and bless them (*barak*), and he sent them walking (*salah halak*) to God's (*'el*) and their homes (*wa 'ohel*). (Yahowsha' 23:6)

Do not (*bilty*) move purposefully toward or deliberately associate with (*la bow' ba*) the things of (*ha 'eleh*) those Gentiles from foreign cultures and nations (*ha 'eleh gowym*) who remain (*sa'ar*) among you (*'eth*). And with regard to (*wa ba*) the names (*shem*) of their gods (*'elohym*), you must not be compelled to memorialize, mention, recall, nor proclaim them (*lo' zakar*). And you should not be prompted to swear an oath or make promises by way of them (*wa lo' shaba'*), nor should you serve them (*lo' 'abad*), and you should not bow down to them, prostrating yourselves (*wa lo' hawah*) to them (*la*).” (23:7)

“Rather instead (*'im ky*), with (*ba*) Yahowah (אֱלֹהִים - יְיָיִזְכָּר), your God (*'elohym*), you should actually cling, staying really close (*dabaq*), just as (*ka*) that which relationally (*'asher*) you have been doing (*'asah*) up to now on (*'ad*) this day (*ha yowm*). (23:8)

“And so now (*wa 'atah*), respect and revere (*yare'*) Yahowah (אֱלֹהִים - יְיָיִזְכָּר), serving and working with Him (*'abad 'eth*) with integrity, being completely upright, in an association which is entirely true, perfect, and right, innocent, morally sound, and sincere (*ba tamym*), while being truthful, reliable, and trustworthy (*wa ba 'ameth*). And (*wa*) reject and remove (*suwr*) accordingly (*'eth*), the gods (*'elohym*) which (*'asher*) they, your ancestors, served (*'abad*) in (*ba*) the eastern Euphrates (*'eber* – speaking of Assyria and Babylon along the) River (*nahar*) and also in (*wa ba*) the Crucible of Egypt (*Mitsraym*). And (*wa*) serve as a coworker with (*'abad 'eth*) Yahowah (אֱלֹהִים - יְיָיִזְכָּר - יהוה – Yahowah).” (Yahowsha' 24:14)

“Indeed (*ky*), Yahowah (אֱלֹהִים), our God (*'elohym*), He (*huw'*) lifted us and our fathers up and took us away from (*'alah 'eth wa 'ab min*) the land (*'erets*) of the Crucible of Egypt (*Mitsraym* – serving as a literal place and as a metaphor for human oppression and divine judgment), from (*min*) the house

(*beyth*) of slavery (*'ebed*), and He as a result of the relationship (*wa 'asher*) engaged and performed (*'asah*) before our eyes (*la 'ayn*) the signs (*ha 'owth*) and the great and powerful things (*ha gadowl 'eleh*). And (*wa*) He closely watched over us and kept us secure (*shamar*) all along (*ba kol*) the Way (*ha derek*) which (*'asher*) we walked (*halak*), and among all of (*wa ba kol*) the people (*'am*) whose (*'asher*) midst (*qereb*) we passed through (*'abar*).” (24:17)

“And Yahowsha’ (𐤆𐤇𐤃𐤅𐤇𐤃𐤁 or 𐤆𐤇𐤃𐤅𐤇𐤃𐤁 – *Yahowsha'*: a compound of *Yahowah* and *yasha'* – saves = Yahowah Providing Salvation) said (*'amar*) to (*la*) the family (*'am*), ‘You, yourselves, are witnesses (*'atem ba 'ed*), indeed (*ky*), you, yourselves, have chosen (*'atem bahar*) for yourselves (*la*) Yahowah (𐤆𐤇𐤃𐤅𐤇𐤃𐤁) with whom to actively engage (*la 'abad 'eth*).’ And they said (*wa 'amar*), ‘We are witnesses (*'ed*).’ (24:22)

And so now then (*wa 'atah*) leave, reject, and remove, walk away from, get rid of, and abolish (*suwr*) these foreign gods (*'eth nekar 'elohym*) which (*'asher*) are in your midst (*ba qereb*), and (*wa*) stretch out (*natah*) your hearts (*leb*) to God (*'el*), Yahowah (𐤆𐤇𐤃𐤅𐤇𐤃𐤁), the God (*'elohym*) of Yisra'el – of those who strive, contend, and endure with, who engage, persist, and persevere with, who are set free and are empowered by God (*Yisra'el*). (24:23)

And the family of related people (*'am*) said (*'amar*) to (*'el*) Yahowsha’ (𐤆𐤇𐤃𐤅𐤇𐤃𐤁), ‘With (*'eth*) Yahowah (𐤆𐤇𐤃𐤅𐤇𐤃𐤁), our God (*'elohym*), we will engage and serve (*'abad*). And (*wa*) concerning (*ba*) His voice (*qowl*), we will listen (*shama'*).’ (24:24)

And so (*wa*) Yahowsha’ (𐤆𐤇𐤃𐤅𐤇𐤃𐤁) established by cutting (*karat*) the Family-Oriented Covenant Relationship (*beryth*) on behalf of (*la*) the family (*'am*) on this day (*ba ha huw' yowm*). And he appointed it (*sym*) as a clearly communicated prescription and inscribed decree (*choq*), and (*wa*) as the means used to achieve justice and resolve disputes (*mishpat*) in Shakem – where burdens are shouldered (*Shakem*). (24:25)

And then (*wa*) Yahowsha’ (𐤆𐤇𐤃𐤅𐤇𐤃𐤁 - 𐤆𐤇𐤃𐤅𐤇𐤃𐤁) wrote (*katab*) these (*'eleh*) words (*dabar*) in (*ba*) God’s (*'elohym*) Towrah (*ha Towrah*). And (*wa*) He grasped hold of (*laqah*) a great (*gadowl*) stone (*'eben*) and He stood it upright (*quwm*) there (*sam*) under (*tahat*) a large tree (*'alah*) which represented (*'asher*) a set-apart place unto (*miqdash*) Yahowah (𐤆𐤇𐤃𐤅𐤇𐤃𐤁 - 𐤆𐤇𐤃𐤅𐤇𐤃𐤁).” (*Yahowsha' / Yah Saves / Joshua 24:26*)

𐤆𐤇𐤃𐤅𐤇𐤃𐤁

Moving on to the next religious deception, if “Christ” was Yahowsha’s title, and it’s not, there would still be no justification for writing or saying “Jesus Christ,” as if “Christ” was His last name. Moreover, without the definite article, “Christ Jesus” is also wrong. Should “Christ” be valid, and again it is not, the only appropriate use of the title would be as “the Christ.”

As we dig deeper, what we discover is that Classical Greek authors used *chrío*, the basis of “*Christos* – Christ” to describe the “application of drugs.” A legacy of this reality is the international symbol for medicines and the stores in which they are sold—Rx—from the Greek Rho Chi, the first two letters in *chrío*. So those who advocate “Christ,” and its derivative, “Christian,” are unwittingly suggesting that Yahowsha’, and those who follow Him, are “drugged.”

Christians who protest that “Christ” is simply a transliteration of *Christos*, *Christou*, *Christo*, or *Christon*, either are not aware, or don’t want you to know, that you will find only one place in the whole of the Greek text prior to the mid 4th-century where any variation of *chrío* was actually written—and it does not apply to Yahowsha’. All references to the Ma’aseyah’s title were presented using the Divine Placeholders XΣ, XY, XΩ, and XN.

The only time we find a derivative of *chrío* in God’s voice is when the Ma’aseyah Yahowsha’ toys with the Laodicean Assembly (representing Protestant Christians living in today’s Western Democracies) in His seventh prophetic letter. To appreciate His sense of humor, and to fully understand the point He was making, realize that the Laodiceans were wealthy and self-reliant. They made a fortune promoting their own brand of ointment for the ears and eyes known as “Phrygian powder” under the symbol “Rx.” So referencing their healthcare system, Yahowsha’ admonished: **“I advise that you...rub (*egchrío* – smear) your eyes with medicinal cake (*kollourion* – a drug preparation for ailing eyes) in order that you might see.”** (Revelation 3:18) Therefore, in the singular reference to *chrío*, the root of *christo*, in the totality of the pre-Constantine Greek manuscripts of the so-called “Christian New Testament,” Yahowsha’ used it to describe the application of drugs.

To further indict “Christ” and “Christian,” even if the tertiary definition of *chrío*, “anointed,” were intended, that connotation still depicts the “application of a medicinal ointment or drug.” And should we ignorantly and inadvisably jettison this pharmaceutical baggage, we’d still be left with other insurmountable problems associated with “Christ.”

First, the Scriptural evidence from the Torah, Prophets, and Psalms strongly suggests that Yahowsha’s title was not “*ha Mashiach*,” which means “the Anointed,” but instead “*ha Ma’aseyah*,” which translates to “the Implement Doing the Work of Yahowah.” (More on this in a moment.)

Second, “*ha Ma’aseyah*,” as a Hebrew title, like the name Yahowsha’, should have been transliterated (presented phonetically) in Greek and also English, not translated. For example, the titles Rabbi, Imam, Pharaoh, Czar, Sheik, and Pope were all transliterated, not translated.

Yahowsha’ was not Greek, did not speak Greek, and did not have a Greek name or a Greek title, so to infer that He did by crudely transliterating *Ieosus Christos* “Jesus Christ” is grossly misleading and deceptive.

Third, there is no justification for using Hellenized nomenclature when addressing a Hebrew concept. And since Yahowsha’ did not communicate in Greek, that language is nothing more than a translation of what He actually conveyed in Hebrew and Aramaic – a language closely allied with Hebrew. This would be like transliterating Genghis’ “Khan” title, which means “ruler” in Mongolian, “Sheik Jinjeus,” because we like the letter J, the “eus” ending derived from Greek grammar, and *sheik* has the same meaning in Arabic. Worse, how about rendering Caesar Augustus, “Hairy August,” as that is what *caesar* means in English. It’s idiotic.

Fourth, the textual evidence suggests that the Divine Placeholders XΣ, XY, XΩ, and XN were not based upon *Christos*, *Christou*, *Christo*, or *Christon*, as those who have an aversion to all things Hebrew would have you believe. Consider this: writing about the great fire which swept through Rome in 64 CE, the Roman historian Tacitus (the classical world’s most authoritative voice) in *Annals* XV.44.2-8, revealed: “All human efforts...and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestucians (*Chrestuaneos*) by the populous. *Chrestus*, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Iudaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired.” *Chrestus* and *christos* are different words in Greek with very different meanings.

But there is more, the *Nestle-Aland 27th Edition Greek New Testament* reveals that *Chrestus* (χρηστὸς) was scribed in 1 Peter 2:3, not *Christos*. Their

references for this include Papyrus 72 and the Codex Sinaiticus, the oldest extant witnesses of Peter's (actually of Shim'own Kephas') letter.

In Shim'own's epistle, one attested by both ancient manuscripts, the Disciple and Apostle tells us: "**As a newborn child, true to our real nature** (*logikos* – in a genuine, reasonable, rational, and sensible manner), **earnestly desire and lovingly pursue** (*epipotheo* – long for, showing great affection while yearning for) **the pure and unadulterated** (*adolos* – that which is completely devoid of dishonest intent or deceit, and thus is perfect) **milk in order to grow in respect to salvation, since we have experienced** (*geuomai* – partaken and tasted, have been nourished by) **Yahowah** (ΚΣ – from a Divine Placeholder) **as the Useful Implement and Upright Servant** (*Chrestus* – the Upright One who is a superior, merciful, kind, and good tool)." (1 *Shim'own* / Peter 2:2-3) The fact that we find *Chrestus* written in the Codex Sinaiticus, and the placeholder ΧΠΣ written in P72 in the same place in this passage, we have an early affirmation that the Divine Placeholder representing the title "Ma'aseyah" was based upon the Greek *Chrestus*, not *Christos*.

