

An Introduction to God

Volume Three

Part One

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Towrah – His Teaching

We are about to commence the next stage of our voyage of discovery. Our destination will be Yahowah’s “*Towrah – Teachings*,” because this book of books is both foundational and controversial.

According to Yahowah, the Torah is His Testimony—God’s Word. It is in the Torah that Yahowah formally introduces Himself to humankind. It is where He wrote His name so that we would know it. The Torah provides the lone witness to the Covenant. Without the Torah, this relationship, and God’s purpose, would be unknown.

Yahowah’s Instructions are available to us today because of the Torah. Apart from these Teachings, God’s Plan of Salvation, the Way He delineated for us to live eternally with Him, would be unknowable.

Without the Torah, and the context, explanations, and promises it provides, everything the Ma’aseyah Yahowsha’ (a title name introduced to us in the Towrah) said and did, including His sacrifice, would be rendered meaningless, and are indeed useless.

The Torah contains all of Yahowah’s most important prophecies. It even provides the instructions on how to evaluate a prophet. The means to determine whom should be trusted, and whom should be rejected, are found only in the Towrah.

Apart from the Torah, Yahowah cannot be known, and no one is saved.

It is only from the perspective provided by the “*Towrah’s – Instructions*” that God’s Word can be understood, His Name can be known, His Covenant can be engaged, His Instructions can be followed, His Invitations can be answered, and the predictions made by His Prophets can be fully comprehended. Therefore, we are going to begin our most systematic review of God’s Word where God,

Himself, began—by revealing what Yahowah had to say about His “*Towrah – Teachings.*”

According to Yahowah, His “*Towrah – Guidance*” is completely right and absolutely perfect, and thus, at least from God’s perspective, the Torah isn’t the least bit controversial. Sadly, however, men beg to differ. Secular Humanists dismiss the Torah as being antiquated, and its Author as being vengeful, intolerant, and unnecessarily violent. Rabbinical Jews are so dissatisfied with the Torah, they have created their own Oral Law to replace it, and their Talmud and Mishnah to interpret it to their liking.

The religion of Christianity is shaped largely by Paul’s animosity toward the “*Towrah – Directions,*” a tome he dismisses as being “of the flesh,” as being opposed to the spirit, as “enslaving,” as “incapable of saving anyone,” as a “cruel taskmaster,” and as being “no longer in effect.” Paul takes direct aim at the Covenant, its sign which is circumcision, the Sabbath, as well as Yahowah’s seven “*Miqra’ey – Called-Out Assembly Meetings,*” labeling them irrelevant and even counterproductive.

And while the Qur’an claims that Allah inspired the Torah, and that his Qur’an confirms the Torah, Muhammad’s recital is not only the antithesis of the Torah, his god was actually modeled after “*ha Satan – the Adversary.*” His caricatures of “Adam, Noah, Abraham, Moses, David, Solomon, and Jesus” are so hilariously preposterous, and so totally incongruous with their original history, they would only fool a fool.

By way of perspective, at this point we have reviewed some fifty Towrah passages. In the first of these, we began by pondering the implications of something a Psalmist wrote about Yahowah’s Towrah. So while we have started to lay a reasonable foundation, it is time we solidify our footing and observe what the Author of the Towrah had to say about His advice in His own words.

As we proceed, I will occasionally remind you about how these amplified translations were composed, as well as how to read and verify them. And while we devoted our time in the “*Dabar – Word*” section of this *Introduction to God* to these things, the insights which were provided are now one hundred pages distant, so here are some things to reconsider.

First, your comprehension will be enhanced if you read the **bold text** first, initially skipping over the Hebrew words and the expanded amplifications found within the parentheses. Then, once you understand the flow of the sentence, go back and ponder the additional insights which have been provided.

Second, the Hebrew words transliterated within the parentheses are presented in their most generic forms. They have been stripped of preposition, conjunction,

and pronoun prefixes and suffixes, plural designations, and tense identifications. This was done so that you might become more familiar with the most important Hebrew words, and so that you will be able to look them up for yourself online or in a Hebrew lexicon or dictionary. While I enjoy providing these translations for your convenience, when it comes to the Word of God, you would be wise to verify His testimony so that you come to rely on Him, not me or any other person.

Third, Hebrew verbs define relationships, they affirm the enduring nature of an action, they designate whether or not we should expect ongoing results, they indicate whether a benefit is real or symbolic, they reveal if volition is involved, or if a particular outcome was intended. But they do not designate time. There is no such thing as a past, present, or future tense in Scriptural Hebrew. So, since there is no direct counterpart in English to communicate many of these concepts, some of the nuances which are being conveyed through the unique nature of Hebrew grammar will have to be presented apart from the bold text.

Fourth, the alphabetic roots of many Hebrew words can be vocalized in different ways, ultimately changing each word's meaning. Therefore, we must be careful, and consider all of the vocalization possibilities which fit the context of each discussion. And when these choices become subjective, or when an alternative meaning becomes particularly telling, I'll try to provide a significant amount of background information, thereby equipping you to make your own decision.

Fifth, we will diligently check the Masoretic Text against the one-thousand-year-old witness of the Dead Sea Scrolls. Rabbis have been guilty of copyediting the Word of God, and as a result, these translations will often differ materially from those you have become accustomed to reading.

Sixth, I shall endeavor to diminish the use of religious terminology, and will select the most appropriate, direct, and accurate translation of each Hebrew term. For example, God's spirit is "*qodesh* – set-apart," not Holy. His final two Called-Out Assemblies are "*Kippurym* – Reconciliations" and "*Sukah* – Shelters," rather than Atonement or Tabernacles.

And seventh, most every name and title Yahowah has selected conveys something important. So, each time you read Yisra'el, Towrah, Moseh, Abraham, Ma'aseyah, or Yahowsha', you will find an affirmation of its meaning.

These things known, we are going to turn to the first of the fifty-six times that Yahowah deployed the title "*Towrah* – Instructions" in the written record of His Teaching. This brings us to *Bare'syth* / In the Beginning / Genesis 26:5, because throughout God's Word, we will find that He usually defines His terms with their first use. And yet, to appreciate God's definitions and to fully understand what

Yahowah has to say, we will have to begin where this discussion began, in the third verse.

Yahowah is speaking to Yitschaq, Abraham's son. **“Dwell as a guest** (*guwr*) **in** (*ba*) **this** (*zeh*) **land** (*'erets* – realm and region) **and I will choose to exist** (*hayah* – I will actually be (scribed in the qal relational stem, denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present over time, and in the cohortative voice, expressing God's strong desire to exist)) **with you** (*'im* – near, beside, in a relationship with, and in association with you). **Indeed** (*ky*), **I will kneel down in love to bless you** (*barak* – I will diminish and lower Myself to greet and favor you). **To you, and to your offspring** (*zera'* – seed), **accordingly** (*'eth*), **I will give** (*natan* – I will grant as a gift, bestow and entrust) **all of** (*kol* – the entirety of) **God's** (*'el* – the Almighty's) **realm** (*'erets* – land). **And I will take a stand, establish, and confirm** (*quwm* – I will stand upright, arise, affirm, fulfill, accomplish, and validate (scribed in the hiphil stem, which is the voice of relationships, forever associating Yah with taking this stand, perfect conjugation, telling us that God's commitment will completely endure throughout the totality of time, and in the consecutive form, which conveys volition, telling us that this is all of God's choosing)) **with** (*'eth*) **the oath of friendship** (*shabuwa'* – the pledge and promise relating to the Shabat and affirmation of the truth conveyed by Seven) **which relationally** (*'asher* – by way of making a connection and building an association) **I promised** (*shaba'* – I swore and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **Abraham** (*'Abraham* – a compound of *'ab* – father, *raham* – love and mercy, and *hamown* – enriching, meaning: Loving, Merciful, and Enriching Father (a metaphor for Yahowah)), **your father** (*'ab*).” (*Bare'syth* / In the Beginning / Genesis 26:3)

Here the “*'erets* – land” has been defined as “*'el 'erets* – God's realm.” Our Heavenly Father is saying that He wants to live with those who wish to live with Him. And, like every loving father, Yahowah is eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. Furthermore, He is so devoted to our wellbeing, He is committed to standing up for us, to establishing and validating us. He took this very stand on Passover, the first of seven steps to His home, and on the Sabbath of Unleavened Bread, personally paying the penalty for our sin, so that we might be reconciled unto Him. This is God's oath of friendship, a promise based upon sevens and the Sabbath. It is encapsulated in Abram's new name: *'Abraham*: Loving, Merciful, and Enriching Father.

When it comes time for us to delve into the details surrounding Yahowah's Covenant, we will come to realize that, like all parents, our Heavenly Father grows through the relationships He develops with His children. It is what makes

Him infinite—a condition which requires continual growth. It explains why we exist. It reveals why He sacrificed so much to make such relationships possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing...

“And (wa) I will grow and thrive (rabah – I will greatly increase) with (‘eth – alongside) your offspring (zera’ – seed) in connection with (ka – corresponding to) the highest and most illuminated (kowkab – speaking of the light emanating from stars in the loftiness of) heaven (shamaym – spiritual realm of God). And I will give (natan – I will bestow and deliver, I will grant a gift) to (la) your offspring (zera’ – seed) everything (kol) associated with (‘eth) the (ha) realm (‘erets – land and region) of God (‘el). And also (wa) all (kol) people from every race and place (gowym – gentile individuals) on the earth (‘erets – realm and land) will be blessed with favorable circumstances (barak – they will be greeted and adored) through (ba – with and because of) your offspring (zera’ – seed).” (*Bare’syth / In the Beginning / Genesis 26:4*)

While this sounds wonderful, a relationship with God is hardly a one-sided affair. While we gain far more than He does, we have to actively engage to benefit. Those who do, find that Yahowah’s children inherit everything associated with our Heavenly Father and His realm—His eternal energy, everlasting light, unmitigated power, unlimited space, and incomprehensible wealth.

Most thoughtful individuals immediately think of the Ma’aseyah Yahowsha’ as the means by which every race was blessed through the descendants of Yahuwdym (the seed of Abraham, Yitschaq, and Ya’aqob). But, there is another, related, and perhaps equally influential way that this prophecy was fulfilled—the Towrah, Prophets, and Psalms—all of which were scribed with the help of Yahuwdym. And since the Towrah is specifically highlighted in the very next verse, and since Yahowsha’ is the living embodiment of the Towrah, I think that this may have been what Yahowah was referencing through this prediction.

The next verse, which connects this favorable fate to observing the Torah, only makes sense in association with the previous two. Collectively, they present the reason Yahowah has chosen to exist with us, to bless us, to provide us with access to His realm, and to stand up for us so that we might stand with Him. While Yahowah’s Covenant provides for all of these things and more, such as facilitating God’s growth through the process of favoring us, none of these things are possible until and unless we respond appropriately. And so, it is that by listening to God and observing His “*mishmereth* – requirements,” “*mitswah* – terms and conditions,” “*chuwqah* – clearly communicated prescriptions” and “*towrah* – instructions,” that all of the wonderful benefits associated with the “*beryth* – covenant relationship” materialize.

“This is because (*eqeb* – this is the result and consequence of), **focused on the relationship** (*’asher* – for the purpose of developing a close association), **Abraham** (*’Abraham* – a compound of *’ab* – father, *raham* – loving and merciful, and *hamown* – enriching, meaning: Loving, Merciful, and Enriching Father (a metaphor for Yahowah)) **listened to and heeded** (*shama’* – he heard, paid attention to, and understood) **the sound of My voice** (*b-qowl-y* – My call; from *qara’* – invitation, summons, and recital to welcome, meet, and encounter Me) **and he continuously observed and carefully considered** (*shamar* – he kept his focus upon, closely examined, and diligently evaluated, he paid attention to the details so that he would understand, he cared about, revered, and was protected by) **My requirements** (*mishmereth*), **My terms and conditions** (*mitswah* – My binding in a contract and authorized directions and instructions), **My prescribed ordinances** (*chuwqah* – My clearly communicated regulations regarding what you should do) **and My Towrah** (*Towrah*: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction.)” (*Bare’syth / In the Beginning / Genesis 26:5*)

You will notice, God mentioned nothing even remotely related to “faith.” He did not say, nor did He infer, that the benefits of the Covenant occurred because “Abraham believed Him.” And as such, you can and should trash the entire book of Galatians. In it, Paul bypasses the Torah by saying that Abraham’s righteousness was the result of his “faith,” and that it had nothing to do with his willingness to listen to Yahowah’s requirements, to heed His terms and conditions, to follow His rules, or to observe His Torah. In other words, when it comes to participating in the Covenant, Yahowah’s means to engage in this relationship are the opposite of Paul’s.

Since there is the potential for misunderstanding here, please be aware that *shama’* does not mean “obey.” It only means “to listen.” But, since attentively listening and paying especially close attention to the advice being given is the definition of “heed,” it is appropriate to use it in conjunction with *shama’*. But that is as far as it goes. There is no Hebrew word for “obey,” and neither the Hebrew *shama’*, nor the English heed, mean “obey.”

As we shall discover in the “*Beryth – Covenant*” volume, there is one prerequisite and four “*mishmereth* – requirements,” to which we must agree, if we

want to enjoy any of the Covenant's blessings and benefits. After initially demonstrating that we are willing to walk away from organized religion and national politics, distancing ourselves from family and societal traditions, we must come to know Yahowah sufficiently to trust and rely upon Him. We must then be willing to walk to God along the path which He has provided. And we are asked to continuously observe, closely examine, and carefully consider, Yahowah's Family-Oriented Covenant Relationship, whenever and wherever we live, so that we come to understand it and appreciate it. Doing so, of course, requires us to study God's Word as it is presented in His "*Towrah* – Teaching." And finally, as a sign that we are committed to raising our own children within the Covenant, we must circumcise our sons.

By doing these things, we are considered righteous and innocent. And in this way we become perfect in God's eyes which thereby enables us to live in His presence. There are no exceptions to these requirements stated anywhere in Scripture. These rules have not, and will not, change. These are God's clearly communicated prescriptions. We either accept them as He delineated them, or not. There is no room for negotiation. There is no grey area, no wiggle room. And there is no accommodation for feelings or for faith.

Of things on God's list we must "*shamar* – closely observe and carefully consider" to receive the blessings and benefits of His Covenant, we find His *mitswah*, or terms and conditions which must be met by those wanting to be included in our Heavenly Father's family. As such, an entire section of this *Introduction to God* will be devoted to what Yahowah personally etched on two tablets of stone. We all need to know what God actually wrote, and then understand why He said these things, to have any hope of coming to know Yahowah sufficiently to trust Him, or understanding His Way sufficiently to rely upon it.

God has stated that He, like any responsible father, has "*chuwqah* – rules." It's His universe, so He knows us and it better than anyone, and therefore is in the best possible position to issue prescriptions for living. And yet, because He gave us the gift of freewill, we don't have to follow any of His rules, that is unless, we want to receive the Covenant's benefits: eternal life, redemption, adoption into God's family, empowerment, and enrichment.

We turned to this passage because we were interested in learning God's perspective on His Torah. And not surprisingly, He gave it to us. He said that the Covenant's blessings are the result of listening to Him, which is accomplished by observing His Torah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah's Terms and Conditions, His Instructions, are presented in their entirety. It is the one place where we find all of God's rules.

Therefore, observing the Torah, closely examining it and carefully considering what it reveals, is the only way to receive the Covenant's blessings: eternal life as God's children.

As you now know, with one lone exception, Hebrew tenses convey timeless truth. Typically, they do not constrain the action of verbs to the past, present, or future as they do in English. Hebrew verbs ascribe relationships, communicate volition, distinguish between possibilities and realities, establish connections with other concepts, and speak of the consistent and enduring nature of certain things, even of their ongoing benefits. The lone exception to this rule is the imperfect *waw* consecutive, used here in conjunction with the verb "*shamar* – observed." It was scribed in the past tense because it was used to tell us that by observing the Torah, Abraham received the Covenant's benefits.

And that should have stopped the Christian presses. The moment God said that the reason the Covenant's blessings were being provided was because Abraham had observed the Torah, He completely undermined Pauline Doctrine, and destroyed Christianity. You see, the argument Paul all too cleverly deployed against Yahowah's Torah, effectively annulling it, was that since the Torah did not yet exist during Abraham's life, it could not have been the Torah which made Abraham righteous. He then surmised that, since Abraham's salvation had nothing to do with the Torah, ours shouldn't either. This then led Paul to opine that it was Abraham's belief in God which caused him to be right with God. And if this were the case with Abraham, faith in God would then be the means to save the rest of us. Collectively, this became known as "Salvation through Faith in the Gospel of Grace."

Only one problem... This theory is completely inconsistent with Yahowah's testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was in fact contradicting. Abraham listened to and observed Yahowah's "*towrah* – instructions and teaching," and that is why he was saved.

As part of His "Towrah – Guidance and Direction," Yahowah told Abraham that he would have to walk away from "*Babel* – Babylon," from the most religious place on earth, from national politics, and from family traditions and societal customs before he could walk with Him. Affirming this point, Yahowsha' concluded His Revelation to Yahowchanan pleading with us to come out of "*Babel* – Babylon." And while *Babel* represents more than just religion, nothing has more in common with Babylon today than does Christianity—and especially Roman Catholicism.

This deplorable state of affairs exists for two reasons: the religion of Christianity was shaped by Paul's letters, not by Yahowsha's testimony, and most

certainly not by Yahowah's "Towrah – Teaching." And, Constantine, the founder of the Roman Catholic Church, was a sun-god-worshipping pagan who synchronized Paul's message with Mithraism.

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The word "Towrah – Teaching" does not appear in this next passage, but the title is defined therein. In context, we find Yahowah asking Moseh to go with Him to Egypt, and to speak for Him, so that working together they would be able to liberate the Children of Yisra'el. Sadly, however, we find Moseh wavering for a host of reasons, the least of which is: **"Then (wa) Moseh said ('amar) to ('el) Yahowah (✠), 'Please (by – excuse me), I ('anoky) am not (lo') a man ('ysh – individual) of words (dabarym – who makes statements or delivers messages). Neither (gam) yesterday (shilshowm) nor (gam) the days before (tamowl), nor (gam) from (min) the time ('az) You ('atah) spoke (dabar – communicated words) to ('el) Your ('atah) servant ('ebed – associate and coworker). Indeed (ky), my mouth (peh) is thick and unresponsive (kabad – it is heavy and suffers from inertia) and my tongue (lason) is difficult and slow to move (kabad).'"** (Shemowth / Names / Exodus 4:10)

As the patron of freewill, God isn't in the business of forcing anyone to do anything. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him. And for reasons too few appreciate, God has chosen to relate to mankind by working through men. And when He does so, He typically reaches out to the most qualified individual. In this case, at this place and time, that was Moseh, a descendant of Abraham, who had been raised and educated at the highest levels of Egyptian society. To confront and expose a foe on behalf of God, one has to know God and know His opposition. Moseh knew Pharaoh, and his political, religious, economic, and military schemes, but not Yahowah, nor anything of His Covenant and resulting power.

Therefore, **"Yahowah said to him, 'Who (my) made (sym – created and placed) the mouth (peh) of the man/'Adam (la ha 'adam)? Or ('ow) who (my) could have made (sym) him mute ('ilem – unable to speak) or deaf (heres – unable to hear), sighted (piqah – able to see) or blind ('owr – incapable of being observant)? Is it (halo) not (lo') Me ('anoky), Yahowah (✠)?"** (Shemowth / Names / Exodus 4:11)

When it comes to communicating His Word, Yahowah always supplies the words. That is why it is so easy to ascertain those who speak for God (like *Moseh*

(Draw Out – Moses), *Dowd* (Love – David), *Yachezq'el* (God Grows – Ezekiel), *Howsha'* (Yahow Saves – Hosea), *Zakaryah* (Remember Yah – Zachariah), *Yasha'yah* (Salvation is From Yah – Isaiah), *Yahowchanan* (Yah is Merciful – John), and especially *Yahowsha'* (Yah Saves – “Jesus”), and those who do not (*Ba'al* (Lord – Satan), *Sha'uwl* (Question – Paul), and Constantine (Constant in Latin (meaning that he never actually converted from Mithraism))). So here, Yahowah is inferring that Moseh's inability to speak fluidly was not relevant because, as God will affirm in the very next sentence, He would be supplying the words.

But before we consider Yahowah's next statement, be cognizant of the situation and the timing. The Children of Yisra'el were being oppressed and abused by the Egyptians—one of the two most religious and political realms on Earth. And God wanted not only to free them, but in the process He wanted to provide a historical blueprint for the plan He would use to save the rest of us from oppressive political and religious schemes. Moreover, they had been slaves for four-hundred years so the time of their testing had reached its limit. To unfurl His plan of salvation on His designated six-plus-one-equating-to-seven schedule (man (created on the sixth day) with God (who is one) becoming the Shabat (the time God settles our debts so that we can settle down with Him)) over the course of seven-thousand years, everything required to free His children would have to be completed on the eve of the upcoming Passover—the fourteenth day of the new year.

“So now (*wa'atah* – straight away, while we are talking) **let's go** (*halak* – let's start walking). **I** (*anoky*), **Myself, will be** (*hayah* – I will exist and reside) **alongside** (*im* – with) **your mouth** (*peh* – which is the source of your speech). **I will guide and direct** (*yarah* – I will be the source from which teaching and instruction flow, to lead and to express) **that which** (*asher*) **you say** (*dabar* – the words you speak).” (*Shemowth* / Names / Exodus 4:12)

Yarah, meaning “the source from which teaching and instruction, guidance and direction flow,” is the verb from which the title “*Towrah*” is derived. Therefore, and in this context, the *Towrah* is Yahowah's “Source of Instruction and Teaching.” It is the place from which “Guidance and Direction flow.” The *Towrah* is Yahowah's “Source of Information.” So, considering the Author and His position of Authority, that would make this *Towrah* the most relevant and important “Resource” in the universe.

While we are on this subject, and for those who may have glossed over the amplification of *Towrah* in previous passages, and may still be uncertain as to what the *tow*, *towr*, *tuwr*, *towah*, *tuwb*, and *towb* prefixes add to *yarah* to turn this verb into a title, here is an affirmation of that answer replete with the Strong's reference numbers:

The first thing we learn is that *tow* (8420) speaks of a “signature,” and of something which is “written,” leaving an “enduring mark.” Therefore, this “*jarah* (3384) – source of instruction and teaching, this place from which direction and guidance flow” is “in writing,” and it is “signed” by the Author, leaving “an enduring mark” on our world.

Tow also “expresses a desire to exempt someone from judgment,” which is the Towrah’s purpose. Along these lines, the related *tuwb* (8421) speaks of “providing answers which facilitate our restoration and return to” God, “enabling us to respond properly” to His instructions.

Recognizing that the Hebrew characters Theth and Taw were originally the same letter, we discover that *towb* (2895) describes something which is “good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right.” And even better, to be *towb* is “to be loved, to become acceptable, and to endure.”

This is made possible because both *tahowr* (2892) and *tohorah* (2893) speak of that which is “purifying and cleansing.”

Especially interesting, *tuwr* (8446) summarizes the essence of Scripture. It tells us that we “have been given the means to explore, to seek, to find, and to choose” Yahowah. *Tuwr* thereby defines the operative aspect of “*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond.”

Spelled the same way in the text, *towr* (8447) provides us with “the opportunity to change, to turn around, and to head in a different and more fortuitous direction.” A *towr* (8449) is also a “dove,” the Scriptural metaphor for Yahowah’s Set-Apart Spirit. She is the source of this transformation.

Towah (8429) speaks of that which is “amazing, wondrous, and extraordinary.” *Towah* (8427), like *tow* (8420), is used to designate someone’s “mark or sign on a written document.”

We find that *towdah* (8426) means “to celebrate and be thankful as part of a fellowship. And also that *towbah* (2896) conveys the idea of “becoming morally correct,” and thus *tuwb* (2898), which is “desirable, manifesting that which is good.”

Another variation of *tuwr*, this one designated by Strong’s number (2905), speaks of “arranging stepping stones to form a straight path,” and of “properly arranging them so as to establish a firm foundation for the Temple.” And as *tuwr* (2906), it signifies “the mountain which represents God’s power, authority, and kingdom.” That is indeed a lot to pack into four letters—two consonants and two vowels.

Therefore, when we observe the *Towrah* from the perspective provided by the Hebrew lexicons, we discover that we are witnessing Yahowah'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 / tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity for us to change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this Towrah – הַרְוֹחַ. Remembering that Hebrew reads right to left, what we discover is that the first letter, a Taw (ת), was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: † which became ✕. It signified the upright pillar used to support a tent, which was a home in its day, and also the Tabernacle, where God met with His children. Inclusive of the support beam, the original Taw depicted a doorway, and thus continues to be symbolic of Passover, the Doorway to Life. The name of the character itself, Taw, is a rabbinic corruption of the letter's original designation, *tow*, which means “signature, sign, and mark of authority.” Even today, an ✕ is considered to be a “mark” and “signature.” So, by taking all of these insights into consideration, in the first letter of Towrah, we find Yahowsha'. He is the Upright Pillar. He is the Doorway to Life and the Passover Lamb. And as the visual sign of the Towrah, as the Word of God in the flesh, Yahowsha' is Yahowah's signature.

The second letter in *Towrah* is Wah (ו). It was drawn in the form of a tent peg, Y, and is thus symbolic of enlarging and securing a tent home and shelter. The Wah speaks of making connections and adding to something, as is characterized by the conjunction “*wa* – and” in Hebrew today. The Wah therefore addresses the “*Ruwach* – Spirit” and speaks of Her role in enlarging and securing Yahowah's family. *Yashayah / Isaiah 54* provides a wonderful affirmation of this, tying this tent peg reference to enlarging and securing Yahowah's family.

The third letter, Rosh (ר), was depicted by drawing an individual's head א. Stripped of the preposition “*ba* – in,” a Rosh has the honor of serving as the first letter of the first word of the Towrah. *Re'shyth* describes “new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its first born, being reborn, and renewal.” Even today, the Hebrew word, *re'sh*, which just so happens to be the letter's

original name, conveys all of these same ideas. Therefore, Towrah's third letter speaks of the new beginnings which are now possible for humankind as a result of the Towrah, at least for those who prioritize God, make the right choice, and thereby reach the highest possible place and status, as the firstborn children of the head of the eternal household.

The fourth and final character in Towrah is Hey (ה). This letter was originally depicted by drawing a person looking up, reaching up, and pointing to the heavens: ☩. As such, it means to observe. And as a living legacy of this connotation, we find that the Hebrew word *hey* still means "behold, look and see, take notice, and consider what is revealed." For those seeking God, for those reaching up to Him for help, all they need do is reach for His Towrah and observe what it reveals.

Yahowah's "*Towrah* – Teaching, Instruction, Guidance, and Direction" therefore, written as ☩אנח or אנהח, conveys all of these linguistic and graphic ideas. They are all there to enlighten those who are observant.

Now that we know the purpose and nature of the Towrah, let's return to Yahowah's Teaching. In this next passage, we find Moseh trying to pull away from God, or at least away from the idea of confronting the Egyptians. Considering that Yahowah had just offered to accompany and teach Moseh, the reluctant liberator's response had to hurt.

“But (wa) he said ('amar), ‘Please, I beg you (na'), release (salah) my hand (b-yad). Please (na') send out someone else (salah – dispatch another).” (*Shemowth* / Names / Exodus 4:13) It was more than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, economic, and military schemes which caused them to oppress and subjugate his people. So, just as Abraham had gained a new and better perspective by walking away from "*Babel* – Babylon," so had Moseh by walking away from Egypt. He did not want to go back.

And had he said that, as opposed to posturing a lame excuse, Yahowah may well have responded differently. But now since God could not compel Moseh into going without infringing upon his freewill, after showing His frustration, God came up with an illuminating accommodation. **“Indeed ('ap), Yahowah (אנח) was unhappy (harah – was displeased and grieved, vexed and agitated) with Moseh. But (wa) He said ('amar), ‘What about (halo lo' – why not) the (ha) light of freewill – ‘Aharown ('aharown – to exercise freewill and choose light and enlightenment; from 'aw – to desire, 'ow – to choose and to prefer, and 'owr – light and enlightenment (i.e., informed freewill)), your brother ('ah), the (ha) Lewy – Uniter (lewy – one who helps join and unite; crudely transliterated Levite)? I actually know (ky yada' – because I am aware of the fact) he (huw')**

speaks many big words (*dabar dabar* – he articulates a great many words, he conveys the most words, and he can communicate the ultimate Word).” (*Shemowth* / Names / Exodus 4:14)

In the mission to reveal the name of God and expose His Word, His instructions and directions, Moseh, the reluctant and inadequate liberator, would have the help of “Aharown – enlightened freewill.” As is the case with every name Yahowah chooses, there is a reason for every word.

Since there is nothing more important to Yahowah than His Covenant, and since “‘*aharown* – enlightened freewill” is the only informed, rational, moral, and loving way to engage in a “*beryth* – family relationship” akin to the this Covenant, God chose “*ha ‘aharown* – the light of freewill” to showcase the “*yarah* – source of His directions and instructions” through His “*dabar dabar* – many great words.” You see, when a Hebrew word is repeated, it amplifies its meaning. So in this case, *dabar dabar* tells us that ‘Aharown was capable of speaking the “ultimate word” – God’s Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that Aharown is known to speak “many words,” the “most words,” and “big words,” suggesting that he was known to have the gift of the gab (or be a blabbermouth).

“**And besides** (*wa gam* – moreover), **look** (*hineh* – behold, if you pay attention you’ll notice that right now, at this very moment), **he** (*huw’*) **is coming** (*yasa’*) **to** (*la*) **meet you, to greet you, to invite you, to summon you, and to call you out** (*qara’* – to call out to you, to welcome you, to encounter you, to become better acquainted with you, to speak to you, to read and recite for you, and to proclaim and announce a message for you). **And** (*wa*) **he will see you** (*ra’ah*) **and** (*wa*) **rejoice** (*samah* – be happy, even elated, displaying a joyous attitude) **in** (*ba*) **his heart** (*leb*).” (*Shemowth* / Names / Exodus 4:14)

Qara’, second and third only to “*Beryth* – Family-Oriented Covenant Relationship,” and “*Towrah* – Instruction, Teaching, Direction, and Guidance,” ranks among the most enlightening words in Yahowah’s Word. And that is because it forms the basis of the title Yahowah chose for His Seven-Step Plan of Salvation: *Miqra’*. Therefore, the “*Miqra’ey* – Called-Out Assembly Meetings” of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and Shelters, are “invitations to greet” Yahowah, and “to be welcomed by” Him. The *Miqra’* represent “a summons to encounter” the ultimate Judge, a time “to read and recite” His Word so that we might “become better acquainted with” our Heavenly Father. The *Miqra’ey* are God’s “call to us, to call us out” of this world so that we might know, respect, and love Him.

But beyond this enlightening definition regarding the most important choice we are invited to make as we exercise our freewill, the very plan Yahowah was

now etching in history to free His children from human oppression, would become known as the *Miqra'ey*. So just as we have been told that the verb “*yarah* – the source from which teaching and instruction, guidance and direction flow” is the definition of the *Towrah*, we have now learned that the purpose of the *Miqra'ey* is for God “*qara'* – to meet, greet, welcome, and encounter” mankind by way of “*qara'* – an invitation and summons to be called out,” a time to “*qara'* – read and recite” the “*dabar dabar* – most important words” of Yahowah, so that we might “*aharown* – become enlightened and choose” “*qara'* – to become better acquainted with” Him, so that we both “*samah* – rejoice.” And that is why this all begins with “*hineh* – pay attention to what is being shown to you at this very moment.”

“And (wa) you will speak of God to him (*dabar 'el* – you shall communicate the Word of God unto him). And (wa) you will accordingly place (*sym 'eth* – you will relationally put) the words (*ha dabar*) in his mouth (*b-peh-wy*), and I (*wa 'anky*), Myself, will be present with (*hayah 'im* – I will be and exist alongside) your mouth (*peh* – your physical source of speech), and in association with (*wa 'im*) his mouth (*peh* – his capacity to communicate), I will be the source teaching and directing (*yarah* – I will flow forth instruction to inform and guide) you both accordingly (*'eth*) that which (*'asher*) you should act upon and do (*'asah* – you should, by your own volition, actually and continually actively engage in, perform and accomplish, celebrate and institute (scribed in the qal relational stem which conveys that this mission is real, imperfect conjugation, telling us that this work will be ongoing, consistently continuing to unfold throughout time, and with the paragodic nun ending, which expresses volition, and thus a desire and preference to accomplish this task)).”
(*Shemowth* / Names / Exodus 4:15)

The meaning of the *Towrah* has been defined once again. It is Yahowah’s “*yarah* – source of direction and guidance,” The place from which “teaching and instruction flow” regarding His “*qara'* – willingness to welcome us and His desire to meet us,” by *qara'* – calling us out” of the oppressive world of religion and politics, by way of “*asah* – the work He chooses to do” on our behalf.



We have discovered in the fourth chapter of “*Shemowth* – Names” the basis, the meaning, and the purpose of the name *Towrah*. We now know that it serves as Yahowah’s “signed and written teaching and instruction, His guidance on how we can become exempt from judgment, His inscribed resource to provide direction

which answers our questions on how to find God, and how to be restored and return to Him.”

These things known, we encounter the title Towrah again in the twelfth chapter of this book of Names. This conversation opens with Yahowah providing specific instructions on when and how we are to celebrate the first two of His seven “*Miqra’ey* – Invitations to Meet and Greet” God. These celebrations of our liberation, of life and vindication, are called: “Yahowah’s Pesach, which is “Passover” and Matsah, which is known as “Unleavened Bread.”

The integration of *Pesach* and *Matsah* is the focus of the first half of the twelfth chapter of *Shemowth*, as Yahowah prepares His children for their Exodus from the Crucible of Egypt. And this is because one without the other is actually counterproductive. Passover represents the Doorway to eternal life, and to heaven, which sounds wonderful until you realize that God will not allow any of man’s rubbish (defined by Yahowsha’ as politics and religion) to exist in His presence. And eternal life apart from God is spent in the Abyss—a dark, eternal and inescapable, prison. The solution to this problem is Unleavened Bread, whereby the penalty for our sin, which is separation from God, was endured by Yahowah’s soul (a.k.a. Yahowsha’), with Him ransoming, redeeming, and vindicating us on the *Miqra’* of *Matsah*. Serving as the Welcome Mat (or decontamination area, to use a more modern metaphor) of Heaven, Unleavened Bread represents the threshold which we must cross to be cleansed, before we can enter God’s presence.

So it is from this perspective that we must ultimately come to view everything which follows: Passover resolves the consequence of sin (which is death), and Unleavened Bread resolves the penalty of sin (which is separation from God), which leads to FirstFruits, where we are born anew into Yahowah’s family.

Therefore, setting the stage for what would transpire during the three most important days in human history – the fulfillment of Passover, Unleavened Bread, and FirstFruits in 33 CE (year 4000 Yah) – God told His children: “**You shall observe** (*shamar* – you all shall keep your focus upon, closely examine, and carefully consider) **this word and statement** (*dabar* – this message and communication) **as a clearly communicated prescription of what you should do** (*choq* – as an inscribed thought and engraved recommendation regarding life and the covenant relationship) **and** (*wa*) **as a witness** (*’ed*) **to** (*la*) **your children** (*beny*) **forever** (*’owlam*).” (*Shemowth* / Names / Exodus 12:24)

Yahowah’s witness and testimony, His teaching, instruction, direction, and guidance, the very Word of God, has a name: Towrah. It is filled with “*choq* –

clearly communicated prescriptions of what we should do,” and most especially, what we as parents should share with our children, now and forever.

With His next statement, Yahowah quickly dispenses with the prevalent Christian notion that Passover is a “Jewish” holiday. It is for God’s children, His family, whether they be naturally born *Yahuwdym* or adopted *Gowym*. And while it is for all of God’s children, it is not for those who are foreign to Him.

“And Yahowah (אֱלֹהִים - יְהוָה - יהוה – Yahowah) spoke as God unto (‘amar ‘el – said to) Moseh (Moseh – from *mashah*, meaning One Who Draws Out) and Aharown (‘Aharown – Enlightened Freewill), ‘The prescribed ordinance (*chuhqah* – the clearly communicated rule regarding) of the (*ha*) Passover (*Pesach* – the process of being passed over) is not (*lo*) for every (*kol*) estranged and foreign (*nekar* – those lacking kinship and unrelated) child (*ben*) to partake (‘akal – consume and eat) in it (*ba-y*). But (*wa*) every (*kol*) coworker (‘ebed – associate and servant), every individual (‘ysh – man) who chooses to be included and adopted (*kasap / kesep miqnah* – who yearns to be purchased at a price), and who is circumcised (*muwl*) at that time (‘az), he may partake in it and be nourished by it (‘akal *ba-y*).” (*Shemowth / Names / Exodus 12:43-44*)

Our decision on whether or not to avail ourselves of God’s solution to our mortality, should be based upon whether or not we want to be included in His family. If we do, then this is the first step in that direction.