And while *Chrestus* isn't Yahowsha's title, it is at least an apt translation of it. *Chrestus* means "useful implement," and "upright servant," as well as "merciful one." It was used to "depict the good and beneficial work of a moral person." So rather than being "drugged," a Chrestucian is a "useful implement, an upright servant, and a moral person working beneficially" with Yah. Therefore, while using *Chrestus* would have been an honest mistake, at least, unlike *Christos*, it would not have been a deliberate deception.

With a second and third myth resolved, let's turn our attention to Yahowsha's actual title. To begin, let's consider the issues of consistency and relevance. Most every important name, title, and word associated with Yahowah and our *yashuw'ah* / salvation bears God's signature: "Yah." So as you think about the following examples cited from Scripture, please consider the likelihood that Yahowah's most important title would not be included in this list. And at the same time, I would encourage you to ponder the collective message communicated by these names, while at the same time considering the consequence of their religious corruptions. (While reviewing the following transliterations of these names, realize that most all of them would be more accurately pronounced by rendering the Wah as an "o" rather than a "u." But I've listed them as they are presented in the most popular lexicons, only so that you might be able to look them up and verify their meanings.)

Starting with the Savior *Yahowsha*', and salvation, *yashuw'ah*, these words, titles, and names include: *yahab* – Yah Gives and Yah Provides, *yahuwd* – Yah Knows and Loves, *Yahuwd* – the Place Yah Knows and Loves (Judah), *Yahuwda'y*, *Yahuwdy* and *Yahuwdym* – Related to Yah (Jew and Jews),

Yahuwdyth – Yah’s Language (Hebrew), *Yahowchanan* – Yah is Merciful (John), *Yahuwyada’* – Yah Knows (Jehoiada), *Yahuwyakyn* and *Yahuwyaqym* – Yah Establishes and Uplifts (Jehoiachin and Jehoiakim), *Yahuwnatan* – Yah Gives (Jonathan), *Yahuwtsadaq* – Yah Vindicates (Josedeck), *Yahuwram* – Yah Uplifts (Jehoram), *Yahuwsheba’* – Yah’s Promise of Seven (Jehosheba), *Yahuwshaphat* – Yah Judges (Jehoshaphat), ‘*Abyah* and ‘*Abyahuw*’ – Yah is my Father (Abijah and Abihu), ‘*Edonyah* – Yah is the Upright Pillar (Adonijah), ‘*Uwryah* – Yah is Light (Uriah), ‘*Achazyah* – Yah Grasps Hold (Ahaziah), ‘*Achyah* – Yah’s Familial Relationship (Ahijah), ‘*Elyah* – Yah is God (Elijah), ‘*Amatsyah* – Yah is Aware and Capable (Amaziah), ‘*Amaryah* – Yah Speaks (Amariah), *binyah* – Yah’s Son (building), *Banayah* – Yah Builds Up and Establishes (Benaiah), *biryah* – Yah Nourishes (meat), *Berekyah* – Yah Kneels Down to Bless (Berechiah), *gadyah* – Yah’s Lamb (kid), *Gadalyah* and *Gadalyahuw* – Yah Grows (Gedaliah), *gawyah* – Yah’s Deceased Body (corpse (speaking of Passover)), *Gamaryahuw* – Yah Completes (Gemariah), *dalyah* – Yah’s Branch (branch (a Ma’aseyah metaphor)), *Howsha’yah* – Saved by Yah (Hoshaiah), *Zabadyah* – Yah’s Gift Endows (Zebadiah), *Zakaryahuw* – Remember Yah (Zechariah), *Chagyah* – Yah’s Festival Feasts (Haggiah), *Chizqyah* – Yah Strengthens and Prevails (Hezekiah), *chayah* – Live with Yah (life), *Chilqyah* – Share with Yah (Hilkiah), *Chananyahuw* – Yah’s Merciful (Hananiah), *Chashabyah* – Yah’s Plan (Hashabiah), *Towbyah* – Yah is Good (Tobiah), *Yakda’yah* – Acknowledge Yah (Jedaiah), *Yachizqyahuw* – Yah Strengthens (also rendered Hezekiah), *Yaryahuw* – Yah is the Source of Instruction (Jerijah), *Yirmayahuw* – Yah Lifts Up (Jeremiah), *Yasha’yahuw* – Salvation is from Yah (Isaiah), *Mow’adyah* – Yah’s Appointed Meetings (Moadiah), *Mowryah* – Revere Yah (Mount Moriah), *michyah* – Yah Preserves Life (preserves life), *Machceyah* – Yah’s Shelter (Maaseiah), *Malkyah* – Yah Rules (Malchiah), *Ma’aseyah* – Doing Yah’s Work (Maaseiah), *Ma’aseyahuw* – Implement of Yah (Maaseiah), *Miqneyahuw* – Redeemed by Yah (Mikneiah), *Mashelemyahuw* – Yah’s Visible Likeness (Meshelemiah), *Mattanyah* and *Mathithyahuw* – Yah’s Gift (Mattaniah and Matthew), *Nachemyah* – Yah Consoles and Comforts (Nehemiah), *Ne’aryah* – Yah’s Young Servant (Neariah), *Neryahuw* – Yah’s Lamp (Neriah), *Nathanyahuw* = Yah Gives (Nethaniah), ‘*Obadyah* – Work With Yah (Obadiah), ‘*Adayah* – Yah’s Pass Over Adorns (Adaiah), ‘*Uzyahuw* and ‘*Uzya*’ – Yah is Mighty (Uzziah), ‘*Ananyah* – Yah Appears (Ananiah), ‘*Anayah* – Yah Answers and Responds (Anaiah), ‘*Azaryahuw* – Yah Supports and Assists (Azariah), ‘*Asayah* – Yah Does the Work (Asaiah), ‘*Amacyah* – Yah Carries Our Burdens (Amasiah), ‘*Athalyahuw* – Yah’s Splendid Choice (Athaliah), *Padayah* – Yah Ransoms and Redeems (Pedaiah), *Palatyahuw* – Yah Saves and Sets Free (Pelatiah), *Tsidqyahuw* – Yah’s Justice Vindicates (Zedekiah), *tsaphyah* – Observe Yah (examine), *Tsaphanyahuw* – Treasure Yah (Zephaniah), *tuwshyah* –

Yah's Wisdom (wisdom), *Tsaruwyah* – Be Bound to Yah (Zeruiah), *Qowlayah* – Listen to the Voice of Yah (Kolaiah), *Ramalyahuw* – Be Raised by Yah (Remaliah), *ra'yah* – Yah Loves (love), *Shobyah* – Yah's Branch and Staff (Shachia), *Sherebyah* – Yah's Scepter (Sherebiah), *Sarayah* – Persist and Persevere With Yah (Seraiah), *Raphayah* – Yah Heals & Restores (Rephaiah), *Shakanyahuw* – Settle and Dwell with Yah (Shechaniah), *Shelemyah* – Yah Provides a Peace Offering (Shelemiah), *Shama'yah* – Listen to Yah (Shemaiah), and *Shamaryahuw* – Closely Observe Yah (Shemariah).

Reading this list, it becomes evident that the prophets and disciples, *Yasha'yahu* (Isaiah), *Zakaryahuw* (Zechariah), *Chizqyah* (Hezekiah), *Yirmayahuw* (Jeremiah), *Elyah* (Elijah), *Nachemyah* (Nehemiah), *Mathithyahuw* (Matthew), and *Yahowchanan* (John), told us to *Shama'yah* (listen to Yah) in *Yahuwdyth* (Yah's Language) regarding a *Yahuwdy* (Jewish) *yashuw'ah* (Savior) who arrived in *Yahuwd* (Judah) named *Yahowsha'* as the *'Edonyah* (Upright Pillar), as the *Ma'aseyah* (Implement Doing the Work of Yah), as *binyah* (Yah's Son), as *gadyah* (Yah's Lamb), as *dalyah* (Yah's Branch), *berekyah* (as Yah kneeling down and diminishing Himself to bless us), *banayah* (establishing) the *Towrah* (written instruction, teaching, direction, and guidance) on Mount *Mowryah* (Revere Yah) on the *Chagyah* (Yah's Festival Feast), the *Mow'adyah* (Yah's Appointed Meeting Time), of *'Adayah* (Yah's Passover) to *Padayah* (ransom and redeem us to Yah) to *Palatyahuw* (have Yah save us and sets us free), with *Tsidqyahuw* (Yah's justice vindicating us) so that we might *chayah* (live with Yah), *Shakanyahuw* (settling down and dwelling with Yah). So in conclusion: *Zakaryahuw Yahowchanan Yahsa'yahuw* (Remember Yah is our Merciful Savior), the *Ma'aseyah* (the Implement Doing the Work of Yahowah) which is *Yahowsha'* (Yahowah Saving Us).

But perhaps Yah had a senior moment, and after conveying 265 essential names, titles, and words bearing His signature, including Yahowah and Yahowsha', on the most important title of all relative to our salvation, He got distracted, lost interest, and failed to seize the opportunity to associate Himself with the *Ma'aseyah*. Or maybe, just maybe, the same Masoretes who corrupted Yahowsha's name, giving us Yeshu, also corrupted *Ma'aseyah*, giving us Mashiach, and thus Messiah.

The second insight I'd like you to consider relative to the validity of *Ma'aseyah* versus Mashiach and Messiah is the number of times one versus the other appears in God's Word. You may be surprised to learn that we know for certain that *Ma'aseyah* and *Ma'seyahuw* were written twenty-three times throughout the Prophets and Writings (in *Yirmayahuw* / Jeremiah, in 1&2 Chronicles, in Ezra / Ezrah, and in *Nachemyah* / Nehemiah). Mashiach, on the

other hand, may have been scribed twice, both times in Dan'el / Daniel. (The reason I wrote “may” will become evident in a moment.)

Third, the textual spelling from which Ma'aseyah and Mashiach are vocalized is identical save the concluding letter. Throughout Yah's Word in Ancient and Paleo Hebrew (twenty-three times in five different books), we discover that the final letter in Ma'aseyah is Hey (ה), providing the same “ah” sound as we find at the end of Yahowah's name. But in the book of Daniel, the only one originally scribed in both Aramaic and Babylonian Hebrew, we find a Chet (ח) conveying the hard “ch” sound. And while these letters would never have been confused in paleo-Hebrew, they are very similar in Babylonian Hebrew (ח vs. ה). Once a scroll has been unfurled and handled a number of times this minor distinction (the length of the left leg) is often lost.

Since the evidence is our guide to the truth, be aware that there are eight partial manuscripts of Daniel in the Dead Sea Scroll collection. These were copied between 125 BCE and 50 CE. It should be noted that all four scrolls containing material from the first eight chapters of the book are initially scribed in Babylonian Hebrew, but they switch to Aramaic in the midst of chapter 2, verse 4, and then revert back to Hebrew at the beginning of the eighth chapter. (Along these lines, it is also interesting to note that the longer Roman Catholic version of Daniel, with the Prayer of Azariah, the Song of Three Men, Susanna, and Bel and the Dragon, isn't supported by any Qumran manuscript.)

None of the eight scrolls found in the Dead Sea caves provide any witness to the text between Daniel 7:18 and 10:4. And unfortunately, the two passages with references to the Ma'aseyah or *ha Mashiach*, Daniel 9:25 and 9:26, are right in the midst of this void. That means the oldest manuscript attesting to this minor difference (the length of the left leg on the concluding letter) with major implications (Ma'aseyah or Mashiach) was written by rabbinical Masoretes in the 11th-century CE. In this manuscript, known as the Codex Leningradensis (dated to 1008 CE and published in 1937), it is clear to me that the rabbinical agenda affirmed in the 3rd of Maimonides' 13 Principles of Judaism, which states that God is incorporeal, is on display to distance the Rabbinical Mashiach from Yahowah—a G-d whose name rabbis will neither write nor speak. As such, the evidence on behalf of Ma'aseyah is strong and on behalf of Mashiach is weak.

Fourth, every Scriptural name and title, from Isaiah to Zachariah, from Mount Moriah to the Messiah, which is transliterated “iah” today, is actually “yah” in the revealed text. Just as Qumbayah and Halaluyah speak volumes to those with an ear for Yah's Word today, so does the legacy of “iah” at the end of “Messiah.”

Fifth, Ma'aseyah provides a perfect depiction of how Yahowah used Yahowsha'. As Ma'aseyah, He was "Yah's Implement, Doing the Work of Yahowah." Ma'aseyah even serves as the perfect complement to Yahowsha', whereby we are told: "Salvation is from Yah."

Sixth, Ma'aseyah helps illuminate Yahowah's Instruction regarding the Sabbath. After using two of Hebrew's three words for "doing work," *'abad* and *'asah*, (the other being *ma'aseh*), Yahowah asks us not to do any *mala'kah* on *Shabat*. Recognizing that *mala'kah* is based upon *mal'ak*, which is "a spiritual being, God's servant, a theophanic manifestation tasked with the job of delivering the heavenly message," it becomes evident that we are being asked not to do the work of the Ma'aseyah, because He is the "Implement Yahowah has Tasked to Do His Work." In other words: Yah can save us, but we cannot save ourselves.

Seventh, now that we know that the Divine Placeholders used in the Greek text to represent the Ma'aseyah were based upon Chrestus, not Christos, we find a perfect match. Both words convey the same message: Yahowsha' is Yah's "Useful Implement," His "Upright Servant," who does "Good, Moral, and Beneficial Work." And that is better than being "Christ/Drugged."

It is therefore reasonable for us to conclude that Yahowah assigned the title Ma'aseyah to Yahowsha'.

As has been our custom, let's examine Ma'aseyah through the lens of Ancient Hebrew—the language of revelation. The first letter,  Mah, which is now called Mem, was conveyed by way of waves on water. It symbolized the origin of life and cleansing. And even today, *mah* in Hebrew means "water."

The second letter is  Ayin. This character, which is also found in Yahowsha's name, was drawn to depict an eye. It was used to convey the ideas of sight, observation, knowledge, perspective, and understanding.

The third letter in Ma'aseyah is Sin, which is called a  Samech today. Its graphic symbol was akin to a thorn, a hard sharp object which was known to pierce. It came from a bush which served as a protective barrier from carnivores and ill-tempered men. It conveyed the ideas of cutting, piercing, separating, and dividing, in addition to shielding and protecting.

The last two letters in Ma'aseyah are mirrored in the beginnings of Yahowah's and Yahowsha's names: . As we now know, the  Yowd was drawn to represent the outstretched arm and open hand of God, and it symbolized His power and authority to do whatever work was necessary.

The final letter in Ma'aseyah is  Hey, whose pictographic form revealed a person reaching up and pointing to the heavens. It conveyed the importance of

observing God, and of reaching up to Him for assistance. No one was better at this than Yahowsha' *ha Ma'aseyah*.

The picture painted by these historical characters –  – collectively reveals that the Ma'aseyah is the source of life and of spiritual cleansing for those who know and understand Him, who observe His words and deeds from the proper perspective. While He was pierced for our sins, and while He came to bring division, He has the power to protect and shield. As Yahowah's representative, the Ma'aseyah comes with the power and authority of God. He is literally the hand of God doing the work of God. Those who recognize these things, and who reach up and rely upon Him, will find Him ready and willing to assist.



When it comes to the next corrupt term, a modicum of investigation leads to the inescapable conclusion that the title “Bible” was derived from the name of an Egyptian goddess. Especially incriminating in this regard, *biblos* was not used to describe “Scripture” until the fourth century CE, coterminous with the formation of Constantine's Roman Catholic Church. Prior to that time, *biblion*, or in the plural *biblia*, simply described the material upon which the words had been written. This is not unlike calling the Torah “parchment.”

The papyrus reeds which grew along the Nile in Egypt were imported into Asia by way of the Phoenician port known as Byblos by the Greeks. Priests taught that the city had been founded by the Phoenician sun deity, Ba'al Chronos, “the Lord of Time” (a blending of the Hebrew word for Lord, *ba'al*, and the Greek word for time, *chronos*), according to the scholarly tome *Mythology of All Races*. As such, it was the seat of Adonis (also meaning “the Lord,” although this time from the Hebrew *'adonay*).

More incriminating still, according to *Ausfuhrliches Lexicon of Grecian and Roman Mythology*, “the ancient city of Byblos in Phoenicia was named after Byblis in Egypt.” This town “was named after the sun goddess Byblis, also known as Byble.” Byblis was the granddaughter of Ra, and was eventually inducted into Roman mythology as a descendant of Apollo. According to *Bell's New Pantheon*, “Byblia was also the name of Venus,” and thus “she must be equated with Ishtar,” the Babylonian Queen of Heaven and Mother of God for whom “Easter” was named. This connection was affirmed in *An Illustrated Dictionary of Classical Mythology* and also in *Crowell's Handbook of Classical*

Mythology. Therefore, considering the title's heritage, "Bible" is a horrible designation for God's Word.

Compounding this mistake, God did not reveal anything even remotely akin to an "Old Testament" or "New Testament." The perpetrator of this fraud was Marcion, a raging anti-Semite, who rejected Yahowah and the entirety of His Torah testimony. In the early 2nd-century CE, Marcion became the first to refer to the Torah, Prophets, and Psalms as the "Old Testament." The reference was intended to demean it as a document which contained the will of a now deceased deity. In its place, Marcion promoted his "New Testament," a canon comprised of Paul's epistles and of his heavily edited versions of Luke and Acts (written by Paul's assistant)—in which most everything prescribed in the Torah was removed or demeaned. In the process, Marcion established a division which had not previously existed, and he created the notion that the Torah was now obsolete, having been replaced by the Pauline concept of the "Gospel of Grace." Anything which didn't support this view was either erased or ignored. It was a transition in perspective from which Christianity would never recover.

And while Marcion was ultimately labeled a heretic by the Roman Catholic Church for his Gnosticism, most everything Marcion promoted remains indelibly woven into the fabric of the Christian religion—especially his influence on the text of the now "Christian New Testament" along with its allegiance to Pauline Doctrine. Marcion was kicked out of the Church, but all things Marcion have remained in it.

In support of this anti-Yahowah perspective, Paul, in his letters to the Galatians and Romans, wrote of "two covenants," and he said that the one formalized in the Torah on Mount Sinai was of the flesh and thus evil, a cruel taskmaster, that had not, could not, and would not save anyone. And while I've already quoted Yahowah's perspective on this to prove otherwise, what about the notion of a "second, new and different" Covenant? Didn't the prophet *Yirmayahuw* / Jeremiah predict the advent of a "New Covenant?"

At first blush, the answer appears to be yes, at least if you consider errant translations and don't read the entire discussion. The fact is: Yahowah did speak of eventually "renewing, repairing, and restoring the Covenant," and of this "Renewed Covenant" "not being exactly the same as" the existing one. But the stated beneficiaries are Yisra'el and Yahuwdah, not the Gentile "church." And their reconciliation with Yahowah has not yet occurred. Therefore, the Covenant has not yet been renewed.

Further, those who actually consider Yahowah's explanation of how His Renewed and Restored Covenant will differ from the Covenant described in His Towrah, discover that "Yahowah will give the Towrah, placing it in their

[Yisra'el's and Yahuwdah's] midst, writing it upon their hearts" so that "I shall be their God, and they shall be My family." Therefore, this is not about Gentiles, the Church, or a replacement of the Torah with Grace. Indeed, it is just the opposite.

Since there is nothing more foundational to knowing God than understanding His Covenant and the role His Torah plays in our lives, let's let God speak for Himself on this critical issue. For if there is but one Covenant, one familial relationship, presented and promised in Scripture, and if its renewal and restoration is predicated upon the Towrah, we are precluded from promoting the myth that there is a "New Testament."

“Behold (*hineh* – look, listen, and pay close attention to what follows), **days** (*yowmym* – times) **are coming** (*bow*’ – will arrive and will return), **prophetically declares** (*na’um* – foretells, predicts, and reveals) **Yahowah** (יהוה - יהוה – *Yahowah*), **when** (*wa*) **I will cut** (*karat* – I will create, completely establishing and totally stipulating, I will actually make by way of separation (qal stem affirms reality and perfect conjugation speaks of an act which is total, complete, and indivisible)) **relationally with** (*’eth* – as an eternal symbol on behalf of) **the household and family** (*beyth* – the home) **of Yisra’el** (*yisra’el* – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God) **and relationally with** (*wa’eth* – as an eternal symbol on behalf of) **the household and family** (*beyth* – the home) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **a renewed and restored** (*chadash* – a renewing, restoring, repairing, and reaffirming) **Family-Oriented Covenant Relationship** (*beryth* – nurturing and engaged relational agreement established on the foundation of *beyth* – family and home, a mutually binding partnership promise, solemn oath, and active alliance, and a participatory pledge based upon a marriage vow which fosters and encourages).” (*Yirmayahuw* / Yahowah Uplifts / Jeremiah 31:31)

The part of this verse which Christians, desperate to justify their “New Testament,” miss, is that the renewal and restoration of the “*beryth* – Covenant” isn’t with Gentiles or their church, but instead, with Yahuwdah and Yisra’el. This promise, therefore, cannot apply to Christians or Christianity. It’s game over.

As a result, the only question worth debating in this passage is whether *chadash* should be translated “new” or “renewed,” as both are etymologically acceptable. Is God going to renew and restore, reaffirm and repair the Covenant presented in the Towrah with Yisra’el and Yahuwdah, or is He going to scrap the Towrah’s definition of this relationship and create an entirely new agreement?

To put this question to rest, you should know that the primary meaning of *chadash*, sometimes transliterated *hadash*, is “to renew, to restore, to repair, and to reaffirm.” Of the ten times this verb is scribed in the Towrah, Prophets, and

restoration” that *chodesh/hodes* became “month,” as the light reflected from the moon’s surface was “renewed and restored.”

That is not to say, however, that the adjective *chadash/hadas* cannot be translated “new.” It can be when the context dictates. It only means that if there are two equally viable options, as there are in *Yirmayahuw* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have God contradicting Himself.

As further affirmation of “renewed and restored” being an appropriate translation of *chadash/hadas* in this context, we find that within the prophetic writings of *Yirmayahuw* and *Yasha’yahuw*, each time Yahowah inspired either man to scribe *chadash/hadas*, by rendering it “renewed,” or especially “restored,” we achieve a substantially more enlightening result than translating this word “new.”

These things known, the next line seems to suggest that there will be a new covenant, one different than the one whose terms and conditions were delineated in the Towrah. But is this even possible? Could God do such a thing without seriously contradicting other statements He has made, and in so doing, rendering Himself capricious, and His Word unreliable?