But as I’m sure you noticed, only those who are circumcised benefit from Passover. This is yet another crushing blow to Pauline Doctrine. Paul wrote that circumcision was unnecessary, even counterproductive. And yet according to God, unless a man is circumcised He cannot avail himself of the Doorway to Life.

Stressing once again that Passover is for our Heavenly Father’s family, those who want to remain and engage with God, Yahowah continued: **“Temporary residents (*towsab* – strangers just passing through) and hired workers (*sakyr* – employees) are not (*lo*) to partake in it or be nourished by it (‘akal *ba-y*).”** (*Shemowth / Names / Exodus 12:45*)

“Inside one’s home and with one’s family (*ba ‘echad beyth* – only amongst one’s household) it will provide nourishment (‘akal – it may be eaten). You shall not (*lo*) go outside (*yasa*) of (*min*) the (*ha*) family and home (*beyth* – household), taking the flesh (*min basar* – removing the physical body of the sacrificial lamb) outside [of the family] (*huws* – into the street or to a public marketplace, severing the family connection). And you shall not (*wa lo*) break or sell (*sabar*) its bones (‘esem – its essential nature and essence).” (*Shemowth / Names / Exodus 12:46*) All of this is instructive, defining the familial nature of the Covenant relationship, and prophetic, as it speaks of the Ma’aseyah Yahowsha. His bones were not broken. His flesh remained within the tomb. And

nothing associated with His sacrifice was for sale (although Catholics have been trying to make a buck off of it for nearly two thousand years).

To understand Yahowah's Word, we must come to understand the meaning of the words He used to communicate with us. Yisra'el is a great example. The uninitiated dismiss instructions written for them, not knowing that the word is inclusive of everyone who wants to engage and persist with God.

“The entire (*kol* – everyone in the) **community and witness of** (*'edah* – the assembly, testimony, and agreement which is) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and empowered by *'el* – God) **shall actively engage, celebrate, and profit from this** (*'asah* – shall act upon and do this) **with Him** (*'eth-w* – in association with and through Him [speaking of the Sacrificial Lamb of God]).” (*Shemowth* / Names / Exodus 12:47) Therefore, those who “*'asah* – act upon, engage in, celebrate, and profit from” “*Pesach* – Passover” have been equated to “*Yisra'el* – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God.”

The following is a very insightful instruction, one which tells us that the benefits of Passover are for Jew and Gentile alike. **“And indeed when** (*wa ky*) **a guest who is living** (*guwr*) **with you** (*'eth*), **and the visitor who is from a different place and culture** (*ger* – a new arrival on a voyage of discovery who has walked away from his own nation and family) **acts upon and actively engages in, thereby celebrating** (*'asah* – assumes as accepts the responsibilities associated with, performs, and benefits from) ***Pesach* / Passover** (*Pesach*) **to approach** (*la* – to reach) **Yahowah** (יהוה), **every** (*kol*) **male** (*zakar* – man and boy for the purpose of remembering) **must be circumcised** (*muwl*) **for him to reach this goal** (*la-w*), **and for him to approach and present himself** (*qarab* – for him to draw near and be present). **And** (*wa*) **then, at that time** (*'az*), **he may approach** (*qarab* – draw near) **so that** (*la*) **he may celebrate, actively engage in, and do this** (*'asah* – act upon, perform, and profit from this). **And then** (*wa*) **he shall be** (*hayah* – he shall come to exist) **considered the same as** (*ka* – even identical to) **a native-born member of the family, grafted and rooted into** (*'ezrah* – a person who springs from the natural tree with all rights of citizenship [becoming as Yisra'el and Yahuwdym in]) **the** (*ha*) **land** (*'erets* – realm). **But** (*wa*) **anyone** (*kol*) **who is uncircumcised** (*'arel*), **he shall not** (*lo'*) **partake in it or be nourished by it** (*'akal ba-y*).” (*Shemowth* / Names / Exodus 12:48)

I am not native to Yisra'el, as I am not a descendant of Ya'aqob. But it does not matter, because Yahowah made it possible for folks like me to be grafted into His family tree, and to be rooted in His land. And we avail ourselves of this opportunity by participating in Passover. It serves as the doorway through which

we approach God's presence. As such, this is one of the most inclusive and reassuring passages in the Torah.

While we will delve deeply into Yahowah's instructions regarding circumcision during our comprehensive review of His "*Beryth – Covenant*," suffice it to say for now that while circumcision does not in itself save anyone, there is no access to salvation without it. And that is because circumcision is the sign of the Covenant, and the Covenant is the reason for salvation. No circumcision – no Covenant. No Covenant – no salvation. This is because the lone path to salvation begins with the Doorway to Life labeled "Passover," and it crosses over the Threshold of Redemption entitled "Unleavened Bread." A man cannot pass through or over either without first being circumcised.

If you are a Christian, and if you have considered Paul's letters to be inspired, consider this a dire warning. Disassociate yourself from his religion, and discard this false prophet's testimony. There is no mistaking the fact that Paul's animosity toward Yahowah, His Covenant and His Torah, was fueled first and foremost by his hatred for circumcision.

There is no room for a "New Testament," or for a new religion: "**Only one** (*'echad*) **Towrah** (*Towrah* – Instruction and Teaching, Guidance and Direction) **shall exist** (*hayah* – was, is, and forever will be (scribed in the imperfect conjugation, affirming the unfolding results which emerge throughout time from the Torah's continuous existence)) **for** (*la* – on behalf of) **the naturally born person** (*'ezrah* – native members of the family; from *zarach* – those who come forth, rise, and shine) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger* – one who leaves his birth nation and family seeking shelter in another place) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*)." (*Shemowth* / Names / Exodus 12:49)

It is interesting to note that "*'echad* – only one" and "*'achad* – to go one way or the other" are indistinguishable in the Hebrew text. Our conclusions regarding Yahowah's Towrah, therefore, serve as the fulcrum upon which our souls rise up to God or vanish in the dust of the earth.

So this bears repeating: "**Only one** (*'echad*) **Towrah** (*Towrah*) **shall exist** (*hayah*) **for** (*la*) **the naturally born person** (*'ezrah*) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger*) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*)." (*Shemowth* 12:49)

And therefore, this is always a good idea: "**And** (*wa*) **all** (*kol*) **of the children** (*beny*) **of Yisra'el** (*Yisra'el* – individuals who strive and contend with, who engage and persist with, who are set free and empowered by God) **acted upon and did** (*'asah* – celebrated, actively engaged, and profited) **as** (*ka* – in the manner) **which relationally** (*'asher*) **Yahowah** (אֱלֹהֵינוּ - יהוה - *Yahowah*)

had instructed (*sawah* – directed, decreed, and commanded, appointed and ordained); **Moseh** (*Moseh* – one who draws us out and away from human oppression and divine judgment) **and** (*wa*) **Aharown** (*Aharown* – enlightened freewill) **likewise did the same** (*ka 'asah* – celebrated, engaged, and profited similarly).” (*Shemowth / Names / Exodus 12:50*)

The twelfth chapter of Names concludes with: “**And then** (*wa*) **it happened** (*hayah* – it occurred, came to be, and took place) **in** (*ba*) **this** (*zeh* – specific) **essential and substantive** (*'esem* – speaking of a skeleton which provides the framework for life) **day** (*yowm*): **Yahowah** (יהוה) **came to bring out** (*yasa'* – He descended to serve, extending Himself to lead out and bring forth, to free and deliver) **the Children of Yisra'el** (*beny yisra'el* – the family members 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).” (*Shemowth / Names / Exodus 12:51*)

The timing of things is as important to Yahowah as is the substance. One day isn't just as good as another. Nothing is chaotic, nothing is random, and nothing is the result of happenstance. God has a plan for His family, and He came to bring it to fruition on His schedule.

יהוה

Every good teacher knows that our memory is aided by repetition. And that is why Yahowah's most essential “*Towrah* – Guidance” is consistently reinforced through a variety of predictions, promises, dress rehearsals, impending instructions, historical enactments, explanations, and fulfillments. Here is one of many such examples...

“**And Moseh said** (*'amar*) **to** (*'el*) **the family** (*'am* – related people who are kin), **Remember** (*zakar* – keep reminding yourself and never forget, memorialize, and consistently mention the truth regarding) **this specific** (*'eth zeh*) **day** (*yowm*) **which relationally** (*'asher* – which by way of the relationship and association) **you were brought out** (*yasa'*) **from** (*min*) **the realm of** (*'erets* – the land and region [from the Dead Sea Scrolls as opposed to the Masoretic Text]) **the Crucible of Egypt** (*Mitsraym* – the fire of the refiner's furnace where worthless things are separated from that which is valuable [symbolic of human oppression and divine judgment]), **away from** (*min*) **the house** (*beyth* – home, family, household, temple, clan, and lineage) **of slavery** (*'ebed* – of bondage and ownership, of forced and compelled work, of captivity and of worship [symbolic of work's-based salvation schemes]). **Indeed** (*ky* – rather, emphasizing through

contrast) **in** (*ba* – and with) **a mighty, miraculous, and powerful** (*hozeq* – strong) **hand** (*yad*), **Yahowah** (יְהוָה - יָדוֹ) **came to bring you out** (*yasa*’ – descended to serve you, extending Himself to lead you out and bring you forth, to free and deliver you) **from** (*min*) **this** (*zeh*). **So** (*wa*) **do not** (*lo*’) **consume** (*akal* – eat or partake in) **yeast** (*hames* – the fungus which leavens bread, produces alcohol in beer, and can sour wine, turning it into vinegar) **this day** (*ha yowm*) **in the month** (*ba chodesh* – in this time of renewal) **of Abyb** (*abyb* – of newly formed and ripening grain, when young barley is growing and green) **when you all** (*atem*) **were brought out** (*yasa*’).” (*Shemowth* / Names / Exodus 13:3-4)

This is one of many affirmations that one day is not just as good as any other, that Christmas didn’t replace Shelters, that Easter didn’t replace Unleavened Bread, that Communion and the Eucharist didn’t replace Passover, and that Sunday didn’t replace the Sabbath. The timing of things related to our relationship and salvation remain essential to Yahowah.

I’d also like to share a very subtle insight illuminated in this passage. Yahowah, whose name begins with the Hebrew letter, Yowd י, just said that “you were brought out from the realm of the Crucible, away from the house of slavery, in the mighty and powerful hand of Yahowah.” In this declarative statement, “hand” was translated from *yad*, which was the original name of the initial letter of Yahowah’s name. In Ancient Hebrew, this character was drawn to depict an arm and hand י, Yahowah’s as it now transpires. And it conveyed the very message we are reading here, that God, Himself, deployed His power and authority to do the work which was required to save us.

Now moving on to the meat of this passage, once our lives have been spared by the *Miqra*’ of *Pesach*, it is absolutely essential that our souls are immediately cleansed of sin so that we do not endure judgment. And that is why the *Miqra*’ of *Matsah* is coterminous with Passover. Not only does one flow directly into the other, without so much as a second of separation between them, we are explicitly told not to consume yeast (which is symbolic of the corrupting nature of religious schemes and national politics) during *Pesach*. Yahowah personally and miraculously descended to serve us, extending Himself to lead us away from the oppressive nature of religion and politics, to free us from judgment, and to deliver us from the consequence and penalty of sin. Once this is done, there is no going back and ingesting that which had previously enslaved us, polluting our souls.

“And indeed when (*wa ky*) **it happens** (*hayah*) **that Yahowah** (יְהוָה - יָדוֹ) **brings you** (*bow*’) **into** (*el*) **the land** (*erets*) **of the Kana’any, the Hity, the ‘Amory, the Hiwy, and the Yabuwsy, just as** (*ka* – in consort with that which [translated from the DSS as the MT has *‘asher*]) **He promised in a sworn oath** (*shaba*’) **to** (*la*) **your fathers** (*ab*) **to give to you** (*la natan la*) **the land**

(*'erets* – realm) **flowing with** (*zuwb* – issuing) **great abundance and nurturing milk** (*halab* – that which nurtures children, is bountiful, and filled with the choicest olives and finest wine) **and honey** (*dabash* – that which is sweet and pleasant, speaking of an abundance of life and fruitful growth; associated with *dabarah* – words), **you shall expend the energy and effort** (*'abad*), **and do that which is required** (*'abodah ze'th* – serve in this way) **in this** (*ba ha zeh*) **time of renewal** (*chodesh* – month when things are made anew and one is renewed).” (*Shemowth* / Names / Exodus 13:5) Yahowah remains committed to nurturing His children and to helping us grow. But like diet and exercise, our growth requires us to make good choices and to act responsibly.

The reason the material universe exists, the sole purpose God conceived life, was to make the “*beryth* – Family-Oriented Covenant Relationship” between Himself and mankind possible. Since the *Miqra'ey* of *Pesach* and *Matsah* represent the first two of seven steps toward achieving God’s ultimate goal, He wants us to celebrate them with Him—just as we will enjoy the company of our Heavenly Father thereafter.

“**The seventh** (*sheba* – speaking of a promise, of the importance of seven, and of a sworn oath) **day** (*yowm*) **you all shall eat** (*'akal* – you shall partake and consume) **Matsah – Unleavened Bread** (*matsah* – food without yeast). **And** (*wa*) **in association with** (*ba*) **the seventh** (*ha shaby'y* – from *sheba'* – seven and *shaba'* – promised) **day** (*yowm*), **celebrate a festival feast** (*chag* – establish a holiday to dance, sing, eat, drink, and party) **unto** (*la* – with the goal of approaching) **Yahowah** (יהוה - יהוה).” (*Shemowth* / Names / Exodus 13:6)

God has invited us to celebrate our redemption with Him, to celebrate the fact that He has vindicated us, and yet not one in a billion Muslims, nor even one in a million Christians, honors Him with their presence on this, the single most essential day in all of human history. And for those Christians who lamely seek to justify their celebration of pagan holidays such as Christmas and Easter, ignoring Yahowah’s invitation to party with Him on His schedule, by suggesting that God knows their heart, let this passage sink in, for it breaks Yahowah’s heart that you have deliberately jilted Him.

After delineating every minute, illuminating, prophetic, and redemptive detail regarding the celebration of the *Miqra'* of *Pesach*, Yahowah communicates these same things relative to the *Miqra'* of *Matsah*. “**You shall consume** (*'akal* – you shall eat and partake in) **Matsah – Unleavened Bread** (*Matsah* – food without yeast) **for** (*'eth*) **seven** (*seba'* – representing the promise associated with seven) **days** (*yowym*), **and you shall not be seen or associated with** (*wa lo' ra'ah la* – with the goal of you not being looked upon in association with) **yeast** (*hames* – fungus and that which is soured). **And** (*wa*) **the yeast fungus** (*sha'or* – the

remnant which is left) **shall not be seen or associated with you** (*lo' ra'ah la*) **within** (*ba*) **any portion of your borders or territory** (*kol gabuwl* – your entire realm).” (*Shemowth* / Names / Exodus 13:7) The purpose of Unleavened Bread is to disassociate sin from our souls, making us appear perfect in God’s eyes. That is the symbolism behind these words.

Just as our Heavenly Father told us, as good parents we should also inform our children: “**And** (*wa*) **you should tell this** (*nagad* – you should completely inform, sharing this message with, and providing a warning) **to** (*la*) **your child** (*ben* – son) **during** (*ba* – in and with regard to) **this** (*huw'* – His (speaking prophetically of the future sacrifice of the Ma’aseyah Yahowsha’)) **day** (*yowm*), **saying** (*'amar*) **therein** (*ba*) **that its goal** (*la*), **the purpose and the reason** (*'abuwr*) **you do this** (*'asah zeh* – you act upon, engage in, celebrate, and profit from this) **unto Me** (*la* – in association with and with the goal of approaching Me), **Yahowah** (יְהוָה - יְהוָה), **is that I brought you out** (*yasa'* – I descended and extended Myself to serve, leading you away) **from** (*min*) **the Crucible of Egypt** (*Mitsraym* – serving as a metaphor for human oppression and divine judgment).” (*Shemowth* / Names / Exodus 13:8)

Mitsraym represents the religious, political, economic, and militaristic oppression and subjugation the Children of Yisra’el suffered while slaves in Egypt. And because the word itself means “crucible,” *mitsraym* serves as a metaphor for “judgment,” whereby a refiner’s fire is used to separate that which is valuable from that which is not. It is from these two things – human oppression and divine judgment – that Yahowah is delivering us. And that is why the historical blueprint for Passover and Unleavened Bread was revealed and established in concert with God’s favor in this regard.

The Towrah itself exists to commemorate this miracle. “**And** (*wa*) **this will exist** (*hayah* – this was, is, and will always be) **a miraculous sign** (*'owth* – a memorable means of communicating something important) **to and for you** (*la la*) **as God upon** (*'al /'el*) **your hand** (*yad* – directing your actions). **And** (*wa*) **for the purpose of** (*la*) **a memorial commemoration** (*zikarown* – sign of an inheritance, a maxim and proverb which helps you remember) **between** (*bayn*) **your eyes** (*'ayn* – for perspective and understanding) **so that** (*ma'an* – in order that) **Yahowah’s** (יְהוָה - יְהוָה) **Towrah** (*towrah* – Instruction and Teaching, Guidance and Direction: the signed, written, and enduring means to search for, find, and choose instruction, teaching, guidance, and direction which provides answers which facilitate our restoration and return, which are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial (scribed in the feminine, singular, and construct form, eternally associating and binding the Towrah to

Yahowah)) **shall exist** (*hayah* – was, is, and forever will be (scribed in the qal relational imperfect conjugation, affirming that these unfolding results are actual and that they will reliably emerge throughout time as a result of the Towrah’s continuous existence)) **in your speech** (*ba peh* – literally in your mouth), **that indeed** (*ky*) **in** (*ba* – and with) **a powerful** (*hazaq* – strong and mighty) **hand** (*yad*), **Yahowah** (יהוה) **came to lead you** (*vasa’* – descended and extended Himself to serve you, bringing you out and) **away from** (*min*) **the Crucible of Egypt** (*mitsraym* – serving as a metaphor for human political, religious, military, and economic oppression and judgment).” (*Shemowth* / Names / Exodus 13:9)

We were just told that Yahowah’s “Towrah – Instructions” should direct our every thought and action. And yet, this is the case for fewer than one in a million people.

Augmenting and reinforcing this principle, Yahowah revealed: “**And you should observe, closely examine, and carefully consider** (*shamar* – you should pay attention to, keep your focus upon, vigilantly review, intimately revere, care about, cling to, and become secure by way of) **these** (*zeth*) **clearly communicated prescriptions of what you should do** (*chuqah* – authorized inscriptions) **in association with** (*la*) **the appointed and designated meeting times** (*mow’ed* – the fixed appointments, feasts and festivals, for the purpose of celebrating the relationship) **for the reason of, and leading to** (*min*) **days upon days** (*yowmym yowmym* – the best of days, the most important and influential of days, the maximum number of days, and wonderful and eternal days).” (*Shemowth* / Names / Exodus 13:10)

Before we move on to the next passage, let’s review the culmination of this one. God said: “**And this will exist, this was, is, and will always be, a miraculous sign, a memorable means of communicating something important, to and for you as God upon your hand, directing your actions. And for the purpose of a memorial commemoration, the sign of an inheritance, a maxim and proverb which helps you remember, between your eyes, providing perspective and understanding, so that Yahowah’s Towrah Teaching and Instruction, Guidance and Direction, shall exist forever in your speech, that indeed in a powerful and mighty hand, Yahowah came to lead you away from the Crucible of Egypt, from human political, religious, military, and economic oppression and divine judgment. And you should observe, closely examine, and carefully consider these clearly communicated prescriptions of what you should do in association with the appointed and designated meeting times, the fixed appointments, feasts and festivals, for the purpose of celebrating the relationship for the reason of, and leading to, days upon days, the best of days, the most important and influential of days, the**

maximum number of days, and wonderful and eternal days.” (*Shemowth* 13:10)

We find the Towrah again in the sixteenth chapter of *Shemowth* – Names. **“And Yahowah (יהוה) spoke (‘amar) as God to (‘el) Moseh, ‘Look at Me (hineh – pay attention to Me and behold), I will send down (matar – I will provide and rain down) to and upon you (la) bread (lehem – food) from (min) the heavens (shamaym). And the family members (‘am – kin and related people) shall go out (yasa’ – extend themselves and descend) and gather it (laqat – glean it as in a harvest, collecting it). This message (dabar – this word and the very essence of it) exists so that (ma’an) day in and day out (yowm ba yowmym) I may determine (nasah – I can conduct a test to distinguish) if and whether (‘im) they walk (halak) in (ba) My Towrah (Towrah – My Instruction and Teaching, My Guidance and Direction: from tow – My signed, written, and enduring, towrah – way of treating people, tuwr – giving you the means to explore, to seek, to find, and to choose, yarah – the source from which My instruction, teaching, guidance, and direction flow, which tuwb – provides answers that facilitate your restoration and return, even your response and reply to that which is towb – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, tahowr / tohorah – purifying and cleansing you, towr – so as to provide you with an opportunity to change your thinking, attitude, and direction (scribed with the first person singular suffix, making the Towrah Yahowah’s, and in the feminine, singular, construct form, eternally associating and binding the one and only Towrah with our halak – walk) or not (lo’).”** (*Shemowth* / Names / Exodus 16:4)

The means to walk to God and to walk with God are delineated in the Towrah. Life is a test to determine who among us takes their Heavenly Father’s Directions seriously.

יהוה

Just as the U.S. Constitution is the ultimate legal authority in America, Yahowah’s Torah is the ultimate legal authority on Earth and in Heaven. Consider this discussion...

“And it came to be that the next day Moseh sat to adjudicate a matter (shapat – to judge by confronting the evidence required to make a legal and rational decision) with the family (‘am – related individuals). And the people were present before Moseh from morning to evening. Then when Moseh’s father-in-law saw all that he was doing for the family, he asked, ‘What is this

Word (*dabar*) which you are focusing upon (*'asah*) with the people? Why are you, yourself, sitting apart, with all of the family standing over you from morning to evening?" (*Shemowth / Names / Exodus 18:13-14*) What this says is that far too few people are willing to engage in the business of God, which is to share His Word and to apply it to the situations life brings.

Moseh, in his response to his father-in-law, provides all who would listen with three of the most important reasons to observe the Towrah. It is the primary place to look if you are seeking God: **"And Moseh answered his father-in-law (*hoten*), 'Because (*ky*) the people (*'am* – family) come to me seeking information about (*daras* – inquiring about, looking for, desiring a relationship with) God (*'elohym*)."** (*Shemowth / Names / Exodus 18:15*)

The Towrah is God's universal Constitution, and thus is the best and most reliable source of judicial information. It can be used to resolve the most serious disputes. **"Because (*ky*) there are those (*hayah*) who come (*bow'*) to me, and want me to judge (*shapat* – adjudicate, making a decision after evaluating the evidence) between an individual (*'ysh*) and his friend (*re'a* – fellow countryman, neighbor, companion, and associate)."** (*Shemowth / Names / Exodus 18:16*)

I dare say, there is no higher calling, no more worthy a mission, than sharing the insights on life, love, relationships, justice, and salvation provided within Yahowah's "Towrah – Teaching." **"And I make known (*yada'* – I respect, possess and provide information, I revere, am familiar with, understand, and reveal) the clearly communicated prescriptions (*choq* – authorized and inscribed thoughts and recommendations regarding relationships and life) of the Almighty (*ha 'elohym* – the Mighty One who is God) and His Towrah Instructions (*Towrah* – His Teaching, Guidance, and Direction: His signed, written, and enduring means to search for, find, and choose His instructions, teaching, guidance, and direction which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial (scribed in the third person singular suffix, making the Towrah Yahowah's, and in the feminine, singular, and construct form, eternally associating and binding the one and only Towrah with *'elohym* – God Almighty))."** (*Shemowth / Names / Exodus 18:16*)

Yada' is the perfect word for Yahowah to have inspired Moseh to use in reference to His Towrah. It tells us that Moseh "was familiar with" the Towrah, which is what caused him to "understand" it. *Yada'* tells us that Moseh "came to respect" the Towrah, and that he "revered" it. From *yada'* we "know" that the people came to Moseh because he not only "possessed information regarding" the

Towrah, he was “willing to reveal what he knew to others, providing” them with “answers.”

At this point in the discussion, Moseh’s father-in-law interrupts to say something which is appropriate and relevant in this context, but counterproductive out of context. **“And Moseh’s father-in-law said to him, ‘It is not good (*lo’ towb* – it is not healthy or beneficial) to share the Word (*dabar* – to communicate the message) as (*‘asher*) you are now doing (*‘asah*). You will completely wither away and totally shrivel (*nabel nabel* – you will wear out and die). Not only you, but also (*gam gam*) these family members (*‘am* – related people) who are with you. Indeed this is because (*ky*) from you (*min* – by means of you being used as an implement), the Word (*dabar* – the Message) is very significant and valuable (*kabed* – worthy and massive, distinguished and honorable, glorified and rewarding), but you are not able (*yakol* – you are not capable of prevailing) to accomplish this (*‘asah* – engage and prevail in this) goal (*la*) by yourself (*bad* – alone).”** (*Shemowth / Names / Exodus 18:17-18*)

The *nabel nabel* reference in association with Yahowah’s “*dabar* – Word” is explained beautifully in *Yasha’yah / Isaiah*, where we are told that we humans “*nabel* – wither and fade away,” but that the “*dabar ‘elohym* – Word of God” endures forever. So the advice here is sound. The “*hoten* – father-in-law” is speaking for our Heavenly Father to tell us that more people will be blessed by Yahowah’s Word if more than one person engages to “*yada’* – revere, understand, and reveal” it.

Kabed is the operative word underlying the meaning of the Instruction which encourages us to “*kabed* – honor” our Father and Mother. As is the case with many Hebrew words, it carries more than one meaning. While its primary definition is “significant and valuable, worthy and massive, distinguished and honorable, glorified and rewarding,” its secondary connotation is “severe – in the sense of intense, large – in the sense of size or quantity, heavy – in the sense of mass, weight, or value, and serious – in the sense of thought provoking.”

But, not willing to attribute any of these positive evaluations to Yahowah’s Towrah, Christian translators have universally rendered *kabed* as being a “heavy burden,” giving the impression that anything associated with Yahowah’s Torah is a “burden too heavy for us to endure.”

What is being shared is that the significance, the value, the reward, and the sheer volume and massiveness of the Towrah is too great for any one person to convey by themselves. God’s teaching, His instruction and guidance, is for all of us to observe His Word so that every member of Yahowah’s family can share His message.

“So now then (*‘atah*), listen to and receive this (*shama’* – hear and understand this) in (*ba*) the sound of my voice (*qowl*). I am proposing a plan (*ya’as* – I am suggesting a course of action) whereby (*wa*) God (*‘elohym*) will choose to continue to be (*hayah*) with you (*‘im* – in a continued association with, near, and alongside you). You (*‘atah*) represent (*hayah* – continue to exist on behalf of) the people (*‘am* – and family) before (*muwl* – in front of and facing) the Almighty (*ha ‘elohym*), and you (*wa ‘atah*) come back, returning (*bow’* – arriving) with (*‘eth*) God (*‘el*), the Almighty’s (*ha ‘elohym*), words (*ha dabarym* – His statements, message, sayings, and communications).” (*Shemowth / Names / Exodus 18:19*)

God has chosen to communicate with mankind through men like Moseh. And so long as such men limit their comments to the Word of God, they serve as Yahowah’s voice among His people.

In association with the Almighty, we can, indeed we should, follow this advice. **“And (*wa*) you can warn and be a shining light (*zahar* – you can teach and admonish, being a light) among them (*‘eth*) with (*‘eth*) the clearly communicated prescriptions of what we should do (*choq*) and with regard to (*wa ‘eth*) the Towrah teachings and instructions (*Towrah* – signed and written directions, the guidance to exempt humankind from judgment, and answers on how to find God and be restored and return to Him). And then (*wa*) you will make known (*yada’* – you will reveal and provide information which leads to understanding and awareness) to them (*la*) the Way (*ha derek* – the Path (singular and absolute)) in which (*ba ‘asher*) they should walk (*halak* – they should follow, travel, and go about their lives), and (*wa*) the work (*ha ma’aseh* – the preparation, pursuits, actions, results, labors, business, accomplishments, and achievements) which relationally (*‘asher*) they should pursue (*‘asah* – they should do, endeavor to undertake, act upon, celebrate, and profit from).” (*Shemowth / Names / Exodus 18:20*)**

The title Yahowah chose to bequeath upon His human manifestation, Yahowsha’, is a compound of His name and *ma’aseh*, and thus speaks of “Yahowah’s work, His preparation and pursuit, Yahowah’s labor, His business, and His resulting achievement.” Therefore, we should not be surprised that this “father-in-law” is equating “the Way in which we should walk” and the “path we should follow” with the “work” He, Himself, “will pursue.” Yahowah leads by example.

And once again, considering the merits of what God just conveyed, let’s pause a moment longer and reflect upon His Word, His Torah: **“And you can warn and be a shining light, you can teach and admonish among them with the clearly communicated prescriptions of what we should do and with regard to the Towrah teachings and instructions. And then you will make**

known, you will reveal and provide information which leads to understanding and awareness to them regarding the Way in which they should walk, and the work which relationally they should pursue, endeavor to undertake, celebrate, and profit from.” (*Shemowth* 18:20)

אֶזְרָאֵל

Let’s consider God’s teaching on how we received His Towrah. That story is also found in *Shemowth* – Names. And as we read this explanation, please note that all seven of the names (six individuals in addition to Yisra’el) listed in this revelation are important, as is the reference to “seventy.” Everything God reveals is rife with meaning.

Equally important is that: **“They ascended** (*alah* – climbed up), **Moseh** (*Moseh* – one who draws out (from *masah*)) **and ‘Aharown** (*Aharown* – enlightened freewill (from *aw* – to desire, *ow* – to choose and to prefer, and *owr* – light and enlightenment)), **Nadab** (*Nadab* – one who willingly, freely, and of his own volition chooses), **Abyhuw’** (*Abyhuw’* – He is the Father (from *ab* – father and *huw’* – he)), **‘El’azar** (*‘El’azar* – God helps and supports (from *el* – God and *azar* – helps by supporting (found in the DSS but not MT))), **‘Iythamar** (*‘Iythamar* – an eternal promise (from *eythan* – constant, perpetual, and ever flowing, always enduring, and *amar* – sayings, answers, and promises (found in the DSS but not MT))) **and seventy** (*sib’iym* – speaking of the promises associated with the oath of sevens) **from** (*min*) **the senior leaders** (*zaqen* – the prominent elders) **of Yisra’el** (*Yisra’el* – individuals who strive and endure, who persist and engage, with God).” (*Shemowth* / Names / Exodus 24:9)

To know Yahowah, we must walk away from earthly influences and manifestations of power and then walk to Him in His elevated realm. *Moseh* worked with God to draw us away from oppressive institutionalized religious and national political schemes, and away from the crucible of judgment. The Towrah he scribed as it was being recited to him was revealed so that we, like Aharown, might become enlightened in the exercise of our freewill. God wants us to *Nadab*, freely and willingly use our God-given volition to choose to recognize that, like *‘Abyhuw’*, Yahowah, He is our Father, *‘El’azar* – God helping us and supporting us, by way of His *‘Iythamar* – enduring answers and promises. In the process of leaving these things, learning these things, making these choices, we become *Yisra’el*— individuals who strive and endure, who persist and engage, with God.

It is not a coincidence that “Moseh, from *masah* – being drawn away from,” is the first name on this list, or that the initial requirement which must be met

before we can participate in Yahowah's Covenant is walking away from institutionalized human influences. Nor is it a coincidence that the "Towrah's – Guidance" was initially revealed to men named: '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. To participate in Yahowah's "Beryth – Family-Oriented Covenant Relationship," we must freely, of our own volition, choose it, but only after we have been enlightened so as to understand in precisely what we are electing to participate.

This next sentence begins with a plain, blunt, unambiguous statement: "**And** (wa) **they saw** (ra'ah – looked upon and paid close attention to) **the God** ('elohym) **of Yisra'el** (Yisra'el – individuals who strive, engage, and endure with God)." (Shemowth / Names / Exodus 24:10)

For this to happen, Yahowah had to leave the spiritual realm of Heaven and come down to Earth. Then, in order for His presence not to instantly incinerate His guests, Yahowah had to diminish Himself by taking part of Himself, and setting that part, apart from Himself. All of God would not fit on the top of Mount Horeb, and if God had attempted such a thing, His energy, undiminished, would have obliterated the planet.

Further, based upon the words which follow, Yahowah became corporeal, which is to say this manifestation of Him not only was physical in nature, it was a lot like the *Ma'aseh*—the operative aspect of *Ma'aseyah* (the Work of Yah).

"**And** (wa) **instead of** (tachat – in place of, in exchange for, for their sake, and beneath Him, succeeding in the orderly arrangement of space and time, as part of the plan, in the place in which one stands with Him) **His feet** (regel – from ragal, His means to move forward by walking (feminine dual)) **was something which resembled** (ka – was that which could be compared to and should be associated with) **the Work / the Ma'aseh** (ma'aseh – the preparation, pursuit, and result, the action, pattern of behavior, and undertaking, the labor, business, and occupation, the focused energy, accomplishment, and the achievement (masculine singular)), **the White Way and paved path which is inscribed, written so as to purify** (libnah – the brilliant tile writing tablet revealing the way constructed using the natural elements of the earth which is used to communicate; from laban – to make pure and to grow white (feminine singular construct – associating the Way, the Writing, and the Purification with the *Ma'aseh*) **the Precious Stone** (caphyr – the beautiful and splendid gem; from caphar – the means to rehearse, to relate, and to declare the message; and caphaph – the doorkeeper who stands in the threshold (singular masculine and absolute)). **And this represented** (wa ka – and this should be considered) **the essential essence** ('esem – the body and the substance, the very framework and skeleton, the manifestation of the nature of a

being in human form (feminine singular construct) **of Heaven, the lofty realm of God** (*shamaym* – the elevated spiritual abode) **for purpose of (la) clarity and purification to the point of brilliant brightness** (*tohar* – being pronounced clean and totally pure, leading to splendor, glory, majesty, and an elevated status).” (*Shemowth* / Names / Exodus 24:10)

The human manifestation of God, the *Ma’aseh* of Yahowah—the Ma’aseyah Yahowsha’—has been identified, properly associated, accurately described, and appropriately named in this historic and prophetic pronouncement. And in the process, we have learned that this *Ma’aseh* of *‘Elohyim* represents the White Way, the Written Path to God. This Precious Stone, who would become the Rock of our Salvation, is symbolic of the essential essence of Heaven. He is God’s Spirit in physical form. And as was the case with the Ma’aseyah Yahowsha, His reason for meeting with these men was to clarify and purify. Such is the essence of the Towrah and Ma’aseyah, their nature and purpose.

In this next verse, like countless others, *‘el* can be translated “to” or “God.” Also, while *‘estyl*, which is found only twice in the whole of the Torah, Prophets, and Psalms is rendered “nobles” or “chief men” in English translations. It is actually from *‘estel*, which appears far more often and means “to withdraw or withhold.” Recognizing this, and the fact that God, Himself, stayed, ate, and drank with the Children of Yisra’el, we must decide if the negation provided by *lo’* nullifies “*‘estyl* – nobles,” “*‘estel* – withdrawing and withholding,” or “*salah* – reaching out.”

With these options considered, to my thinking, the following translation is the most appropriate within this context. “**And (wa) God (‘el) did not (lo’) withdraw from or deny (‘estyl – withhold or take anything away from) the children (beny – sons) of Yisra’el (Yisra’el – individuals who strive, engage, and endure with God). He stretched out (salah – He extended) His hand (yad) and they observed (hazah – they looked upon, beheld, and witnessed) the Almighty (ha ‘elohym). And they ate (‘akal – they consumed solid food) and they drank (satah – they consumed beverages).**” (*Shemowth* / Names / Exodus 24:11)

While we aren’t told explicitly, based upon the timing, the list of seven names, and the selection of seventy elders, I am convinced that the Almighty and the Children of Yisra’el were observing the *Miqra’* of *Shabuwa’* – Seven Sabbaths. It is a festival feast celebrated seven weeks after FirstFruits, whereby everyone is invited to dine with God, to be purified and empowered by the Set-Apart Spirit of God. After all, Yahowah had already etched a most vivid portrayal of the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym* in history, so recognizing that He is consistent, *Shabuwa’* would come next.

You should know that, in this next statement, the first person singular pronoun, “Me” or “My” is not extant in the Masoretic Text in association with *sham / shem*, which speak of being in God’s presence and recognizing His name. But the association with Yahowah is implied by the fact that the first person singular pronoun was included with “‘*el* – to Me” before this reference, and was attached to “*natan* – I will give” after it. Therefore, I’ve included the pronoun along with both definitions of the textual meaning of *shm*.

I am sharing these insights with you for several reasons. First, prior to the fulfillment of the *Miqra’* of *Kippurym*, where the complete Towrah will be given to us and written on our hearts, we don’t have access to the original autograph, or even a perfect copy, so some allowances have to be made for scribal error. Second, while language is the most useful tool ever conceived, it is an imprecise implement, meaning that viable options and reasonable alternatives exist. And third, by being open and honest with you about translating, I hope to demystify the process so that you engage in it along with me.