“It will not be exactly the same as (*lo’ ka* – it will not be identical to) the (*ha*) Covenant (*beryth* – familial relationship, marriage vow, binding agreement, and pledge) which relationally (*‘asher*) I cut (*karat* – created through separation) with (*‘et*) their fathers (*‘abowtam*) in the day, when (*ba yowm*) firmly grasping Me (*hazaq* – I repaired, renewed, and restored them, I established, sustained and supported them, I caused them to prevail and grow, as they were strengthened and encouraged by My power and authority) in their hand (*ba yad* – by them taking initiative, engaging, and reaching out), I led them out (*yasa’* – I descended, extended Myself, and I served them by guiding them away) from (*min*) the realm (*‘erets*) of the crucible of Egypt (*mitsraym* – a metaphor for human religious, political, economic, and military oppression and divine judgment), which relationally (*‘asher*) they broke, disassociating themselves (*parar* – they violated and nullified, they frustrated, tore apart, and shattered, and they split away) from (*‘eth*) My Family-Oriented Covenant Relationship (*beryth* – My nurturing and engaged relational agreement established on the foundation of *beyth* – family and home, My mutually binding partnership promise, My solemn oath and active alliance, and My participatory pledge based upon a marriage vow which fosters and encourages), though (*wa*) I (*‘anky*) was married to them (*ba ba’al hem* – I was their husband), prophetically declares (*na’um*) Yahowah (𐤎𐤓𐤕𐤓𐤁𐤀 - 𐤎𐤓𐤕𐤓𐤁𐤀 - 𐤎𐤓𐤕𐤓𐤁𐤀 – *Yahowah*).” (*Yirmayahuw* / Jeremiah 31:32)

This affirms that the original Covenant was honored by God when He “*hazaq* – reached out to His people, and grasped hold of them, to renew and restore them,” “*yasa’ min* – leading them away from” “*mitsraym* – the crucible of religious and political oppression and divine judgment.” But, now, since Yisra’el and Yahuwdah subsequently “*parar ‘eth beryth* – broke their end of the agreement, and disassociated themselves from the relationship, the “*beryth* – Covenant Agreement” must be “*chadash* – reaffirmed, repaired, renewed and restored.”

The question now becomes: how is God going to do this without contradicting Himself? And what we find is a solution which is not only marvelous in its implications, but also one which completely destroys the Christian religion. Yahowah said:

“Indeed (*ky* – surely and truly) **with this** (*ha zo’th* – in conjunction with these conditions and provisions the) **Familial Covenant Relationship** (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) **which relationally** (*‘asher*) **I will cut** (*karat* – I will create and establish through separation) **with** (*‘eth* – and alongside) **the House** (*beyth* – household and family) **of Yisra’el** (*yisra’el* – those who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God) **after** (*‘ahar* – following) **those days** (*ha yowm hem* – that time), **prophetically declares** (*na’um* – predicts and promises) **Yahowah** (יהוה - יהוה), **I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan ‘eth Towrah* – I will reliably bestow and totally devote My Direction and My Guidance as a gift, putting it (here the qal stem affirms that this will actually occur and the perfect conjugation tells us that the gift of the Towrah will be whole and complete, indivisible and uninterrupted throughout time)) **within their inner nature** (*ba qereb* – internally, inside their person, within their core and midst, becoming part of their psychological makeup, thoughts, and emotions). **And** (*wa*) **upon** (*‘al* – as the Almighty concerning) **their heart** (*leb* – speaking of their source of life, and the seat of love, volition, feelings, attitude, and character), **I will actually write it** (*katab* – I will genuinely engrave and inscribe it (written in the qal relational stem, telling us that we can rely upon this occurring, and in the imperfect conjugation, affirming that it will produce ongoing results throughout time, with the first person singular prefix, saying that God, Himself, will be doing the writing, and with the third person feminine singular suffix, telling us that it is the Towrah, which is a feminine noun, which will be inscribed)). **And** (*wa*) **I shall be** (*hayah* – I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) **God** (*‘elohym*) **to and for them** (*la la*), **and** (*wa*) **they** (*hem*), **themselves, shall be**

(*hayah* – they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be ongoing and unfolding assistance and advantages associated with being considered)) **to and for Me as (la la) family ('am).**” (*Yirmayahuw* / Jeremiah 31:33)

The insights provided by the unique relational aspects of Hebrew tenses require greater diligence on our behalf, but they are worth the investment of our time, especially in passages like this one. It wouldn't be a stretch to suggest that the affirmations they provide regarding the unfolding and continuous results we can expect from God giving His Torah to us, placing His Instructions and Teaching inside of us, and writing His Guidance and Direction on our hearts, are as essential to our inclusion in God's Covenant Family as anything ever written.

Since this bears repeating, I'd like you to consider this essential instruction unamplified, and then fully amplified:

“Indeed (ky) with this (ha zo 'th) Familial Covenant Relationship (beryth) which relationally ('asher) I will cut (karat) with ('eth) the House (beyth) of Yisra'el (yisra'el) after ('ahar) those days (ha yowm hem), prophetically declares (na'um) Yahowah (יהוה - אלהים), I will actually give My Towrah, completely providing and producing My Teaching and Instruction (natan 'eth Towrah) within their inner nature (ba qereb). And (wa) upon ('al) their heart (leb), I will actually write it (katab). And (wa) I shall be (hayah) God ('elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah) to and for Me as (la la) family ('am).” (*Yirmayahuw* 31:33)

Fully amplified, reflecting the Hebrew tenses, this same passage conveys:

“Indeed, this is truly and surely reliable: in conjunction with the specific conditions and provisions of the Familial Covenant Relationship, the reciprocal partnership, active alliance, and engaged agreement, the mutually binding and nurturing promise, the solemn oath and participatory pledge based upon a marriage vow, which relationally I will cut and create, establishing through separation, with and alongside the Household and Family of Yisra'el – those who strive and contend with, those who engage, persist, and endure with, those who are set free and are empowered by God – after those days, prophetically declares, predicts, and promises Yahowah, I will actually give My Towrah, completely providing and producing My Teaching and Instruction, I will reliably bestow and totally devote My Direction and Guidance as an enduring and continuous gift, putting all of it eternally within their inner nature, inside their person, within their core and midst, so that it becomes part of their psychological makeup, thoughts, and emotions. And upon their heart, speaking of their source of life, and the seat

of love, volition, feelings, attitude, and character, I will actually write the Towrah, genuinely engraving and inscribing it so that it will continue to produce ongoing results throughout time. And I shall always and reliably be, without interruption or exception, God to and for them, and they, themselves, shall eternally be, always receiving the complete, ongoing, and unfolding assistance and advantages associated with being to and for Me as family.” (*Yirmayahuw 31:33*)

Before we contemplate the sweeping panorama presented in this passage, and how it forever alters the landscape, let’s consider some of the brushstrokes by which it was painted. This will be our most in depth evaluation of God’s Word thus far, and will serve as a working introduction to *Yada Yah*.

By interspersing three references to the “*beyth* – house, family, and home” of “*ysisra’el* – those individuals who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God,” with four references to His “*beryth* – Covenant,” Yahowah has defined the nature of the relationship He wants to establish with us. That is because this “*beryth* – relationship” is based on a “*beyth* – household.” Yahowah is our Father. The Set-Apart Spirit is our Mother. And we are God’s children. Our purpose is to “endure, persist, and engage with God” as part of His “*am* – family.”

Everything important to Yahowah is separated and thus set apart. This is why the Covenant was “*karat* – cut through the process of separation.” Most people will be excluded from Yahowah’s family, because to be included a person must first separate themselves from the world of religion and politics.

This passage is a “*na’um* – prophetic pronouncement.” It serves as a promise of things to come.

Just as “*beryth* – Covenant” is based upon “*beyth* – family,” Yahowah’s name is predicated upon “*hayah* – the state of being.” We exist because He exists. More important still: Yahowah is the one we must turn to if we want to prolong our existence.

Natan means “give.” It speaks of “bestowing a gift,” and in this case, the gift of the Torah. From God’s perspective, His Guidance and Direction is a present, and therefore, it is not an obligation.

In the section of this *Introduction to God* devoted to the Towrah, we will learn that “*ha Towrah* – the Torah” is God’s: “*tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response

and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.” As such, there is no more important document.

Qereb (קָרֵב) is a noun which depicts the “inner part or inward nature of an individual.” As such, it speaks to our “thoughts and emotions,” which is where Yahowah’s Towrah will be placed. Like most nouns, *qereb*’s meaning is derived from its verb form, *qarab* (קָרַב), which is pointed differently, but spelled identically. *Qarab* means “to approach and to come near, to draw near and to enter the presence.” *Qarab* is the operative verb in Yahowah’s presentation of the “*Mow’ed Miqra’* – Invitations to Meet” on “*Yowm Kippurym* – the Day of Reconciliations,” whereby we are invited to “*qarab* – come near and approach, coming into the presence of” our Spiritual Mother. This connection provides an essential clue when it comes to understanding the sweeping panorama painted in this prophetic passage.

Leb, which is the word for “heart,” conveys many of the same ideas in Hebrew as its counterpart does in English. We say that someone has a good heart, to infer that they are of good character. We say that our heart belongs to someone to infer that we love them. We speak of the heart of a matter to describe its very essence. We say that in our heart we feel a certain way to infer that we have exercised our volition and have made a choice. Our heart is used to describe our attitude, and it is the organ whose beats we monitor to determine if someone is alive or dead. And so it is, especially in this context, that we must read “*leb* – heart” to say all of these things, if we want to understand why Yahowah is writing His Torah upon that which makes us who we are.

The end of this passage deploys parallel poetry to explain the reason God is going to restore and renew His relationship with us by giving us His Torah, placing it inside of us, and writing it upon our hearts. Stripping these words to their core, God wrote: “*hayah la la ‘elohym – hayah la la ‘am.*” In English, this reads: “**I shall be (*hayah*) God (*‘elohym*) to and for them (*la la*), and (*wa*) they (*hem*), themselves, shall be (*hayah*) to and for Me (*la la*) family (*‘am*).**”

With the verb tenses more fully developed, God revealed: “**I shall be (*hayah* – I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) God (*‘elohym*) to and for them (*la la*), and (*wa*) they (*hem*), themselves, shall be (*hayah* – they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be ongoing and unfolding assistance and advantages associated with being considered)) to and for Me as (*la la*) family (*‘am*).**”

This is wholly reciprocal on multiple plains. Those who consider Yahowah to be their God will be considered family by God. Yahowah will serve as God for those who consider Him to be God. Further, while existing as part of Yahowah's family is a benefit for us, it is presented here as a benefit to and for God. Building a family, engaging with His children and helping us grow, is the sole reason our Heavenly Father created the universe. His family brings Him pleasure and causes Him to grow.

When Hebrew words are repeated, as they are here on two occasions with *la*, it strengthens their meaning exponentially. Typically, *la* serves as a prepositional prefix, and conveys "to" and "for." It speaks of "approaching someone," of "moving toward a goal," and of "doing something in order to achieve an expected result." In addition to these thoughts, *la* can be translated: "toward, among, so that, by means of, concerning, on behalf of, and according to." *La* "draws a connection between correspondence (the Torah) and a relationship (the Covenant)." And in actuality, every aspect of *la* fits this context.

So now that we understand the meaning of these words, what do all of these words mean? To begin, the Covenant Relationship and Yahowah's Torah Teachings are inseparable. Without the Torah, the Covenant is completely unknown, as are its terms and conditions, rendering it impossible for anyone to participate in this relationship. But, and this is the biggest "but" in the universe, it currently remains possible for us to separate ourselves from the Torah, and therefore from its Covenant. In fact, God structured it this way by design.

You see, we were created with "*nadah* – freewill," which is "an uncompelled opportunity to move in the direction of our choosing:" to God or away from Him, to observe or ignore His Torah, to accept or reject His Covenant, to revere or fear our Heavenly Father, to love or despise Yahowah. And this is why we find that the first two of seven men listed, who along with Moseh, received the Torah on Mount Horeb, bore names directly associated with freewill: *Aharown* – enlightened freewill from 'aw – to desire, 'ow – to choose and to prefer, and 'owr – light and enlightenment, and *Nadab* – one who willingly, freely, and of his own volition, chooses, from *nadah*.

Since thoughtless volition is nothing more than an exercise in random chance, we were also given a "*nesamah* – conscience." It enables us to rationally, logically, thoughtfully, morally, and judgmentally evaluate the evidence God has provided in His Torah, thereby facilitating wise decisions.

And while this has been the state of affairs throughout the millennia, it is about to change. A time is coming when everybody will be as one with the Torah, as the Covenant is with the Torah. Therefore, the only thing which differentiates the existing Covenant relationship from its reaffirmation and restoration is the

inability to separate oneself from the terms and conditions of the relationship as they are delineated by Yahowah in His Towrah.

Our mortal existence affords us the opportunity to choose God based upon His terms and conditions or reject Him and them. Our immortal existence is predicated upon having made the choice to accept the Covenant in accordance with the Torah. But there is a day on our horizon in which the last person will make their final choice—*Yowm Kippurym* during Armageddon.

God could have avoided religious competition long ago, and mankind's woes would have been nonexistent. But this could not have occurred without a consequence so severe, it would have negated our very existence.

The reason Yahowah hasn't yet placed His Towrah inside of us, nor written His instructions on our hearts, is because freewill is sacrosanct. Today, everyone has the ability to choose to know, to love, and to trust God, to ignore God, to reject Him, or to replace Him with a divinity of man's making. If the Torah had been mandated, had it been unrivaled, had it been incorporated into our personalities, there would have been no possible way for any religious alternative to have emerged. And without options, there would have been no choice. Without choice, loving relationships cannot exist and families are meaningless. Therefore, while the Family-Oriented Covenant Relationship and Yahowah's Towrah Teachings have been inseparable, it remains possible for us to separate ourselves from them.

And yet this option, which is the choice to reject Yahowah's instructions and to disassociate from Him, has to end for eternal life with God to begin. So once all who will choose to know and respect Yahowah have chosen to do so, once all who remain alive on this planet have decided to be part of Yahowah's family, there is no need for the bane or pain of religion. And yet, even once everyone has been adopted by Him, even when we have all become eternal and are empowered and enriched by our Heavenly Father, then, more than ever, we will still need His Guidance. The universe becomes ours, as does all of God's power and authority. So, it will be especially important that we understand how to exercise these gifts and wield our power. By giving us His Torah, by placing all of it within us, by writing it upon our hearts, we will be equipped with the knowledge we will require to exercise our newfound freedom appropriately. And that my friends is wonderful, landscape changing, news. It explains how we will retain freewill throughout eternity, and yet keep from doing something foolish.

Therefore, this explains what will occur upon Yahowah's return during "*Yowm Kippurym* – the Day of Reconciliations" at the end of the Tribulation. It illustrates how God will fulfill His Torah promise to reconcile His relationship with Yisra'el and with Yahuwadm. And it tells us when the Covenant will be

renewed, because that is the only day in all of human history in which this transformation, this restoration, can occur without conflicting with God's previous testimony. (For those who are thinking ahead, Yahowah can and will put His Towrah – Instructions inside of those of us who have chosen to rely upon Him before His return, and still allow those who are born during the Millennial Sabbath to exercise freewill by not doing so for them until the completion of the *Sukah Shabat*.)

This passage also affirms the role of the Torah in our salvation, because it associates the Torah Teaching and Covenant Relationship with us being included in God's family. And reading between the lines, it reveals how Yahowah's Torah Instructions will continue to guide us during the Millennial Sabbath and beyond into eternity. It even explains that the purpose of the Covenant is to establish God's family, so that we can live with our Heavenly Father as His children.

And yet, with all of these affirmations, it is astonishing that Christians routinely mistranslate this passage, truncate it, and remove it from its context, to justify Paul's proclamation of a "new covenant," one based upon faith, one unrelated to the Torah or its God. I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion.

Speaking of this and other crimes, Yahowah revealed the benefit of making His Torah our undisputed and unrivaled instruction manual: **"And (*wa*) they will not teach or learn (*lo' lamad* – they will not be trained in nor indoctrinate, instruct or respond to) man's (*'iysh* – mankind's and individual people's) errant pronouncements, thoughts, thinking, or reasoning (*ra'* – evil ways and improper principles, bad judgment, false pretenses, and regrettable communications) any longer (*'owd* – ever again), or mankind's (*'iysh*) despondency and grief (*'ah* – his tale of woe) claiming (*'amar* – saying, boasting, and declaring) to actually know (*da'at* – to be acquainted with and be aware of the evidence regarding) Yahowah (יְהוָה - יְיָיָהוּוִה). Because then, indeed (*ky* – rather surely and truthfully at that time), they all (*kol*) will actually know and recognize Me (*yada' 'owty* – they will be familiar with, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from (*min*) the smallest, youngest, and least significant (*qatan*) up to (*'ad*) the biggest, oldest, and most influential (*gadowl*), prophetically declares (*na'um* – predicts and promises) Yahowah (יְהוָה - יְיָיָהוּוִה). For indeed, then (*ky*), I will have forgiven (*salah* – will have pardoned and removed) their sin (*'awon* – their guilt, liability, and consequence of perversity) and accordingly (*wa la*) their offenses against the standard (*hata'th* – their sinfulness and wrongdoing, their propensity and history of missing the way) will not (*lo'*) be remembered (*zakar* – recalled or**

mentioned) **any longer** (*owd* – now or ever again).” (*Yirmayahuw* / Jeremiah 31:34)

To hide the fact that God specifically said that the result of writing His Torah on our hearts would be that mankind’s errant and evil pronouncements would no longer be taught or considered, *rea’* and *’ach* were both erroneously rendered by religious teachers and preachers. The Masoretes would have you believe that *ra’* is *rea’*, and that it means “neighbor,” and that *’ah* should be rendered “brother.”

In actuality, God is not saying that “they will not teach man’s ‘brother’ any longer, or man’s ‘neighbor,’” because by saying such a thing, He would be asking us to contradict the very Torah instruction He has given us. But once we strip away the rabbinical copyedits, we discover that *ra’*, pointed רע, means “evil, wicked, immoral, harmful, wrong, troubling, and undesirable,” and pointed רצ, conveys: “shouting, roaring, and loud pontifications and pronouncements.” Therefore, immoral preaching is what will no longer be tolerated once the Covenant is renewed.

Similarly, rabbis and religious scholars would have you believe that *’ah* should be translated “brother,” when its primary definition is actually “pain, despondency, and grief.” *Ah* speaks of a “brazier, a pan which holds burning coals,” and of “a howling animal,” specifically a “jackal or hyena.” Therefore, once the Covenant is renewed, and once we become one with the Torah, the “pain and grief” which man has wrought upon his fellow man through religious teaching will be things of the past.

And yet religion will not go down without a fight—even if it means that the religious must copyedit the Word of God to survive. And that is precisely what they have done. But, all of their efforts will be undone and be for naught upon Yahowah’s return during the final political and religious battle on earth—Armageddon. On that day, some will be eternally reconciled unto God and others will be eternally separated from Him.

Should you be mentally jumping ahead in time to the Day of Reconciliations (*Yowm Kippurym* in the year 6000 Yah, which will commence at sunset on October 2, 2033), and be wondering about the state of freewill after we bear Yah’s Torah and Signature, it will endure, but within a framework which will allow us to enjoy our Heavenly Father’s company and explore the universe without doing damage to ourselves or it. By this time the only souls alive will be those who have previously chosen to rely upon and love Yah, making the freedom to reject, counterfeit, or loathe Him moot.

As a result of this announcement from God, it would be wrong to refer to the Greek eyewitness accounts as the “Renewed Covenant,” much less the “New

Testament.” The Covenant has not yet been “renewed.” There will never be a “new” one. And since it is His Word, I think it’s reasonable to use His terms.

But should you discount what Yahowah had to say about the enduring nature of His Covenant, in favor of the revelation delivered by Yahowsha’, you’d find that they spoke with the same voice. The Ma’aseyah facilitated the benefits of the Covenant by honoring the promises of the Torah. He did not create a “New Testament,” much less a new religion. During the Teaching on the Mount, He said:

“Do not assume that I have come to weaken, to dismantle, to invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot (*iota* – the smallest letter, or Yowd in Hebrew) nor tittle (*keriaia* – the top stroke or horn of Hebrew letters) shall be passed by, be ignored, be disobeyed, or be disregarded from that which was established in the Torah until the time and place it all happens. Therefore, whoever dismisses, invalidates, or abolishes the least of these terms and conditions, or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.”
(*Mattanyah* / Yah’s Gift / Matthew 5:19)

The Ma’aseyah Yahowsha’ picked up this theme again, also in the same public declaration, this time in the context of seeking the truth so that we can make an informed choice. **“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching diligently for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then, all who make an earnest request receive and will be accepted. And those who actively search for the location and for knowledge, who really desire to learn, will know the truth. Those who request acceptance at the door (which is Passover), they will be granted entrance.”**

“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know how to give good and generous gifts to your children, how much more by way of contrast will your Father who is in Heaven produce and give valuable and generous gifts to those who ask Him?” (*Mattanyah* / Yah’s Gift / Matthew 7:7-11)

Throughout the Torah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to live with God. It is the first of seven steps in the path to life. **“For then this is the Torah and the Prophets:**

enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.”
(*Mattanyah / Yah’s Gift / Matthew 7:12-14*)

According to God, there is but one way to extend our mortal existence. This path commences in the heart of the Torah, with the Invitation to Meet on Passover. It is the “narrow and specific doorway,” where the consequence of sin, which is death, is remedied.

The next step to life in God’s presence is Unleavened Bread, the following day, where Yahowah redeems us from the penalty of sin, which is separation from Him and His family. The *Miqra’ of Matsah* thereby serves as the threshold to Heaven, the Welcome Mat, which cleanses us of religious and political muck before we enter God’s home.

This leads to FirstFruits, where those who rely on Yah’s merciful gifts become His children, and are adopted into His family. Reborn spiritually, we rise up to Heaven, where we are welcomed and enriched by our Heavenly Father.

Our salvation and Yahowsha’s very existence are measured and understood by these three days. God’s mercy and the Ma’aseyah’s life are utterly meaningless, and His sacrifices are completely irrelevant, apart from the context of the *Mow’ed Miqra’ey of Pesach, Matsah, and Bikurym*. By severing the essential connection between them, Judaism (with their Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

While the second volume of *Yada Yah – Meeting with God* – is dedicated in its entirety to presenting Yah’s Seven-Step Plan of Salvation, and the fourth volume is focused on the Ma’aseyah’s fulfillment of Yahowah’s prophetic promises, suffice it to say for now, the fourth step on the way to life eternal is Seven Sevens. On this celebration of the Sabbath – the *Mow’ed Miqra’ of Shabuwa’* – Yahowah’s children are enlightened and empowered so that we can share God’s testimony regarding the renewal and restoration of life with every sinner on earth, regardless of race, age, or status.

Then, on the first day of the seventh month – the *Miqra’ of Taruw’ah* (often called Trumpets) – we are asked to proclaim the good news that Yahowah has

provided a way home. We are also encouraged to announce an explicit warning: this way is not only so narrow and restrictive few will find it, all alternative paths lead in the wrong direction.