“And (*wa*) Yahowah (אֱלֹהִים) said to (*‘amar* ‘*el* – speaking as God to) Moseh (Moseh – the one who draws out), rise up to Me (*‘alah* ‘*el* – ascend, go up, and be lifted up to Me, to God) on the mountain (*har*) and (*wa*) exist (*hayah* – always be) here, near Me, beholding My name (*sham / shem* – being in close proximity to the speaker (Yahowah), to look upon and to pay attention to His personal and proper name, His reputation and status), and I will give (*natan* – I will freely offer) to you (*la*) accordingly (*‘eth*) the tablets (*luwach*) of stone (*‘eben*) and (*wa*) the Towrah (*ha Towrah*: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction), in addition to (*wa*) the terms and conditions of the binding contract (*ha mitswah* – the authorized directions and written instructions) which (*‘asher* – as a result of the relationship) I wrote (*katab* – I inscribed in writing and engraved, making an enduring and permanent record) to (*la* – for the purpose and goal to) become the source of their teaching, instruction, guidance, and direction (*yarah* – to reveal and to show to them what they need to know, to pour out and flow forth information to and for them).” (*Shemowth / Names / Exodus 24:12*)

The purpose of the meeting has been defined, as has the nature of the Towrah. Yahowah wants us to “‘*alah* ‘*el* – rise up to Him.” He wants us “*hayah* –

to be and exist” “*sham* – near” Him. Yahowah wants us to “*sham* – behold” His “*shem* – name” on the “*luwach ‘eben* – Stone Tablets,” and within “*ha Towrah* – the Torah,” and “*ha mitswah* – the terms and conditions of His Covenant agreement.” Yahowah wants us to know that He “*katab* – personally wrote” His Towrah and His Terms and Conditions, His Instructions, presented therein, and that He “*katab* – provided a permanent and enduring written record” for the express purpose of “*yarah* – teaching, instructing, guiding, and directing us, providing us with the information we would need to know” to “*alah ‘el* – rise up to Him.”

This statement, therefore, makes any argument against the Torah, its author, its value, or its purpose, an argument against Yahowah. Most of the “New Testament” is therefore: Paul vs. God.

Before we move on there are two rather extraordinary ideas being suggested in this verse that I’d like to explore. The first of these is the definition of *mitswah*. Every lexicon lists as its primary connotation: “commandments.” But that is not possible in this context. Moreover, in that this verse describes what Yahowah is presenting to Moseh, there is no more important context with which to define *mitswah*.

Here is my reasoning. Yahowah just said that He, Himself, was going to give Moseh the “*luwach ‘eben* – tablets of stone,” which have become known as “the Ten Commandments,” even though they are more accurately comprised of Ten “Statements” Seven of which are “Instructions.” So if the tablets contain His “Commandments,” He could not also have provided His “*mitswah* – commandments” in addition to the tablets. This, therefore, prompts us to contemplate a different definition for *mitswah*. And while I understand that the message written on the tablets of stone is also presented multiple times in the Towrah, it is a subset of God’s testimony which was engraved on stone tablets while His comprehensive message was inscribed upon the parchment scroll of the Towrah. And thus one can and must be given separate of the other. Likewise as we shall learn, one sits inside of the Ark of the Covenant while the other is set next to it, more fully explaining its purpose. Even more revealing, as we shall learn, only one of the ten statements etched in stone was conveyed in the imperative mood, and thus can be considered a “command.”

In this light, and based upon the etymological history of the word, I think the most appropriate definition of *ha mitswah* is: “the terms and conditions of the binding contract.” And second to that: “the authorized directions and written instructions regarding the covenant.” This then explains what is in the Towrah, and it affirms that it was written to “*yarah* – be a source of teaching and instruction, direction and guidance” for us so that we might understand the terms

and conditions of the Covenant—Yahowah’s mutually binding relationship agreement.

The second insight I’d like you to consider is that Yahowah, Himself, “*katab* – wrote” His Towrah and gave it to Moseh. That is what the most literal interpretation of this verse suggests. And while there isn’t a huge difference between Yahowah dictating His Towrah to Moseh, making him merely the man who wrote God’s words on parchment, it’s cleaner and more exacting if Yah wrote the Torah Himself. Moreover, since the Towrah will be inscribed inside of us as part of the reaffirmation of the Covenant on the Day of Reconciliations, I’d prefer my copy to bear Yahowah’s penmanship.

In that this passage delineating the process in which the Torah was revealed, has defined the Torah as God’s means to “*yarah* – become the source from which teaching, instruction, guidance, and direction flow,” let’s listen to Yahowah’s explanation once again: “**And Yahowah said to Moseh, rise up to Me on the mountain and exist here, near Me, beholding My name, and I will give to you accordingly, the tablets of stone and the Towrah, in addition to the terms and conditions which as a result of the relationship, I wrote to become the source of their teaching, instruction, guidance, and direction.**” (*Shemowth* 24:12)

Just a breath ago, God Almighty provided a list of six specific names of individuals (reinforcing his formula of six representing mankind, in addition to God, equals the desired result), who, along with seventy elders, met, ate, drank, and talked with Him in the form of the Ma’aseh, the Way, the Precious Stone who was the living embodiment of Heaven and the Written Word of the Towrah. Now, giving Him a name, in addition to his title, we discover: “**And (wa) Moseh** (*Moseh* – the one who draws out (who working with Yahowah leads people away from human religious, political, economic, and military oppression, works-based salvation schemes, and judgment)) **stood up** (*quwm* – arose, took a stand, standing upright to confirm and establish), **and (wa) Yahowsha’** (𐤆𐤍𐤕𐤔𐤁 - 𐤀𐤎𐤕𐤔𐤁 – *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves, meaning Yahowah Providing Salvation) **served with him** (*sharat* – assisted him and ministered with him). **And (wa) Moseh went up to meet** (*alah* – he ascended and rose up to visit) **the Almighty** (*ha ‘elohym*) **on God’s** (*el*) **mountain** (*har*).” (*Shemowth* / Names / Exodus 24:13)

You have a choice. You can recognize Yahowsha’ as *ha Ma’aseh*, the Work of the diminished manifestation of God, as the living embodiment of the Towrah, or you can see Yahowsha’ as one of the seventy elders, one so insignificant he wasn’t initially included. But either way, Yahowah has identified the name and the title of the implement He would use to do His work: *ha Ma’aseyah Yahowsha’*.

At this point, it isn't immediately obvious whether the individual speaking to the "zaqen – old men" was Yahowsha', as the corporeal representation of Yahowah, or Moseh. And that is because 'el can be translated "to" or "God." **"And (wa) God ('el) said to ('amar) the elderly (ha zaqen – those who had grown old), 'Stay and settle here in proximity to us (yasab la ba zeh – live, campout, and remain in this place near us) until the time ('ad) when ('asher) we return (suwb) to you all ('el). And behold (hineh – pay close attention), 'Aharown ('Aharown – enlightened freewill) and also Chuwr (chuwr – the one who grows white) among you all ('im), whoever (my) is a lord and master (ba'al – who controls, owns, possesses, has authority, and is a ruler) of words (dabarym), he may come forward, present himself to them, and engage them (nagas 'el – he may gather them together and approach, confronting them)."** (*Shemowth* / Names / Exodus 24:14)

Unfortunately, we do not have a copy of this portion of *Shemowth* extant among the Dead Sea Scrolls collection, and thus our oldest textual witness to this conversation is the highly suspect eleventh-century CE Masoretic Text. Therefore, we cannot be certain if the final "'el – to them," suffixed as it is in the third person plural, is suggesting that the "masters of words" should remain with and engage the other old guys, or if Yahowsha' was inviting those who considered themselves to be the "lord of words" to join them. But this I know, in Yahowah's Word, *ba'al* is most often associated with the Adversary—the one who wants to be the ultimate master, the preeminent authority, the one who wants to lord over mankind, to possess and own wayward souls, ruling over them.

Yahowah created the Hebrew language. It is His language, the language of Heaven, and the language of Divine revelation. His name, and every name which is important to Him, is derived from Hebrew, and is written using the Hebrew alphabet. Every word revealed in Scripture is Hebrew. God did not need the assistance of a "*ba'al* – lord" of "*dabar* – words." He remains competent and capable of choosing His own. Yahowah's Towrah and Yahowsha's life would be sufficient.

These things considered, Yahowah could be using this passage to predict that rabbis, as the "lords and masters of words" would ascribe their "Oral Law" to these seventy men, suggesting that their Talmud would be of *ba'al*, and not Him.

While God is eternal, time is very important to Him. Everything crucial to His revelation and our relationship and salvation, occurs on His schedule. **"So (wa) Moseh went up ('alah – he rose up and ascended) to God's ('el) mountain (har). And (wa) the mountain (har) was covered (kasap – clothed and concealed) with ('eth) a cloud ('anan – visible and obscuring water vapor or smoke, or something which enables someone to appear and become visible). And the manifestation of power (kabowd – the splendor and glory, the high status**

and reputation, the abundance and significance; from *kabad* – that which is especially relevant, valuable, massive, and honorable) of **Yahowah** (יהוה) **settled down and remained** (*sakan* – camped out, dwelt, temporarily abided, tabernacled, and lived) **on** (*‘al*) **Mount** (*har*) **Cyny** (*Cyny* – transliterated Sinai). **And** (*wa*) **the cloud** (*‘anan* – visible and obscuring water vapor or smoke, or visible manifestation) **covered and concealed Him** (*kasha* – clothed and adorned Him) **for six** (*shes*) **days** (*yowm*). **And** (*wa*) **God** (*‘el*) **summoned and encountered** (*qara’* – He called out to meet with, He welcomed, invited, and greeted) **Moseh in** (*ba*) **the seventh** (*shaby’y* – affirming the promise inherent in the plan and oath of sevens) **day** (*yowm*) **from** (*min*) **the midst** (*tawek* – center) **of the cloud** (*‘anan* – of obscuring water vapor or smoke, or the visible manifestation).” (*Shemowth / Names / Exodus 24:15-16*)

God’s plan of salvation is being mirrored here, just as it was in the Creation account and is in the Sabbath. The Path to God is comprised of six steps which lead to the final result—to camping out with our Heavenly Father on the *Shabat*, or Seventh Day.

In this passage, *sakan*, meaning “to campout, to settle down, to dwell and temporarily abide,” explains the *Miqra’* of “*Sukah* – Shelters”—the seventh and final Festival Feast. And just as the seventh of seven “*Miqra’ey* – Called-Out Assembly Meetings and Invitations to Encounter” God follows six days of preparation, Yahowah “*qara’* – called out to Moseh, inviting him to meet with Him” on the seventh day. Everything important to God occurs on His timeline, which is consistently depicted as six (representing man who was conceived on the sixth day) in addition to one (representing God who is one) equating to seven—symbolic of God’s promise to “*sakan* – settle our affairs so that we can settle down, campout, and live with Him.

Further, by saying that *kabowd* represents His “manifestation of power, His splendor and glory, His status and reputation, His abundance and significance,” when God uses its root, *kabad*, in His instruction to “*kabad* – view as honorable, worthy, and significant” our “Father and Mother” in the Instruction He engraved in stone on this day, we ought to immediately recognize that Yahowah was speaking of “*kabad* – valuing” our Heavenly Father and Spiritual Mother.

Also, the reason that water vapor and smoke are being associated with Yah’s presence is because water is both the source of life and nature’s ultimate solvent, and thus is symbolic of our birth and cleansing. And the smoke of a fire rises up to God, illustrating the direction our souls will travel if we rely upon Him.

Reinforcing this point, we read: “**And** (*wa*) **the appearance** (*mar’eh* – the visual representation and phenomenon) **of the manifestation of power** (*kabowd* – the splendor and glory, the high status and reputation, the abundance and

significance; from *kabad* – that which is especially significant, valuable, massive, and honorable) **of Yahowah** (יהוה) **was similar to** (*ka* – could be compared to) **a nurturing** (*'akal* – feeding) **fire** (*'esh* – radiant energy, warmth, enlightenment, and light) **near** (*ba*) **the summit** (*ro'sh* – the highest part) **of the mountain** (*har*) **to** (*la*) **the eyes** (*'ayn*) **of the children** (*beny* – sons) **of Yisra'el** (*Yisra'el* – individuals who strive and engage, who persist and endure, with God).” (*Shemowth* / Names / Exodus 24:17)

This provides an interesting clue, one we will use when we consider Yahowah's instructions on “*Yowm Kippurym* – the Day of Reconciliations.” During this “*Miqra'* – Called-Out Assembly Meeting,” God specifically asks us to come into the presence of the *'eshah*, the feminine manifestation of this same nurturing and enlightening fire. Reinforcing this symbolism, in this passage, Yahowah is presenting “fire” as a manifestation of His power.

Further, you may have noticed that it was the summit of this mountain which was ablaze, not a “burning bush.” Yahowah has and will ratchet down His energy to serve us, but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this Arabian mountain is still visible.

“And Moseh came (*bow'*) **into** (*ba*) **the midst of** (*tawek*) **the visible manifestation** (*'anan* – visible and obscuring water vapor or smoke cloud) **and He was lifted up** (*'alah* – he rose up) **to God** (*'el*) **on the mountain** (*har*). **And** (*wa*) **Moseh was** (*hayah* – existed) **on** (*ba* – and in) **the mountain** (*har* – symbolic of power and influence) **for forty** (*'arba'iym*) **days** (*yowmym*) **and forty nights** (*laylah*).” (*Shemowth* / Names / Exodus 24:18)

There are only three things you really need to know to understand Yahowah's timeline. The first of these should now be obvious. His plan of salvation unfolds over seven days, following His six (man) plus one (God) equals seven (the desired result of the Covenant) formula. There are six steps which lead to God (Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations), with the seventh (Shelters) representing the desired result, which is camping out with our Heavenly Father. So we should not be surprised that human history follows this pattern, with the first six Called-Out Assembly Meetings occurring during the first six days (represented by six thousand years), all of which lead to the Millennial Sabbath—a one thousand year celebration of the *Miqra'* of *Sukah*.

The second insight is that the Torah was revealed on the *Miqra'* of *Shabuwa'*—a Festival which celebrates the Sabbath. It is observed seven *Shabat* after FirstFruits. This seven times seven formula is celebrated as part of Yahowah's *Yowbel*—redemptive years which occur twice every century. During these Yowbel Years, captives are freed and all debts are forgiven.

The third clue required to understand Yahowah's timeline is also revealed in this passage. The Scriptural period for a time of testing, of evaluation, is always forty. It rained for forty days and nights during the flood. The Torah was revealed to Moseh over a forty-day and forty-night period. The Children of Yisra'el wandered in the wilderness forty years before they were allowed to enter the Promised Land. And the Ma'aseyah Yahowsha' was tested forty days and forty nights before He began His mission.

Using these clues, we know that forty Yowbel transpired from the time Adam was expelled from the Garden of Eden until Abraham affirmed the Covenant on Mount Mowryah in 1968 BCE (year 2000 Yah) with his dress rehearsal of Passover. Then exactly forty Yowbel later, in 33 CE (year 4000 Yah), on this very same mountain, Yahowsha' fulfilled the promises of Passover, Unleavened Bread and FirstFruits. He resolved the consequence of sin which is death, redeemed the penalty of sin which is separation from God, and then tangibly demonstrated FirstFruits which speaks of us being born anew and lifted up as God's children. Forty Yowbel from 33 CE is 2033, which will be year 6,000 Yah. At this time, seven or more years after fulfilling the *Miqra* of *Taruw'ah* by harvesting saved souls, Yahowah will return to reconcile Himself with *Yahuwdym* and *Yisra'el* on *Yowm Kippurym*. Five days later, God will commence the one-thousand-year-long celebration of *Sukah*, where Yahowah camps out with us on Earth, now returned to the conditions experienced in the Garden of Eden.

אָרְבָּעִים

These next statements provided a significant challenge to translate. But after giving it considerable thought, here is my best effort: **“And (*wa*) Moseh did (*'asah* – acted upon and engaged in) **everything (*kol*) similar to (*ka*) that which (*'asher* – relationally) Yahowah (אָרְבָּעִים) had instructed (*sawah* – had directed) him (*'eth*) to do (*'asah* – to act upon, engage in, respond to, celebrate and benefit from), with his behavior being comparable to God's directions (*ka*). And it came to be (*hayah*) in the beginning of the first (*re'shyth*) month (*chodesh* – time of renewal) of the second (*sheny*) year (*sanah*), on the first of (*ba 'echad*) the month (*chodesh* – time of renewal), that the Tabernacle (*mishkan* – Shelter, Tent, House, and Dwelling Place; from *shakan* – the place where once problems are resolved, one can settle down, camp out, abide, and reside) was established, standing upright (*quwm* – was set up, arose, stood, and was confirmed).”** *Shemowth* / Names / Exodus 40:16-17)**

Moseh did his best to do most everything Yahowah instructed him to do. Yahowah's Tabernacle was the result. Similarly for us, if we carefully examine

and thoughtfully consider God's "*Towrah* – Instructions," if we honor His Covenant requirements, if we strive to approximate what He directs in His Instructions, if we follow the path He has provided to Heaven by way of His Called-Out Assembly Meetings, we will end up standing upright in Yahowah's "*Mishkan* – Shelter."

Ka is an interesting word in Hebrew, in that the Kaph serves as a prefixed preposition. It is most easily translated "as," "just as," or "like," but there is more to it than that. At its heart, *ka* provides a "comparison, makes a connection, and marks an association." It speaks of things which are "similar, which are in relative accord, and which correspond to one another—although sometimes not perfectly." *Ka* is typically used to introduce metaphors or word pictures, telling us that one example is very similar to something else, and thus serves as an aid to our understanding, but is not an exact replica. For example, *ka* is perfectly deployed in *Shemowth* 24:17: "**the appearance** (*mar'eh* – the visual representation and phenomenon) **of the manifestation of power** (*kabowd* – the splendor and glory, the high status and reputation, the abundance and significance) **of Yahowah was similar to** (*ka* – could be compared to) **a nurturing** (*'akal*) **fire** (*'esh* – radiant energy, warmth, enlightenment, and light)." God was not the fire, or even equivalent to the fire, but instead, there were aspects of the fire which served as a visual portrait of what God is like.

And that brings us to this passage, whereby *ka* was deployed not once, but twice. So as I deliberated on how to convey Yahowah's intent in this context, I came to realize that God was telling us that Moseh's behavior wasn't perfect, and that his actions were not in precise accord with the letter of the law—just as the "nurturing fire" wasn't a precisely accurate metaphor for the "manifestation of Yahowah's power." Moseh lived as we are encouraged to live, which is not as a slave to the literal interpretation of every rule, but instead as someone who reveres and capitalizes upon the intent of God's "*towrah* – teaching, instruction, guidance, and direction."

A good example of this is Yahowah's Sabbath. "*Asah* – doing" absolutely nothing, and doing nothing perfectly, won't help you or please God. In fact, it will drive you crazy, and distance you from God. Observing the *Shabat* isn't about "doing nothing;" it's about closely examining and carefully considering everything the *Shabat* represents. And rest assured, in the section dedicated to Yahowah's Instructions, we will pause and reflect upon what it "*ka* – symbolizes."

This realization is indeed highlighted by the perspective provided by: "*ka* – comparing," "*shamar* – observing," and "*asah* – doing." If we diligently and consistently observe the *Towrah*, we can get by with our behavior being less than totally compliant with God's Instructions. And that is the entire purpose of

observing Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations leading to Shelters. Since we are not perfect, since we aren't capable of being perfect, we can count on God doing exactly what is required to make us perfect.

Also, be aware that Yahowah's Tabernacle is synonymous with the Garden of Eden, with the Called-Out Assembly Meeting of Shelters, and with camping out with God during the Millennial Sabbath. It represents God's idea of the perfect result, of a good time, which is to dwell with His children. But more than this, the Upright Pillar upon which the tent of the Tabernacle stands, is a metaphor for Yahowsha', and for the Upright Pole upon which He was affixed on Passover. This is an almost perfect metaphor, which gets completely disregarded by Christians who replace the "upright pole" upon which Yahowsha' hung on Passover, the blood of the Sacrificial Lamb dripping on the Doorway to Heaven, with their pagan "cross." Similarly, the covering which comprises the tent, and which turns it into a shelter, represents Yahowah's Set-Apart Spirit, who covers us in a Garment of Light.

Quwm is the operative verb in the previous verse, as well as in the next one. It primarily means "to stand up." It explains the process Yahowah devised to redeem us. He "*quwm* – stood up" for us on Passover, Unleavened Bread, and FirstFruits so that we could "*quwm* – stand upright" with Him.

Moreover, by saying that Moseh "*quwm* – stood up and raised" the "*Mishkan* – Shelter," Yahowah is associating the two things Moseh is best known for "*asah* – doing" with the "*quwm* – confirmation and establishment, the validation and affirmation" of His "*Mishkan* – Shelter." These are: leading God's children away from human oppression by way of the Called-Out Assembly Meetings of Passover, Unleavened Bread, and FirstFruits, and then on the Called-Out Assembly Meeting of Seven Sabbaths, writing down Yahowah's "*Towrah* – Instructions." And that is why the reference to what Moseh "did" precedes the declaration of what was ultimately accomplished through him.

“And (wa) Moseh (*Moseh* – the one who draws us out of judgment and away from human oppression) **stood up, raised, confirmed, and established** (*quwm* – erected, validated, and affirmed) **accordingly** (*eth* – in association with) **the Tabernacle** (*mishkan* – Shelter, Tent, House, and Dwelling Place; from *shakan* – the place where once problems are resolved, one can settle down, campout, abide, and reside). **He provided** (*natan* – he gave us) **accordingly** (*eth*) **its foundation and upright pillar** (*eden* – its basis, base, footing, pedestal, and overall structure) **and he did what was needed to put in place** (*sym* – he did what was required to set up) **the framework** (*qeres* – its firm, solid, and reliable footing and structure). **He provided** (*natan* – he bestowed and he gave us) **the crossbars** (*baryach* – beams of wood which frame a structure and its doorway) **and he**

stood up to raise, confirm, and establish (*quwm* – to lift up, erect, validate, and affirm) **its upright pillars** (*'amuwd* – His vertical structural columns which provide support; also His upright pillar cloud which represented the physical presence of Yahowah during the Exodus).” *Shemowth* / Names / Exodus 40:18)

God just affirmed what I have shared with you. By being willing to serve with Yahowah to lead God’s children away from human oppression, and to deliver God’s Word by way of the Towrah, Moseh played his role in the establishment of Yahowah’s Tabernacle. His actions, and the words he wrote, comprise the Tabernacle’s Foundation, and they reveal its Upright Pillar.

'Eden is derived from the Hebrew letters ך ך ן (reading left to right Aleph Dalet Nun). On a number of important occasions, Yahowah associates *'eden* with Himself, and with that which He holds dear.

In Ancient Hebrew, the actual alphabet Moseh deployed to write the Towrah, the Aleph was drawn in the form of a ram’s head א. It signified power, might, ability, authority, and leadership. The ך Dalet was depicted as a doorway, the meaning of which is obvious. The ן Nun was written to resemble both a seed which is taking root, and also a man’s semen. It symbolizes life, growth, children, and inheritance. So bringing these concepts together, אךא – *'eden* is defined by the letters which comprise the word: “the Lamb of the Almighty, representing the power, authority, and leadership of God, serving as the Doorway to Life, enabling us to grow as God’s children, and inherit all that is His to give.”

And while this metaphorical amplification of *'eden* is truly magnificent, and awesomely revealing, most everyone on earth today has been robbed of this revelation by rabbis, and most especially the Masoretes. You see they deliberately vocalized ך ך ן differently, changing “*'eden* – the foundation of the Tabernacle and its upright pillar” to “*adon* – lord,” and then to “*adonay* – My Lord.” Rather than communicate one of Yahowah’s favorite titles, “*Eden* – Upright Pillar,” these religious clerics substituted one of their own, “*adonay* – My Lord.” And they would ultimately deploy this title seven thousand times, on each occasion replacing Yahowah’s name with an epithet depicting Satan’s ambition.

These Masoretic Rabbis (a title which means “elevated, lofty, and great”) coveted the title, “lord,” just as had Satan before them. That is why Lord, from *ba'al*, is Scripture’s most commonly used moniker for the Adversary. Satan, like most religious leaders, seeks to control people, to own and possess their hearts, minds, souls, pocketbooks, and even land. They both seek to lord over the masses.

Not Yahowah. His Covenant is not about ownership, but relationship. He wants to be our Father, not our Lord. Participation is optional, not compulsory.

Rather than being “the Lord,” Yahowah is the “‘eden – Upright Pillar and Foundation” of the Shelter. He is the one who knelt down to serve us, to lift us up to Him. When you bow down to God as “Lord” instead, you are insulting Him and demeaning what He has done. Worse, you are not only upending what He wants, you are also missing the message and point of Scripture.

So while Yahowah’s Towrah is the foundation of the Tabernacle, and while Yahowsha’ represents the physical structure of this Sheltered Home, its upright pillar, and the crossbeams which comprise its doorway, the covering itself is symbolic of the Set-Apart Spirit—all of which come from Yah. **“And he spread out** (*paras* – he stretched out, making known) **the tent** (*‘ohel* – the shelter and covering, dwelling and home, household and family) **of the Almighty’s** (*‘al*) **Tabernacle** (*Mishkan* – Shelter, Home, and Dwelling) **and he placed** (*sym*) **accordingly** (*‘eth*) **the covering** (*mikseh* – the protective cover; from *kacah* – that which clothes, adorns, covers, protects, and conceals) **of the tent** (*‘ohel* – shelter and covering, dwelling and home, household and family) **upon it** (*‘al* – on Him) **from** (*min*) **above** (*ma’al* – on high) **as** (*ka* – very similar to) **that which relationally** (*‘asher*) **Yahowah** (יְהוָה) **had instructed** (*sawah* – had directed) **Moseh** (*Moseh* – the one who draws us away from human oppression and judgment).” *Shemowth* / Names / Exodus 40:19)

The purpose of the Set-Apart Spirit’s “*mikseh* – Protective Covering,” Her Garment of Light, is to “*kacah* – clothe us,” so that we do not appear naked before God, our faults exposed. She “*kacah* – conceals” our sins, flooding the dark recesses of our souls with Her brilliant light. And she “*kacah* – protects” us, so that we can survive, even thrive, in God’s presence. When we are “*kacah* – adorned” by our Spiritual Mother, we are instantly empowered, enlightened, and enriched” as God’s children, members of our Heavenly Father’s “*‘ohel* – family and household” who are invited to “*mishkan* – dwell” with Him.

This is the message of the Towrah; it is derived from the Towrah; it is facilitated by the Towrah. **“And he received and grasped hold of** (*laqah* – he obtained and accepted) **and** (*wa*) **he freely bestowed** (*natan* – he offered, gave, and provided) **the Testimony** (*‘eduwth* – the Witness) **of God to** (*‘el*) **the Ark** (*‘arown* – the source of light, enlightenment, the purpose of choice) **and he placed** (*sym*) **the poles** (*bad* – that which is set-apart) **on the Almighty’s** (*‘al*) **Ark** (*‘arown* – the source of light, enlightenment, and choice). **And** (*wa*) **he freely bestowed** (*natan* – he offered, gave, and provided) **the Reconciling Covering** (*kaporeth* – the adornment and protective and concealing covering which reconciles relationships; from *kaphar* – to reconcile, to atone, to purge and cover, to propitiate and conciliate, to satisfy and appease, which is to restore a relationship by providing mercy on an unearned and undeserved fortuitous basis, and thereby cleansing and covering our sin) **upon the Almighty’s** (*‘al*) **Ark**

(*'arown* – the source of light, enlightenment, and choice) **from** (*min*) **above** (*ma'al* – on high).” *Shemowth* / Names / Exodus 40:20)

First and foremost, the “*'eduwth* – Testimony” is the Towrah. It is Yahowah’s “Witness.” *'Eduwth* is based upon *'ed*, meaning “witness, testimony and evidence,” and *'ad*, “that which is eternal, everlasting, and never ending.”

Further, Yahowah’s “*'eduwth* – testimony” is directly related to *'ewmuwn* and *'emuwnah*, making it: “trustworthy and true, faithful and reliable, firm, upholding, nourishing, confirming and supporting.” And all of these words are based upon *'aman*, which as a verb means “to trust and to rely upon,” and as a noun conveys: “that which is right, true, truthful, reliable, upholding, confirming, and nourishing.”

'Aman, and especially its *'amen* vocalization, is the word which has been usurped by the Adversary to name the most famous Egyptian god: Amen Ra. We find it in the name of Tutankhamen. We also find it in Christian prayers, which almost always end: “In the name of God we pray, Amen!” What about Yahowah? What about His Testimony, His Witness, His Towrah?

In our quest to understand the “*'arown* – ark,” some digging is required. If we were to consider the six words which follow “*'arown* – ark” in our Hebrew lexicons, we would discover that *'Arownyah* is “the Light of Yah.” An *'arach* is “one who journeys” to the Light along *'orach* “the Way” and “the Path” to become “*'araz* – firm and strong,” “*'orach* – living one’s life accordingly” so that one’s life “*'arak* – is prolonged.” Moving in the other direction through the best Hebrew dictionaries, we find *'Aruwmah* being someone who is “raised up,” because they are “*'aruwkah* – healed and restored, made perfect” in God’s eyes.

In actuality, only one letter separates *'Aharown*’s name (אֲהָרֹן), conveying “enlightened freewill,” from “*'arown* – ark (אֲרוֹן).” And as such, we ought to consider all of these implications. Remember, *'Aharown* is based upon: “*'aw* – to desire,” “*'ow* – to choose and prefer,” and “*'owr* – light and enlightenment.”

Kaporeth, translated “Reconciling Covering,” is almost always rendered “Mercy Seat” in English bibles. *Kaporeth* is based upon *kaphar*, which also serves as the basis of “*Kippurym* – Reconciliations”—one of the most important words and days in the whole of Yahowah’s Towrah.

Kaphar means “to reconcile and to pardon, to purge and then to cover.” Fully amplified, *kaphar* conveys the “process of reconciliation through atonement, whereby our sins are purged and then covered up.” *Kaphar* can therefore be defined as: “to propitiate and to conciliate, which is to satisfy and appease, leading to the reconciliation of a relationship by way of a merciful, unearned and

undeserved fortuitous gift.” *Kaphar* is therefore, Yahowah’s Merciful Gift of Reconciliation.

The *Miqra’ey* of *Pesach* and *Matsah* represent the Doorway to eternal life and the Welcome Mat and Threshold of Heaven where our sins are removed. This leads to *Bikuryim* where we are born anew spiritually into God’s family, and to *Shabuwa*, where as a celebration of the Sabbath, those who are “*kaporeth* – adorned in Yah’s Reconciling Covering” are empowered, enlightened, and enriched by Yahowah’s Set-Apart Spirit. This leads to the *Miqra’* of *Taruw’ah*, known as the “Harvest of Trumpets,” in which Yahowah removes His Covenant Family from the Earth prior to the beginning of the Tribulation. Then, God returns for the Children of Yisra’el on the day for which the “*Kaporeth* – Reconciling Covering” was named—*Yowm Kippurym*—the Day of Reconciliations. This leads to a one thousand year celebration of the final Called-Out Assembly Meeting whereby we are invited to campout with our Heavenly Father on “*Sukah* – Shelters.” In these words, God’s plan has been presented before your very eyes.

So, the reason Yahowah’s Testimony and Witness was placed upon the Reconciling Covering of the Ark of the Covenant is so that we would recognize all that has just been shared with you. Here, in the midst of the Torah, we have become witnesses to all of the symbolism behind Yahowah’s plan of salvation.

And speaking of sharing, I would be remiss if I didn’t draw your attention to *Dabarym* / Deuteronomy 31:24-26, where Yahowah affirms that His Witness is in fact His Towrah. “**And** (*wa*) **it came to exist** (*hayah*) **just when** (*ka*) **Moseh completely finished** (*kalah* – concluded) **writing** (*katab* – inscribing using a written alphabet to communicate) **the words** (*dabar*) **of the Towrah** (*ha Towrah*: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **upon this, the Almighty’s** (*ha z’eth ‘al*) **written scroll** (*sepher* – written letter and inscribed document designed to recount, relate, rehearse, and declare), **successfully completing** (*tamam* – totally and perfectly finishing) **the Eternal Witness** (*‘ad / ‘ed* – Enduring Testimony), **Moseh directed** (*sawah* – instructed) **the Lewy** (*ha lewy* – those who join and unite) **to lift up and carry** (*nasa’* – to raise and bear) **Yahowah’s** (אֲרוֹן) **Ark** (*‘arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship), **saying** (*‘amar*), **‘Accept and grasp hold of** (*laqah* – obtain and receive) **the written scroll** (*sepher* – the

written letter and inscribed document designed to recount, relate, rehearse, and declare) **of the Towrah** (*ha Towrah* – the signed teaching and the written instruction, the guidance and direction to exempt humankind from judgment, the answer on how to find God and be restored and return to Him) **and place** (*sym* – put) **this** (*zeh*) **alongside** (*‘eth min sad* – against, near, and beside) **Yahowah’s** (𐤆𐤃𐤇𐤃𐤁) **Ark** (*‘arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship). **Your God** (*‘elohym*), **He will always exist** (*hayah* – He was, is, and will always be) **there** (*sham*) **for you** (*la*) **in** (*ba*) **the Eternal Witness and Enduring Testimony** (*‘ed / ‘ad*).” (*Dabarym / Words / Deuteronomy 31:24-26*)

This especially bears repeating: **“And it came to exist** (*hayah*) **just when** (*ka*) **Moseh completely finished** (*kalah*) **writing** (*katab*) **the words** (*dabar*) **of the Towrah** (*ha Towrah*) **upon this, the Almighty’s** (*ha z’eth ‘al*) **written scroll** (*sepher*), **successfully completing** (*tamam*) **the Eternal Witness** (*‘ad/‘ed*), **Moseh directed** (*sawah*) **the Lewy** (*ha lewy*) **to lift up and carry** (*nasa’*) **Yahowah’s** (𐤆𐤃𐤇𐤃𐤁) **Ark** (*‘arown*) **of the Covenant** (*beryth*), **saying** (*‘amar*), **‘Accept and grasp hold of** (*laqah*) **the written scroll** (*sepher*) **of the Towrah** (*ha Towrah*) **and place** (*sym*) **this** (*zeh*) **alongside** (*‘eth min sad*) **Yahowah’s** (𐤆𐤃𐤇𐤃𐤁) **Ark** (*‘arown*) **of the Family-Oriented Covenant Relationship** (*beryth*). **Your God** (*‘elohym*), **He will always exist** (*hayah*) **there** (*sham*) **for you** (*la*) **in** (*ba*) **the Eternal Witness and Enduring Testimony** (*‘ed/‘ad*).”

Yahowah’s Towrah represents God’s Eternal Witness. It is complete. Nothing more will be added to it. His Enduring Testimony is in writing, and His words explain how we may go about choosing to participate in His Covenant Relationship. The Towrah teaches us that we can become reconciled unto God through the process of receiving His purifying and protective covering. But most of all, if we look to the Towrah we will find God. He will always exist there for us.

And let us not ignore that fact that this message is a stunning repudiation of Paul’s epistles. The original Towrah remains in its place, explaining and enabling all of the promises associated with the Ark of the Covenant. So while many have sought to find the relic, the real treasure is what has been placed alongside of it— the Towrah!

𐤆𐤃𐤇𐤃𐤁

If you want to be restored to fellowship with God, if you want to live forever, if you want to be an heir to all our Heavenly Father owns, if you want to live with

Him in His realm... **“And (wa) now (‘attah) Yisra’el (Yisra’el – individuals who strive and engage, who persist and endure, with God), listen to and understand (shama’ – hear, receive, proclaim, and heed (scribed in the imperative mood which expresses an exhortation whereby the audience is encouraged to choose on their own volition to acknowledge and accept) God’s (‘el) clearly communicated prescriptions of what we should do (choq – an inscribed thoughts and engraved recommendation regarding life and the covenant), and God’s (‘el) means to achieve justice and resolve disputes (mishpat – the basis upon which judgment will be exercised and sound decisions are made), which as a result of the relationship (‘asher – by association) I (‘anky) learned and am teaching (lamad – acquired the information which I am sharing and instructing) you accordingly (‘eth) to (la) act upon (‘asah – actively engage in, celebrate, gain and profit from) for the purpose that (ma’an) you will be restored to life and continue to live (chayah – will be saved and have your life preserved, will be revived, renewed, and nurtured, continuing to grow and flourish (scribed in the imperfect conjugation, telling us that the benefits of restoration and life, salvation and growth, will continue to consistently unfold throughout the whole of time)), and you will come and return (bow’ – you will arrive and be harvested whole and complete (from the perfect conjugation)), and you will be an heir, receiving as an inheritance by occupying (yaras – your father will give you by way of inheritance possession of) the land (ha ‘erets – the realm) which as a result of the relationship (‘asher), Yahowah (יהוה), God (‘elohym) of your fathers (‘ab), gave (natan) to you (la).” (Dabarym / Words / Deuteronomy 4:1)**

And thus ends the myth of faith-based salvation. There are things we must hear, heed, learn, understand, and do if our lives are to be restored and if we are going to live forever with God. He has delineated a specific means to resolve the disputes which would otherwise foreshorten our lives. These are not, however, laws, but instead instructions. Following them or disregarding them and going off on a different path thereby determines our fate.