According to God, missing the sixth step – the Day of Reconciliations, or *Yowm Kippurym* – will lead to the dissipation of one’s consciousness. And that is because this day denotes the time Yahowah will return, the day in which those who have chosen to revere Him will be reconciled, and when those who have rejected Him will be separated.

This leads to our Heavenly Father’s ultimate goal – to Shelters (*Sukah* in Hebrew) – where as a result of the first six steps, we are allowed to campout with Yahowah for all eternity. Upon its fulfillment on the *Mow’ed Miqra’* of *Sukah* in the *Yowbel* year 6000 Yah (October 7, 2033), the Earth will return to the conditions found in the Garden of Eden, as will mankind’s relationship with Yahowah.

This is the time spoken of in the final declaration found in *Yirmayahuw* / Jeremiah 31:34: **“Because then indeed, they all will actually know and recognize Me** (*yada’* ‘owty – they will be familiar with Me, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), **from the smallest, youngest, and least significant up to the biggest, oldest, and most influential, prophetically declares and promises Yahowah. For indeed, then, I will forgive and remove their sin and accordingly, their offenses against the standard will not be remembered any longer, now or ever again.”**

Before we leave this portion of the Ma’aseyah’s Teaching on the Mount and move on to His concluding statements, please note that Yahowsha’s testimony regarding the narrow and broad paths, the one which is restrictive versus the one which is popular, precludes Christianity as a potential way to life. At over a billion adherents strong, it is very popular, and thus expressly disqualified as a means to eternal life. Furthermore, Yahowsha’s words serve as an amplification of the message Yahowah wrote on the first of the two tablets, when He said that “thousands,” not millions or billions, would “benefit from His mercy,” and that those who did so, would do so, by “observing His instructions.” These are sobering thoughts not one in a million Christians seems capable of processing.

Advising us, therefore, not to succumb to religious myths, such as the “New Testament,” Yahowsha’ warned all who would listen about Paul, the founder of Christianity, author of most of the “New Testament,” and the most fitting candidate for this dire prophecy. **“You must be alert, and you should carefully examine, prosecute, and turn away** (*prosechete* – you should pay close attention, watch out for, and beware of, guarding yourself) **from false prophets who come to you from within dressed in sheep’s clothing, yet they actually**

are wolves who are exceptionally self-promoting and self-serving (*harpax* – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatch away).” (*Mattanyah / Yah’s Gift / Matthew 7:15*)

In the context of the Torah enduring forever and being the lone source of life, the man best known for contradicting God on this very topic, while at the same time claiming to be an “Apostle chosen by God,” is Paul. He, more than anyone who has ever lived, fits the definition of a “false prophet,” one who “came dressed in sheep’s clothing,” yet “was actually a wolf,” “promoting his own” message: the “Gospel of Grace.”

Still speaking of Paul, the Benjamite wolf, and his associates, particularly his lover, Timothy, Yahowsha’ told us how to recognize them: **“Indeed as a result, you will know with certainty, recognize, and understand** (*epiginosko* – have complete and accurate knowledge based upon a thorough examination of the evidence regarding) **them from their fruit, from their results and harvests.**” (*Mattanyah / Yah’s Gift / Matthew 7:20*) “Their fruit” was comprised of: Galatians, First and Second Thessalonians, First and Second Corinthians, Romans, Philippians, Colossians, Ephesians, Titus, Philemon, First and Second Timothy, Hebrews, and most of Acts. Because of their inclusion within the “New Testament” of the “Christian Bible,” this rotten fruit from Paul and his associates (Hebrews and Acts) has led more people astray – away from God – than all other books combined, save perhaps the Qur’an. Paul’s letters mirror Satan’s original scheme, whereby he twisted Yahowah’s Word in the Garden, and then removed what God had said from its context, to deceive. As a result, Paul’s epistles are the most beguiling ever written.

In conclusion, the Ma’aseyah delineated the consequence of believing the contradictory pontifications which became the “New Testament.” **“All those calling Me ‘Lord Lord’ will not enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father’s will** (*thelema* – do what He decided and proposed [read: who observe Yahowah’s Torah]). **Many will say to Me in this specific day, ‘Lord, Lord, did we not speak inspired utterances and prophecies in your name and drive out demons in your name, and perform many mighty miracles in your name?’ And then at that time, I will profess to them that I never knew them. You all must depart from Me, those who bring about that which is in opposition to the Torah** (*anomia* – Lawless).” (*Mattanyah / Yah’s Gift / Matthew 7:21-23*)

Are you listening? This is a scathing indictment of not only Paul’s epistles, and the preponderance of the “New Testament,” but also most Christian teaching. God just told us that Yahowsha’s name matters, as does Yahowah’s Torah. Further, the presence of miracles does not equate to the presence of God as Christian apologists claim. Countless Christians have justified their faith by

claiming to have witnessed inspired healings and character transformations in the name of “Jesus Christ,” unaware of the fact that the Ma’aseyah Yahowsha’ said that observing the Torah, not miracles, was the proper means to evaluate whether or not someone actually has a relationship with the Father.

Yahowsha’ could not have made this message any clearer in His first and only public declaration before a large audience. He told us what we could rely upon and what we should not trust. He even said that a self-serving insider, someone pretending to be one of His sheep, would feign an alliance with Him so that he could more easily snatch souls away from God. One would have to be naïve not to see Paul and his letters in Yahowsha’s statement. And that means that the person Christians quote most often to justify their religion, and their animosity to the Torah, was a false prophet—someone not to be trusted.

Those familiar with this Mattanyah 7:21 passage, at least as it is presented in their English bibles, may have noticed that I moved the negation from “*not* all of those” to “will *not* enter.” Should you object to, or just question, this action, be aware of the following: Yahowah delivered His Teaching on the Mount in Aramaic, not Greek. The oldest manuscript of this passage postdates Constantine, and thus was subject to considerable religious tampering. And since the Teaching on the Mount is unequivocal and unaccommodating throughout, in this context placing the negation within the phrase “will not enter the kingdom of heaven” is vastly more appropriate and consistent with the tone and content of this speech.

Before we move on, let’s see if we can learn something additional about Yahowah’s most important title by observing it in the language of revelation. The first letter of “*beryth* – Covenant” is Beyt , which is contracted from *beyth*, the Hebrew word for “family and home.” This letter was drawn in the form of a tent and home. And, as such, it conveyed the idea of sheltering and protecting a family.

The second letter, Rosh , which was originally pronounced “Resh,” was depicted by drawing the head of a person. As does the word *re’sh* today, the Ancient-Hebrew character was symbolic of being the first, best, and foremost, as well as leadership and birth.

Turning to the third letter, we find a Yad , today’s Yowd, pictured by way of an arm and hand. It conveyed the ideas of authority and power, as well as engaging productively to accomplish something.

The final character in *beryth* is either a Theth  or Taw , as these letters were originally one. If Theth, the pictograph was of a woven container, which was used to communicate the idea of being surrounded and enclosed, as well as being transported from one place to another. And if Taw, the character was drawn as an upright pole with a horizontal support beam. It spoke of a doorway, of

foundational support, and of a sign and a signature – particularly in its Paleo Hebrew form: ✕.

Bringing all of these images together, the picture they paint of the “*beryth* – Covenant,” is of the first and foremost family being protected and sheltered in a home by the work, power, and authority of God, so that His household might rely upon the Words to which He affixed His signature and be transported to Heaven through the Doorway known as Passover.

✕

The most sinister terms which lie at the heart of the Christian deception are both Pauline: “Gospel” and “Grace.” So this would be a good time to expose and condemn them.

Christian apologists almost universally say that “Gospel means ‘good news’” as if they were translating it from the pages of their “New Testament.” However, no such word is found there. And even if there were a Greek word, “gospel,” whose meaning was “good news,” why wasn’t it translated: “good news?” Or more to the point, since *euangelion* actually means “healing and beneficial message,” why didn’t Christians translate the Greek term which actually appears in the text accurately?

Christian dictionaries go so far as to say that “gospel is from go(d) meaning ‘good,’ and spell meaning ‘news.’” But “god” was never an Old English word for “good,” but instead for “god,” a transliteration of the Germanic “Gott,” an epithet for Odin. The Old English word for “good” was “gud.” And the Middle English “spell” is from the Old English “spellian,” which means “to foretell, to portend, and to relate.” As such, “gospel” does not mean “good news” and is therefore not a translation of *euangelion*.

Other dictionaries, suggest that gospel was “derived from an Anglo-Saxon word which meant ‘the story concerning God’” even though there is no etymological history of such a term in the annals of the Anglo-Saxons.

It is also insightful to know that according to *Merriam Webster’s Collegiate Dictionary*, the English word “spell,” came to us “from Old English by way of Middle English.” And “circa 1623 (which would be around the time the KJV was being popularized) a spell 1) was a spoken word or form of words which were held to have magic power, 2) was a state of enchantment, or 3) was used in the context of casting a spell.”

Webster's Twentieth Century Dictionary says: "The word 'god' is common to the Teutonic tongues.... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense." Then, further affirming that "Gospel" conveyed the idea of being under "Gott's spell," *Merriam Webster* explains: "god is from Old English by way of Middle English and is akin to the Old High German *got*, which was derived before the 12th century CE." And *gottin*, therefore, was the Old High German word for "goddess."

Digging a little deeper in our quest to understand the religious origins of "gospel" circa 17th-century Europe when the religious connotation was first conceived, the *Encyclopedia Britannica* reports: "God is the common Teutonic word for a personal object of religious worship...applied to all superhuman beings of the heathen mythologies. The word god, upon the conversion of the Teutonic races to Christianity, was adopted as the name of the one Supreme Being." So like every Christian corruption of Yahowah's Word, man's religious term is drenched in paganism.

Moving on to *Charis*, no credible source disputes the fact that it is a transliteration of the name of the three Greek Graces known as the Charities (*Charites*). The English word "charity" is a direct transliteration. These pagan goddesses of charm, splendor, and beauty, were often depicted in mythology celebrating nature and rejoicing over fertility. Collectively, they make four appearances in Homer's *Iliad* and three in the *Odyssey*.

The *Charis* were the daughters of Dionysus and Aphrodite. And that is particularly troubling because Paul puts one of Dionysus' most famous quotes in Yahowsha's mouth during his conversion experience on the road to Damascus. And as it would transpire, Paul's faith came to mirror the Dionysus cult (Bacchus in Roman mythology) which is one of the reasons why so many aspects of Pauline Christianity are pagan. (These troubling associations are detailed for your consideration in the "*Kataginosko – Convicted*" chapter of *The Great Galatians Debate in Questioning Paul*.)

These "Graces" were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the *Charites* adorn homes throughout Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the *Gratia*. Their appeal, beyond their beauty, gaiety, and sensual form, was that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.

At issue here, and the reason that I bring this to your attention, is that Yahowah tells us in the Torah that the names of pagan gods and goddesses should

not be memorialized in this way. **“Do not bring to mind (*zakar* – remember or recall, mention or memorialize) the name of other (*‘acher* – or different) gods (*‘elohym*); neither let them be heard coming out of your mouth.”** (Exodus 23:13) And: **“I will remove and reject the names of the Lords and false gods (*ba’alym*) out of your mouth, and they shall be brought to mind and memorialized (*zakar* – remembered, recalled, and mentioned) by their name no more.”** (Hosea 2:16-17)

And yet, the name of the Greek goddesses, *Charis* – Charity, memorialized today under their Roman moniker *Gratia* – Grace, is the operative term of Galatians—one which puts Paul in opposition to the very Torah and God which condemns the use of such names. Simply stated: the “Gospel of Grace” is pagan. It is literally “*Gott*’s spell of *Gratia*.”