Yes, I recognize that this was written to Yisra’el, but so was the entirety of Yahowah’s Word. Moreover, if you don’t see yourself as ‘ysh – an individual, who sarah – strives and contends with, engages, endures, and persists with, who is set free and empowered by ‘el – God, then feel free to disregard this testimony. Further, if you are willing to limit “occupying and inheriting the land” after being “restored to life” to nothing more than a few people living a short while in a small desolate place surrounded and infested by their mortal enemies, very few of God’s promises will mean much to you anyway.

Mankind was separated from God when Adam and Chawah (meaning source of restoration and life; but known errantly as “Eve”) were enticed by Satan’s corruption of Yahowah’s Testimony, causing them to rebel against God’s “choq –

clearly communicated prescriptions of what we should do.” They were expelled from God’s “*‘erets* – realm and land,” which was a protected and sheltered garden. And so it is that throughout human history we have all been given this same choice. If we “*shama*’ – listen to, understand, and heed” Yahowah’s instructions, we will be allowed to return to the same perfect life, realm, and relationship Adam and Chawah once enjoyed. We will be restored, and live forever with Yahowah as His children, inheriting all that He has to give.

I suppose that adding a “New Testament” or “Oral Law” would be a wholesale violation of the following instruction. **“You should not ever add to (*lo’ yasap ‘al*) the Word (*ha dabar*) which relationally and as a blessing (*‘asher*) I (*‘anky*) am instructing you all with (*tsawah ‘eth*), and you should never subtract (*wa lo’ gara’*) from it (*min*) to properly observe (*la shamar*) the terms of the covenant (*mitswah*) of Yahowah (𐤆𐤃𐤇𐤃), your God (*‘elohym*), which as a favor (*‘asher*) I am (*‘anky*) directing you all with (*tsawah ‘eth*).”** (*Dabarym / Words / Deuteronomy 4:2*)

Similarly, I suppose reducing the authority of God’s Word by way of Paul’s epistles and the Babylonian Talmud might well be in conflict with this instruction. But to this list of contentious religious edicts, we could well add Constantine and Vatican dictates, Muhammad’s immoral rants, Calvin’s irrational drivel, Martin Luther’s anti-Semitism, Joseph Smith’s prophetic lunacy, or L. Ron Hubbard’s literary insanity.

Back in the Word section, while initially reviewing this passage, I shared something with you which I hope you have not forgotten. *Sawah* was scribed twice in this passage to underscore what may well be the single most important lesson God wants to teach us. The Almighty’s Word, His Torah, is our Heavenly Father’s “teaching and instruction,” His “guidance and direction.” It is not His “law.”

As I suggested earlier, we are compelled to comply with laws. We are invited to consider instruction. A judge enforces laws, while a father offers guidance. One observes laws by keeping them. One observes teaching by evaluating it. Collectively, these insights provide the proper perspective from which we are to observe the Torah, and indeed approach Yahowah.

At this point, Moseh reminds his audience that many among them were recently fooled by “the Lord – Ba’al,” and that following this “Lord of Light” will lead to one’s extinction. **“You all saw (*ra’ah* – witnessed) with your own eyes (*‘ayn* – and you perceived and understood) that which (*‘asher*) Yahowah (𐤆𐤃𐤇𐤃) did (*‘asah*) with (*ba*) Lord Pa’owr (*Ba’al Pa’owr* – Lord of the wide open, broad, compelling, and troublesome light). For indeed (*ky*) every (*kol*) individual (*‘ysh*) who (*‘asher* – relationally) walks and follows (*halak* – travels**

in that direction, proceeds toward, and goes) **after** (*'ahar*) **the Lord of the compelling and open light** (*Ba'al Pa'owr* – Lord, Master, and Owner of the broad, disturbing, and troublesome light), **Yahowah** (יהוה), **your God** (*'elohym*), **will annihilate** (*samad* – will destroy and demolish, will wipe out and decimate, will exterminate, seeing that they perish, ceasing to exist after death) **from** (*min*) **your midst** (*qereb*).” (*Dabarym / Words / Deuteronomy 4:3*)

Ba'al is the Hebrew word for “lord.” It is most often used in association with “*ha Satan* – the Adversary.” “*Ba'al* – Lord” describes Satan’s ambition, which is not only to “lord over” the Most High, but also to “own, possess, and control” mankind.

Pa'owr is a compound of two Hebrew words. Since *'owr* means “light,” we have been given a vital clue regarding Satan’s appearance and strategy. The prefix *pa'* is from *pa'ar*, which means “wide open and broad,” and *pa'am*, which means “to persistently compel, to beat and push in a disturbing and troubling direction,” causing someone to “*pa'ah* – groan and scream.”

Satan is a spiritual being, and thus, like all spirits, the Adversary resembles light. Yahowsha’ tells us that Satan, who Yahowah refers to as “the lesser luminary,” appeared as a “flash of light” as he was being cast out of heaven. And Paul, who admits to being controlled and possessed by Satan in Second Corinthians, encountered Satan as a “flash of light” on the road to Damascus.

The qualifiers used to distinguish and identify *Ba'al Pa'owr*, are interesting. This “lord of light” is “compelling,” as are all of his religious schemes. His ways are “particularly broad and wide open,” which explains why his religions are so numerous, accepting, and popular. Yahowsha’ affirmed this in His Teaching on the Mount, when He said that the “way to death and destruction was wide open and broad, and many there are who find it.” Further, this Lord of Light “persistently pushes his victims in the direction of disturbing trouble, of groans and screams.”

Our “*qereb* – midst” in this passage speaks to our soul—our consciousness. And therefore, it is this aspect of our human nature which will be annihilated if we are foolish enough to associate with the Lord of Light. So, if you don’t want God to extinguish your soul, don’t follow this Lord’s broad and compelling path. Walk away from religion, not to it.

Throughout this *Introduction to God* you will be confronted with evidence from God’s Word which proves that most human souls are annihilated at the end of their mortal existence. The souls of those who follow after the compelling and popular lord of troublesome light will be destroyed and demolished, wiped out and decimated, exterminated, so that following their death, such individuals will simply cease to exist. This may sound harsh, but it’s not. It’s not a penalty or a

punishment. Such things exist, but they are reserved for those who promote the Lord, not for the Lord's victims.

God could not say, and did not say, "Love me or I will see to it that you are punished forever in hell." Such a spirit would not be lovable. He would not be just. Therefore, the religions of Christianity and Islam which promote this myth are wrong. The vast preponderance of human souls simply cease to exist after death. For those who were deceived, there is no eternal life in heaven or hell.

Our fate is in our hands. **"And you (*wa 'atem*), the ones remaining close, and holding on tightly (*dabeq* – the ones who are adhering and clinging, sticking with, joining and following, who remain connected) in (*ba*) Yahowah (𐤆𐤃𐤆𐤀), your God ('*elohym* – Mighty One; from '*elowah* – God Almighty), every one of you (*kol*) exists and is alive (*chay* – is nourished, growing, vigorous, and flourishing, having been renewed and restored) this day (*ha yowm*)."** (*Dabarym / Words / Deuteronomy 4:4*) God wants us to live and to grow. If this does not occur, it is because we got in the way.

His purpose and message are consistent: **"Be aware (*ra'ah* – take notice, pay attention, and see this), I learned and taught (*lamad* – I acquired the information and now I'm sharing) the clearly communicated prescriptions of what we should do in life to live (*choq* – the inscribed thoughts and engraved recommendations regarding the covenant relationship), and means to achieve justice and resolve disputes (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made), in the manner in which (*ka 'asher*) Yahowah (𐤆𐤃𐤆𐤀), my God ('*elohym* – my Mighty One; from '*elowah* – God Almighty), instructed and directed me (*sawah* – guided and taught me) that they should be acted upon (*la 'asah* – should be done, celebrated, enacted, and instituted), therefore (*ken*), in the innermost part (*qereb*) of the land ('*erets* – realm) which ('*asher* – as a result of the relationship) you ('*atem*) are going (*bow'* – are returning to and pursuing) as (*la*) an inheritance (*yaras* – as a gift from father to son)."** (*Dabarym / Words / Deuteronomy 4:5*)

When the "*'erets* – land and realm" is used in reference to our "*yaras* – inheritance," God is speaking of the Promised Land, which is a metaphor for eternal life with Him in Heaven. The second of Yahowah's Seven Directions makes this clear, ascribing an enduring existence in the land to those who properly value their Heavenly Father and Spiritual Mother. (This undeniable conclusion will be advanced during our discussion of the Instructions.) It is to the land that Yah will return, and it is in the land that He will live during the millennial celebration of the *Miqra'* of *Sukah*, itself a metaphor for camping out with our Heavenly Father in heaven.

Moseh learned and taught the Torah, recognizing that it not only restores and prolongs our lives, but also, that observing it makes us wise, improves our ability to think, and enhances our perspective. “**And** (*wa*) **you should observe** (*shamar* – closely examine and carefully consider) **and you should act upon and engage in** (*asah* – celebrate, profit from, and do) **this** (*huw*) **in order for** (*ky*) **you to be wise** (*hakamah* – to have the capacity to think properly), **for you to be discerning** (*bynah* – to process information and respond morally and rationally), **in addition to gaining perspective** (*wa la ra’ah* – for seeing things from the proper vantage point). **The family** (*am* – the people) **who by association** (*asher* – as a result of the relationship) **listens to** (*shama’* – receives and hears, heeds and pronounces) **all of** (*kol*) **God’s** (*elah*) **clearly communicated prescriptions** (*choq* – inscribed thoughts and engraved recommendations which cut us in on life and the relationship), **and declares them** (*amar* – communicates them and calls others to them) **exclusively** (*raq* – only, and at the exclusion of anything else), **that family** (*am* – those related people) **will be wise** (*hakam* – will possess the ability to think) **and will be discerning** (*byn* – be able to know and process information thoughtfully, rationally, and morally), **and they will be considered worthy and great** (*gadowl* – meritorious and important, significant and valuable, highly regarded and distinguished) **among people everywhere** (*zeh gowy* – those from different races and places).” (*Dabarym / Words / Deuteronomy 4:6*)

To be highly regarded, at least from God’s perspective, one must limit their pronouncements to the Towrah. According to God, the Torah is the “*raq* – exclusive” bastion of “*choq* – clearly communicated prescriptions regarding what we should do.” It is the sole source capable of making us “*hakamah* – wise to the point we think clearly,” leading to “*bynah* – discernment and understanding.” It is the one and only “*ra’ah* – perspective” we should consider or promote.

This project is living proof of this. While I am irrelevant to the message we are considering, in that I am only translating and commenting on Yahowah’s Word, since I began limiting my communications to that which could be discerned from His Towrah some seven years ago, fewer than ten of the ten thousand letters I have received from people all around the world who have read significant portions of *Yada Yah* have been dismissive or demeaning. Those who have “*shamar* – observed, closely examined, and carefully considered” Yahowah’s Word through this translation and commentary, have almost universally considered God’s insights “*gadowl* – worthy, valuable, meritorious, and significantly important.”

During His Teaching on the Mount, Yahowsha’ paraphrased Yahowah’s next statement, telling us that those who taught others to observe the Torah would be considered worthy from Heaven’s perspective. “**For indeed** (*ky*), **whatever** (*my*) **person from different races and places** (*gowy*) **has significant value** (*gadowl* –

has worth, and is held in high esteem), **relationally** (*‘asher*) **his goal** (*la*) **is to approach and be near** (*qarowb* – to be engaged in a close, personal relationship with) **God** (*‘elohym*). **He strives to be in accord with** (*‘el ka*) **Yahowah** (יהוה), **our God** (*‘elohym*), **calling and inviting** (*qara*’ – summoning by name) **all of us** (*kol*) **to God** (*‘el*).” (*Dabarym / Words / Deuteronomy 4:7*)

Most of those who claim that “God is with us” are mistaken. Our goal should be to be with God, to approach Him on His terms, so that we can enjoy a close personal Covenant relationship with Him. We should strive to conform to Him, rather than strive to change God so that He conforms to our religious views. Similarly, we should call everyone to God, rather than to our favorite religious or political scheme. And in this regard, *qara*’ is particularly telling as it identifies the path we must follow if we are to actually meet Yahowah: His *Miqra*’.

Of course, the one and only place to find these directions is in Yahowah’s Towrah. “**And** (*wa*) **whatever** (*my*) **individual regardless of race or geography** (*gowy* – person from different cultures and places) **who has merit** (*gadawl* – who has significant value and worth, who is held in high esteem) **in the relationship** (*‘asher*), **for him** (*la*), **the clearly communicated prescriptions** (*choq*) **and means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **are right, proper, and just** (*sadyq* – upright and forthright, righteous and perfect), **just as is the case with** (*ka*) **the whole of** (*kol*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose, the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, which are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial)—**this is** (*ze’th*) **that which** (*‘asher*) **I** (*‘anoky*) **am bestowing and placing** (*natan* – providing) **before you all** (*paneh*) **this day** (*ha yowm*).” (*Dabarym / Words / Deuteronomy 4:8*)

It is better that we agree with God, that we accept His terms and conditions, and that we observe His Torah, than it is for us to accept a god whose terms and conditions are actually our own. You may take issue with aspects of the Torah. You may quibble with the means God has established therein to resolve disputes and achieve justice. That is your choice. But don’t expect a positive response from Yahowah should you hold either of these two positions—as is the case with all but one in a million Christians.

This sorry state of affairs exists because Paul took issue with the Torah in his letters. And unfortunately, Christians have been conditioned to believe Him, rather than trust Yahowah’s Witness. As such, among religious people, and

particularly Christians, the Torah is no longer considered “*sadyq* – just, proper, or right,” much less “righteous.” And yet the view articulated here by Moseh is universal among those considered worthy of entering heaven.

You will notice, that in this next passage, Yahowah’s instruction is to be especially concerned about our “*nepesh* – soul,” not our body or spirit. As we shall discover, our soul is all that matters to Yahowah, and therefore should be all that matters to us. There will be no bodies in heaven, as they would be a horrible liability. Further, while there are many spirits, human’s only become spiritual beings after they choose to be born anew spiritually from either above or below. And even then, those spirits are not our spirit, but either God’s or one of Satan’s that is now associating with us.

Providing a glimpse into this realm, we find: “**Only** (*raq* – exclusively without exception) **be observant** (*shamar* – pay attention, closely examine and carefully consider everything) **as your goal** (*la*). **And pay very close attention to** (*ma’od shamar* – very carefully consider and be especially aware of) **your soul** (*nepesh* – your individual consciousness, nature, and being) **lest** (*pen*) **you forget** (*sakah* – you overlook, ignore, or are no longer mindful, and cease to care about) **the words** (*dabarym* – written statements and testimony) **which** (*’asher*) **you have seen** (*ra’ah*) **with your eyes** (*’ayn*). **And lest** (*wa pen*) **they are removed** (*suwr*) **from** (*min*) **your heart** (*leb*). **All of** (*kol*) **the days** (*yowmym*) **of your life** (*chay*), **you shall make them known** (*yada’* – you shall acknowledge, respect, and reveal them) **to** (*la*) **your children** (*beny*) **and to** (*wa la*) **your children’s children** (*ben beny*).” (*Dabarym* / Words / Deuteronomy 4:9) Just as the single most important thing our Heavenly Father could do for us was to reveal His Towrah, the most important thing we can do for our children is to share it with them.

I am sure you noticed, but it bears repeating, we are to have a singular goal: “*shamar* – be observant, pay attention, closely examine, carefully consider, and thoughtfully evaluate everything.” If we are diligent in this way, and scrutinize the Torah, we will find God. And if we follow this advice, no one will ever be able to lead us away from Him.

Since this is one of the many places where “keeping” becomes an irrational rendering of *shamar*, let’s delve into the etymology of the word. I want to do this now, and again later, because *shamar* is so commonly presented “keep” in English bible translations that the vast preponderance of people have come to see the “God of the Old Testament demanding that we must comply religiously with a long list of laws.” That is how most people react to the phrase: “Torah observant.” And yet, *shamar* only means “keep” in the sense of “keeping alert with your eyes open, carefully keeping something in front of you, keeping it within the field of your vision, and keeping your focus upon it.”

Examining Hebrew lexicons for words which share the same sh-m root, we discover that every word related to *shamar* speaks of “observing, of watching, of being a watchman, of keeping one’s eyelids open so as to be vigilant, and of being on one’s guard, acting as a guardian to protect oneself and one’s loved ones.” Watchmen and guards who have their eyes closed, who are not observant, are useless.

But there is more. Also sharing the sh-m root of *shamar*, similar words convey the ideas of “receiving and processing information which is being communicated to us.” These terms suggest that while “the resource may be challenging to understand, it is nonetheless being made known to those who are observant.” These sh-m based words speak of “a message, of news, of information which is being proclaimed,” and of the “fame, renown, honor and reputation of its source.” They focus upon “receiving and understanding that which has been communicated, either verbally or in writing.”

I am unaware of a single Hebrew word which shares the sh-m base whose primary definition is accurately rendered as “to keep” in the sense of “religiously submitting to and thoughtlessly complying with” a list of laws. Therefore, while “*shamar* – carefully observing, closely examining, thoughtfully considering, genuinely caring about, actually investigating, scrutinizing, exploring, and diligently evaluating” Yahowah’s Towrah, “keeping it in front of you with your eyes focused upon it,” will cause an informed and rational person to “heed and keep” His advice, doing so is a byproduct of the verb, not the intent of *shamar*. It is focused on looking and considering, not doing or keeping.

As we know, Yahowah revealed the Towrah through Moseh, but that did not stop Him from also speaking directly to His children. This passage chronicles one such occasion. **“The day (*yowm*) which (*‘asher*) you were present, standing (*‘amad* – you were upright on your feet) before (*paneh* – and facing) Yahowah (𐤀𐤓𐤕𐤍), your God (*‘elohym*), in (*ba*) Horeb (*Horeb* – from *charab*, meaning desolate place), in it (*ba*), Yahowah (𐤀𐤓𐤕𐤍) asked me (*‘amar*) to (*‘el*) summon and assemble (*qahal* – to gather and call together) the family (*‘am* – people who are related) so that I can have them hear (*shama’* – so that I may have them listen to) the words (*dabar*) which relationally (*‘asher*) will cause them to learn (*lamad* – teaching and instructing them) to (*la*) revere, respect (*yare’* – admire, value) and accompany Me (*‘eth*) all of (*kol*) the days (*ha yowmym*) which as a result of the relationship (*‘asher*) they (*hem*) shall live (*chay* – exist) on (*‘al*) the earth (*‘adamah* – ground and soil, speaking of the material realm), and so that they might teach (*lamad* – share this information with and educate) their children (*beny*).” (*Dabarym* / Words / Deuteronomy 4:10)**

The bottom line of all of this, of the whole of the Towrah, is that Yahowah wants us to learn about Him, because He knows that when we come to know Him

as He really is, we will “yare’ – respect and revere” Him. Doing this, and encouraging our children to do the same, is the purpose behind the days we spend in this material realm we call the earth.

Those who were gathered to hear God speak were all “*amad* – standing upright on their feet” in His presence. They did not bow down; nor should we. **“And (*wa*) you all approached and came near (*qarab* – you all drew close) and were present, standing upright (*amad*) at the base of (*tahat*) the mountain (*har*). And (*wa*) the mountain (*har*) was illuminated and ablaze (*ba’ar* – was burning) with fire (*esh* – light and radiant energy) reaching up as high and far as (*ad* – continually and eternally beyond) the heart (*leb*) of the heavens (*shamaym* – the universe and the abode of God), darkened (*hosek*) by a theophanic upright pillar cloud (*anan*) and (*wa*) a very dense obscuring phenomenon (*araphel* – a mass of particles in the atmosphere which block most of the available light).” (*Dabarym* / Words / Deuteronomy 4:11)**

The purpose of the Torah is for us to approach God. And we do so by walking to Him, not by crawling on our knees. So while Yahowah wants us to stand upright beside Him, He knows that until such time as we are enveloped in His Spirit and restored, the overwhelming power of His presence would intimidate us and probably incinerate us. And that is why this diminished manifestation of His glory was partly concealed by the obscuring phenomenon.

As we press forward, it may be of assistance for you to know that the conjunction “*wa* – and,” found at the beginning of most sentences, isn’t always designed to be spoken or read. In a language without capitalization or punctuation, more often than not, the prefix was used to designate the beginning of a new sentence.

Also regarding translation techniques, while *el* is the Hebrew title for God along with the elongated *elowah* and the plural *elohym*, it can also serve as the preposition “to.” Likewise, *al*, which is nothing more than a different vocalization of the letters, Aleph Lamed, is both “Almighty” and the preposition “on.” So there are times in these translations when you will be given both options.

And as a reminder, while many Hebrew words are prefixed and suffixed with prepositions and pronouns, I have typically chosen to transliterate the most basic form of these words within the parenthesis so that you might check the validity of these renderings using your own Hebrew dictionaries and lexicons (where Hebrew words are only presented in their most generic forms).

“And (*wa*) Yahowah (יהוה) spoke the word (*dabar* – communicated) as God to you (*el*) from (*min*) the midst (*tawek*) of the fire (*esh* – radiant energy and light), words (*dabarym*) the sound of which (*qowl* – audible nature and sound waves) you heard (*shama*’ – you received and listened to). But (*wa*) a

visual form (*tamuwnah* – image, likeness, representation, or material manifestation) **you did not see** (*'ayn ra'ah* – did not view)—**but only** (*zuwlah* – exclusively) **the sound** (*qowl*).” (*Dabarym / Words / Deuteronomy 4:12*)

The seventy and seven had enjoyed a meal with God in physical form, including food and drink, so this was an entirely different experience. And I think that this audible proclamation from the midst of the fire was designed to prove to the Children of Yisra'el that Moseh wasn't making any of this up, that he actually had received the Torah, as well as its Words, Names, Covenant, Directions, Called-Out Assemblies, and Prophecies from Yahowah.

You will notice that the first thing God spoke about, the very first thing He mentioned to His children, was the Covenant. Nothing is more important to our Heavenly Father. The Covenant is the reason we exist. “**And** (*wa*) **He told you all about** (*nagad la* – He informed and reported to all of you regarding) **His Family-Oriented Covenant Relationship** (*beryth* – mutual agreement based upon building a *beyth* – family and home) **with you** (*'eth*). **Which, as a result of the relationship** (*'asher*), **He instructed and directed** (*sawah* – He guided and taught) **you accordingly** (*'eth*) **to act upon and respond to, to celebrate, observe, and profit from** (*'asah la* – to engage in, do, and follow) **the Ten** (*'esherah* – based upon *'ashar* – Enriching) **Statements** (*dabar* – Words). **And He wrote them** (*katab* – He inscribed and engraved them in writing) **on** (*'al*) **Two** (*shanyam* – a pair; from *shanah* – to change, repair, and transform) **Tablets** (*luwach*) **of Stone** (*'eben*).” (*Dabarym / Words / Deuteronomy 4:13*)

According to God, the Covenant is explained in the Ten Statements which were written on the Two Tablets. By observing them, we learn all about the Relationship. And that provides an entirely different perspective from which to examine and consider what God wrote.

The Words Yahowah inscribed on the Two Tablets of Stone are comprised of Three summary Statements followed by Seven specific Instructions (so that we are clear: an “instruction” is most always a “statement” but a “statement” does not always include an “instruction”). The Message on the first Tablet provides an introduction to the Covenant Relationship, and as such, it serves as an overview of God's purpose and plan. Seven specific Instructions are then delineated on the second Tablet, where they follow Yahowah's universal one (representing God) plus six (representing mankind) formula, whereby the Sabbath illustration is unique among the Seven—as it provides the framework to understand the timing and nature of His plan. And rest assured, we will closely examine and thoughtfully consider everything Yahowah wrote upon the Two Tablets of Stone in the *Terms* section of *An Introduction to God*.

“And (wa) Yahowah (יְהוָה) instructed and guided (sawah – guided) me accordingly (‘eth) at (ba – or in) this time (‘eth – in this season, context, and place) that She (hy’ – speaking of the Set-Apart Spirit, our Spiritual Mother and Counselor) would teach (lamad – provide the required information to instruct and guide) you regarding (‘eth) the clearly communicated prescriptions (choq – inscribed thoughts and engraved recommendations regarding life and the relationship [i.e., the guidance found in the written scroll of the Torah]) and (wa) means used to achieve justice and resolve disputes (mishpat – the basis upon which judgment will be exercised and sound decisions are made) so that (la) you act upon, celebrate, observe, and profit from (‘asah la – you engage in, do, and follow) them accordingly (‘eth) in (ba) the land (‘erets – realm) which relationally (‘asher) you all (‘atem) will pass over, crossing (‘abar – cross over and be led to) the Yarden (Yarden – flowing; commonly transliterated Jordan (found in the DSS, not the MT)) to (la) that place (sham – near and dear to the shem – name) as your inheritance (yaras – as your gift from your Father).”
(Dabarym / Words / Deuteronomy 4:14)

Since the “*Beryth – Covenant*” is a “family affair,” and since Yahowah presents Himself as our Father, we should not be surprised that the Set-Apart Spirit represents the Maternal aspects of God’s nature. Combined with the Son, and God’s protective and sheltered Home, all aspects of family life are represented.

Yahowah repeats the warning Moseh had made in the next verse, saying that we ought to be very concerned about our “*nepesh – soul*.” God’s apprehension is based upon the fact that man is prone to creating religious icons and then worshipping them. He specifically lists creating male and female statues, and thus is overtly denouncing both Crucifixes and the Madonna and Child. Even the Christian Dove and Ichthus are specifically condemned. Yahowah says that the consequence of such behavior is *shahat*: “corrupting and destructive,” and that it will lead many past the grave to *shahat*: “incarceration in the pit.”

In this light, we find God initiating this next verse by telling us not to be enticed by, or bow down to, the sun, moon, or stars. And yet most every important aspect of Christianity is sun based, Islam is moon based, and Secular Humanism is star based. (In Secular Humanism we are the children of the stars as they provide all of the elements of the universe as well as the stuff of life.) So God is speaking directly to us when He advises us not to make “replicas” of men, women, birds, fish, reptiles, the sun or the moon...

“Lest (pen) you promote or accept a different perspective and understanding (nasa’ ‘ayin – you lift up your eyes and are carried away by a perception) of the heavens (shamaym – physical universe and spiritual abode of God) and you see (ra’ah – you envision, look upon, pay attention to, and find

delight in) **the sun** (*shemes*), **the moon** (*yareah*), **and the stars** (*kowkab*), **and all** (*kol*) **of the command and control implements** (*saba'* – God's ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences) **of the heavens** (*shamaym* – physical universe and spiritual abode of God), **and you are seduced, led astray, scattered, and banished** (*nadah* – you are enticed, drawn and lured away, you stray, are driven away as prey, and you are cast aside), **and you bow down and worship, even speak** (*hawah* – you prostrate yourself and promote them verbally, praying) **to them** (*la*), **and you serve them** (*'abad* – work and minister on their behalf), **which relationally** (*'asher*) **is seductively deceiving, dividing and separating that person from** (*halaq* – is a slippery slope, is misleading, is destructive, harmful, and ruinous, and will ultimately separate him from) **Yahowah** (𐤆𐤃𐤇𐤍), **your God** (*'elohym*), **and with them** (*'eth*) **all** (*kol*) **of their families** (*'amym* – of those who are related to them, even the nations)—**everyone** (*kol*) **under** (*tahat*) **the heavens** (*shamaym*).” (*Dabarym / Words / Deuteronomy 4:19*)

Nothing is more seductive, more compelling, or more destructive than religious worship. And yet, in overt defiance of Yahowah's instructions, mankind has done this very thing, turning images of men, women, the natural environment, the sun, moon, and stars, into objects of worship. The examples are countless, and they permeate every religion and political institution on earth. And as a result, nearly everyone has been deceived, separated from God, and led astray to their ultimate demise. Nothing man has ever created is as contagious or deadly as religion and politics. Few things have been as costly as ignoring this advice.

The word *saba'*, which is usually translated “host,” speaks of Yahowah's spiritual implements, erroneously known as “angels”—a transliteration of the Greek word *aggelos*, meaning “messenger.” The term conveys the concepts of “command and control,” of “lower ranks of beings who are required to follow orders.” God's spiritual envoys were not given freewill, which is to say that a single act of rebellion leads to an immediate and negative consequence—and ultimately to complete rejection, separation, and imprisonment.

Upon checking the meaning of *Mitsraym*, the term God favors for “Egypt,” I not only realized what it was designed to represent, but also understood why God continuously reinforces His role in leading us away from this place, this condition, and these things. But it wasn't until I translated this next passage, that I realized Yahowah had literally affirmed that *mitsraym*, which denotes “crucibles,” speaks of both the crucible of human oppression and the crucible of judgment. Let's listen to the voice of God...

“But (*wa*) **you all** (*'eth*) **have grasped hold of** (*laqah* – you have received and accepted) **Yahowah** (𐤆𐤃𐤇𐤍), **and He has descended to lead you away** (*yasa' 'eth* – He has extended Himself to serve you, removing you) **from** (*min* –

and out of) **the evaluation and testing of a crucible** (*kuwr* – being judged and separated as an impurity in a smelting furnace, and being pierced yourself by way) **of oppressive iron ore** (*barzel* – especially hard and dense unprocessed and unrefined material from the ground, from unreceptive soil, which is especially harsh, repressive, cruel, domineering, and tyrannical), **from** (*min* – out of) **the Crucible of Egypt** (*Mitsraym* – symbolic of human religious, political, military, and economic oppression and judgment), **to** (*la*) **exist and always be** (*hayah*) **near Him** (*la*) **with the goal of being a part of** (*la*) **the family** (*'am*) **of inheritance** (*nahalah* – of heirs, who by association receive all that their Father has to give), **as is the case** (*ka* – similar to what is being witnessed) **on this** (*zeh*) **day** (*yowm*)." (*Dabarym* / Words / Deuteronomy 4:20)

To be spared from human oppression, to be released from judgment, we first have to be willing to walk away from these things, and then to grasp hold of Yahowah's hand, relying upon Him to do everything which is required for us to be adopted as His children. This single passage therefore serves as a summation of the whole of the Towrah.

In His speech, God carefully selected three words to describe what He already has and will continue to lead us from—that is so long as we are willing and reliant. But before we consider them, we must first consider the context of this conversation. Yahowah has pleaded with us to avoid idolizing, bowing down to, worshiping, serving, praying to, being deceived and led astray by the kind of imagery which continues to dominate our religious, political, economic, and military systems. From the likenesses of dead presidents, generals, religious leaders, and kings, to eagles and doves, from the serpents of medicine and the symbols and objects of science, to the economic symbolism of bears and bulls, from sunbursts, crosses and tribute statuary, to a new green reverence for mother earth, these images permeate our national, religious, military, and economic landscape. Just look at your flag, at your nation's capitol, at your currency, at the symbols under which your armies march, and inside a neighboring church. It is these very things which define, honor, and celebrate that which Yahowah wants us to avoid—to walk away from.

So now, within the context of God's disdain for all things religious, political, militaristic, and economic, let's examine *kuwr*. It speaks of "an evaluation and testing in a crucible," and especially of "separating that which is valuable from the dross in a smelting furnace." Such "testing" is a metaphor for judgment, for separating those God values from those He doesn't even know. As such, it leaves little doubt as to the meaning of *mitsraym*.

This metaphor for judgment is also reinforced by the fire which rages under all crucibles and smelting furnaces. That is why Yahowsha' speaks of souls

passing through the “lake of fire” prior to being incarcerated in the Abyss—a lightless prison, and thus a place devoid of fire.

Lastly as it relates to *kuwr*, it also means “to pierce.” This is significant because in Yasha’yah 53 God reports that Yahowsha’s hands and feet would be pierced while serving as the Sacrificial Lamb, ostensibly so that we wouldn’t be pierced ourselves.

Barzel serves as a perfect metaphor to describe overtly religious, political, militant, and economically power-hungry and greedy individuals. They are typically so hardheaded and unreceptive, that no amount of irrefutable information, unassailable logic, or unrelenting pleas for compassion will influence them in the least. And given the chance, throughout human history, we have witnessed the wealthiest, most powerful, and influential among us become especially harsh, repressive, cruel, domineering, and tyrannical. It is the nature of the military, of capitalism and communism, of religion and politics.

In the day this was written, the two least receptive nations to Yahowah’s instructions were also the most political, religious, militant, and economically stratified: Egypt and Babylon. It is also interesting to note that *barzel* speaks of the “dust of the earth, of the ground itself, of unprocessed and unrefined physical matter.” Apart from Yahowah, that is all man really is. And, archeologically speaking, that is all that is left of either nation.

“The goal for you (*la*) is to be observant (*shamar* – to closely examine, to carefully consider, to thoroughly investigate, and to thoughtfully evaluate), lest (*pen*) you ignore and forget (*shakah* – you stop being mindful of the significance, and fail to respond appropriately to) Yahowah (𐤆𐤃𐤁𐤎), your God’s (*‘elohym*), Family-Oriented Covenant Relationship (*beryth* – mutually binding agreement, nurturing household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with Yahowah, Himself)), which as a result of this relationship (*‘asher*) He has cut (*karat*) with you all (*‘eth*), and (*wa*) you create for yourselves (*la ‘asah* – you make on your behalf) an idolatrous image (*pesel* – an object of worship and adoration), a representation (*temuwnah* – likeness, form, or semblance) of anything (*kol*) which (*‘asher*) Yahowah (𐤆𐤃𐤁𐤎), your God, has instructed and directed you regarding (*sawah* – warned you about).” (*Dabarym* / Words / Deuteronomy 4:23)

Most people are not observant, and as a result most are ignorant of God’s Family-Oriented Covenant Relationship. The vast preponderance of people favor instead the words of Paul, Muhammad, and Marx. And, as you look around you,

idolatrous images permeate the political, religious, and economic landscape. It is almost as if Yahowah had never written this instruction in His Torah.

This next passage provides a valuable insight regarding the nature of God. It is followed by some suggestions we'd all be wise to heed—that is to say: pay especially close attention. This then evolves into a very sobering warning: **“For indeed (ky) Yahowah (יהוה), your God ('elohym), is a nurturing ('akal) fire ('esh – an enlightening and warming light). He (huw') is a passionate, zealous, and jealous (qana' – monogamous, exclusive, uncompromising, emotional, and relationally loving) God ('el).”** (*Dabarym / Words / Deuteronomy 4:24*)

Those who dislike the God of the Torah often throw His “*qana'* – jealousy” back in His face, as if it was an immature expression. And while zealousness is offensive to those who lack passion, any real commitment, and who are amoral multiculturalists, it is one of Yahowah's defining characteristics. Today, compromise is considered virtuous, but such is not the case with God. Although Paul's presentation of love in First Corinthians 13, where he says that “love is not jealous,” that “love does not seek its own,” that “love is not provoked,” and that “love does not take into account a wrong suffered,” all conflict with Yahowah's testimony in this regard, presenting yet another place where the wannabe apostle and God disagree.

Real love, the kind where devotion is expressed through genuine caring and a steadfast, unwavering commitment is passionate, zealous, and jealous. It is protective. It is monogamous and not adulterous. Those who are not bothered by a husband or wife leaving them for another never really loved them in the first place.

In the following passage, Yahowah, speaking through Moseh, correctly predicts that His children will stray, and that they will do precisely what we have done, which is to pollute our world with idolatrous images which are offensive to God. He then warns us that Moseh, a.k.a. the Torah, will be called as a witness against those who have surrounded themselves with these corruptions. **“Indeed (ky), when you have children (yalad), and your children have children (wa ben benym), and you endure a long time (yasen) in the land (ba ha 'erets), and (wa) you corrupt it (shahat – you destroy and ruin it) by creating for yourselves (la 'asah – making on yourselves) idolatrous images (pesel – objects of worship and adoration), representations (temuwnah – likenesses or semblances) of anything (kol), or in His eyes ('ayin – from His perspective) you do ('asah – actively engaging in and celebrating) that which is against the standard (ra' – that which is evil and harmful, troubling, disagreeable, malignant, injurious, and displeasing) according to (la) Yahowah (יהוה), your God ('elohym), provoking Him to anger (ka'as – causing Him grief or displeasure, saddening or distressing Him, vexing or incensing Him), I will be called to be a witness and**

testify (*uwd*) **against you** (*ba*) **that day** (*yowm*) **in association with** (*‘eth*) **the spiritual realm of the heavens** (*shamaym*), **and in accord with** (*wa ‘eth*) **the material realm of the earth** (*‘erets*). **And indeed** (*ky* – truly, surely, and reliably), **you will die and be completely destroyed, ceasing to exist** (*‘abad ‘abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated and exterminated, your whereabouts completely unknown, your lives squandered, and wasted) **quickly** (*maher* – swiftly, speedily, and without delay).” (*Dabarym / Words / Deuteronomy 4:25-26*)

The Christians who excuse their idolatrous religion by suggesting that its trimmings don’t matter because God knows what is in their hearts, haven’t read or considered this verse—or any of the Torah for that matter. For indeed, while it speaks of feelings, it reminds us that religious corruptions and images provoke God to anger. Also relevant, according to God the witness of the Torah will continue to prevail in Heaven and on Earth. There is no mention, nor any possibility, of a “New Testament.”