In Pagan Rome, the three *Gratia*, or Graces, were goddesses of joy, beauty, charm, happiness, and feasts. As personifications of prosperity and well-being, and as the messengers for Aphrodite and Eros, the *Gratia* served as clever counterfeits for *euangelion*—Yahowsha’s healing and beneficial message. Therefore, those who conceived the religion of Christianity simply transliterated *Gratia*, and then based their faith on a new mantra called “the Gospel of Grace,” unashamed by the fact that their credo bore the name of pagan deities. This is deeply troubling. It is a scar, indeed a mortal wound to Paul’s epistles, and a deathblow to Christendom.

To be fair, in ancient languages it’s often difficult to determine if the name of a god or goddess became a word, or if an existing word later became a name. We know, for example, that Greek goddesses, like those in Babylon, Assyria, Egypt, and Rome, bore names which described their mythological natures and ambitions. Such is the case with the *Charites*. The *Charis* came to embody everything that the word *charis* has come to represent: “joy, favor, mercy, and acceptance, loving kindness and the gift of goodwill.” So, while we can’t be certain if the name *Charis* was based on the verb *chairo*, or whether the verb was based upon the name *Charis*, once *Charis* / *Gratia* became a name, it doesn’t matter, as saying it violates Yahowah’s instructions.

There are two Hebrew equivalents to the verb *charis* which are devoid of pagan baggage. *Hen*, sometimes vocalized *chen*, is used in its collective forms 193 times in the Torah, Prophets, and Psalms. *Chen* is derived from the verb *chanan*. As a noun, it means “to favor and to accept by providing an unearned gift,” which is why it is often translated “grace” in English bibles. To be *chanan* is “to be merciful, demonstrating unmerited favor,” and as such *chanan* is usually rendered “to be gracious” in Christian literature. The author of the eyewitness account of Yahowsha’s life, whom we know as “John,” was actually Yahowchanan, meaning “Yah is Merciful.”

Racham, which appears 77 times in the Torah, Prophets, and Psalms, means “merciful, loving, compassionate, and tenderly affectionate.” Its shorter form, *raham*, meaning “mercy,” makes 44 appearances, and the longer form, *rachuwm*, which also means “merciful,” is scribed 13 times.

The bottom line is: if we are being asked to take the Greek manuscripts seriously, at the very least, the words contained therein should be rendered accurately. And to the extent that Yahowsha’s words have been translated accurately from Hebrew and Aramaic to Greek, and retained appropriately by scribes over the centuries, we are not at liberty to alter His testimony, at least not without consequence.

By augmenting and corrupting the Greek text, as has been universally done with the Galatians 1:6 passage we are going to consider next, we obfuscate the evidence thoughtful people require to evaluate its veracity. Here we find that in Paul’s first letter, both words, “Grace” and “Gospel,” entered the religious lexicon. And it is interesting to note, that based upon what Paul wrote in the second sentence of his initial letter, it is apparent that the Galatians had wisely rejected his newly coined: “Gospel of Grace.”

The false apostle known to us today as Paul, wrote: “**I am amazed** (*thaumazo* – I am astonished and surprised) **that in this manner you quickly departed and were changed away from your calling and invitation in *Charis* – Charity / *Gratia* – Grace (*charis*) to another different beneficial message (*euangelion* – literally: healing and beneficial message; a compound of *eu*, meaning beneficial, healing, and prosperous and *aggelos*, meaning message and messenger [universally changed to “Gospel” in English translations]).**” (Galatians 1:6)

When you study Sha’uwl’s letters, it becomes immediately obvious that he never provided his audience with sufficient or appropriate Scripture references for them to understand, much less trust, Yahowah’s plan of salvation. His style was always to issue a wide range of original and unsupported precepts under the banner: “But I say....” This realization is important because in Galatians, Paul established the foundation of Christianity, which remains: salvation by faith through grace. He accomplished this by completely undermining the authority of the Torah. And that is particularly relevant considering that this passage contrasts Pauline Doctrine, marketed under the moniker “Grace,” with an alternative message, which in this context could be none other than Yahowah’s Torah—something most all Christian theologians openly acknowledge.

Also relevant, you may be surprised to learn that Paul actually called the Galatians to his “Gospel” of “*Charis* – Charity / *Gratia* – Grace.” According to Parchment 46, the oldest witness to this letter (dated to the late first or early

second century), Paul did not include any reference to the Ma'aseyah in this sentence, either by placeholder, or by name.

Sha'uwl was therefore asking the faithful to believe his message, one directly associated with "*Charis* – Charity / *Gratia* – Grace" as opposed to Yahowah's and Yahowsha's testimony. And never was this reality so obvious as it was in this passage, which is why Jerome, the author of the Roman Catholic Vulgate felt the need to add "Christi" to this verse without any textual support. Translated from the Latin, his errant rendering inappropriately associates "Grace" with "Christ." "I wonder that you have been so quickly transferred, from him who called you into the *Gratia* of *Christi*, over to another *evangelium*."

But this deception did not end with Jerome. Demonstrating that Francis Bacon's King James Version was a translation of the Roman Catholic Vulgate, and not the Greek text, it reads: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

Then, proving religious myths die hard, the more modern paraphrase marketed under the deceptive title "New Living Translation," chose to replicate the erroneous presentation. Augmenting Paul's sentence, and turning it into a sermon, they published: "I am shocked that you are turning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News..."

Removing "Christ" and "God" from this passage, as we must based upon the oldest textual witnesses, we are left with Paul promoting his own "Gospel of Grace," a message which was entirely "different" than "another" the Galatians had not only heard, but had accepted as true. And since this epistle exists to mount a frontal assault on the veracity and viability of the Torah, the rival message to Paul's "Gospel of Grace" can be none other than Yahowah's Towrah.

While it is impossible to reconcile Paul's letters with Yahowah's Torah, as they are opposites, theologians will protest and say that *charis* can be found in the Septuagint, which is a Greek translation of portions of the Torah, Prophets, and Psalms. But there are issues with this justification. First, there is no credible evidence to date a Septuagint manuscript to much before the first century CE. The infamous "72 Elders" letter from King Ptolemy, from which the translation gets its name, isn't remotely credible. Also, while there are a handful of LXX fragments emanating from the 1st century BCE, every one of the extant manuscripts from the 1st and 2nd century CE were not only scribed in codex form by those we would now refer to as Christians, they were found in collections of "New Testament" manuscripts. And thus, these scribes were influenced by Pauline Doctrine.

The oldest surviving relatively complete Septuagint translations were found in conjunction with the Codex Vaticanus and Codex Sinaiticus, both of which were the products of Roman Catholicism, and both date to the second half of the 4th century, long after Pauline Doctrine became the official religion of the land. Further, over a hundred years earlier, the accuracy and reliability of the Septuagint had declined to the point where Origen invested most of his life trying to recalibrate it with the Hebrew text. But unfortunately, nothing of Origen's Hexapla project remains. Therefore, to conclude that *charis/gratia/grace* must be okay because it's found in Greek translations of the Towrah, Prophets, and Psalms is like saying that it's justified because it's also in the New Living Translation.

Charis only appears once in Yahowsha's voice, but even then, it is neither accurate nor credible. Yahowsha' was speaking to Yahowchanan in Heaven, and based upon the rest of His Revelation, we know that He was speaking in Hebrew. Therefore, He would have said "*chesed* – mercy," not "*charis* – charity," much less "*gratia* – grace." And since we do not have a copy of this portion of Revelation dating prior to the time Constantine legitimized Paul's faith, there is no credible evidence to suggest that Yahowchanan changed *chesed* to *charis*.

This then brings us to the only other problematic placement of the pagan name—in the first chapter of Yahowchanan's eyewitness account. But even here, the oldest extant copy of the Disciple's introductory narrative dates to the late 2nd or early 3rd century. And it was professionally scribed in Alexandria, Egypt, where Pauline influences had long since permeated the profession and place. Therefore, while I'm convinced that Yahowchanan didn't use the term, I cannot prove it, nor can anyone disprove such a claim. And frankly, *charis* was not among the best words in the Greek lexicon to describe the Hebrew concept of "*chesed* – mercy." (For more on this, I invite you to read *Questioning Paul*, where this topic is covered in much greater detail.)

At best, *charis / gratia / grace* is misleading. At worst, it attempts to associate one's salvation to faith in a very popular pagan goddess. So, while using the term to convey "mercy" is misleading, promoting salvation under the auspices of "you are saved through faith by Grace" is unquestionably deceitful, deadly, and damning.

Since Yahowah's descriptive term for "mercy" is *chesed*, let's consider its meaning in Ancient Hebrew. Here, the ch sound is from **𐤠** Chet, which, drawn in the form of a barrier, conveyed the idea of protecting by separating. The **𐤌** Shin was depicted using teeth. It spoke of language and nourishment. And the **𐤃** Dalet was a doorway. Therefore, *chesed* is the Doorway to protection provided by the Word of God. It is the means Yahowah uses to set us apart from the world and unto Him, the very doorway to life eternal in Heaven.

Now that we understand who Paul was opposing, let's see if we can ascertain what he was promoting. And for that, we must come to understand the consequence of replacing *euangelion* with "gospel" in the King James as well as in most all subsequent translations. The result is that Christians now believe that Paul's preaching was not only focused upon, but was also limited to, what have become known as the "Gospels" of "Matthew, Mark, Luke, and John." But there are a host of irresolvable problems with this theory.

First, Sha'uwl never quoted a single line from any of them. He didn't even reference them. Worse, in Galatians we learn that Paul not only despised the three most important Disciples—Shim'own – Peter, Yahowchanan – John, and Ya'aqob – James—he openly condemned their witness. As such, the notion that Paul preached the message contained in their "Gospels" is ludicrous.

Second, the biographical accounts attributed to "Matthew, Mark, Luke, and John" were not called "Gospels." No such word existed at the time they were written. "Gospel" was a product of the 17th century.

Third, since Paul wrote Galatians around 50 CE, the evidence suggests that Mattanyah – Matthew's eyewitness account was still in its original Hebrew. And while it was cherished in Yaruwshalaym – Jerusalem, it wasn't widely distributed at this time, and thus would not have been known to the Galatians, or the Corinthians, Thessalonians, or Romans.

Moving on to Mark, Eusebius wrote: "Marcus, who had been Petra's interpreter, wrote down carefully...all that he remembered of Iesous' sayings and doings. For he had not heard Iesous or been one of his followers, but later, he was one of Petra's followers." Origen, Tertullian, and Clement concurred, writing at the end of the 2nd century that "Marcus compiled his account from Petra's speeches in Roma." As such, Paul's letter to the Galatians predates Mark's presentation of Peter's testimony by a decade.

Further, according to the book of Acts, Luke, its author, hadn't appeared on the scene by this time. Therefore, his historical portrayal would not be written for at least a decade following the time Galatians was penned. Also, based upon the enormous popularity of Yahowchanan – John's eyewitness account (evidenced by the sheer volume of extant pre-Constantine manuscripts), had his portrayal of Yahowsha's life been circulated by this time, Paul would have been compelled to reference it. And that is especially true in Asia Minor, because Yahowchanan had established himself in Ephesus.

Therefore, at the time this letter to the Galatians was written, Scripture existed solely of the Torah, Prophets, and Psalms. It still does. And that means that Paul's "Gospel of Grace," rather than being a summation of "Matthew, Mark, Luke, and John," was unassociated with them—even hostile to them.