The 26th verse continues: **“From** (*min*) **upon the Almighty’s** (*‘al*) **realm** (*‘erets*), **when relationally** (*‘asher*) **you all** (*‘atem*) **pass over** (*‘abar*) **the Yarden** (*Yarden* – the source from which all things flow) **just over there** (*sam*) **to inherit and occupy her** (*yaras*), **before too many days** (*lo’ ‘arak yowmym*), **indeed** (*ky*), **you will die and be completely destroyed, ceasing to exist** (*‘abad ‘abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated and exterminated, your whereabouts completely unknown, your lives squandered, and wasted).” (*Dabarym / Words / Deuteronomy 4:26*)

There is a consequence to being religious, to rejecting the terms and conditions of the Covenant, to declining Yahowah’s offer of assistance, and to angering Him. But as you have surely noticed, this consequence is not “hell.” It is not a penalty, nor is it a form of eternal punishment. The result, however, will come quickly, and it will be so painless, no one will even know that it has occurred.

God just affirmed that, at the end of their mortal existence, souls who are estranged from Yahowah as a result of religious imagery and political corruption will cease to exist. They will vanish without a trace into nothingness.

Therefore, since there is the promise of eternal life in Heaven with God for those who observe the Torah and accept the Covenant, and eternal separation in She’owl and the Abyss for those who lead others away from these things, there must be three fates awaiting human souls, not just two as most religions teach. The complete destruction and extermination of a soul, which is being discussed here, requires a third alternative.

Yahowah continued to predict what would happen to His children as a result of their rebellion, saying that rather than living together with Him, they would be scattered among the people, with only a “*moth sa’ar* – small and parasitic remnant” to be counted among the Gentiles. This happened not once, but multiple times, first courtesy of the Assyrians and Babylonians, and then as a result of the Romans and Germans. And it was all because they served gods they themselves had fashioned.

But since there would be some who would choose to form a monogamous relationship with the God of creation, rather than gods conceived by the created, Yahowah offered this advice: “**And (wa) you should want to be continuously observant and to be constantly searching** (*baqas* – you should choose to persistently and genuinely seek, diligently examining the available information, carefully investigating and considering the evidence, always inquiring and looking) **from wherever you are** (*min sham* – from the place relatively near the speaker [which would be the place where God spoke to His children and revealed His Towrah]), **and (wa) you will discover and actually encounter** (*masa’* – you will attain the necessary information regarding and really find, you will learn that which you previously did not know and experience, you will actually recognize, appear before, and be secure in) **Yahowah** (יהוה), **your God** (*‘elohym*).” (*Dabarym / Words / Deuteronomy 4:29*)

As previously stated, Hebrew tenses convey enduring and everlasting truth, because Yahowah’s instructions are valid, and will remain valid, unchanged and unaffected by circumstance or time. In Hebrew, tenses are not stuck in the ordinary flow of time, as are the common past, present, and future tenses in English. They establish relationships, they make connections between things, they provide perspective, they convey volition, they speak of things which are ongoing, which should be habitual, and of those things which are totally complete. They also differentiate between possibilities and realities. As I study these tenses, I see God’s personality and His purpose, but especially His parental nature, scream out of them.

This statement provides us with a wonderful example. “*Baqas* – seek” was written in the second person plural, using the piel stem, perfect conjugation, and in the consecutive form. That means that we, you and I, are the subject of this verb, which is telling us “to seek, to inquire about, to search, and to look for” Yahowah. *Baqas* conveys the scientific notion of “careful observation,” suggesting that we are “to be diligent in the procurement of information so that we discover the truth and learn something important in the process.” The verb itself conveys a sense of volition, implying that we “should really want to do this,” as it “naturally demonstrates a strong desire to examine and thoughtfully consider the evidence which has been made available to us regarding” Yahowah.

But that is where it gets especially interesting. You see, the piel stem refers to the effect the subject of the verb, and that would be us, has on the object of the action, which is God in this case. So by way of illustration, the piel effect is revealed in the sentence “Moseh rode the horse,” or “David flew the plane,” both of which convey the individual’s influence over the object of the verb. Therefore in this case, the piel stem tells us that our willingness to search for Yahowah will significantly and tangibly influence God’s response. What it is saying is that Yahowah will react favorably to those who undertake this voyage of discovery. He will meet you along the way.

The perfect conjugation presents the action, in this case seeking God, as being whole and complete throughout time. This would be the opposite of something which starts and stops in staccato fashion, or a condition which exists intermittingly in bits and pieces. Therefore God is advising us to consistently, persistently, diligently, and thoroughly search to learn as much as is possible about Him. In addition, the perfect conjugation conveys a sense of reality and sincerity, and thus would be the antithesis of faith, belief, or flattery.

The consecutive form conveys volition, telling us that this quest should be our choice, that it is something we should genuinely want to do. Yahowah is not interested in forcing anyone to do anything, and that includes coming to know Him.

Since actively and sincerely seeking, consistently and persistently searching, diligently and thoroughly observing the information Yahowah has made available to us, requires effort on our part, some might protest that such diligence infers that salvation is no longer free—that it requires us to do something to earn it. But the object of this search isn’t salvation; it is instead coming to know Yahowah and participating in His “*beryth* – covenant.” And engaging in any relationship, and most especially the Covenant, requires both parties to be actively involved.

In Christendom there is this misconception that the objective is to be saved and that the result of salvation is a relationship with God. But in fact it is just the opposite. The goal according to Yahowah is for us to participate in and benefit from His Covenant. His Called-Out Assembly Meetings, the source of our salvation, simply provide the means to achieve this result.

The purpose of the Covenant is to do things together—so it is all about both parties being actively engaged in the relationship. Whereas in the case of our salvation, Yahowah does all the work, so our only requirement is to demonstrate our reliance by walking along the Path He has provided and paved.

Interestingly, in His next statement, Yahowah had Moseh select a different word for “seek,” this time using *daras* rather than *baqas*. He has also changed the stem from piel to qal and the conjugation from perfect to imperfect. Further,

daras has been prefixed in the second person singular, “you,” and suffixed in the third person masculine singular, “Him,” speaking of God.

The reason behind these choices is illustrated by the fact that the *qal* stem serves to establish a relationship between the subject, which is “you,” and the action of the verb which is “seeking.” That is to say, the process of searching for God will have an influence on the kind of relationship you actually establish with Him. Further, the *qal* stem is used to reinforce something which is genuine and real, further shaping the nature of this quest.

The imperfect conjugation of *daras* speaks of the unfolding and ongoing nature of the search, suggesting that it should become almost habitual. But more than this, the imperfect reveals the fact that our search will produce ongoing results which will endure throughout time.

The differences between *baqas* and *daras* are subtle, yet enlightening. While *baqas* emphasizes the process of observation, that is using one’s eyes to carefully examine the evidence and learn as much as is possible from it, *daras* suggests that the search should result in caring about and relying upon the object of our investigation, even to the point of developing a relationship with Him.

Recognizing these things, this is the best advice anyone can give you... **“Indeed (*ky* – truly and surely, this is trustworthy and reliable), **you should constantly and carefully seek to know and rely upon Him** (*daras* – you should habitually and consistently inquire about, study, consult with, search after, look for, resort to, care about, and develop a relationship with Him) **with (*ba*) all (*kol*) your heart (*leb*), and with all (*wa ba kol*) your soul (*nepesh* – consciousness).”** (*Dabarym* / Words / Deuteronomy 4:29) Indeed, this is the essence of the Covenant.**

One of the many ways Yahowah tells us that the Torah is for everyone, no matter where or when we live, is through prophetic statements like the one we are going to consider next. It speaks of a time 3,400 years distant from those listening to Moseh, and less than 25 years removed from those reading his words on this page.

By being observant, carefully considering the countless clues Yahowah has provided in His Towrah, and by thoughtfully processing this information through Yahowah’s six plus one formula, it becomes obvious that the time of the Adversary, the Tribulation, the Last of Days, will commence in the Fall of 2026, seven years prior to Yahowsha’s return on the Day of Reconciliations in 2033 (year 6000 Yah). It is then that the Children of Yisra’el, amidst the distress of the Tribulation, will return to God and be reconciled unto Him.

“During (*ba* – in) **the time adversity and emotional distress** (*tsar* – turmoil, anguish, oppression, and tribulation imposed by the Adversary and such enemies) **approach you** (*la*), **and** (*wa*) **all of** (*kol*) **these words** (*ha dabar* – the things included in this account, message, and communications) **find you** (*masa*’ – meet up with and encounter you), **especially those** (*‘eleh*) **in** (*ba* – during) **the last** (*‘acharyth* – the final and end) **of days** (*ha yowmym*), **then** (*wa*) **you will return and you will be restored** (*suwb* – you will turn around, change, come back, recover and are reconciled) **forever and eternally to** (*‘ad*) **Yahowah** (יהוה), **your God** (*‘elohym*).” (*Dabarym* / Words / Deuteronomy 4:30)

The Light will shine its brightest, and the relationship will be the most revered, when things appear the darkest and the emotional stresses are the greatest. Seven years into the Tribulation, having survived the all-Islamic Magog War through God’s personal intervention, and now with Jerusalem surrounded by an army of two-hundred million foes, with Satan himself leading the assault, the Children of Yisra’el will change their thinking and their attitudes, and they will restore their relationship with Yahowah. Their long divorce, and the anguish it brought them, will finally be over. The Covenant will be renewed, as Yahowah and His Towrah are reestablished in the lives of His children.

While many will remain stubbornly self-reliant and will wander aimlessly until the last possible moment to recognize, embrace, and rely upon God, we do not have to wait to enjoy His company. **“You should persistently listen and consistently pay attention** (*shama*’ – you should strive to always hear, heed, and understand) **with respect to** (*ba*) **His audible message** (*qowl* – His voice, call, summons, and invitation), **for indeed** (*ky* – because this is trustworthy and reliable) **God** (*‘el*) **is loving and merciful** (*rahuwm* – compassionate and sympathetic, willing to provide undeserved favors; from *raham* – deeply devoted, tender, loving, and passionate, merciful, affectionate, and benevolent). **Yahowah** (יהוה), **your God** (*‘elohym*), **will not falter, He will not abandon you** (*lo’ rapah* – He will not be slack in His work or leave you alone). **He will not allow you to be destroyed** (*lo’ shahat* – He will not allow the corrupt to ruin you). **And He will not ignore or overlook** (*wa lo’ sakah* – He will not forget or slight the significance of, allow to wither, or cease to care deeply about) **the Familial Covenant Relationship** (*beryth* – the nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages (singular)), **which relationally** (*‘asher*) **He promised** (*shaba*’ – swore as a solemn oath, and affirmed as being truthful and reliable) **to** (*la*) **your fathers** (*‘ab*).” (*Dabarym* / Words / Deuteronomy 4:30-31)

In the end, it all comes down to God and His commitment to His Covenant. So long as we persistently listen to what He has told us, and consistently respond,

so long as we don't listen to men and try to change what He has said, then we can count on God to do everything necessary to embrace us. And that is the good news.

But here is the bad news for those of you who are religious: there is only one Covenant and God cares deeply about it. He isn't about to ignore it, to overlook it, to forget it, to allow it to wither or fade away. He will not slight it for something else, something new, something different. There never was, and there never will be, a "new" covenant, but rest assured, the Covenant will be "renewed" in accordance with Yahowah's testimony in Yirmeyahu / Jeremiah 31:31-34 – a passage we will examine very closely.

If you want to be part of Yahowah's family, if you want to engage in a relationship with Him, listen to His voice as it is recorded in His Towrah, and God will honor the promises He has made therein.

While Yahowah inspired all of the words written by His prophets and spoken by Yahowsha', this Towrah represents the only authorized eyewitness accounting of God's identity, purpose, instructions, and plan. And in that light, I invite you to consider what may well be the most important and enlightening instruction in the whole of the Towrah. **"You ('atah), yourself, have been given the ability to see and perceive (ra'ah – you have been prepared to use your sense of sight to be observant, and you have been eternally equipped to make judgments based upon those observations and perceptions, to pay attention throughout time, to be shown, to discover, and to always experience) so that you come to actually know (la yada' – to become aware, to become familiar with, to really recognize, to acknowledge, to agree, and to respect, for the purpose of acquiring and considering, obtaining and evaluating, evidence and processing it rationally and thoughtfully so that you come to know for absolute certain) that indeed (ky – this is truthful and reliable): Yahowah (יהוה), He (huw') is Almighty God ('elohym). There is not ('ayin) another ('owd – a second or third variation) apart from Him (min la bad)."** (*Dabarym / Words / Deuteronomy 4:35*)

In this vital testimony, the stand-alone pronoun is "'atah – you" singular. Further, the second person singular prefix "you," is attached to the verb itself. Since there was a large crowd gathered before Moseh, this suggests that God is speaking to each of us individually.

The verb "ra'ah – to see" is timeless, that is to say it was as true for these eyewitnesses as it is for you and me today. And interestingly, *ra'ah* was scribed in the hofal stem, which tells us that Yahowah personally engaged to prepare you and me so that we would be equipped to see Him and to know Him. Moreover, in the perfect conjugation, we know that the effect of God's preparation, and our resulting capability, will endure uninterrupted throughout all of time.

Yada' is the operative word of this passage, which is why it was established as the title for *Yada Yah*. It means: "to know, especially in a relational sense." *Yada'* speaks of "acquiring and possessing information, and of using what we discover and learn to become aware." To *yada'* is "to find, to recognize, and to acknowledge." But even more than this, *yada'* conveys the idea that we come "to choose to respect, to revere, to agree with, and to become friends with" the object of our search: "Yahowah, the Almighty God."

In this sentence, "*yada'* – to know" was scribed using the qal infinitive construct. The qal stem refers to the relationship of the verb's subject, which is "you," to the action which is "knowing Yahowah." The qal stem also underscores reality, communicating to us that we can "actually come to know Yahowah," that we can come "to recognize Him as He really is."

The infinitive construct conveys the idea of a verbal noun. For example, "To read is to know." Or, "I want to know so I read." When the infinitive construct follows the preposition *la*, conveyed by the Hebrew Lamed, as it does in this declarative sentence, it speaks of the process of "knowing," and thus indicates its purpose.

As you let all of this sink in, recognize that *ky* plays a major role in this essential revelation. It "strengthens" an already strong statement, telling us that we can come to know God with "absolute certainty," so much so that we can come "to trust and rely" upon Yahowah "without any reservations." Moreover, *ky* tells us that as a result of this, we will "be marked" by God, and that we will come "to bear His brand," which is His name: "Yahowah."

God has equipped us with the sense of sight so that we might be observant, and so that we might use it to read His written testimony as it has been preserved for us in His Towrah. And, unique to the descendants of Adam, Yahowah has given us an addition to our "*nepesh* – soul," a *nesamah*, which equips and prepares us to be perceptive, discerning, and judgmental—to think rationally, morally, justly, and intelligently. Our *nepesh* represents our "consciousness," while our *nesamah* is our "conscience." Without these gifts, it would be impossible for us to know Yahowah, much less relate to Him. And even with the gifts, without the Towrah our search would be in vain.

Also interesting, especially in the context of being prepared and equipped to observe and know Yahowah, is the fact that *bad*, rendered "apart" in this translation, means "part – a subset or quantity which represents a share or portion of the whole, such as a member, limb, or part of the body." God is speaking of course about the "*Ruwach Qodesh* – Set-Apart Spirit," and the "*Qodesh Qodesh* – Most Set Apart" who is identified as the Ma'aseyah Yahowsha'.

And that is why the secondary meaning of *bad* speaks of the primary metaphors used of the Son and Spirit. Representing the son, *bad* is a “pole,” speaking of the “upright pillar” and of the “upright pole” upon which He hung. *Bar* describes the “beams of wood used to carry the Ark of the Covenant.” A *bar* is the “lock which secures and opens a gate and doorway,” in this case speaking of the Ma’aseyah’s role on Passover. And a *bar* is a “branch,” and a “shepherd’s staff,” two of Scripture’s most overt symbols for the Ma’aseyah.

Turning to the Set-Apart Spirit, apart from the fact that *bar* conveys the most essential element of Her nature, that She is “a part” of God, set “apart” from Him, *bar* describes “pure white linen garments.” As such, it is symbolic of the Set-Apart Spirit’s Garment of Light—the covering She uses to adorn those who are born spiritually unto Yahowah so that they appear perfect in God’s eyes.

There is only one God. His name is Yahowah. He has given us the ability and means to see Him and to know Him. And therefore, our goal in life should be to “*yada*’ Yahowah.” And as such, let’s let His advice sink in.

“You, yourself, have been given the ability to see and perceive, you have been prepared to use your sense of sight to be observant, and you have been eternally equipped to make judgments based upon those observations and perceptions, to pay attention, to be shown, and to discover, so that you come to actually know, to become personally aware, to become familiar with, to really recognize, to acknowledge, to agree with, and to respect that indeed: Yahowah, He is Almighty God. There is not another apart from Him.”
(*Dabarym* 4:35)

Then Moseh, speaking for our Heavenly Father, revealed: **“From (*min*) the heavens (*ha shamaym* – the spiritual abode of God), He has individually and deliberately prepared you to hear (*shama*’ – He has purposefully created you (singular) to use your sense of hearing to receive and process this message, this news; He actually conceived you to understand by listening to) His voice (*qowl* – His call, summons, and invitation) for the explicit purpose of instructing you (*la yacar* – with the goal of teaching, admonishing, correcting, and disciplining you (infinitive construct)). And (*wa*) upon the Almighty’s (*’al*) earth (*’erets* – land and realm), He enabled you to see (*ra’ah* – He made it possible for you to witness (hiphil perfect)) His magnificent light (*gadowl ’esh* – His great fire, radiant energy, and warmth) and (*wa*) His words (*dabar* – His testimony and message) which you heard (*shama*’ – you listen to and received) from (*min*) the midst (*tawek*) of the fire (*’esh* – light and expression of radiant energy and warmth).”** (*Dabarym* / Words / Deuteronomy 4:36)

“*Shama*’ – to listen” was written using the hiphil stem, which is a more assertive version of the hofal stem we considered with regard to “*ra’ah* – to see.”

It speaks of Yahowah's active role in deliberately and purposely conceiving us in such a way that we would be able to hear and respond to what He had to say. Further, in the perfect conjugation, we know that the effect of God's preparation, and our resulting capacity to hear Him, will endure uninterrupted throughout time. And God did this so that He, like any loving father, could "yacar – teach, instruct, admonish, and discipline" us, making us better.

Yahowah's Covenant is personal, it is important; it is the motivation for everything God has done for us. **"And (wa) truthfully (ky), underlying this (tahat) is His love ('ahab – close, friendly, and affectionate relationship) for your fathers ('eth 'ab). And (wa) He has chosen to favor (bahar – He has selected and preferred) their descendants (zera' – seed and offspring) after them ('ahar). And (wa) He has descended to serve, leading you (yasa' – He has diminished and extended Himself to bring you) into His presence (ba paneh), into and with (ba) His magnificent, intense, and enormous power (gadawl – His great, important, extensive, and distinguished authority and strength, ability and might), away from (min – out of) the Crucible of Egypt (Mitsraym – serving as a metaphor for human religious, political, economic, and military oppression and divine judgment)."** (*Dabarym / Words / Deuteronomy 4:37*)

Because He has chosen to love us, He has done everything which could be done to lead us into His presence—all so that we might experience and share His magnificent power. And while He does all of the heavy lifting, even He cannot build this relationship alone. We must be willing to walk away from religion and national politics, from obsessing over things like our economy or military.

And once we have, the next step is to "yada' – know" what God has revealed to us, especially on this day. **"And (wa) you should acknowledge and respect (yada' – you should be familiar with, be aware of, care about, and understand) this day (ha yowm), and you should return (suwb) your heart (leb) to God ('el), because, indeed (ky – truthfully and reliably), Yahowah (יהוה), He is the Almighty God (huw' ha 'elohym) in (ba) the heavens (ha shamaym – the spiritual realm) above (min ma'al – from on high) and (wa) the earth (ha 'erets – the material realm) below (tahat). There is no other ('ayn 'owd)."** (*Dabarym / Words / Deuteronomy 4:39*) After a long list of admonitions to carefully observe Yahowah's message using our senses of sight and hearing, now God is appealing to our hearts.

But even then, even when addressing our emotions, Yahowah realizes that our hearts must follow our minds or else we risk relapsing and falling in love with all manner of false deities and unreliable schemes. **"And (wa) you should observe (shamar – you should closely examine and carefully consider, you should open your eyes, be diligently observant, and thoughtful, revering, respecting, focusing upon and clinging to) His clearly communicated**

prescriptions of what we should do (*choq* – His inscribed and written thoughts and engraved recommendations regarding life and the relationship), **and the terms and conditions of His covenant contract** (*mitswah* – His authoritative directions and written instructions), **which relationally** (*‘asher*) **I** (*‘anky*) **have instructed and directed you** (*sawah* – guided you) **this day** (*ha yowm*). **Because, as a result of the relationship** (*‘asher*), **He is good to you and beneficial for you** (*yatab la* – He is cheerful and will make you beautiful, pleasing, better, and joyful), **and also on behalf of your children** (*wa la beny*) **after you** (*‘achar*), **and for the express purpose** (*wa ma’an*) **of elongating** (*‘arak* – lengthening) **your days** (*yowmym*).” (*Dabarym / Words / Deuteronomy 4:40*)

Therefore, the purpose of the Torah is to tell us that God is good for us, and that His express purpose is to make us happy and extend our lives. **“This is** (*z’eth*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide an opportunity to change your thinking, attitude, and direction) **which as a result of the relationship** (*‘asher*) **He placed before** (*sym la paneh* – He set in the presence, He caused to be presented and preserved in front of, He appointed, ordained, constituted, established, set in the company of) **Moseh** (*Moseh* – the one who draws us away from oppression and judgment) **and the Children of Yisra’el** (*ben Yisra’el* – the children who want to engage, live, and endure, strive and persist with God).” (*Dabarym / Words / Deuteronomy 4:44*) God has once again defined the purpose of His Torah.

Moseh is the recipient of the Towrah, not its author. That distinction belongs to Yahowah. But that is not to diminish Moseh’s role. He was hesitant, albeit willing, to do as God had asked. And we are the beneficiaries. **“This is** (*‘eleh*) **the Witness and Testimony** (*‘edah*), **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations which cut us in with regard to life and the relationship), **and the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made), **which** (*‘asher*) **God** (*‘el*) **spoke to** (*dabar* – communicated using words to) **Moseh and the Children of Yisra’el** (*ben Yisra’el* – the children who want to engage and endure with God) **when** (*ba*) **He led them** (*yasa’* – He descended and extended Himself to serve by bringing them) **away from** (*min* – out of) **oppression and**

judgment in the crucible of Egypt (*mitsraym*)." (*Dabarym / Words / Deuteronomy 4:45*)

The Towrah is Yahowah's Witness, God's Testimony, His clearly communicated prescriptions. And if that isn't enough to get your attention, it is also the means the Judge will use to decide our fate.

אֱלֹהִים

The Torah teaches that there is only one God, Yahowah, and that He established His "*beryth* – Family Oriented Covenant Relationship" with humankind, hoping, even expecting, that some of us would come to know and love Him. As evidence of this, please consider the following "*Towrah* – Instruction."

"These are (*wa z'eth*) **the terms and the conditions of the binding covenant contract** (*mitswah* – and the authoritative directions and written instructions), **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the shared and nourishing recommendations regarding an allocation of life which is inscribed in writing and cuts us into a relationship), **and the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made), **which, as a result of the relationship** (*'asher*), **Yahowah** (אֱלֹהִים), **your God** (*'elohym*), **instructed and directed** (*sawah* – guided and taught) **you to** (*la*) **learn and teach** (*lamad* – become familiar with, diligently acquiring this information, thoughtfully processing it, and then responding appropriately by accepting it and instructing and training others regarding) **what should be done** (*la 'asah* – what you should celebrate, actively engage in, act upon, prioritize, focus on accomplishing, and capitalize upon) **in the land into which** (*ba ha 'erets 'asher* – within the realm) **you all** (*'atem* – your (plural)) **are going to pass over into** (*'abar sam*) **as an inheritance** (*la yaras* – as a gift from your father to his children),..." (*Dabarym / Words / Deuteronomy 6:1*)

Christians, immersed as they are in Paul's Gospel of Grace, cringe any time someone even hints at the idea that there are things God wants us to do—that He expects us to do. For them, this somehow turns God's gift of salvation into a legal list of works which must be accomplished. What they do not realize is that, while Yahowah has facilitated our salvation, and while He delineates the means to being saved throughout the Towrah, the preponderance of His Teaching isn't focused on salvation, but instead upon His Covenant relationship.

Like any meaningful commitment between individuals, both parties have to engage for it to have any value. Imagine trying to live in a marriage where you did nothing together, and where your husband or wife never responds to anything you say or do. Such a relationship would be a sham and a source of enormous frustration. Or worse, imagine the frustration you would feel if your partner consistently did the opposite of what you asked, as is the case with Christians and God.

When it comes to His “*beryth* – Family-Oriented Covenant Relationship,” Yahowah is our Father, and we are His children. As a Father, it is God’s responsibility to teach His children how to act, to instruct His children regarding what they should do and what they should not do. And while you and I are free to ignore His advice, to reject His advice, to oppose His advice, or to accept His advice, if you choose any of these options save the last, our Heavenly Father will have every reason to ignore you, reject you, or even oppose you. It’s His Covenant, His family, and His home. They exist, and we enter, under His rules.

The Covenant’s blessings are a gift; they represent our inheritance from our Father. But to receive them, you have to agree to God’s terms, of which there is a prerequisite and four requirements. And I dare say, it is impossible to listen to and observe Yahowah’s terms and conditions in the context He has presented them, and then accept them, while at the same time rejecting the rest of His advice. You either accept Yahowah and His Word as being true, trustworthy, reliable, and beneficial, or you, for whatever reason, don’t.

That is not to say that everything Yahowah told His children to do “in the land” some 3,400 years ago is something we must do today in unrelated places which exist under the auspices of man’s religious and political pronouncements. Some of Yahowah’s specific instructions may be better understood symbolically and applied metaphorically. For example, some foods which were once lethal are now relatively safe, but ingesting rotten things, like religious indoctrination, will still kill you. (Although observing the symbolism behind Yahowah’s instructions while also accepting their literal appeal is most always the best and safest advice.)

By focusing a moment longer on the concluding line of the previous verse, there is something additional we can “**learn and teach** (*lamad* – become familiar with, thoughtfully process, and then respond appropriately by accepting it and instructing and training others)” regarding “**what will be done** (*la ‘asah* – what will be celebrated, actively engaged in, acted upon, prioritized, focused and capitalize upon) **in the realm into which** (*ba ha ‘erets ‘asher* – within the place)” we too “**may pass over into** (*‘abar sam*) **as an inheritance** (*la yaras* – as a gift from our Father to His children).”

Erets serves as a metaphor and depicts the “realm” where we are allowed to campout and live with God. Likewise, “*abar* – pass over” is symbolic of “Passover,” which is the Doorway to God’s Home, and thus represents the first step toward receiving our “*yaras* – inheritance.” Therefore, by “*lamad* – learning” what Yahowah said “*asah* – will be done” in the “*erets* – realm,” we “*lamad* – become familiar with” what we “*asah* – are going to engage in, act upon, and celebrate” once we enter Heaven. As such, this prophetic declaration speaks to all of us, no matter when or where we might live.

The Towrah Teaching continues with: “**...for the intent and purpose that** (*ma’an* – in order and for the reason that) **you really come to revere and respect** (*yare’* – you very highly regard, value, and admire (scribed in the qal stem which conveys that our reverence and respect must be actual, real, and relational in nature, and in the imperfect conjugation, telling us that it is something which if it endures over time will have unfolding and continuing results, and in the second person singular, speaking to each of us individually)) **Yahowah** (יהוה), **your God** (*elohym*), **by observing** (*shamar* – closely scrutinizing and examining, carefully exploring and considering, and thoughtfully investigating and evaluating) **all of** (*kol*) **His clearly communicated prescriptions of what we should do in life to live** (*chuwqah* – His rules and prescribed recommendations; from *choq* – shared, written, and nourishing thoughts regarding being cut into the relationship) **and** (*wa*) **His terms and conditions** (*mitswah* – His authoritative directions and written legal instructions regarding the covenant agreement), **which** (*asher*) **I** (*anky*) **have instructed and directed** (*sawah* – guided and taught) **you individually** (*atah*), **your children** (*wa ben*), **and your children’s children** (*wa ben ben*) **all** (*kol*) **of the days** (*yowmym*) **of your lives** (*chayym* – as a promise, and as the means to nourishment, renewal, restoration, growth, prosperity, blessings, and continued existence), **and for the purpose of** (*ma’an*) **elongating** (*arak* – and lengthening) **your days** (*yowmym*),...” (*Dabarym* / Words / Deuteronomy 6:2)

One of the many differences between a relationship and a religion is highlighted by the dichotomy between the two extreme connotations of *yare’*. Depending upon the context, *yare’* can be translated “revere” or “fear,” “respect” or “tremble frightened out of your mind.” Meaningful, loving relationships are based upon “reverence and respect,” upon “highly regarding and valuing” your partner, friend, associate, or lover. Religions are based upon “fear,” the fear of being excommunicated, robbed of one’s freedom, possessions, and family, being tortured, imprisoned, killed, or worse, being condemned to an eternity in “hell.”

You cannot love what you fear. A family controlled by fear is a living hell. So the religious notion that our Heavenly Father wants us to acquiesce to His

terms out of fear that if we don't He will torture us forever in "hell" is an affront to His character and a condemnation of His purpose.

Love is the impetus of growth: "...and so that (*wa*) you listen and hear (*shama'* – you receive the message and pay attention to it) **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 so that (*wa*) you are observant (*shamar* – you keep your focus upon, closely scrutinize, and carefully examine everything, you are constantly exploring and thoughtfully considering, investigating, and evaluating), thereby (*la*) acting upon (*'asah* – actively pursuing and productively engaging in) that which relationally (*'asher*) is good and beneficial for you (*yatab la* – is best, most favorable, pleasing, and enjoyable for you), and which (*wa 'asher* – as a result of the relationship) will cause you to substantially increase, grow dramatically, and become exceedingly great and powerful (*rabah ma'od*), consistent with (*ka* – in accordance with) that which (*'asher*) **Yahowah** (יהוה), your God (*'elohym*), promised and affirmed to (*dabar* – conveyed in words, speaking to) your fathers (*'ab*) on your behalf (*la*).” (*Dabarym / Words / Deuteronomy 6:3*)

God just said what I have been saying, that His Towrah, His instructions, His teaching, His guidance and directions, are good for us, they are beneficial, and they help us grow. Those who listen to Yahowah's message receive the inheritance promised in the Covenant, and as God's children, they become "*rabah ma'od* – exceedingly great and powerful" "*ka* – consistent with" Yahowah's "*dabar* – promises and Word."

What follows may be one of the most oft' quoted lines in Scripture... "**Yisra'el** (*Yisra'el* – *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God), **listen to and hear** (*shama'* – receive the news and proclaim the message of) **Yahowah** (יהוה), your God (*'elohym*). **Yahowah** (יהוה) is one (*'echad* – certain, singular, and unique).” (*Dabarym / Words / Deuteronomy 6:4*) And such ends any possibility of a Trinity, of God existing in three persons.

In case you are wondering why Yahowah consistently asks us to "*shama'* – listen to" Him when His Towrah instructions are in writing, necessitating the use of our eyes, not ears, the reasons are several. First, throughout history most people have been illiterate. They have been dependent upon listening to others recite God's Word.

Second, for those who are literate, we retain more when we read something aloud, because it engages more of our brain, muscles, and senses. Further, by reciting Yahowah's Torah, Prophets, and Psalms we not only listen to God speak to us, we help others by proclaiming His message.

And third, listening is symbolic of paying attention and really hearing what God has to say. In this way it is like the related *shamar*, which speaks of close examination and careful consideration.

This is the reason the Towrah, the Covenant, the Directions, and the Called-Out assembly meetings were conceived and revealed: **“You should choose to truly and totally love** (*wa ‘ahab ‘eth* – you should want to really demonstrate your actual affection for and your complete devotion to nurturing a close, personal relationship with) **Yahowah** (אֱלֹהִים), **your God** (*‘elohym*), **with** (*ba*) **all** (*kol*) **your heart** (*leb* – feelings and life, speaking of being emotionally involved), **and with all** (*wa ba kol*) **your soul** (*nepesh* – consciousness), **and with all** (*wa ba kol*) **your capacity and capability** (*ma’od* – to the greatest extent of your power, strength, and aptitude, including your ability to observe, learn, think, and reason).” (*Dabarym / Words / Deuteronomy 6:5*)

While considered the “Great Commandment,” this is actually the “Ultimate Request.” Yahowah wants us to choose to love Him with all our heart, soul, and ability. He is not commanding us to do any of these things. He can’t, as it would destroy the reason we were created and undermine the purpose of the Covenant.

This is not my opinion or interpretation of this passage, but instead a reflection of how “*‘ahab* – love” was written. It was scribed in the *wa* consecutive perfect *wegatal* form which conveys volition—conveying a choice which is exercised within the framework of freewill.

God wants us to love Him, but He will not, and He cannot, compel us to love Him. Love cannot be compelled. It can only be chosen.

Said another way: Yahowah wants us to engage in His Covenant, but He will not, and He cannot, force or coerce us to participate in this relationship with Him. A loving marriage, which is the precursor to a growing family, can only exist if the parties come together of their own volition. This is one of the many reasons the religious carrot and stick approach to heaven and hell isn’t godly.

There is more, much more, we can learn from the unique relational and enduring aspects of the Hebrew tenses. “*‘Ahab* – love” was written in the *qal* relational stem. It reveals that our love should be actual, genuine, and real. And for this to occur, the object of our love must be actual, genuine, and real, something which precludes devotion to the gods conceived by religions.

Furthermore, “*‘ahab* – love” was conjugated in the perfect, which speaks of our love being whole and complete, indivisible and inseparable, throughout time. And last, but not least, we find “*‘ahab* – love” scribed in the second person singular, which means that God is speaking to you and to me as unique individuals. And that makes this choice and this relationship personal.

'Ahab, *'ohab*, and *'ahabah*, are deployed 220 times in the Torah, Prophets, and Psalms to convey “love.” Collectively, they convey a sense of “affection, devotion, and nurturing within the relational confines of a close and personal friendship, marriage, or family.”

Racham, which appears 77 times in the Torah, Prophets, and Psalms, frames “love” in the context of “mercy and compassion” which emanate out of “tender affection.” Its shorter form, *raham*, makes 44 appearances, and the longer form, *rachuwmm*, is scribed 13 times. Collectively, they are used to affirm that Yahowah’s mercy is directed toward those He loves.

Chashaq is another Hebrew word for “love” which is found another 15 times. It shades the idea toward “longing for, desiring, finding pleasure in, and becoming attached to the object of our love.”

One of the more interesting words for “love” is *dowd*, as it is the actual name of the king we have come to call “David.” There is no “v” in Scriptural Hebrew, and as we have discussed, the Hebrew Wah is pronounced “ow.” *Dowd*, which is based upon the concept of “fervent, steaming, torrid, and boiling passion,” appears 61 times as a noun and another 1076 times as a proper name.

Ra'yah, which is translated “love,” appears ten times. As a compound of *ro'y* and *yah*, it means: “love our shepherd Yahowah.”

And finally, *'egeb* is scribed ten times to speak of “love in the form of sensuality and lust.”

Christians, of course, will add *agape* to this list, but rest assured neither Yahowah nor Yahowsha’ used this word as there is no evidence either has ever spoken a single word in Greek. And as such, *'ahab* was the perfect choice. *'Ahab* is defined as “love: the expression of affection in a close, personal, intimate relationship with a friend, associate, or family member.

In this passage, there were three ways listed to express our love: with our *leb* – hearts, *nepesh* – souls, and *ma'od* – capabilities.” So let’s pause a moment and consider how these are augmentative and not redundant. Our heart is the seat of our emotions and love is an emotion. Our soul is the substance of our individual and unique consciousness, and the covenant relationship is personal. And like all relationships, it is only worth what the parties put into it. Here we are asked to do as Yahowah has done—to give it our all. Our love for God, and devotion to the Covenant, should be the result of “*ma'od* – observing, learning, thinking, and reasoning to the greatest extent of our ability and aptitude.” We must not disengage our brains to engage our hearts. And neither can be separated from our soul, nor can our soul be separated from God, so long as we choose to love Him in our hearts and minds.

Should you be wondering why, in seeking to understand Yahowah's perspective on the Torah by reading the Torah, we have commenced our review of each new conversation at the beginning of a discussion, that question has been answered here. Context is always relevant, but never has it been more so than it is here with regard to the Great Request.

By inadequately translating this passage, and by removing it from the context of this discussion, Christians change a request into a "commandment." And then they use it to infer that God is interested in and influenced by how we feel about things, as opposed to wanting us to fill our hearts with His feelings and position on things such as His Torah and Covenant.

After all, in context, this is what God revealed in the very next line, speaking specifically of what He wanted to see on our hearts, and thereby further destroying the Christian defense: **"These ('eleh) words (dabar – and concepts) which ('asher – as a result of the relationship) I am ('anky) guiding and directing you with (sawah – using to instruct you) this day (ha yowm), they should come to exist and always be (wa hayah – they should appear and be established) on ('al) your heart (leb – thereby guiding our emotions and feelings)."** (*Dabarym / Words / Deuteronomy 6:6*)

Therefore, should you be a Christian, and should Yahowah examine your heart on judgment day, you want Him to see what Paul has tried to remove: His Torah, and not a litany of excuses trying to justify your ignorance and abhorrence of it.

Said another way, should Yahowah look into your heart, would He find His words there or man's, Yahowsha's or Paul's? Would He see "Lord" or Yahowah, "Sunday" or Shabat, "Gospel" or Torah, "New Testament" or Covenant, "Faith" or trust, "Grace" or His terms and conditions, "Christian doctrine" or His means to resolve disputes, "religion" or the Covenant, "Christmas" or Shelters, "Communion and the Eucharist" or Passover, "Easter" or Unleavened Bread, "Jesus Christ" or the Ma'aseyah Yahowsha'?

Volition is at work here once again, demonstrated by the fact that the verb "*hayah – they should come to exist and always be*" was scribed in the waw consecutive *weqatal* form. We are all invited, even encouraged, to make this choice.

Additionally, *hayah* was written in the qal relational stem, affirming that God was not kidding. He is serious about this. This is what He wants to see, what He expects to see. He will not accept lame excuses or liberal interpretations. This is as real as it gets.

Scribed in the perfect conjugation, God wants “‘*eleh dabar* – these words and concepts” “*hayah* – to exist totally and completely without interruption throughout the whole of time” on our hearts.

And finally, written in the third person common plural, and especially in the context of “‘*eleh dabar* – these words and concepts,” we cannot escape the reality that the list of things we should want Yahowah to find on our hearts include: His “*mitswah* – terms and the conditions of His binding Covenant contract,” His “*choq* – clearly communicated prescriptions and recommendations of what we should and should not do,” His “*mishpat* – means used to achieve justice, resolve disputes, and exercise sound judgment,” His “*lamad* – teaching and instructions,” His “*sawah* – guidance and directions,” His “*chayym* – means to nourish life, to renew and restore it, enabling us to grow and prosper,” and His “*dabar* – Word,” all of which are found in one place: ha Towrah – Yahowah’s Instruction and Teaching, His Guidance and Direction, His signed, written, and enduring means to search for, find, and choose His instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial; so that our hearts reflect His.

With this verse, the most popular Christian excuse for not thinking or responding as Yahowah has asked, that God will excuse them because He knows what is in their hearts, has been utterly destroyed. Share the news.

And speaking of sharing Yahowah’s terms and conditions, His prescriptions, His means to resolve disputes and exercise sound judgment, His teaching and instructions, His guidance and directions, His Word, and indeed, His Towrah, God revealed: “**Your goal should be to choose to teach them by rote by reciting them to** (*wa la sanan* – your purpose in life should be to elect to repeat them again and again to mentally prepare and equip) **your children** (*ben*). **And you should consistently speak about them** (*wa dabar ba* – you should share these words with them) **during your life** (*ba yashab* – in the time that you dwell and remain in your settlements and cities, during your mortal existence), **and inside your home and with your family** (*wa ba beyth* – and in your household), **and as you walk** (*ba halak* – in your travels through life), **and along the Path** (*ba derek* – in the Way, speaking of the Path to God), **and when you lie down and rest** (*wa ba sakab* – when you pause and reflect, especially on the Sabbath), **and when you stand up** (*wa quwm* – when you arise, take a stand, and are restored and established).” (*Dabarym* / Words / Deuteronomy 6:7)

The verbal phrase *wa la sanan*, translated “your goal should be to choose to teach them by rote by reciting them to” your children, was once again scribed in

the waw consecutive *weqatal* form, or voice of volition, whereby we are encouraged to make this choice. This is not a command, but instead a request. The preposition *la* provides direction and purpose to this appeal. And the fact that it was written using the Piel stem, we know that our children will benefit from, and be positively influenced by, our willingness to teach them God's Word. And that is why our purpose in life ought to be to mentally prepare and equip our children by reciting Yahowah's Word to them. Also, in the perfect conjugation, we discover that our teaching should be unremitting, uninterrupted, and complete.

These concepts were all reinforced by "*dabar* – you should consistently speak about them," which mirrored the piel stem affirming the benefits to our children, perfect conjugation indicating that our commitment ought to be consistent and unrelenting, and wa consecutive form, telling us that we ought to choose to share God's Word in this way.

Still speaking of His terms and conditions, His prescriptions, His means to resolve disputes and exercise sound judgment, His teaching and instructions, His guidance and directions, His Word, and indeed, His Towrah, God continued: **"And you should choose to actually fasten them** (*wa qasar* – you should closely associate yourself with them, affixing them) **as a sign** (*la 'owth* – as proof and as a way to remember, as a communicative illustration and non-verbal symbol which conveys meaning) **upon your hand** (*'al yad* – so that these words influence your actions), **and they should come to exist** (*wa hayah* – they should always be) **between your eyes** (*bayn 'ayn* – so that these words influence your perspective and thinking). **And** (*wa*) **you should write them** (*katab* – you should inscribe and engrave them, permanently recording them) **upon the doorframes** (*'al mazuwzah* – on the doorposts) **of your home** (*beyth*), **and upon your gates** (*wa ba sa'ar* – upon the entrances to your town and property)." (*Dabarym / Words / Deuteronomy 6:8-9*)

Most every word here is symbolic, conveying the proper perspective from which we should observe Yahowah's Towrah – Teaching. I can assure you that God does not want us to literally open up our chests to literally place His Word on our hearts. But He does want us to love His Towrah, to respect and revere it sufficiently, so that it guides our feelings toward God.

Consistently and continually speaking about Yahowah's Towrah – Instructions is something we can and should do, making this a priority in our lives. As parents, our goal should be to recite the Towrah's Guidance so often, that we and our children learn God's Directions by rote. His Word provides the purest form of nourishment for our minds.

But I can assure you that Yahowah does not want us to tie Towrah passages to our hands or to affix them between our eyes. He does, however, want His

Towrah to influence our actions and our thoughts, even shape our perspective. As with many things written in the Towrah, we gain more by understanding them than we do performing them.

Along these lines, God was not speaking of us physically lying down or literally standing up, but instead of us observing His Towrah on the Sabbath so that we might come to understand that Yahowah stood up for us so that we could stand with Him.

The single most important thing we can do during our mortal existence is to come to know and understand what Yahowah revealed in His Towrah – about His Word, His Name, His Covenant, His Directions, His Called-Out Assembly Meetings, and His Prophetic Promises so that we can choose to accept them, trust them, and rely upon them. The second most important thing we can do during our brief lives is to share what we have learned so that others, and most especially our children, come to know Yahowah, accept Him, trust Him, and rely upon Him. And along these lines, it is the knowledge of Yahowah’s Towrah which leads to understanding, and understanding leads to trust, and trust to reliance.

Yahowah’s “*beryth* – Covenant” is designed to build our Heavenly Father’s “*beyth* – home and family,” and so it is that God wants us to communicate His Word in our homes and to our families. It is the most valuable thing we can do.

Further, to participate in Yahowah’s “*beryth* – Family-Oriented Covenant Relationship,” to be included in His “*beyth* – family,” we must walk away from the oppressive mortal realm of politics and religion, and then walk to God along the path He has provided. That is the “*halak* – walk” being referenced here. And the “*derek* – path” presented here is symbolic of Yahowah’s seven-step plan of salvation, one which begins by walking through the Doorway known as Passover. That is why Yahowah’s Towrah should be written there, so that we know what it represents, and on our gates, so that others might know as well.

Considering the merit of what we just read, let’s do as God requested:

“These are (*wa ze’th*) the terms, and the conditions of the binding contract (*mitswah*), the clearly communicated prescriptions and decrees (*choq*), and the means used to achieve justice, resolve disputes, and exercise sound judgment (*mishpat*), which, as a result of the relationship (*’asher*), Yahowah (יהוה), your God (*’elohym*), instructed and directed (*sawah*) you to (*la*) learn and teach, becoming familiar with (*lamad*) what should be acted upon, actively engaged in, celebrated, and pursued (*la ’asah*) in the realm into which (*ba ha ’erets ’asher*) you (*’atem*) are going to pass over into (*’abar sam*) as an inheritance (*la yaras*), (6:1)

for the intent, reason, and purpose that (*ma'an*) you really come to revere and respect (*yare'*) Yahowah (יהוה), your God (*'elohym*), by observing (*shamar*) all of (*kol*) His clearly communicated prescriptions and decrees (*chuwqah*), and (*wa*) His terms and conditions (*mitswah*), which (*'asher*) I (*'anky*) have guided and taught (*sawah*) you (*'atah*), your children (*wa ben*), and your children's children (*wa ben ben*) all (*kol*) of the days (*yowmym*) of your lives as a promise, and as the means to nourishment, renewal, restoration, growth, prosperity, blessings, and continued existence (*chayym*), and for the purpose of (*ma'an*) elongating (*'arak*) your days (*yowmym*), (6:2)

and so that (*wa*) you listen and hear, receiving and paying attention to the message (*shama'*) Yisra'el – those of you who strive to engage and endure with God (*Yisra'el*) – and so that (*wa*) you are observant, you closely scrutinize and examine everything (*shamar*), thereby (*la*) acting upon and productively engaging in (*'asah*) that which relationally (*'asher*) is good and beneficial for you, and is pleasing and favorable (*yatab la*), and which (*wa 'asher*) will cause you to substantially increase, grow dramatically, and become exceedingly great and powerful (*rabah ma'od*), consistent with (*ka*) that which (*'asher*) Yahowah (יהוה), your God (*'elohym*), promised and affirmed in His Word to (*dabar*) your fathers (*'ab*) on your behalf (*la*). (6:3)

Yisra'el – those of you who strive to engage and endure with God (*Yisra'el*) – listen to, hear, and pay attention to (*shama'*) Yahowah, our God (*Yahowah 'elohym*). Yahowah (*Yahowah*) is one (*'echad*). (6:4)

You should choose to truly and totally love (*wa 'ahab 'eth*) Yahowah, your God (*Yahowah 'elohym*), with (*ba*) all (*kol*) your heart (*leb*), and with all (*wa ba kol*) your soul (*nepesh*), and with all (*wa ba kol*) your capability and aptitude (*ma'od*). (*Dabarym* 6:5)

These (*wa 'eleh*) words (*dabar*) which (*'asher*) I am (*'anky*) guiding and directing you (*sawah*) this day (*ha yowm*), they shall come to exist, and they should always be (*hayah*) on (*'al*) your heart, guiding your feelings (*leb*). (6:6)

Your goal should be to choose teach them by rote by reciting them to prepare and equip (*wa la sanan*) your children (*ben*). And you should consistently speak about them (*wa dabar ba*) during your life (*ba yasha*), and inside your home and with your family (*wa ba beyth*), and as you walk (*ba halak*), and along the Path (*ba derek*), and when you lie down and rest, pausing to reflect (*wa ba sakab*), and when you stand up and are restored and established (*wa quwm*). (6:7)

And you should choose to actually fasten them, closely associating yourself with them by affixing them (*wa qasar*) as a sign, as proof, and as a

In his letter to the Galatians, after denigrating the Torah, Paul claimed that it had become obsolete. And yet, the basis of the Covenant's renewal is the affirmation of the Towrah. And here, we are told that it will continue to guide our actions “*ad ‘olam* – eternally and forever.” So if God is telling the truth, Paul was lying.

Speaking of the false apostle who became the founder of the Christian religion, Paul insisted that everyone listen to him. And yet the Towrah says: **“Indeed (*ky* – truly and surely), you should actually listen to (*shama’ ba* – you should receive the message and really hear) the voice (*qowl* – the call, invitation, and summons) of Yahowah, your God (*Yahowah ‘elohym*), for the purpose of closely examining and carefully considering (*la shamar* – so that you observe and thoughtfully scrutinize and study (scribed in the infinitive construct, which when prefixed by *la*, conveys purpose and intent regarding)) the terms and conditions of His binding contract (*mitswah* – His authoritative directions and written instructions) and His clearly communicated prescriptions and recommendations (*wa chuwqah* – His rules for living; from *choq* – His shared and nourishing thoughts regarding an allocation of life in the relationship), which are inscribed (*ha katab* – that which is written, engraved, and permanently memorialized) in (*ba*) the written scroll (*ha seper* – the written document) of this (*z’eth*), the Towrah (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose, the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial).” (*Dabarym / Words / Deuteronomy 30:10*)**

God’s directions and His prescriptions for living were written down for us in the Towrah. If we want to know God, we will find Him there. **“That is because (*ky* – this is for the reason that truly and surely) you will really return and be restored (*suwb* – you will actually be changed and transformed, turning back (scribed in the qal stem, telling us that this relational result is real, and with the imperfect conjugation, affirming that our return and restoration will produce ongoing, and never ending results, second person singular, speaking to you individually)) to (*‘el*) Yahowah (אֱלֹהֵינוּ), your God (*‘elohym*), with all (*ba kol*) your heart (*leb* – your emotions and feelings), and with all (*wa ba kol*) your soul (*nepesh* – individual consciousness).” (*Dabarym / Words / Deuteronomy 30:10*)**

The Torah therefore exists to restore our soul so that we can return to God. It is the means behind our transformation from mortal to immortal, from flesh to spirit, from a product of man to a child of God.

Paul would have you believe that the Torah's instructions are too difficult to follow, and that they are a cruel and enslaving burden. That is not God's perspective on them. **“For (ky – because truly and surely) these (z'eth) terms and conditions (mitswah – these authoritative directions and written instructions) which as a result of the relationship ('asher), I am ('anky) instructing and guiding you with (sawah – directing you with) this day (ha yowm), they are not too difficult for you, they are not a hardship (huw' lo' pala' – they are not overly troublesome or challenging) for you (min), nor are they beyond your reach (wa lo' huw' rahowq).”** (*Dabarym / Words / Deuteronomy 30:11*)

The Word of God is much more than great; it is the means to approach our Heavenly Father, to engage with Him, and to capitalize upon His Covenant relationship. When we come to know God's Word sufficiently well that it influences our speech and our emotions, we have reached the ultimate destination: an engaged, close, and personal relationship with the Exceedingly Mighty and Magnificent One. **“For indeed (ky), the utterly powerful and great (ma'od – the exceedingly mighty and magnificent) Word (ha dabar) of your God ('el) facilitates your approach and brings you near (qarowb – enables you to engage in a close and personal relationship)—in your mouth (ba peh – ingrained in your speech) and in your heart (wa ba leb – influencing your feelings and emotions)—to engage with, capitalize upon, and celebrate Him (la – to actively associate with and benefit from Him).”** (*Dabarym / Words / Deuteronomy 30:14*)

God's Word is also the means to extend our mortal lives and to experience all that is good, beneficial, pleasing, and festive. **“See (ra'ah – open your eyes, become aware, and adopt this perspective), I am offering (natan – I am freely granting and giving as a gift) on your behalf and in your presence (la paneh – accordingly before you) this day (ha yowm) an association with ('eth) the Life (ha chay – the source of continuous and sustained life, healthy and beneficial nourishment, and abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings) and (wa) an association with ('eth) that which is Good (ha towb – that which is generous and beneficial, festive and joyous, beautiful and pleasant, valuable and agreeable, favorable and right).”** (*Dabarym / Words / Deuteronomy 30:15*)

However, for Life and Good to have meaning, to be relevant, there must also be Death and Bad. So, our response to God's Word can also shape a destiny fraught with death and destruction. **“But also (wa) that which is associated with ('eth) death (ha mawet – with physical and mortal death, with the plague and**

disease which leads to our demise) **and** (*wa*) **an association with** (*'eth*) **that which is bad** (*ra'* – evil and wicked, hindering and harmful, destructive and afflicting, miserable and sad, errant and wrong).” (*Dabarym / Words / Deuteronomy 30:15*)

While Yahowah’s Word provides the means to enjoy eternal life in the presence of all that is good, it also provides the criterion by which God will judge those who choose not to embrace His Towrah - Instructions.

What follows serves as a summary of the Torah’s purpose. It is lengthy, so you would be wise to read the bold text first to get a sense of its scope, and then go back and examine the etymological shadings. **“Because, that which** (*'asher* – as a result of the relationship and these associations) **I am** (*'anky*) **instructing and guiding you** (*sawah* – directing you) **this day** (*ha yowm*) **is for the purpose of** (*la*) **you really wanting to genuinely love and choosing to actually demonstrate your affection in a personal and familial relationship** (*'ahab* – you prefer and desire a loving affiliation and connection (scribed in the qal stem, telling us that our love should be genuine, in the infinitive construct, which when prefixed by *la*, conveys purpose and intent, and with the paragogic *heh* ending, which like the cohortative, signifies that this is an expression of volition, of choice and desire)) **and being closely associated with** (*'eth* – being near) **Yahowah** (יהוה), **your God** (*'elohym*), **and achieving this result by** (*la* – demonstrating it through) **actually walking** (*halak* – moving from one place to another (scribed in the qal stem, telling us that our walk must be in accord with the truth, and in the infinitive construct, which when prefixed by *la*, as it is again in this case, conveys purpose and intent)) **in His Ways** (*ba derek* – by way of His Paths (speaking of the Covenant, Directions, and Called-Out Assembly Meetings)), **and also** (*wa*) **for the purpose of** (*la*) **observing, which is closely examining and carefully considering** (*shamar* – diligently scrutinizing and investigating, and then thoughtfully deliberating while focusing upon (scribed in the qal stem, and in the infinitive construct)), **the terms and conditions of His binding covenant contract** (*mitswah* – His authoritative directions and written instructions), **His clearly communicated prescriptions for living** (*chuwqah* – His rules and recommendations; from *choq* – His shared and nourishing thoughts regarding an allocation of life in the covenant relationship), **and** (*wa*) **His means used to achieve justice and resolve disputes** (*mishpat* – His basis to exercise judgment and make sound, fair, and correct decisions), **and also** (*wa*) **to restore your life and keep you alive** (*chayah* – to renew your life and to preserve it, to nurture you and cause you to grow) **and** (*wa*) **to make you great** (*rabah* – to enable you to become much more than you are, increasing you in every possible way, providing for your exponential growth) **and so** (*wa*) **Yahowah** (יהוה), **your God** (*'elohym*), **will kneel down, diminishing Himself in love to favor**

and bless you (*barak* – will bow down to greet you, welcome you, commend you, and invoke loving favors upon you) **in the realm** (*ba ha 'erets* – in the land) **where relationally** (*'asher* – as a result of this relationship and association) **you** (*'atah* – yourself, as an individual (second person, singular)) **are going to** (*bow' la* – are going to return to, arrive at, and be included within) **this named place of renown** (*sham / shem* – a place which is near the speaker (God), which bears His name, renown, and reputation), **to receive it as an inherited gift** (*la yaras*).” (*Dabarym / Words / Deuteronomy 30:16*)

All right, I realize that was a mouthful. And quite honestly, it was too much for me to process. So, to facilitate our ability to benefit from this profound announcement, let's break it down into smaller bites. To accomplish this, I'm going to repeat the introductory statement of purpose, turning one very long statement into four sentences.

To begin, the first three benefits of the Towrah – Instruction and Guidance are: wanting to genuinely love Yahowah, choosing to be closely associated with our Heavenly Father in the Covenant relationship, and achieving this result by actually walking in His Ways. **“Because, that which I am instructing and guiding you this day is for the purpose of: you really wanting to genuinely love, and you choosing to actually demonstrate your affection in a personal and familial relationship so as to be closely associated with Yahowah, your God, and achieving this result by actually walking in His Ways.”** Therefore, the Torah's instruction and guidance exist, and have been revealed to us and shared with us, so that we want to genuinely love the God of the Torah, so that we choose to be closely associated with Yahowah, our God, as members of His family, and so that we accomplish this result by walking as He instructed in the Torah. It is the one, two, three of Scripture.

And let us not forget the walk of the Ma'aseyah Yahowsha', who was in every conceivable way, totally and completely, Torah observant. As the living embodiment of the Towrah, He not only facilitated the Way to Yahowah, our God, He tangibly demonstrated the way we are to walk should we love God and elect to engage in the Covenant Relationship with Him. If that is all you get out of this passage, if this is all you get out of this book, if you take this guidance to heart, it will be enough.

We come to “actually walk in His Ways,” and achieve the desired result, which is a relationship with Yahowah, our God, by observing what the Torah Teaches. So, the second of the four statements which comprise this sweeping summary, focuses on what we should be focusing upon. **“Because, that which I am instructing and guiding you this day is for the purpose of: observing, closely examining and carefully considering the terms and conditions of His**

binding contract, His clearly communicated prescriptions, and His means used to achieve justice and resolve disputes.”

When we know Yahowah’s instructions in this regard, we know, and thus can rely upon, the terms and conditions which must be met to participate in the Covenant, His prescriptions for living, and the means Yahowah has delineated to resolve our propensity to rebel. Additionally, we can no longer be fooled by religious alternatives—and thus cannot be led astray.

Said another way, those who understand Yahowah, our God’s, perspective on His Towrah will not be fooled by Paul’s blasphemous interpretation of it. Rather than cling to the false hope of “salvation through faith in the gospel of grace,” they will know, love, trust, rely upon, and associate with the God of the Torah, Yahowah, our God. And they will not be disappointed.

As we move to the third of these four statements, keep in mind that the initial purpose of the Towrah was for us to want to genuinely love Yahowah, our God, and for us to choose to closely associate with Him by way of a personal and familial relationship—in other words: to actively engage in the Covenant. We were told that the means to achieve this prioritized and desirable result was to Walk in His Ways. That Path was then described as observing, closely examining and carefully considering, Yahowah, our God’s instructions, His terms and conditions, prescriptions for living, and means to resolve disputes and achieve a just result. So it is in this context, to facilitate this outcome and to achieve these goals, in this order, that we find: **“Because, that which I am instructing and guiding you this day is for the purpose of: restoring your life and keeping you alive and to make you greater than you are, to enable you to become much more than you are, increasing you in every possible way, providing for your exponential growth.”**

The topic has turned to salvation and eternal life. These things were not a priority or a goal but are instead something which was required to achieve our Heavenly Father’s purpose. And they are a benefit associated with it. The goal remains the Covenant: choosing to engage in a loving, close, personal, familial, and active relationship with Yahowah, our God—who is the Voice of the Torah. Those who accept His terms and conditions, those who ingest His prescriptions, those who avail themselves of His means to resolve disputes and achieve justice, and who do so by walking in His Ways, receive these benefits.

And wonderful they are. Our lives are restored. They are renewed and preserved. We are nurtured, which causes us to grow. We become great, just like our Father, who magnifies us in every possible way. I suspect, and Scripture seems to support the idea that we grow exponentially from three-dimensional

beings trapped in failing physical bodies and stuck in time to seven-dimensional spiritual beings whose capabilities are limitless with regard to time.

While loving Yahowah, our God, and choosing to engage in the Covenant Relationship with Him is a mutually active affair, requiring us to do a number of things, our salvation is not participatory. We are simply the beneficiaries of the work done by Yahowah, our God. He diminished part of Himself, setting that part apart, lowering this corporeal manifestation of Himself from His seven-dimensional realm, to enter our world as a man. That man is the Ma'aseyah Yahowsha'—Yahowah, our God, on His knees.

He chose to do this, to literally and symbolically bow down before His creation, because He loves us. He wants to have a relationship with us. He wants us to stand with Him, to walk with Him, to talk with Him. And so He needs to save us, transforming us into His children—which is to restore, renew, reconcile, and empower us. He accomplished these requirements on Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths nearly two-thousand years ago, fulfilling and enabling these Torah promises.

And that is why He concluded His sweeping summation with: **“Because, that which I am instructing and guiding you this day is for the purpose of: Yahowah, your God, kneeling down, diminishing Himself in love to favor and bless you, to welcome you, and to invoke loving favors upon you, in the realm where, as a result of this relationship, you are going to be included, within this named place of renown, receiving it as an inherited gift.”** (*Dabarym* 30:16) The gift Yahowah, our God, is offering, is eternal life with Him in Heaven. And as His children, we will inherit all that is His to give. If this sounds good to you, you know where to find your engraved invitation and how to accept this gift.

I realize that the idea of God bowing down before His creation so that we might stand with Him is something many of you will find hard to swallow. But it is nonetheless true. God, Himself, makes this point early and often. And quite frankly, there is no other rational way to interpret Yahowah, our God, taking on human form and allowing Himself to be whipped by man, affixed to a death stake by man, or to have His soul descend into She'owl for man. There was no other way for God to remain just and save man. And more to the point, God's willingness to diminish Himself in this way actually makes Him greater.

So, even if fed to us in bite-sized morsels, this is almost too much to ingest. It is an amazing offer from an even more amazing individual. Quite simply, this is the greatest plan ever unveiled, the greatest story ever told.

And while all of this makes me want to cry out in joy to my Heavenly Father, and wrap my arms around Him, thanking Him, loving Him, there is another part

of me which prompts me to scream out in frustration over how grotesquely Christians, Jews, and Muslims have corrupted this message and thereby poisoned themselves and their children. And if it makes me angry, just imagine what it must do to Yahowah, our God.

As a responsible Father, since Yahowah has explained the Way to Life and to that which is Good, we would expect Him to clearly delineate the ways in which we might go astray and thereby associate ourselves with death and destruction. And so He does. **“But if** (*wa ‘im*) **you turn your heart away from Him** (*panah / paneh leb* – you turn away emotionally, if guided by your feelings, you go in a direction away from His presence), **and if you do not listen** (*wa lo’ shama’* – do not receive this message, pay attention to it, and understand it), **and you are lured away** (*wa nadah* – you are seduced and stray, you are enticed and are scattered, becoming outcasts who are banished), **and you bow down in worship** (*hawah* – you prostrate yourselves to, and you speak on behalf of or associate yourself) **to other gods** (*la ‘aher ‘elohym*), **and you actively engage with and serve them** (*wa ‘abad*), **I am reporting the following message, warning you of this verdict** (*nagad la* – I hereby purposefully and deliberately inform, tell you, and make known to you) **this day** (*ha yowm*) **that indeed** (*ky* – truly and surely) **you will be utterly destroyed and completely annihilated** (*‘abad ‘abad* – you will squander your lives, be lost, and ruined, you will be unknown to Me, and as a result of wandering away, you will be exterminated and cease to exist (when Hebrew words are repeated, it has an exponential strengthening effect on their meaning)), **not elongating your days** (*lo’ ‘arak yowmym* – not remaining very long) **upon the surface** (*‘al*) **of the earth** (*‘adamah* – ground)....” (*Dabarym / Words / Deuteronomy 30:17-18*)

As I have mentioned previously, Christian excuses for ignoring, rejecting, and contradicting the Torah’s instructions typically fall into two categories. Those actively engaged in promoting the religion, justify their animosity toward the Torah by citing Paul and their church fathers. For them, man’s words trump God’s Word. Therefore, they cannot be saved. God, Himself, cannot reach them or help them. Even discussing the Torah with them is a waste of your time and theirs.

Their victims, however, those who simply seek to defend their indifference to Yahowah, our God’s instructions, and their affinity for religious jargon and rituals, say “God knows what is in my heart,” inferring that He does not care that they have polluted it with religious corruptions, or that they have ignored His prescriptions. For them, since they do not actually know God’s Word, they irrationally believe they can be saved by it. But for this to occur, they first must be willing to question their religion, and then walk away from it if it is in conflict with Yahowah’s Covenant Relationship, His Torah Teaching, and His Seven-Step

Plan of Salvation. Should they be open to help, you can point the victims of Christianity, Judaism, and Islam in the right direction, and tell them where they will find Yahowah, our God.

There is yet another valuable lesson in this verse. As we shall discover, over and over again, the consequence of failing to observe Yahowah's Towrah is not "eternal torture in Hell," but instead ceasing to exist. And while this is a waste of a soul's potential, it is not a punishment. Unknown to the Source of Existence and Life, they will no longer know these things. Upon their mortal demise, the souls which have associated themselves with false gods, and who have worshipped them, and thus who have wandered away from Yahowah, will simply cease to exist.

The Word of God, His Towrah – Teachings, exist so that we might make an informed and wise decision regarding Yahowah, His Covenant and His promises. **"I have testified repeatedly to restore and warn** (*'uwd* – I have returned to be a witness to help and to admonish) **you in** (*ba*) **this day** (*ha yowm*) **with regard to** (*'eth*) **the spiritual realm** (*ha shamaym* – the abode of God) **and with regard to** (*'eth*) **the material world** (*ha 'erets* – the abode of man), **and about life** (*wa ha chay* – the promise of favor, renewal, nourishment, and growth) **and death** (*wa ha mawet* – the disease which causes death). **I have freely offered** (*natan* – provided and given) **on your behalf and in your presence** (*la paneh*) **the blessing which restores the relationship** (*barakah* – the treaty of peace and the gift of enrichment and prosperity) **and also** (*wa*) **the curse of being abated as worthless** (*qalalah* – of being diminished as a result of being held in low esteem, of becoming nonexistent as a result of being irrelevant, of not being valued and considered unworthy, of being destroyed through denigration). **And so** (*wa*) **you should actually choose in favor of** (*bahar ba* – you should desire and select to associate with, to exercise your freewill and decide on behalf of (scribed in the qal relational stem which conveys reality, perfect conjugation which speaks of this choice being a completely resolved decision which will endure unaltered throughout time so as to eternally elect, and with the waw consecutive perfect *weqatal* volitional form highlighting the fact that it is our choice to choose)) **continued life and renewal** (*chay* – nourishment and growth, and the promise to exist forever), **so that** (*ma'am*) **you** (*'atah*) **and your offspring** (*zera'* – your seed and descendants) **are restored to life and spared** (*chayah* – are revived, renewed, and saved, living forever, your lives preserved)." (*Dabarym / Words / Deuteronomy 30:19*)

This is therefore, the most important choice you and I can make.

And this is how we can demonstrate to God that we have actually made this choice: **"By** (*la*) **choosing to genuinely love and closely associate with** (*'ahab 'eth* – wanting to really demonstrate affection in a personal, family-oriented,

relationship with, showing a strong desire to be near (scribed in the relational qal stem denoting actuality and reality, in the infinitive construct, demonstrating intent, and with the paragogic heh ending, which makes this your choice to choose)) **Yahowah** (יְהוָה), **your God** ('*elohym*), **by** (*la*) **really listening to** (*shama*' – by receiving, paying close attention to, and actually understanding (qal infinitive construct)) **His voice and His call** (*qowl* – His invitation and summons, His welcome and greeting), **and by** (*wa la*) **choosing and desiring to stay really close to Him** (*dabaq* – genuinely wanting and preferring to join with Him and clinging to Him, uniting and associating with Him (qal relational stem denoting reality, infinitive construct indicating focus, purpose, and intent, and paragogic heh ending, ascribing volition to this decision)).” (*Dabarym / Words / Deuteronomy 30:20*)

The conclusion to this passage and chapter affirms that the Father we are to hold in high esteem, so that our days in the land are prolonged in the realm, is our Heavenly Father. As such, it sheds considerable light upon the second of Seven Instructions. **“For indeed** (*ky*), **He** (*huw*’) **is the source of your life** (*chay* – is your basis for existence and renewal, restoration and growth, of the beneficial promise, and of favor), **and of lengthening** (*wa 'orek* – extending and elongating) **your days** (*yowm*), **enabling you to dwell** (*la yasab* – to settle down and live) **upon the land** ('*al 'adamah* – above the ground) **which** ('*asher*) **Yahowah** (יְהוָה) **promised** (*saba*’) **to your fathers** (*la 'ab*), **to Abraham** (*la 'Abraham* – on behalf of the Merciful, Loving, and Enriching Father), **to Yitschaq** (*la Yitschaq* – on behalf of Laughter), **and to Ya’aqob** (*wa la Ya 'aqob* – on behalf of the one who Supplants himself by digging in his Heels), **to give it as a gift** (*natan*) **to them** (*la*).” (*Dabarym / Words / Deuteronomy 30:20*)

God disclosed so much vital information on the merits and purpose of observing His Towrah, which includes His Directions, His terms and conditions, His clearly communicated prescriptions, and His means to achieve justice and resolve disputes, we’d be foolish not to closely examine and carefully consider what He had to say. Therefore, for your benefit, please pause a moment longer and think about this...

“Indeed, truly and surely (*ky*), **you should actually listen to** (*shama*' *ba*) **the voice and the call, the invitation and summons** (*qowl*), **of Yahowah** (יְהוָה), **your God** ('*elohym*), **for the purpose of observing, closely examining, and carefully considering** (*la shamar*) **the terms and conditions of His binding covenant contract** (*mitswah*) **and His clearly communicated prescriptions** (*wa chuwqah*), **which are inscribed** (*ha katab*) **in** (*ba*) **the written scroll** (*ha seper*) **of this** (*z'eth*), **the Towrah – the Instruction and Teaching, the Guidance and Direction** (*ha Towrah*). (30:10)

That is because (ky) you will actually be transformed, be changed, be restored, and return (suwb) to ('el) Yahowah, your God (Yahowah 'elohym), with all (ba kol) your heart and emotions (leb), and with all (wa ba kol) your soul and inner nature (nepesh). (30:10)

For (ky) these (ze'th) terms and conditions (mitswah) which as a result of the relationship ('asher), I am ('anky) instructing and guiding you (sawah) this day (ha yowm), they are not too difficult for you, they are not a hardship (huw' lo' pala') for you (min), nor are they beyond your reach (wa lo' huw' rahowq). (30:11)

For indeed (ky), the exceedingly powerful and great (ma'od) Word (ha dabar) of your God ('el) facilitates your approach and brings you near, enabling you to engage in a close and personal relationship (qarowb)—as part of your speech (ba peh), and in your heart, influencing your feelings and attitude (wa ba leb)—to engage with, capitalize upon, and celebrate Him (la 'asah). (30:14)

Open your eyes, establish this perspective, and become aware (ra'ah): I am offering (natan) on your behalf and in your presence (la paneh) this day (ha yowm) an association with ('eth) the Life (ha chay) and (wa) an association with ('eth) that which is Good (ha towb). But also (wa) that which is associated with ('eth) death (ha mawet) and (wa) an association with ('eth) that which is bad, evil, wicked, harmful, and destructive (ra'). (30:15)

Because, that which ('asher) I am ('anky) instructing and guiding you (sawah) this day (ha yowm) is for the purpose of (la) you really wanting to genuinely love, and you choosing to actually demonstrate your affection in a personal and familial relationship ('ahab) so as to be closely associated with ('eth) Yahowah, your God (Yahowah 'elohym), and achieving this result by (la) actually walking (halak) in His Ways (ba derek),

...and (wa) for the purpose of (la) actually observing, closely examining, and carefully considering (shamar) His terms and conditions as they pertain to His binding relationship agreement (mitswah), His clearly communicated prescriptions (chuwqah), and (wa) His means used to achieve justice and resolve disputes (mishpat),

...and also (wa) to restore your life and keep you alive, renewing and preserving your life (chayah), and (wa) to make you great, increasing you exponentially so that you grow in every possible way (rabah),

...and so (wa) Yahowah (יהוה), your God ('elohym), will kneel down, diminishing Himself in love to greet, welcome, and bless you, invoking loving favors upon you (barak) in the realm (ba ha 'erets) where relationally ('asher)

you ('atah) are going to, and will be included within (bow' la), this named place of renown (sham / shem), to receive it as an inherited gift (la yaras). (30:16)

But if (wa 'im) you turn your heart away from Him (panah / paneh leb), and if you do not listen (wa lo' shama'), and you are lured away (wa nadah), and you bow down in worship (hawah) to other gods (la 'aher 'elohym), and you actively engage with and serve them (wa 'abad), (30:17)

I am reporting the following message, warning, and verdict (nagad la) this day (ha yowm) that indeed (ky) you will be utterly destroyed and completely annihilated, ceasing to exist, and thus ('abad 'abad), not elongating your days (lo' 'arak yowmym) upon the surface ('al) of the earth ('adamah).... (30:18)

I have testified repeatedly to restore and warn ('uwd) you in (ba) this day (ha yowm) with regard to ('eth) the spiritual realm (ha shamaym) and with regard to ('eth) the material world (ha 'erets), and about life (wa ha chay) and death (wa ha mawet). I have freely offered (natan) on your behalf and in your presence (la paneh) the blessing which restores the relationship (barakah) and also (wa) the curse of being abated as worthless (qalalah). And so (wa) you should actually choose in favor of (bahar ba) continued life and renewal, of nourishment and growth (chay), so that (ma'am) you ('atah) and your offspring (zera') are restored to life, renewed, and are spared (chayah). (19)

By (la) choosing to genuinely love and closely associate with ('ahab 'eth) Yahowah (יהוה), your God ('elohym), by (la) really listening to (shama') His voice and His call (qowl), and by (wa la) choosing to stay especially close to Him (dabaq). For indeed (ky), He (huw') is the source of your life, and of renewal (chay), and of lengthening (wa 'orek) your days (yowm), enabling you to dwell (la yasab) upon the earth ('al 'adamah) which ('asher) Yahowah (יהוה) promised (saba') to your fathers (la 'ab), to Abraham (la 'Abraham), to Yitschaq (la Yitschaq), and to Ya'aqob (wa la Ya'aqob), to give it as a gift (natan) to them (la)." (30:20)

יהוה

Recognizing that there were no chapter or verse divisions in the revealed text, the very next line reads, **“And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) finished (batsa') speaking (wa dabar) all of these (kol 'eleh), the words (ha dabarym) of God to ('el) all (kol) Yisra'el (Yisra'el – 'ysh – individuals, who sarah – strive and contend with,**

engage and persist with, are set free and are empowered by 'el – God). **And** (*wa*) **the son of one-hundred and twenty** (*ben me'ah wa 'esrym*) **years** (*sanah*) **said** (*'amar*) **to them** (*'el*), **'I** (*'anky*), **this day** (*ha yowm*), **am no longer able** (*lo' yakol 'owd*) **to draw out** (*la yasa'* – to lead, to come forth, and proceed) **or return** (*la bow'* – to come to and enter), **and Yahowah** (*wa Yahowah*) **said to me** (*'el*), **'You may not pass over** (*lo' 'abar*) **this** (*zeh*), **the Yarden** (*ha Yarden* – the source which descends, a.k.a., the Jordan River).” (*Dabarym / Words / Deuteronomy 31:1-2*)

It should be noted that while the Masoretic Text reads “Moseh walked and spoke the words,” the 1,100-year-old 1QDeut scroll found in Qumran, says “Moseh finished speaking all of these, the words of God,” so that is why this passage was translated as such.