As you shall discover if you read *Questioning Paul in The Great Galatians Debate*, the self-proclaimed apostle's "Gospel of Grace" was overtly opposed to the message Yahowsha' affirmed and fulfilled. Simply stated, neither "Gospel" nor "Grace" are Godly, appropriate, or reliable. The Old English moniker, "Gospel," like the use of the Greek goddess' name, *Charis*, known by the Latinized "*Gratia* – Grace," has caused millions to believe that the "Gospel of Grace" replaced the Torah, when according to God, the Torah is the source of His "chesed – gift of favor and mercy." No Torah, no "Mercy."

Therefore, you will not find "Gospel" or "Grace" in these pages—unless it is to expose and condemn the terms. Yahowah's actual designation is far superior and it has no demonic overtones.



Throughout this *Introduction to God*, the title "Church" is only used in a derogatory sense. So this is the perfect time to uncover another of Christianity's most ignoble myths. With "church," we discover that nothing remotely akin to it appears anywhere in Scripture.

The notion of a "church" began when Catholic clerics chose to replace the Greek word, *ekklesia*, meaning "called-out assembly," rather than translate it (replicating its meaning (which is required for words)) or transliterate it (replicating its pronunciation (which is permissible with titles)).

This counterfeit has served to hide the fact that the source, the meaning, and the purpose of the "*ekklesia* – called out" was delineated in the Torah, Prophets, and Psalms by way of the essential Hebrew title, *Miqra'*, which means "Called-Out Assembly." Yahowah used *Miqra'* to describe the nature of the seven annual meetings He established with mankind, whereby we were invited to answer His summons to appear before Him, reading and reciting His Torah. Simply stated: Yahowah's *Miqra'ey* (Called-Out Assembly Meetings) gave birth to Yahowsha's *Ekklesia* (Called-Out Assembly). Observing the Torah's presentation of "*Mow'ed Miqra'ey* – Called-Out Assembly Appointments to Meet" on "*Pesach* – Passover," "*Matsah* – Unleavened Bread," "*Bikuwrym* – FirstFruits," "*Shabuwa'* – Seven Sabbaths," "*Taruw'ah* – Trumpets," "*Kippurym* – Reconciliations," and "*Sukah* – Shelters" represents the Way to enjoy eternal life as a child in our Heavenly Father's family.

Christian apologists, however, will protest that their "church" was derived from the Greek *kuriakon*. But that's absurd in the extreme. Why would someone translate a Greek word by replacing it with a different Greek word, especially one

with an entirely divergent meaning? It is as odd as replacing Torah with Tadpole. Worse, even if the Greek text said *kuriakon* rather than *ekklesia*, the case cannot be made that *kuriakon* sounds like church, further incriminating the religious men who justify this exchange. As such, all of the religious arguments that “church” is a transliteration of *kuriakon*, which is somehow a translation of *ekklesia*, fail the test of reason.

Should you be curious, *kuriakon*, or *kuriakos* as it is sometimes written, is based upon *kurios*, which means “lord and master, the one who rules by usurping freewill.” This of course is wholly unrelated to *ekklesia*, which literally means “to call out”—and thus serves as an invitation. And yet, since the Catholic Church needed a system whereby they could control and fleece the masses, subjecting them to their control, buildings were built and a religious institution was established under the moniker of: “the Church.”

I find it interesting to note that a derivative of the Greek *kuriakon* was used by the false-prophet Paul in his first letter to the Corinthians (verse 11:20) to obfuscate the celebration of “*Pesach* – Passover,” replacing it with the religious notion of “the Lord’s Supper”—which has subsequently evolved to become the Eucharist and Communion.

Turning to Webster’s International Dictionary, in the 1909 edition, their explanation begins: “Church, noun. [of Medieval origin. Chirche from the Anglo-Saxon circe...].” They then describe church as “1. a building; 2. a place of worship for any religion.”

Since there is no connection of any kind between “*ekklesia* – called out” and a building or a place of worship, we must conclude that the religious corruption of the Greek word has effectively hidden and then changed its original meaning. And in so doing, the Church severed God’s overt linguistic association between *miqra’* and *ekklesia*, erasing the essential connection between Yahowah’s Called-Out Assembly Meetings and Yahowsha’s Called-Out Assembly, thereby separating billions of souls from their Creator, Father, and Savior.

While “church” isn’t a translation of *ekklesia*, or even a transliteration of *kuriakon*, there is an unmistakable phonetic link to the Druid, and thus Anglo-Saxon and Germanic words *chirche* and *circe*—consistent with what we just discovered in Webster’s Dictionary. The Oldest Druid temples were built as circles, a transliteration of *circe*, to represent their god, the sun. Worse, most every encyclopedia of mythology reveals that *Circe* was a sun goddess, the daughter of Helios. And if that were not enough to make you want to scream, the “Savior” of the Druid religion (where the “Horned One” is god) was named “Gesus,” which was pronounced: “Jesus.”

The best that can be said is that “Church,” unlike the word it replaced, *ekklesia*, conveys no relevant spiritual message. Whereas *Ekklesia* is the Greek equivalent of the Hebrew *Miqra*’, telling us that Yahowsha’s Called-Out Assembly is based upon the Torah’s Called-Out Assembly Meetings. And since this is among the most essential concepts relative to our salvation, let’s pause a moment and consider Yahowah’s introduction to His *Miqra*’ey.

Not so coincidentally, this presentation is found in the heart of the Towrah, in a book named “*Qara*’ – Called-Out,” which was subsequently modified to “Leviticus” by religious clerics promoting their Greek Septuagint. “**And** (*wa*) **Yahowah** (𐤅𐤃𐤓𐤀) **spoke these words** (*dabar* – communicated these statements) **to** (*‘el* – as Almighty God to) **Moseh** (*Moseh* – from *mashah*, one who draws us out), **in order to** (*la*) **promise and say** (*‘amar* – answer and declare), **‘Please convey the Word** (*dabar* – scribed in the piel stem and imperative mood, God actually said: I want you to communicate this message under the auspices of freewill, knowing that My Word will achieve the desired result) **of God on behalf of** (*‘el*) **the Children** (*beny*) **of Yisra’el** (*Yisra’el* – from *‘ysh sarah* and *‘el*, individuals who engage and endure with God).

And so (*wa*) **you should literally and completely convey** (*‘amar* – scribed in the qal stem and perfect conjugation which tells us that these instructions pertain to a relationship, that they should be literally interpreted, that they speak of actual events, promises which are whole and complete throughout time, saying) **to them that these Godly** (*‘el*) **Appointed Meeting Times** (*mow’ed* – fixed assembly and betrothal appointments, festival feasts at a specific designated time and place which focus on the purpose assigned by the Authority) **of Yahowah** (𐤅𐤃𐤓𐤀), **which are** (*‘asher* – fortuitous blessings associated with the relationship and are) **Set-Apart** (*qodesh* – separating, cleansing, and purifying) **Invitations to be Called-Out and to Meet** (*miqra’ey* – an assembly to communicate a specific purpose; from *qara*’, to call out, to read, and recite, to meet, to greet, and to welcome), **to be near them** (*‘eth* – and with them), **shall be continuously proclaimed by you** (*qara*’ – scribed using the qal stem and imperfect conjugation to say: you shall actually and always, genuinely throughout time, called out, read aloud, and recite this as invitations to meet) **as they are My Godly Appointed Meeting Times** (*‘eleh hem mow’ed* – they represent My fixed assembly and betrothal appointments, My festival feasts at My designated place and time and for the purpose which I assign).” (*Qara*’ / Called Out / Leviticus 23:1-2)

In these two sentences, Yahowah used “*dabar* – communicated the Word,” and “*‘amar* – communicated by speaking” twice each. His Word was designed to speak to us and communicate with us.

Yahowah also scribed “*Mow’ed* – Designated Meeting Times and Appointed Celebrations” twice so that we would know that these are His Festival Feasts, and

that their purpose and timing are not arbitrary—nor is our participation in them. Unfortunately however, Christians have been indoctrinated to believe that these are “Jewish holidays” which do not apply to them, and that celebrating other occasions, like the pagan festivals of Christmas and Easter, are not only acceptable, but preferable. They protest: “Since God knows my heart it doesn’t actually matter what I say or do.” To them perhaps, but not to God, for if they knew God’s heart, they would never make such a foolish and antagonistic claim.

And speaking of Christian substitutions and counterfeits, Yahowah wrote His name in the midst of this message. He did not refer to Himself as “the Lord.” Of that, you can be certain.

The most important word within this passage is “*Miqra’ey* – Invitations to be Called-Out and to Meet.” While it was only scribed once, its root “*qara’* – to call out, to summon, to invite, to welcome, to meet, to encounter, to proclaim, to announce, to participate, to read, and to recite” was inserted before this title so that we would understand it. Moreover, *Miqra’ey*, which is the plural of *Miqra’*, was further defined by *Qodesh*, which affirms that these “Called-Out Invitations to Meet with God” are “Set-Apart” from common days unto Yah, and that they are “dedicated” to the process of “purifying and cleansing” us so that we can “encounter” God, personally “meeting with” Him.

The operative verb in this passage is therefore *qara’*, which was written in the qal relational stem, designating reality. As such, it tells us that we are to actually do all of the things described by the verb within this context: to call out to everyone, summoning and inviting them to participate, welcoming them and encouraging them to meet with and encounter God during His Appointed Assembly Meetings, to proclaim and announce their existence, and to read and to recite Yahowah’s Word to those who attend.”

Further, *qara’* was scribed in the imperfect conjugation, which encourages us to do these things so often that they become ingrained within our very nature. It even promises that unfolding benefits and ongoing results throughout time await those who capitalize upon this opportunity.

Since “church” is a pagan replacement of *ekklesia*, and since *ekklesia* is a translation of *miqra’* (מִקְרָא), let’s examine the Ancient-Hebrew characters Yahowah used to originally convey its meaning: מִקְרָא-מִ. Turning to the language the Towrah, itself, was scribed, we discover that today’s letter Mem was originally called “Mah,” which is the Hebrew word for “water.” Drawn as waves upon the sea מ, this character conveyed all of the Scriptural symbolism associated with water being the source of life and the means to cleansing.

The second letter in *Miqra'* is a Qoph. It was conveyed by way of placing the sun on the horizon ☀. It spoke of enlightenment and of time, of waiting expectantly, and of hope.

As we now know, the Rosh was scribed to depict the head of a person 𐤀. It communicated the ideas of first, best, and foremost, in addition to leadership, new beginnings, and rebirth.

In its singular form, the final letter used to designate the title of Yahowah's "Called-Out Invitations to Meet God" is the first character in the Hebrew alphabet—Aleph. It was drawn in the form of a ram's head to convey strength, power, might, and authority 𐤀. So, we shouldn't be surprised that 'al and 'el (both written the same way) represent the Hebrew words for "Almighty God."

And should we consider the plural form of *miqra'*, *miqra'ey*, as this title was deployed in this context, we discover that the Yowd, yesteryear's Yad, was pictographically represented by an arm and hand 𐤄. It conveyed the ability and willingness to engage and do whatever was required to accomplish a task.

Therefore, the title Yahowah selected to describe His seven "*Miqra'ey* – Called-Out Assembly Meetings" pictorially communicated that these days are associated with the source of life, and that they are purifying and cleansing. They are also enlightening, as they provide the means to hope and expect that our days will be prolonged—enduring throughout time: 𐤄𐤀𐤁𐤀𐤁𐤀. The *Miqra'ey* are foremost and come first, before anything else. They represent the best of days, new beginnings, and our spiritual rebirth. And these are Almighty God's times, the very days where He personally uses His power and authority to engage and do what was required to save us.

And that, my friends, is a whole lot more meaningful and revealing than anything a "church" will ever communicate to you.

Yahowah has a vibrant and rich pallet of words, titles, and names He has chosen to deploy to communicate with us. The very least we should do is use them.