Recognizing this, the beginning of this revelation is clear enough. God wants us to listen to everything He has to say before we go off and do as we please. But the second sentence is awkwardly worded, at least in English, so it requires some explanation. Moseh's name was based upon the Hebrew verb, *masah*, meaning: “to draw out.” He was chosen by Yahowah to “*yasa'* – draw” the Children of Yisra'el away from human religious, political, economic, and military oppression so that they could “*bow'* – return to, enter, and arrive at” a relationship with God. With Yahowah it is always the same: we must walk away from religion before we can walk to Him. And that is what is being communicated here.

Moseh had fulfilled this mission and now Yahowsha', the living embodiment of the Towrah, not Moseh, who was merely its scribe, would represent “*'abar* – pass over” after having been identified as God in this same river, “*ha Yarden* – the Source who descended” from heaven to serve us. Moseh had been a valued servant, but since He was not perfect, he could not finish the job which only God, Himself, could perform.

There was nothing random about the “one-hundred and twenty years” either. Moseh had spent forty years in Egypt, where he had been educated as a member of Pharaoh's family, and where he had witnessed the horrible consequence of religion and politics, of greed and power, run amuck. He had spent forty years in Arabia, as a shepherd tending sheep, something which proved especially valuable during the exodus. And most recently, he had invested forty years teaching the Children of Yisra'el the Towrah as he led them through the wilderness and to the Promised Land.

The history of man's salvation shares the same common denominator: forty. Forty Yowbel (redemptive years wherein slaves are freed and all debts are forgiven) transpired from Adam's exile from the Garden of Eden (in 3968 BCE) to Abraham's affirmation of the Covenant on Mount Mowryah (in 1968 BCE /

year 2000 Yah) following a three-day journey. In that nothing is more important to Yahowah than our participation in His Covenant Relationship, these were among the most important days in human history. But there would be three, even more essential days: Yahowsha's fulfillment of Passover, Unleavened Bread, and FirstFruits on Mount Mowryah exactly forty Yowbel (seven times seven years plus one = 50 years) later in 33 CE (year 4000 Yah). And while the heavy lifting is done, God has not yet finished His Plan. His Covenant has not yet been renewed, and the Children of Yisra'el have not yet been reconciled. So, following the same formula hinted at by Moseh's age and life, we discover that Yahowsha' will return on the Day of Reconciliations in 2033 CE (year 6000 Yah), exactly forty Yowbel after His sacrifice, fulfilling many more of His prophecies. Therein is a snapshot of Yahowah's timeline.

And should you be wondering, 2033 is the only Yowbel / Redemptive year remaining within the generational lifetimes of those who witnessed the return of God's children to Yisra'el. This is important because during His Olivet Discourse Yahowsha' said that the generation which experienced their return (which occurred in 1948) would witness His return. Further, Yahowsha' did not say that no one would ever be able to piece together the evidence He provided in His Word to ultimately know the day He would arrive. Based upon the Greek translation, He simply told His Disciples that no one "*oieda* – realizes" it, at that moment, using the present tense, and the weakest form of awareness.

This next statement affirms that Yahowah, in the form of Yahowsha', will facilitate the promise of Passover so that we might live with Him. "**Yahowah** (𐤃𐤓𐤕𐤌), **your God** (*'elohym*), **He** (*huw'*) **will actually be Passover** (*'abar* – He will really pass over (scribed in the qal relational stem, affirming that this promise represents something which will actually occur, and as a participle, which makes *'abar* – pass over, function as a verb, an adjective, and a noun, telling us that Yahowah will pass over and that He is Passover)) **on behalf of** (*la* – to direct, facilitate, enable, and affect) **your presence before** (*paneh* – your appearance, face to face, in front of) **Him** (*huw'*)."*(Dabarym / Words / Deuteronomy 31:3)*

And while Passover is the first step we must take to enter and exist in God's presence, the things of the Gentiles, their pagan religion, their political aspirations, their economic systems and military reliance, their misleading customs and traditions, must all be exorcised. And there are but two ways to accomplish this. God can have His people walk away from such things, as Abraham did with Babylon and the Children of Yisra'el did with Egypt, or He can eliminate all traces of these things in proximity to His people.

Since Yahowah had promised this Land His children were poised to enter to Abraham, since His Covenant had been affirmed on Mount Mowryah in the heart of this Land, God had no choice but to remove religion and politics, economic and

military influences, pagan customs and traditions, from this place. Yahowah cannot, and will not, coexist with any of the gods conceived by man's political or religious schemes. And while this may sound harsh, there is but one way to remove all traces of religious poison, and that is to remove its host.

Therefore: **“He will destroy** (*samad* – He will eliminate, annihilate, decimate, and exterminate, He will remove, wipe out, and get rid of) **these** (*'eleh*), **the heathens from different races and places** (*ha gowym* – the estranged and pagan Gentiles, those who are not part of the relationship or the family), **from** (*min*) **your presence** (*paneh*).” (*Dabarym / Words / Deuteronomy 31:3*)

The reason God is intolerant of religious deception is because all religions lead people away from Him. This leaves God with a choice. He can either be capricious and accept everyone, no matter how Satanic their beliefs or corrupt their actions, and thereby render freewill moot, a loving relationship irrelevant, and His Towrah immaterial, or He can delineate a specific path to Him and reward those who follow it. And the latter would necessitate His overt condemnation of the religious and political paths which are not reliable.

Unfortunately, the last of the three statements found in this passage was not extant in the Dead Sea Scrolls having succumbed to the ravages of time. This is relevant because “*yaras* – shall inherit” was not only prefixed in the second person singular, “you,” but was also suffixed in the third person plural, “them.” But that's a problem, because the notion of them inheriting, or even possessing, the Gentiles (whom by this time God has destroyed and removed) makes absolutely no sense. Therefore, the most reasonable assumption is that a scribe made an error.

Therefore, with the benefit of this introduction, here is the concluding statement of the third verse:

“And (*wa*) **you shall inherit** (*yaras* – your gift from your Father will be (scribed in the qal relational stem, affirming the reliability of this promise, and perfect conjugation, telling us that the inheritance shall be complete, lacking nothing throughout the whole of time)) **Yahowsha'** (𐤆𐤀𐤛𐤏𐤔𐤁 - 𐤏𐤕𐤕𐤏𐤔𐤁 - *Yahowsha'*). **He** (*huw'*) **will actually be** **Passover** (*'abar* – He will really pass over (scribed in the qal relational stem, affirming that this promise represents something which will actually occur, and as a participle, which makes *'abar* – pass over, function as a verb, an adjective, and a noun, telling us that Yahowsha' will pass over, that He will have an effect on Passover, and that Yahowsha' is Passover)) **on behalf of** (*la* – concerning and in order to facilitate, to direct, enable, and affect) **your presence** (*paneh* – your appearance and face to face greeting and encounter) **consistent with** (*ka 'asher*) **Yahowah's** (𐤏𐤕𐤕𐤏𐤔𐤁) **Word** (*dabar*).” (*Dabarym / Words / Deuteronomy 31:3*)

Yahowsha' is the living embodiment of the Towrah, and He is synonymous with Passover—the Doorway to Life. As such, Yahowsha's words and deeds are completely consistent with Yahowah's Word.

God is not a passive recluse. And He is not the God of wimps. He is personally familiar with triumph and with tragedy. And He knows what it is like to engage, to love, to fight, and most importantly to have the courage and fortitude to stand up and be counted, no matter the cost or pain.

“Prevail by being firm and steadfast (*hazaq* – grow and become secure and established by being resolute, uncompromising, dependable, and reliable) **and** (*wa*) **be victorious by being bold and determined** (*ames* – succeed and attain the highest possible status, become reinforced and established by being alert, observant, solidly rigid, strong, steady, unrelenting, and courageous).” (*Dabarym* / Words / Deuteronomy 31:6)

We have been residing in the realm of volition, of requests and choice, but this is now a command. This time Yahowah, our God, is not asking us, He is telling us to prevail by being resolute, by being steadfast and uncompromising. God has directed us to be victorious by being bold and determined. He wants us to be courageous.

Make no mistake: this is not the all-loving, tolerant, accepting, passive, compromising, and all-inclusive god of Christianity. But, to His credit, this God is real.

I'll bet I've been told a thousand times that my bold, judgmental style and my uncompromising approach are inconsistent with the example set by “Jesus.” But in fact, this is precisely how God wants us to act, and how He expects us to engage. As we read in Mattanyah / Yah's Gift / Matthew 23:1-33, Yahowsha's style is unreservedly blunt when confronting false doctrines, as well as when exposing and condemning the individuals who promote them.

But there is more to it than this. When we are firm, confident, steadfast, and secure, when we are alert, resolute, and courageous, we can face God and not be intimidated by Him. You see, the real God does not want us to fear Him or any man. **“You should never be intimidated or be awed** (*lo' yare'* – you should not be frightened or be afraid (scribed in the qal imperfect jussive, affirming that this request is literal and enduring, that it is a decision from which we are never to waver)). **Never fear or be terrorized** (*aras* – do not tremble or feel dread (also scribed in the qal imperfect jussive, affirming that this request is literal and enduring, that it is a decision from which we are never to waver)) **by their presence** (*min paneh* – as a result of their appearance), **because indeed** (*ky*), **Yahowah** (𐤏𐤃𐤋𐤏), **your God** (*'elohym*), **He** (*huw'*) **will be walking with you** (*halak 'im* – will be going beside you). **He will never falter, relent, nor let you**

fail or fall (*lo' rapah* – He will never slack off, go soft, let loose, be lazy, desist, be feeble, or allow you to be destroyed), **and He will never abandon you** (*lo' azab* – He will not leave you, forsake you, reject you, or release you).” (*Dabarym / Words / Deuteronomy 31:6*)

Having scribed “*lo' yare'* – never fear” in the qal imperfect jussive, it is a request which must endure uninterrupted and without exception throughout the whole of time. As such, we should never fear man or God. Nor should we be intimidated by man or God. Sure, men, especially esteemed religious clerics, political despots and dictators, military leaders, and the lords of commerce have the power to injure and kill, but only for an instant. And while God has unlimited power in this regard, it would defeat His purpose if men and women feared Him, even if they were intimidated by His presence.

You do not fear your earthly father, so why on earth would you fear your Heavenly Father? Isn't God better than any man?

If God wanted us to fear Him, why would He create and facilitate a Familial Covenant Relationship? If He wanted us to quiver in His presence and bow down before Him in awe, why would He ask us to walk to Him and then walk with Him? If fear were the objective, why does the path to Him culminate in Reconciliations and Shelters?

Along these lines, since “*halak* – walk” was written as a participle, we know that this is something Yahowah both does and is. To walk with God is to be with God. And to be with God is to never fear anyone.

God is many things, but chief among them is that He is steadfast. He isn't about to waver, change, falter, relent, or fail. He is not going to slack off or let go. He is among all things, reliable. And that is why it is essential that we come to know what He revealed in His Torah, because those terms and conditions are not going to change or even be revised.

It is a crying shame that Christians have conceived a god so different than the one who authored the Torah. Quite frankly, theirs isn't worth knowing. He has no backbone, isn't honest or reliable, isn't consistent or steadfast. Their god is more like a bowl of sickeningly sweet jello. As for me, I prefer the one we are coming to know. I rather like Him.

Even Moseh called upon Yahowsha'. “**Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment) **summoned and called out to** (*qara' la* – called upon and proclaimed, met with and encountered) **Yahowsha'** (𐤑𐤏𐤕𐤓𐤁𐤀 - 𐤏𐤕𐤓𐤁𐤀 – *Yahowsha'*: a compound of *Yahowah* and *yasha'* – saves), **and (wa) he said** (*'amar*) **to him/Him** (*'el* – to God), **'Visually, in the presence and before the eyes** (*'ayn* – making an appearance from the perspective and

understanding) **of all** (*kol* – of everything that is) **Yisra’el** (*beny yisra’el* – those 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) **prevail by being firm and steadfast** (*hazaq* – help us grow and become secure and established by being resolute, uncompromising, dependable, and reliable) **and (wa) succeed by being bold and determined** (*ames* – achieve the goal and attain the highest possible status, reinforcing us by being observant, rigid, strong, steady, unrelenting, and courageous).” (*Dabarym / Words / Deuteronomy 31:7*) Yahowsha’ would be as God wants us to be: firm, steadfast, bold, and determined, resolute, uncompromising, dependable, and reliable, observant, rigid, strong, steady, unrelenting, and courageous. Such was the visual presence of the Ma’aseyah Yahowsha’ before the eyes of Yisra’el.

“**For indeed** (*ky* – this is trustworthy and reliable), **you/You** (*’atah*), **yourself/Yourself, will arrive and go with** (*bow’ ’eth* – will come, be present among, return to, and ultimately harvest) **the family** (*ha’ am* – those who are related to you) **as God to** (*’el*) **this** (*zeh*) **land and realm** (*’erets* – this world, place, and space) **which as a result of the relationship** (*’asher*) **Yahowah** (𐤏𐤍𐤁𐤏) **promised** (*saba’* –swore a binding oath on the basis of sevens and the Sabbath) **to (la) their fathers** (*’ab*) **to (la) give** (*natan* – bestow as a gift) **to them (la). And (wa) you/You** (*’atah*), **yourself/Yourself, will give it to them as an inheritance** (*nahal’ eth* – you will bestow it to them, transferring it from an authorized person and parent to child in accordance with the standard).” (*Dabarym / Words / Deuteronomy 31:7*)

The mortal archetype for the Ma’aseyah Yahowsha’, *Yahowsha’ ben Nun* (meaning Yahowsha’ the Son of the Always Existing One is Yahowah Saving us), had already arrived, he had come, and he was present. So, “*bow’ ’eth* – you/Yourself will arrive and go with” the family, especially scribed in the qal imperfect, which depicts events which actually unfold throughout time and produce genuine and lasting ongoing results, seems to refer to the Godly manifestation of the man by the same name. And while we do not need to convey all of *bow*’s connotations, “will come, will be present among, and will ultimately harvest” the family, it is no surprise that they all fit Yahowsha’ ben Yahowah, the Ma’aseyah. But of course this lesson and comparison is lost on Christians who change Yahowsha’ ben Nun to “Joshua” and Yahowsha’ ben Yahowah to “Jesus.”

Further, while we are not required to translate *’el* as God, that is what the title means. And there is no doubt that the Ma’aseyah Yahowsha’ is the one who honored Yahowah’s promise to give the land as an inheritance. And that is why I find it so interesting that the last statement, speaking to Yahowsha’, says that “You, Yourself, will give it to them as an inheritance in accordance with the standard.” That is precisely what He did.

This association is further reinforced when we consider the tenses associated with “*nahal* – inheritance.” It was scribed in the hiphil stem, which tells us that the subject of the verb, which is Yahowsha’, will cause the object of the verb, which is the “their fathers,” to participate in the action, which is to receive the inheritance. But they are long dead, at least from an earthly perspective, so the only way for them to receive any benefit from this gift is for the Ma’aseyah Yahowsha’ to enable it spiritually. And then since *nahal* was conjugated in the imperfect, by applying this promise to *Yahowsha’ ben Yahowah*, we resolve the idea that the gift is to have unfolding consequences which provide ongoing results throughout time.

So while I can’t prove it, at least based solely upon this one verse, this sure looks like a prophecy to me. And then there is this...“**And (wa) Yahowah (אֵלֹהִים), He (huw’) is actually the One walking (ha halak – the walk and the one moving to lead, escort, and guide (again written in the participle form, but this time prefixed with ha, making Yahowah the Walk and the One walking)) on behalf of (la – in association with) Your presence and appearance (paneh). He (huw’), Himself, will actually and always exist (hayah – He was, is, and will forever will be (scribed in the qal relational stem, telling us that this will actually occur and is therefore reliable, and in the imperfect conjugation, letting us know that His eternal existence will produce ongoing results which will unfold over the whole fabric of time) with You (’im – in association with You). He will not allow You to falter, He will see to it that You never lack the required power or authority (lo’ rapah – He will not slack off or relent in Your work, nor will He leave You alone (hiphil stem, demonstrating Yahowah’s influence over Yahowsha’, and imperfect conjugation, speaking of the ongoing influence of their work)), and (wa) He will not abandon or forsake You (lo’ ’azab – He will never separate Himself from You (qal imperfect – actually producing continuing results)). You will never actually be afraid (lo’ yare’ – You will never fear, be frightened, or intimidated (qal imperfect). And (wa) You will never be dismayed or discouraged, fail or be destroyed (lo’ hatat – You will not be confounded, You will not be confused, and You will not be broken, shattered, scattered, shrivel, or cease to exist (qal imperfect – genuinely producing ongoing benefits)).”** (*Dabarym / Words / Deuteronomy 31:8*) It’s hard not to see Yahowah in Yahowsha’. He was, He is, and He forever will be.

You may have noticed that I did not say that Yahowsha’ “always was,” because Yahowsha’ was begotten. As a part of Yahowah, there was no reason for this corporeal manifestation of God to exist before the existence of the material universe.

Such affirmations are blasphemous in the annals of Christianity, where their “Jesus Christ” has to be the full equal of God, and indeed the new and improved

replacement for the God of the “Old Testament,” whom they do not like. So while Scripture is clear, affirming that Yahowsha’ is the begotten Son of Yahowah and the diminished manifestation of God, Christians squelched this reality when the newly minted Trinitarians of Constantinian Roman Catholicism labeled Arian a heretic at the Council of Nicaea in 325 CE for telling them the truth. But since you can’t create a religion unless you eliminate Yahowah, discard His Torah, and recast Yahowsha’, the bad boys of the Roman Catholic Church dusted off and then promoted a reincarnation of the Babylonian Trinity. The religion of Christianity is the result.

God is not so small that all of Him will fit into the form of a man. Yahowsha’ is part of Yahowah, set apart from Him.

I share this with you because it is imprudent to pray to Yahowsha’ or pay Him homage. Even He told us to direct our conversations to “Our Father who is in Heaven. Set Apart is His Name. His Kingdom come. His will be done.” He didn’t say “pray to Me,” or even to “your Father.” As marvelous and as wonderful, as important and as revealing, as Yahowsha’ is, Yahowah is infinitely more so.

And speaking of being cut down to size, have you ever noticed that the overwhelming preponderance of the idolatrous images plastered all over Christian churches, especially of the Catholic variety, depict either the “baby Jesus” as a powerless infant in their Madonna’s arms, or as a helpless adult viciously affixed to one of their crucifixes, unable to extricate Himself? Do you suppose they have done this because they believe it empowers them over Him?

There were some interesting affirmations in this passage regarding Yahowsha’ that I don’t want you to miss. Yahowsha’ was Yahowah walking with us; and in fact He was the living embodiment of the Walk.

Yahowsha’ is the power and authority of Yahowah working to save us, which is strongly implied by *rapah*. He did not falter in this work. He did not relent.

The idea of Yahowah never abandoning Yahowsha’ requires some explanation and is therefore a subject we will discuss in the section on the Called-Out Assembly Meetings. But suffice it to say for now; Yahowah’s Spirit forsook Yahowsha’s soul and body on Passover so that His body could die as the sacrificial lamb, and so that His soul, Yahowah’s soul, could go to the place of separation on Unleavened Bread.

But what’s especially interesting is that in accordance with Passover, the Lamb’s body was not broken, His bones were not shattered or scattered, and neither His body nor His soul were destroyed. And in spirit, Yahowsha’ still exists.

In this next verse, there is a seamless transition from Yahowsha' to the Towrah. And that is because they are the same. **“And (wa) Moseh accordingly** (*'eth* – in association with this) **wrote** (*katab* – made a permanent written copy, indelibly engraving) **this** (*ze'th*), **the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction). **And he gave it as God's gift to** (*wa natan 'el* – and he bestowed it as the Almighty's present to) **the priests** (*kohen* – those ministering on behalf of), **the children** (*ben*) **of Luwy** (*Luwy* – those who attend to and engage in the process of uniting), **those lifting up** (*ha nasa'* – those carrying, respecting, bearing, and honoring) **Yahowah's** (אֲרוֹן) **Ark** (*'arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship), **and to all** (*wa 'el kol*) **the elders** (*zaqen* – seasoned citizens) **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).” (*Dabarym / Words / Deuteronomy 31:9*)

The *Towrah* is Yahowah's gift to humankind—His Instruction and Teaching, His Guidance and Direction for everyone—but especially for those who engage and endure with God: *Yisra'el*. It, like the *Luwy kohen* ministering on His behalf, serves to unite our Creator with His creation by way of the “*'arown* – enlightened choice” we ultimately make regarding our acceptance of the terms and conditions associated with the “*beryth* – family-oriented covenant relationship.

Yahowah is One. There is one *Towrah*. There is one *Beryth*. There is one *'Arown*. There is one *Yisra'el*. And they are all one with *'El*.

Speaking of Yahowah describing the *Towrah* as His gift, and of Him associating this gift with His Covenant, I'd be remiss if I didn't remind you that Paul called the Torah a curse, and described the Covenant revealed therein as being of the flesh, and thus being something to be avoided. So in this conflict between God and man, who do you suppose is telling the truth?

In this next Divine Teaching, we find Yahowah reinforcing the relevance of “*sheba'* – seven. It is the common denominator in most everything God says and does. It is symbolic of His sworn oath and promise to honor the terms and conditions of the Covenant and to “*shamitah* – release us from our debts, freeing us” to “*sukah* – campout” with Him as a result of His “*sheba'* – seven” step plan of salvation which culminates with the “*Mow'ed* – Appointed and Designated Meeting Time” of the “*Chag* – Festival Feast” of “*Sukah* – Shelters.”

“And (wa) Moseh provided instruction (sawah – he provided guidance) to them (la), saying (‘amar), ‘At the end of (min qes) seven (sheba’ – affirming the sworn promise) years (sanah – times of renewal and restoration), at (ba) the Appointed and Designated Meeting Time (mow’ed – specifically scheduled gathering and celebration which focuses upon the purpose designated by the authority) of the year (sanah – and time of renewal and restoration) of freeing slaves and releasing debtors from all of their obligations (shamitah – releasing people and of canceling debts, or remission and liberation), during the Festival Feast (chag – celebratory party) of Sukah / Shelters (sukah – of the Protective Coverings, of Tabernacles, of Dwelling in Tents, and of Camping Out),...” (Dabarym / Words / Deuteronomy 31:10)

One day isn’t as acceptable as another. Sunday, the first day of the week does not replace the seventh day, or *Shabat*. We are not to celebrate annual commemorations, decades, or centuries, but instead the times of liberation and remission associated with the seventh year. Nor is Christmas a replacement for *Sukah / Shelters*. If you want to meet God, if you want to celebrate life with Him, if you want to be freed and exonerated by Him, then you will either do so on His schedule or not at all. Yahowah has a very specific timeline, and He has set it for a reason. It is not only instructive; it provides the bearings we require to know where we are headed. By choosing to ignore His schedule and “*Tsyown – Signposts along the Way*,” we become lost, and all too often stumble in the wrong direction. And that, my friends, is the consequence of religious counterfeits and substitutions, of replacing Yahowah’s celebrations with Babylonian holidays—of Sunday Worship, Easter, and Christmas.

We have been diligent, and have consistently evaluated the graphic pictures painted by the Ancient-Hebrew alphabet in which the Towrah was originally written. “*Sukah – Shelters or Protective Coverings*,” which serves as the name Yahowah selected to describe His seventh and final “*Mow’ed Miqra’ – Called-Out Assembly Meeting*.” is particularly revealing in this regard, because it actually helps affirm an extrapolation I had previously made while explaining the message behind the letters which comprise the Ma’aseyah’s title.

At that time I shared that the third letter in Ma’aseyah was 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. And it therefore conveyed the ideas of cutting, piercing, separation, and division, but most especially shielding and protecting. So now, as we consider the Samech again, this time as the first letter of Yahowah’s desired result: *Sukah* (סֻכָּה), which represents God Camping Out with us, we find further evidence that the graphic depiction of the thorn conveyed the idea of “providing shelter and protection.”

The second letter, a Ψ Kaph, was presented by way of the open palm of an outstretched hand. It spoke of opening the way, of allowing something to happen, to greet, to meet, to welcome, and to encounter. As evidence of this, even today the Hebrew word *kaph* means “open palm.”

The third and final letter composing Sukah is also the last character in Yahowah’s name—in fact the only repeated letter in His name: א Hey. And as I have shared with you before, it was drawn to depict a person reaching up and pointing to the heavens. It therefore conveyed the ideas of being observant and reaching out to God for assistance, even of standing in God’s presence, reaching up for His hand, and walking with Him.

“*Sukah – Shelters*” therefore graphically ($\text{א}\Psi\text{א}$) presents God protecting and sheltering us so that He can open a way to welcome us into His company, so that He can meet us and greet us, even campout with us, and so that those who are observant, those who look to God and reach out to Him for help, can encounter their Creator, stand in His presence, and walk with Him.

Further affirming all that God has just shared with us, that His “*Mow’ed – Appointed Meetings*” and “*Chag – Festival Feasts*” following the pattern established by the “*sheba’ – sworn oath and promise associated with seven*” serve to “*shamitah – release us from our debts, freeing us*” to “*sukah – campout with and encounter*” God during “*Sukah – Shelters*,” we find: “**...at (ba) the coming (bow’ – the pursuit, return, arrival, and harvest) of all (kol) Yisra’el – those who engage and endure with God, those who are freed and empowered by God (Yisra’el) – to see (ra’ah – to look upon, consider, perceive, understand, and find perspective and delight in the revelation of) Yahowah ($\text{א}\Psi\text{א}$), our God’s (‘elohym), presence (paneh – face) in (ba) the place (ha maqowm – home, dwelling place, and source) which as a result of the relationship (‘asher) He has chosen (bahar – He desires and prefers) for you to encounter, read, and recite (qara’ ‘eth – proclaim, announce, welcome, and meet) this (ze’th), the Torah (ha Towrah – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial) in the presence of (neged – facing and in full view of) all (kol) Yisra’el (yisra’el – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God) so that they will hear it (ba ‘ozen).”** (*Dabarym / Words / Deuteronomy 31:11*)

Yisra’el, in the literal translation of the word, as “individuals who engage and endure with God,” has and will have seven opportunities to “*ra’ah – see*”

Yahowah, four individually and three collectively. Adam saw Yahowah in the Garden of Eden. Abraham saw Yahowah around his sheltered tent in the Promised Land. Moseh saw Yahowah while receiving the Torah on Mount Horeb. And then with *Shamow'el* – Samuel, in connection with the Ark of the Covenant in Shiloh, “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)

There have also been three collective opportunities for Yisra'el as a nation to “*ra'ah* – see” Yahowah and be in His “*paneh* – presence.” They saw God manifest in the form of fire and as an upright pillar cloud during their liberation from slavery during the time the Towrah was being revealed to them. Yisra'el witnessed Yahowah again, this time manifest as a man, the Ma'aseyah Yahowsha', beginning on Shelters in 2 BCE and culminating on Seven Sabbaths in 33 CE after fulfilling the promises of Passover, Unleavened Bread, and FirstFruits. And all Yisra'el will see Yahowah again when He returns on the Day of Reconciliations in 2033 CE, the last Yowbel Year of Liberation and Remission remaining within the lifetimes of those who witnessed Yisra'el's promised return to the land. Yahowsha', after all, is the living embodiment and the visual manifestation of the Word of God—*ha Towrah*.

If you want to hear what God has to say to you, if you want Him to direct your life, if you want to know what He wants you to do, then listen to what He has to say by reading and reciting His Torah. **“Gather and assemble (*qahal* – summon, call out to, and bring together) accordingly (*'eth*) the family (*'am* – of related people), the men (*'iysh*), the women (*'isah*), and the children (*tap*), and also those from different races and places (*ger*) who as a result of the relationship (*'asher*) are within (*ba*) your gates (*sha'ar* – your doorways, homes, meeting places, and communities) so that (*ma'an* – for the express reason that) they may hear (*shama'* – they might listen, receive the news, pay attention to it, and understand the message), and so that (*wa ma'an* – and for the reason that) they may learn and be properly guided (*lamad* – they might be instructed and taught). And (*wa*) they will revere and respect (*yare'*) Yahowah (יהוה), our God (*'elohym*). And (*wa*) they will be observant (*shamar*), thereby actively engaging in and acting upon (*la 'asah*) all (*kol*) of the words (*dabar*) of this (*ze'th*), the Torah (*ha Towrah*).”** (*Dabarym / Words / Deuteronomy 31:12*)

We are all, regardless of our race, nationality, age, or gender, “*qara'* – called and invited” to “*shama'* – listen to” the “Towrah – Instructions” so that we might “*lamad* – learn what God has to say to us and be properly guided.” Those who avail themselves of this opportunity come to “*yare'* – respect and revere” Yahowah, our God. Moreover, they become Towrah “*shamar* – observant,” which motivates them to “*'asah* – act upon and actively engage on behalf of” “*kol* – all”

of the “*dabar* – words, statements, messages, and concepts” presented within “*ha Towrah* – the Torah.”

We are not invited to pick and choose our way through the Torah, or ignore as obsolete any of its themes. Simply stated, those who revere and respect Yahowah observe and do what He says in His Torah. And that would make Christians, who ignore and disregard most all of God’s Word, complete hypocrites who are only fooling themselves.

If this statement is true, then there is no religion which is true. And if this statement is false, then Christianity, Judaism, Islam, and Mormonism are false because they all acknowledge that these words were inspired by God.

The purpose of the Torah is to teach us to revere and respect Yahowah, and for us to observe and pursue what He says. Period.

While nothing more need be said, God said more because He cares more about our children than we do. **“And the child (*ben*) who as a result of the relationship (*‘asher*) is not aware and does not know (*lo’ yada’* – does not recognize or acknowledge this), they may hear (*shama’*) and learn (*wa lamed*) to revere and respect (*yare’*) Yahowah (𐤆𐤃𐤁𐤇), your God (*‘elohym*), all (*kol*) of the days (*ha yowm*) which relationally (*‘asher*) you all (*‘atem*) are alive and live (*chay* – exist) upon the Almighty’s (*‘al*) earth (*‘adamah* – material realm), when relationally (*‘asher*) you (*‘atah*) pass over (*‘abar*) the Yarden – Source which Descends (*Yarden*) to (*la*) possess her as an inheritance (*yaras*).”** (*Dabarym* / Words / Deuteronomy 31:13)

Just as Yahowsha’ and the Towrah are inseparable, so are the Covenant and the Towrah. **“And it came to be (*wa hayah*) as (*ka*) Moseh (*Moseh* – the one who draws us away from oppression and judgment) finished (*kalah*) writing (*katab*) the words (*dabar*) of this (*ze’th*), the Torah (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction), upon the Almighty’s (*‘al*) written scroll (*seper*), up to the point (*‘ad*) of completion (*tamam*), Moseh instructed and directed (*sawah*) the Lowy (*Lowy* – the ones who unite) lifting up and carrying (*nasa’*) the Ark (*‘arown* – source of light, enlightenment, and choice) of Yahowah’s (𐤆𐤃𐤁𐤇) Covenant (*beryth* – Family-Oriented Relationship), saying (*‘amar*), ‘Grasp hold of (*laqah* – accept, receive, and obtain) the written scroll (*seper*) of this (*ze’th*), the Torah (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction), and (*wa*) place it (*sym*) by the side of (*min sad* – beside) the Ark (*‘arown* – source of light, enlightenment, and choice) of Yahowah (𐤆𐤃𐤁𐤇), your God’s (*‘elohym*), Covenant (*beryth* – Family-Oriented Relationship). And it shall always exist (*wa hayah* – and it will continue to be (scribed in the qal relational stem affirming that this promise is reliable, with the perfect conjugation, which tells us that it will remain there continuously, without**

interruption throughout the whole of time, and in the wa consecutive, indicating that this is Yahowah's choice and desire)) **there** (*sam*) **through you** (*ba* – and with you) **as a witness** (*la* 'ed – to provide testimony)." (*Dabarym / Words / Deuteronomy 31:24-26*)

Christians, quoting Paul, say: "the Torah was nailed to the cross" to suggest that it died along with the Christian god, "Jesus Christ." To them my response has always been: while God cannot die, I wish the Torah had been affixed to Mowryah's Upright Pole, because that way people might have come to understand what Yahowsha' was accomplishing there.

But what's especially interesting here, at least according to this passage, the Torah was there, right beside the Ark of the Covenant, which would have placed it directly beneath Yahowsha', so that the blood of the Passover Lamb would drip upon the Mercy Seat in accordance with the Torah's instructions. God's Word was fulfilled, and Yisra'el served as a witness.

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The last time we find *ha Towrah* in the Torah, it is presented as a matter of life and death. It is so vital to our survival, we are encouraged to place it upon our hearts and share it with our children.

“And he said (*wa* 'amar) **to them** ('el), **‘Place upon** (*sym la* – learn by examining and questioning, be properly directed, preserved, and kept safe by setting upon) **your heart** (*lebab* – your core and character, your source of life and ambition, your seat of emotions, feelings, and attitude) **all of** (*kol* – the entirety of) **the words** (*ha dabar* – the statements and message) **which** ('asher) **I** ('anky) **have been called to witness, to sustain, assist, restore, and admonish you** ('uwd – have been charged and entrusted to testify to you to help you and to warn you, to exhort, enjoin, and renew you (scribed in the hiphil stem to emphasize the influence of God's Word upon our hearts)) **with** (*ba*) **this day** (*ha yowm*), **which relationally** ('asher) **you should instruct and guide** (*sawah* – you should direct (scribed in the piel stem with the imperfect conjugation which affirms that your willingness to teach will favorably and eternally influence)) **your children** (*beny*) **so that** (*la* – for the purpose, goal, and reason that) **they carefully observe, closely examine, and thoughtfully consider** (*shamar* – they come to care deeply about, focus upon, revere, and cling to), **acting upon, actively engaging in, celebrating, and profiting from** ('asah – participating in, doing, dealing with, pursuing, and endeavoring to work with), **accordingly** ('eth), **every aspect of** (*kol* – the totality of) **the words and statements** (*dabar* – the message) **of this** (*z'eth*),

the Towrah (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial).” (*Dabarym / Words / Deuteronomy 32:46*)

More than anything else, the Towrah exists to teach us about the Covenant. The Word of God provides the instructions we need to participate in Yahowah’s family-oriented relationship. Further, it is in the Torah that we find the means to become immortal, to become reconciled unto God, and to be adopted as His children.

The Towrah is Yahowah’s Witness, His Testimony. His Teaching and Instructions sustain, assist, restore, and renew us. But they also admonish us, telling us what we ought not do. And as such, the Torah should be deployed to guide and direct our children. For there is nothing we can teach them which is more valuable than to “*shamar* – carefully observe, closely examine, and thoughtfully consider, indeed to keep one’s focus upon, revere, and cling to” the Towrah.

And as with any relationship, fondness and familiarity leads to “*asah* – active participation.” While our salvation is free, engaging in a relationship with God requires action on our behalf. There are five criteria which we must accept and comply to participate.

And you will notice that Yahowah called us to celebrate the “*kol* – entire” Torah. We are not at liberty to accept Genesis because we like the stories, but then reject Leviticus because we don’t like the rules.

The Torah, which is the Word of God, is the essence of life. “**For indeed** (*ky* – surely, truly, and reliably, emphasizing the importance of this statement), **the Word** (*dabar* – this message and communication) **is not** (*lo*’) **null and void** (*reyq* – without benefit, value, or purpose) **for you. Truly** (*ky* – indeed) **this** (*huw*’ – literally He, speaking of the Word) **is your life** (*chay* – your source of favor, nourishment, and prosperity, the promise which renews and restores you, keeping you alive, and your source of continued existence and growth).” (*Dabarym / Words / Deuteronomy 32:47*)

The reason the Torah is the “*chay* – source of life, nourishment, favor, prosperity, and renewal” is that it alone provides the terms and conditions by which an everlasting relationship with God can be developed. And it alone provides the means to salvation. These instructions exist in no other place. Lose the Torah, lose your life. Reject the Word, and you will be precluded from

forming a relationship with God. And it is for these reasons that we are encouraged to carefully and closely observe Yahowah's Towrah – Teachings.

You surely noticed that *chay* conveys a host of essential thoughts. Life must be nourished to grow. It is the Towrah which provides this sustenance, which is why the Torah delineates what is good and bad for us to consume.

Life is God's favor. It is His gift to us. And life comes in two forms: our mortal existence as humans upon this planet and in the form of eternal life in heaven. Therefore, our primary objective in this life should be to observe Yahowah's Towrah so as to become sufficiently enlightened that we come to respect, and then rely upon, God's Word. Yahowah promises to renew and restore those who do.

The corollary to this choice, which is to view the Torah as null and void, has become the essence of Christianity. Paul's letters, which comprise half of the Christian "New Testament," exist principally to annul the Torah—to replace "the Law" with the wannabe Apostle's "faith in the Gospel of Grace." And yet such testimony is in direct and irreconcilable conflict with Yahowah's witness.

Therefore, God has put us all in a position which requires us to choose. Should we trust the man who claimed to speak on behalf of God, and yet consistently contradicted Yahowah and Yahowsha', or should we trust God?

This passage, and countless others like it, demonstrates that fully half of the Christian "New Testament" cannot be considered as being "the Word of God," because Paul's letters routinely contradict the Torah. They, along with those portions of Acts which reflect Paul's mission and testimony, must be rejected. And by so doing, the religion of Christianity must be rejected along with them. You see, there is nothing in the Word, the Name, the Torah, the Covenant, the Directions, the Called-Out Assemblies, or the Prophets, nor even in the words and deeds of the Ma'aseyah Yahowsha', which can be used to establish or sustain a religion, much less promote a new one.

This next statement, by speaking of the means by which we can prolong our days in the land, tells us that the only intersection between our earthly parents and this instruction which encourages us to honor our father and mother so as to prolong our days in the land, occurs when our parents follow Yahowah's advice, and encourage us to observe the Torah. It says...

“And (wa) by (ba) this (z'eth), the Word (ha dabar – the message), you will prolong (‘arak – you will increase (scribed in the hiphil stem, imperfect conjugation, telling us that the message of the Torah will continually influence your life, eternally prolonging)) your days (yowmym) within and upon the Almighty's (‘al) land (‘adamah – realm and world; from ‘adam, thereby

associating this realm with that enjoyed by the first man conceived in Yah's image) **which relationally ('asher) you all ('atem) will pass over ('abar) with ('eth – accompanied by and by means of) the name and renown (shem) of the Source Who Descends (ha Yarden – from yarad: the One who is sent and comes down, diminishes Himself, and even bows down; a.k.a., the Jordan serving as a metaphor for Yahowsha')** **as (la) your inheritance (yaras – your gift from a Father to His children).'"** (*Dabarym / Words / Deuteronomy 32:47*)

Yes, we could ignore the association between 'abar and pass over, even the connection between Passover and the prolonging of our lives, but it would not be wise. Similarly we could disregard the association between the Covenant and the inheritance it provides, but that too would be foolish. We could even disregard the meaning of Yarden, and believe that Yahowah was speaking of an otherwise insignificant stream when He addressed His role in our salvation. Yahowsha', who bears the "shem – name and renown" of Yahowah, was introduced to us for the first time while standing in the Yarden. He is none other than the diminished manifestation of Yahowah, the One who was sent, the One who came down from heaven above. He is Yahowah on His knees, bowing down in love to serve us. Such is the story of Passover.

Only two verses long, these words speak volumes. So, let's soak them in...

"And he said (wa 'amar) to them ('el), 'Place upon (sym la) your heart, your core and character, your source of life and ambition (lebab), all of (kol) the words (ha dabar) which ('asher) I ('anky) have been called to witness, to sustain, assist, restore, and admonish you ('uwd) with (ba) this day (ha yowm), which relationally ('asher) you should instruct and guide (sawah) your children (beny) so that (la) they carefully observe, closely examine, and thoughtfully consider (shamar), act upon, actively engaging in, celebrating, and profiting from, even participating in ('asah), accordingly ('eth), every aspect of (kol) the words and statements (dabar) of this (z'eth), the Towrah Instruction, Direction, Teaching, and Guidance (ha Towrah).'" (32:46) **"For indeed (ky), the Word (dabar) is not (lo') null and void (reyq) for you. Truly (ky) this (huw') is your life, your source of favor, nourishment, and prosperity, the promise which renews and restores you, keeping you alive, and your source of continued existence and growth (chay)."** (32:47) **"And (wa) by (ba) this (z'eth), the Word (ha dabar), you will prolong ('arak) your days (yowmym) within and upon the Almighty's ('al) land ('adamah) which relationally ('asher) you all ('atem) will pass over ('abar) with, accompanied by, and by means of ('eth) the name and renown (shem) of the Source Who Descends (ha Yarden) as (la) your inheritance (yaras).'"** (*Dabarym 32:47*)

As we let this sink in, let's pause a moment longer to consider how much of this message Christians, reading their bibles, miss.

The King James Version, a politically-motivated Protestant revision of the Roman Catholic Latin Vulgate, isn't so much errant as it is lacking: "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. (46) For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it." (47)

Their most misleading renderings are related: translating *sawah* as "command" as opposed to "instruct and guide," and changing "Towrah – Instruction and Guidance" to "Law." These alterations cast Yahowah in the role of dictatorial autocrat and unrelenting judge as opposed to a loving Father trying to instruct, guide, and teach His children. And yet when you consider the roots of both words as we have done, apart from religious gerrymandering, there is no way to render them "command" or "law." However by doing so, by twisting Yahowah's Word in this way, they play into Paul's hands and make the God of the "Old Testament" appear very different than their god, the "Lord Jesus Christ," who they have falsely framed as being all forgiving, compromising, and tolerant.

Similarly, the authors of the King James Version took all of the life out of *chay* by ignoring its instructive attributes: "source of favor, nourishment, and prosperity, the promise which renews and restores, keeping you alive." Such information casts the Torah in too favorable a light I suppose.

As for "a vain thing," "whither ye go over," the "Jordan," and "to possess it," we have become accustomed to religious clerics missing the majesty of: "'*al* – Almighty," "'*asher* – which relationally," "'*abar* – will pass over," "'*eth* – with, accompanied by, and by means of," "'*shem* – the name and renown" "*Yarden* – of the Source Who Descends."

Some may protest at this point, saying that Yahowsha' referred to the Towrah using *nomos*, the Greek word for "law." But therein lies the most devastating lie of the "New Testament." Yahowsha' never spoke so much as a single Greek word. He communicated exclusively in Aramaic and Hebrew. As such, He would have referred to the book He, Himself, authored by its proper name: *ha Towrah*.

Moving on to another Christian publisher, the supposedly literal *New American Standard Bible* produced a significantly less literal version of the verse: "He said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, *even* all the words of this law." (46) "For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess." (47)

To begin, while *'uwd* can be translated “warning,” the primary connotation tells us that Moseh was “called to be a witness.” Secondly, *'uwd* was deployed to affirm that Yahowah’s “testimony sustains, assists, and restores” us. So, to emphasize the tertiary definition of *'uwd* at the exclusion of the word’s most prevalent meanings is irresponsible and misleading.

Likewise, they too ignored Yahowah’s own definition of Towrah when He, Himself, associated this title with its root, *yarah*, which means “to become the source from which instruction, teaching, guidance, and direction flow.”

While most every lexicon includes “command” in their definitions of *sawah*, this is one of many cases where they are simply striving to validate prior translations. Even the related *sawah*, which is rendered with the hard Chets rather than soft Hey, means “to call out,” which is the single most oft repeated direction in the whole of Scripture. Telling also, the *Theological Wordbook of the Old Testament*, immediately after defining *sawah* as “command,” wrote: “It was used for the instruction of a father to a son.”

Also errant, *'asah* does not mean “carefully.” It means: “act upon, actively engage in, celebrate, profit from, participate in, do, deal with, pursue, and endeavor to work with so as to benefit from.”

Had any of these Protestant Christian translations rendered *reyq* accurately as “null and void,” they would have undermined the whole of Pauline doctrine. So they choose “idle” and “vain” instead.

For creativity it’s hard to beat the *New Living Translation*. Acting as if they were authors, they wrote: “He added: “Take to heart all the words of warning I have given you today. Pass them on as a command to your children so they will obey every word of these instructions. (46) These instructions are not empty words—they are your life! By obeying them you will enjoy a long life in the land you will occupy when you cross the Jordan River.” (47)

Yahowah did not ask us to “obey” but instead to “*shamar* – be observant.” These concepts are unrelated. Religion is about obedience. A relationship is based upon sharing, upon give and take, upon communication, mutual trust, and affection.

אֲשֶׁר

The first book following the Towrah was incorporated into the Towrah—at least according to Yahowsha’. And so it is in the book which bears the Ma’aseyah’s name, we read:

“**And it came to be** (*hayah*), **after** (*‘ahar* – following) **the physical death** (*mawet* – the mortality and decay of the body) **of Moseh** (*Moseh* – one who draws us away from oppression and judgment), **Yahowah’s** (𐤆𐤏𐤃𐤁 - 𐤅𐤏𐤃𐤁 – *Yahowah*) **servant** (*‘ebed* – one who works on behalf; from *‘abad* – to work and serve), **Yahowah** (𐤆𐤏𐤃𐤁 - 𐤅𐤏𐤃𐤁 – *Yahowah*) **spoke** (*‘amar*) **as God to** (*‘el*) **Yahowsha’** (𐤏𐤏𐤏𐤁 - 𐤏𐤏𐤏𐤁 – *Yahowsha’*: a compound of *Yahow* (the familiar form of Yahowah) and *yasha’* – to save, meaning: Yahowah Saves (appearing 218 times in this form)), **son of** (*ben*) **Nuwn** (*Nuwn* – to always exist, to be empowered, to be included, and to live forever; symbolic of Yahowah), **who had rendered assistance to** (*sarat* – who had served and attended to) **Moseh, for the purpose of saying** (*la ‘amar*), **‘Moseh, My servant** (*‘ebed* – My associate and coworker), **has died** (*muwth* – his physical body is absent of life), **and so now** (*wa ‘atah* – at this time) **stand upright** (*quwm* – stand up, take a stand, rise up, restore, and establish) **and pass over** (*‘abar* – travel across) **this** (*zeth*) **Yarden** (*Yarden* – the source which descends (symbolic of Yahowah)), **you** (*‘atah*) **and the entire** (*kol*) **family** (*‘am*) **into God’s** (*‘el*) **realm** (*‘erets* – land) **which as a result of the relationship** (*‘asher*) **I am** (*‘anky*) **giving** (*natan* – freely offering and bestowing) **to them** (*la*), **to** (*la*) **the Children** (*beny*) **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).” (Yahowsha’ / Yah Saves / Joshua 1:1-2)

While it may seem like a slight to Yahowsha’ to infer that this corporeal representation of Yahowah “*sarat* – rendered assistance to” Moseh, or especially that this symbol of the Ma’aseyah “*sarat* – served” the implement Yahowah used to deliver His children from oppression and judgment and to reveal His Towrah, but that is the Ma’aseyah Yahowsha’s role. He is God serving us. He is the Suffering Servant.

Also interesting, the first thing Yahowah asked Yahowsha’ to do was “*quwm* – stand upright, take a stand, rise up, restore, and establish.” Yahowsha’ is God standing up for us so that we might stand with Him. Yahowsha’ is the means to “*Nuwn* – eternal existence, empowerment, and inclusion.” And this is done by way of “*‘abar* – pass over,” whereby our lives are extended forever. It is the Doorway through which we enter the abode of God—represented here by the “gift of the realm.”

Those who do not know and appreciate the names Yahowah has chosen are severely handicapped when it comes to understanding the Word of God. The misguided substitutions of Yahowah’s name with “the Lord,” and Yahowsha’ with “Joshua” and “Jesus” are, to my mind, the most devastating crimes ever perpetrated by humankind. Had this not been done, the religions of Judaism, Christianity, Islam, and Mormonism would not exist. Yahowsha’ would have

been recognized as the corporeal manifestation of Yahowah—as the Ma’aseyah—as the one who was the living embodiment of the Torah, Prophets, and Psalms. He would have been seen for what He was: the Towrah in the flesh.

But, this crime was not only committed, it continues to be perpetrated by every religious institution on earth. Recognize that Yahowah conveyed: **“And it came to be (*hayah*), after (*’ahar*) the physical death (*mawet*) of Moseh (*Moseh*), Yahowah’s (𐤎𐤍𐤅𐤃 - 𐤓𐤓𐤕𐤌) servant and coworker (*’ebed*), Yahowah (𐤎𐤍𐤅𐤃 - 𐤓𐤓𐤕𐤌) spoke (*’amar*) as God to (*’el*) Yahowsha’ (𐤏𐤍𐤕𐤓𐤏 - 𐤏𐤍𐤕𐤓𐤏), 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) So there is no justification for the substitutions still found in our English bibles.

And yet in the King James Version we read: “Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses’ minister, saying,” (1) “Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.” (Joshua 1:2)

The popular, although especially errant, New Living Translation authored: “After the death of Moses the LORD’s servant, the LORD spoke to Joshua son of Nun, Moses’ assistant. He said,” (1) “Moses my servant is dead. Therefore, the time has come for you to lead these people, the Israelites, across the Jordan River into the land I am giving them.” (Joshua 1:2)

“Moses” is a legacy of Greek grammar, turning the feminine “eh” into the masculine “es.” But what is telling is that a name which is known to us exclusively from the pages of the Torah has been transliterated from the Greek into English rather than from Hebrew. It is one of countless examples where the Christian establishment has demonstrated their collective disdain for the language of revelation.

Neither “*ha adonay*” nor “*ha ba’al*” were scribed in this passage, and yet we read “the LORD” not once but twice. “The LORD” isn’t a translation or a transliteration of Yahowah. It is an unjustified and demonic substitution. By committing this crime, religious clerics and scholars attributed Satan’s ambitions and attributes to Yahowah completely miscasting the true nature of God.

It amazes me that English bibles accurately transliterate “*ha Satan* – the Adversary” as “Satan,” and yet they can’t bring themselves to provide Yahowah with the same dignity. This speaks volumes about their allegiance and motives.

Yahowsha’ ben Nuwn and Yahowsha’ ben Yahowah, the Ma’aseyah, share the same name. And yet, in their “Old Testaments,” Christian bibles substitute Yahowsha’ with “Joshua,” while in their “New Testaments,” they replace Yahowsha’ with “Jesus.” Their inconsistency is telling. Once again, they don’t want to associate their new Christian god with Yahowah or His Word. After all, Yahowah’s Yahowsha’, both Yahowsha’ ben Nun and Yahowsha’ ben Yahowah walked directly out of the pages of the Torah.

“Israel” is a reasonably accurate transliteration of Yisra’el. But, by consistently transliterating the name and title and never bothering to translate it, billions have been misled into believing that the “Old Testament” was written exclusively for “Israel” as opposed to “*Yisra’el* – a compound of *ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and are empowered by *’el* – God.”

When we choose to exist as Yisra’el, God returns the favor. And thankfully, He is reliable, especially when it comes to relationships. **“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 (*lo’ rapah* – I will not relax, falter, or withdraw from you), and I will not abandon you (*lo’ ’azab* – I will not reject, neglect, desert, or forsake you, I will not leave you alone).”** (Yahowsha’ / Yah Saves / Joshua 1:5)

And this is the consequence of God being with us... **“Be strengthened and prevail (*chazaq* – grow strong, be firm, become powerful and courageous) and (*wa*) be alert, bold, and victorious (*’amats* – be fortified, brave, and secure). For indeed (*ky*), you (*’atah*) shall give the family as an inheritance (*nahal ’am* – you will make the people heirs) this (*zeh*), the land (*ha ’erets* – the realm) which as a result of the relationship (*’asher*) I made a solemn promise (*shaba’* – I swore an oath based upon My sevens formula) to their fathers (*la ’ab*) to give (*la natan* – to freely offer and bestow) it to them (*la*).”** (Yahowsha’ / Yah Saves / Joshua 1:6)

And hence we have the “Promised Land.” And while most everyone associates this with Israel, far too few recognize that this promise is symbolic of living with Yahowah in heaven.

You’ll notice that Yahowah not only wants us to be courageous, He actually encourages us to be bold and brave, knowing that He is also. We are strengthened by God’s Towrah, and by observing and following it, we prevail.

“Exclusively (*raq* – only) prevail by being strengthened, growing firm, strong and courageous (*chazaq* – becoming powerful and encouraging) and (*wa*) be very (*me’od* – extremely) alert, bold, brave, and secure (*‘amats* – be fortified, strong, and victorious) by means of (*la*) being observant (*shamar* – closely examining and carefully considering (infinitive construct)) for the purpose of (*la*) acting upon, celebrating, and profiting (*‘asah* – expending energy to engage and benefit (infinitive construct)) consistent with (*ka* – according to) the Towrah (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide an opportunity to change your thinking, attitude, and direction) which, as a result of the relationship (*‘asher*), Moseh (*Moseh* – the one who draws us away from oppression and judgment), My servant (*‘ebed* – My associate and coworker), guided and instructed you (*sawah* – directed you), not turning aside from it (*lo’ suwr min* – not changing your direction away from it, not being pulled away from it, not departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it) to the right (*yamym* – moving away from what is right and going south) or to the left (*shamow’el* – dressing it up or covering it up), so that (*ma’an* – for the purpose that) you gain understanding as a result of the teaching and succeed (*shakal* – you gain insight and perspective, you become wise, circumspect, and prudent, you pay attention, think properly, and prosper) in everything (*ba kol*), wherever (*‘asher* – anywhere in the relationship) you walk (*halak* – you go and travel).” (Yahowsha’ / Yah Saves / Joshua 1:7)

This statement separates Judaism, Christianity, and Islam from God. The founders of each of these religions, Akiba, Paul, and Muhammad, have done the antithesis of what Yahowah instructed. Those who believe them are not properly guided. They do not have the proper perspective, and they will not prevail.

Jews, Christians, and Muslims, fixated on their Oral Law, New Testament, and Qur’an, have all ignored, even rejected, this advice: **“Do not depart, moving away from (*lo’ muws* – do not lose sight of, fail to follow, or change) the written scroll (*seper* – the inscribed documentation, the permanently engraved letter, communication, and message) of the Towrah (*ha Towrah* – the Torah Instruction and Teaching, Guidance and Direction). This then (*zeth*), you should meditate upon (*hagah* – you should ponder, giving serious thought, considering**

all of the implications), **and** (*wa*) **it should flow out of your mouth** (*min peh* – it should dominate your speech and communications) **in** (*ba*) **the light of day** (*yomam*) **and the darkness of night** (*wa laylah*), **so that** (*ma'an* – for the purpose that) **you closely examine and carefully consider, consistently being observant** (*shamar* – you thoughtfully, reverently, and respectively observe) **for the purpose of** (*la*) **acting upon, engaging in, celebrating, and profiting** (*'asah* – expending energy to engage and benefit (infinitive construct)) **consistent with** (*ka* – according to) **everything** (*kol* – the entirety of) **that is written** (*katab* – inscribed, engraved, and permanently documented and retained) **in it** (*ba* – therein). **For then, indeed, at that point and time** (*ky 'az*), **you will be prepared to succeed, you will be useful, and accomplish the goal** (*salah* – you will be empowered, become capable, be successful, prosper, and thrive) **in association with** (*'eth*) **the Way** (*derek* – the Path) **and also** (*wa*) **at that point and time** (*'az*), **you will gain understanding as a result of the teaching and succeed** (*shakal* – you will gain insight and perspective, you will become wise, circumspect, and prudent, you will think properly and prosper).” (Yahowsha' / Yah Saves / Joshua 1:8)

The Towrah and the Way are synonymous. Observe one and you will benefit from the other. It is that simple.

The first words God spoke after completing the Towrah, spoke volumes about the Towrah. Let's consider them again, this time without the distraction of amplification or commentary.

“And it came to be (*hayah*), **after** (*'ahar*) **the physical death** (*mawet*) **of Moseh** (*Moseh*), **Yahowah's** (𐤅𐤓𐤏𐤃𐤁 - 𐤓𐤓𐤏𐤃) **servant and coworker** (*'ebed*), **Yahowah** (𐤅𐤓𐤏𐤃𐤁 - 𐤓𐤓𐤏𐤃) **spoke** (*'amar*) **as God to** (*'el*) **Yahowsha'** (𐤅𐤓𐤏𐤃𐤁 - 𐤏𐤛𐤓𐤏𐤃), **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)

Be strengthened and prevail, growing strong and firm (*chazaq*) **and** (*wa*) **be alert, bold, and victorious** (*'amats*). **For indeed** (*ky*) **you** (*'atah*) **shall give the family as an inheritance** (*nahal 'am*) **this** (*zeth*), **the land** (*ha 'erets*) **which**

as a result of the relationship (*'asher*) I made a solemn promise (*shaba'*) to their fathers (*la 'ab*) to freely offer and give (*la natan*) it to them (*la*). (1:6)

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, engaging, 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 instructed 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 move away from, do not lose sight of, fail to follow, or change (*lo' muws*) the written scroll (*seper*) of the Towrah Teaching (*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, celebrating, and profiting (*'asah*) consistent with and according to (*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)

אָז־וְאַתָּה־

According to Yahowsha', the entire Towrah was applicable...“**Later** (*'achar*) **therefore** (*ken*), **he recited and proclaimed** (*qara'* – he [Yahowsha'] read aloud and called out, inviting and summoning everyone to enter the presence of and embrace) **all of** (*kol* – every one of) **the words** (*dabar* – statements,

messages, and accounts) **of the Towrah** (*ha Towrah* – the Source of Instruction and Teaching, and the place from which Guidance and Direction Flow (singular and absolute)), **the blessings of peace and prosperity** (*ha barakah* – enriching gifts and loving benefits) **and also** (*wa*) **the slights, the denunciations, vilifications, and abominations** (*ha qalalah* – anathemas, abhorrences, execrations, blasphemies, condemnations, curses and damnations; from *qalal* – to slight and trifle with, to view as unworthy and insignificant, to lightly esteem), **just as** (*ka*) **all of these things** (*kol*) **were written** (*katab* – permanently inscribed and engraved) **in** (*ba* – within) **the written scroll** (*seper* – the inscribed documentation, the permanently engraved letter, communication, and message) **of the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction).” (Yahowsha’ / Yah Saves / Joshua 8:34)

Yahowsha’ is the living embodiment of the Towrah. Your response to Yahowah’s Towrah promises, and His fulfillment of them, will thereby determine if God “*barakah* – blesses and enriches you with loving benefits,” or sees you as “*qalal* – insignificant and unworthy,” even worse, as “*qalalah* – someone to denounce and vilify, as an abomination and blasphemer.”

Qara’, translated “recited and proclaimed,” is among the operative and defining words of the Towrah. If you “*qara*’ – read” the Torah, you will “*qara*’ – meet” God. By “*qara*’ – reciting” the Torah, and listening to Yahowah’s voice, you will encounter Him. When you “*qara*’ – call out and proclaim” the message written in the Torah, you “*qara*’ – invite” all who will listen to “*qara*’ – enter into God’s presence.”

It is all a matter of choice and consequence. If you elect to accept Yahowah’s “*qara*’ – invitation” to participate in His Covenant, He will invite you to live with Him and adopt you into His family. All of His blessings will be yours. But if you don’t answer God’s “*qara*’ – summons” to appear before Him on the seventh day and on each of His seven *Miqra’ey* – Called-Out Assembly Meetings,” you will be judged by Him. The consequence of this rather poor choice is “*qalal* – to be denounced and seen as worthless” by Him.

Since Yahowah’s instructions were recorded by Moseh in the Towrah, since the Towrah’s teachings were, without exception, equivalent to the guidance provided by Yahowsha’, since Yahowsha’ is Yahowah presenting Himself in a

straightforward manner in the presence of His people, and since the Towrah is for everyone, regardless of age, gender, or race, we discover...

“There did not exist (*lo’ hayah* – there was not, is not, nor ever will be) **a Word** (*dabar* – statement and message) **from** (*min*) **all** (*kol* – everything) **that which** (*‘asher* – as a result of the relationship) **Moseh** (*Moseh* – the one who draws us away from oppression and judgment) **had instructed and directed** (*sawah* – had guided) **which** (*‘asher* – relationally) **Yahowsha’** (יְהוֹשֻׁעַ - יְהוָה - *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves = Yahowah Providing Salvation) **did not** (*lo’*) **read, recite, call out, and proclaim** (*qara’* – provide as an invitation to meet and summons to encounter God) **in a straightforward manner in the presence of** (*neged* – directly before, face to face and in sight of) **the entire** (*kol* – whole) **assembled community** (*qahal* – gathered congregation and meeting) **of Yisra’el** (*Yisra’el* – those *‘ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *‘el* – God), **including** (*wa*) **the women** (*ha ‘isah* – the females) **and the little children** (*tap* – young people), **as well as** (*wa*) **the foreigners** (*ger* – visitors from different races and places) **who were walking** (*halak* – traveling) **among them** (*ba qereb* – in their midst).” (Yahowsha’ / Yah Saves / Joshua 8:35)

The reason that God wants us to “*raq* – singularly and exclusively rely” on His “*Towrah* – Teaching,” and “*ma’od* – to meticulously and diligently” “*shamar* – observe it, closely examining and carefully considering” its every word, is that by “*‘asah* – acting upon and engaging in” these things, we “*la* – will come to” “*‘ahab* – choose to really love, and genuinely express our affection” for Yahowah, our God, and we will “*halak* – elect to walk” in the “*derek* – ways” He has “*sawah* – instructed and directed.” As affirmation of this, please consider...

“Exclusively and invariably rely (*raq* – only, singularly, and without exception depend upon), **and to the greatest extent possible** (*ma’od* – diligently, to the full extent of your ability), **be observant** (*shamar* – closely scrutinize and examine, carefully explore and consider, and thoughtfully investigate and evaluate), **with the goal of** (*la*) **acting upon, engaging in, respecting, celebrating, and profiting from** (*‘asah* – gaining and benefiting from) **the terms and conditions** (*mitswah* – the binding directions and written instructions) **associated with** (*‘eth* – within) **the Towrah** (*ha Towrah* – the Source of Instruction and Teaching, and the place from which Guidance and Direction Flow), **which as a result of the relationship** (*‘asher*), **Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment), **the servant and associate of** (*‘ebed* – coworker) **Yahowah** (יְהוָה - יְהוֹשֻׁעַ), **guided and instructed** (*sawah* – directed) **you all with** (*‘eth*), **for the express purpose of** (*la* – with the goal of) **choosing to actually love** (*‘ahab* – electing to genuinely

express affection in a close, personal, family-oriented relationship (scribed in the qal stem, affirming that this love is actual, genuine, and real, infinitive construct, which in association with the preposition *la*, indicates and underscores purpose and design, along with the paragogic heh ending, which like the cohortative, conveys volition)) **Yahowah** (יהוה - יהוה), **your God** (*'elohym* – from *'elowah* – Almighty God), **and** (*wa*) **for the express purpose of** (*la* – with the goal of) **choosing to accurately walk** (*halak* – electing to really follow, travel, be led, and journey (qal stem and infinitive construct)) **in** (*ba*) **all** (*kol*) **His ways** (*derek* – paths and ways to live and conduct one's life)...” (Yahowsha' / Yah Saves / Joshua 22:5)

You will note that Yahowah's Towrah Instructions prepare and enable us to choose to love God and to elect to walk with Him and to Him. Without the Towrah's Guidance, these things cannot actually be done, because God would be unknowable, as would be His Family-Oriented Covenant Relationship, and His Way. So while loving God and walking with Him are choices we are encouraged to make, without the Towrah, these options are obfuscated and negated. A person living in a free society would remain free to associate with a false god of their religion's making, but the only real God would remain unknown apart from His Torah.

In addition to making the choices to love Yahowah, and to walk in His ways, there were three additional benefits Yahowsha' enumerated. In context we find that we should: **“Exclusively and invariably rely** (*raq*), **and to the greatest extent possible** (*ma'od*), **be observant** (*shamar*), **with the goal of** (*la*) **acting upon, engaging in, respecting, celebrating, and profiting from** (*'asah*) **the terms and conditions** (*mitswah*) **associated with** (*'eth*) **the Towrah** (*ha Towrah*), **which** (*'asher*), **Moseh** (*Moseh*), **the servant of** (*'ebed*) **Yahowah** (יהוה - יהוה), **guided and instructed** (*sawah*) **you accordingly** (*'eth*),...**and** (*wa*) **for the express purpose of** (*la* – with the goal of) **accurately observing** (*shamar* – closely and precisely scrutinizing and examining, really exploring and considering, and thoughtfully investigating and factually evaluating (qal stem and infinitive construct)) **His terms and conditions** (*mitswah* – His written precepts, directions, and instructions), **and so that** (*wa la* – in addition so that you come to the place where) **you actually want to pursue and cling to Him, choosing to stay really close to Him by following Him** (*dabaq ba* – you desire to walk with and join Him, literally electing to be united to and one with Him (qal stem, infinitive construct, and paragogic heh ending)), **and so that** (*wa la* – in addition so that you come to the place where) **you actually serve with Him** (*'abad ba* – you really work in association with and alongside Him (qal stem and infinitive construct)) **with all** (*kol*) **your heart** (*leb*) **and with all** (*wa ba kol*) **your soul**

(*nepesh* – your inner nature and personal conscience).” (Yahowsha’ / Yah Saves / Joshua 22:5) As plans go, this is a good one.

In this next statement you are free to see Yahowsha’ as the son of the eternally existing one, and as a mere mortal, or as being a stand in for the Ma’aseyah Yahowsha’ and thus as God working in the presence of His people. “**And (wa) Yahowsha’** (𐤆𐤏𐤅𐤍𐤏𐤃𐤁 - 𐤏𐤅𐤏𐤓𐤏𐤃 - *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves) **diminished and extended Himself/himself to serve and bless them** (*barak* – He/he bowed down to greet them and to demonstrate His/his love for them, formally invoking His/his favor upon them), **and He/he sent them walking** (*salah halak*– He/he freed them so that they could make the journey) **to God’s** (*‘el*) **and their homes** (*wa ‘ohel* – and their dwelling places and shelters).” (Yahowsha’ / Yah Saves / Joshua 23:6)

By becoming the living embodiment of Yahowah’s Towrah, by “*barak* – diminishing and extending Himself in love to greet, serve, bless, and favor” us, Yahowsha’ “*salah* – freed” us to “*halak* – walk” to “*‘el* – God’s” “*‘ohel* – home, dwelling place, and shelter,” which is now our own. It is quite simply: the greatest story ever told.

Considering the nature of the Benefactor and the benefits He was offering, it’s a wonder someone would disregard His Towrah and reject His Covenant, but a propensity toward ignorance and irrational responses was to plague humankind. So, Yahowah offered this admonition, speaking about the religious and political, the economic and militaristic schemes of the heathens who occupied the land. “**Do not** (*bilty* – absolutely never) **move purposefully toward or deliberately associate with** (*la bow’ ba* – enter into or follow in (scribed in the infinitive construct which conveys purpose) **the things of** (*ha ‘eleh*) **those Gentiles from foreign cultures and nations** (*ha ‘eleh gowym* – those pagans) **who remain** (*sa’ar* – this remnant which has been spared and left behind, this relatively small remainder of individuals who continue to exist) **among you** (*‘eth*). **And by** (*wa ba* – concerning and with regard to) **the names** (*shem* – reputations or titles) **of their gods** (*‘elohym*), **you must not be compelled to memorialize, mention, recall, nor proclaim them** (*lo’ zakar* – you should not be motivated to invoke favor, speak on behalf of, honor in any way, nor even cause someone to remember them (scribed in the hiphil stem which conveys causation)). **And you should not be prompted to swear an oath or make promises** (*wa lo’ shaba’* – you should avoid the tendency to affirm anything (hiphil stem, and imperfect conjugation depicting ongoing and habitual actions)) **nor should you serve them** (*lo’ ‘abad / ‘ebed* – nor should you work on behalf of), **and you should not bow down to them, prostrating yourselves** (*wa lo’ hawah* – you should not honor, be in allegiance with, worship, nor show any respect (scribed in the hishtafel stem)) **to them** (*la*).” (Yahowsha’ / Yah Saves / Joshua 23:7)

At this juncture, it should be noted, that the most common name ascribed to a false god in Scripture is *Ba'al*, which means "Lord." Those who refer to their god by this name are in overt violation of this instruction.

When it comes to manmade gods by any name, reputation, or title, to national symbols, to honored cultural traditions, God is intolerant. He will not sully Himself or His home by associating with any religion, nor with those who are religious. Those are His rules. These are the terms and conditions of the covenant contract. You can be religious, or you can have a relationship with God, but you cannot have both.

And yet this is exactly what the Christian religion has strived to achieve. Most all Christian terminology and concepts, as well as most every Christian holiday, symbol, ritual, and mandate, was born and bred in the most "gowy – pagan and Gentile" of places—in Babylon. Christians, with their dying deity and his annual birth and resurrection festivals, with their Lord Jesus Christ, by way of their bowing down and prostrating themselves in a religious environment rife with revered images, by their celebration of Easter and Christmas, through their Sunday Mass and Sunday Worship Services, by their crosses and crucifixes, by their observation of communion and the Eucharist, through their adherence to the notion of salvation through Grace and homage to the Madonna and Child, they are "purposefully and deliberately associating with the things of the Gentiles from foreign cultures and nations." They even swear their oaths "In god's name, Amen!" thereby venerating the Egyptian sun god, Amen Ra.

Just as a single germ can kill you, it doesn't take much religion to poison your mind and damn your soul. But for those who prefer faith to truth, and their religious beliefs to an honest and upright relationship with Yahowah, you cannot say that you were not warned.

You may be interested to know that there are only 170 words in the entirety of the Torah, Prophets, and Psalms which were scribed with the hishtafel stem. This unique form tells us that the subject of the verb "*lo' hawah* – you should not bow down," which is any attention paid to a Gentile god, will have a causative effect, whereby the action of the verb will represent its consequence. So the one and only real God warned those who would bow down and worship religious gods, prostrating themselves to them, that they will ultimately bow before Him.

To understand this consequence, and appreciate why it is a condemnation rather than a privilege, we have to turn to the Yasha'yah / Isaiah 45 discussion which culminates with clerics and kings bowing down before Yahowah and His children in judgment. There we learn that those who judged others, and who compelled the masses to prostrate themselves in their presence for political, religious, economic, or militaristic reasons, will suffer the fate they perpetrated.

This is in stark contrast to the realization that our Heavenly Father does not judge His own children, and that He has done everything possible to enable those He adopts to stand upright in His presence. So when we discover a passage which depicts masses of people bowing down before Him in judgment, we are compelled to search the context to determine what caused this unfortunate consequence. And what we learn is that those who enjoyed watching others bow down before them, and who thought themselves above God's advice—especially as it relates to this admonition to reject all forms of religion—will be on their knees, waiting for Yahowah, as Judge, to decide whether their souls are to be extinguished or if their religious, political, economic, and militant zeal earned them the far worse fate of eternal separation.

This concluding statement begins with a propositional condition, whereby the option to align oneself with Gentile gods and religions is being contrasted to the superior option of developing a relationship with God. **“Rather instead** (*im ky* – consider trusting and relying upon this alternative), **with** (*ba*) **Yahowah** (אֱלֹהֵינוּ - יְיָ), **your God** (*elohym*), **you should actually cling, staying really close** (*dabaq* – you should be continuously united and associated), **just as** (*ka*) **that which relationally** (*asher*) **you have been doing** (*asah*) **up to now on** (*ad*) **this day** (*ha yowm*).” (Yahowsha’ / Yah Saves / Joshua 23:8)

Still conveying His desire for us to establish a working and active relationship with Him, one in which we are upright, sincere, and truthful, Yahowah not only shares these baseline expectations He expects us to meet, He reinforces a precondition: rejecting and then walking away from service to Babylonian and Egyptian gods—a.k.a: the foundation of religion. **“And so now** (*wa atah*), **respect and revere** (*yare*’ – esteem and admire, highly valuing) **Yahowah** (אֱלֹהֵינוּ - יְיָ), **serving and working with Him** (*abad / ebed eth* – accompanying Him as His associate and coworker) **with integrity, being completely upright, in an association which is entirely true, perfect, and right** (*ba tamym* – in total innocence, with sound morality, and sincerity) **and being truthful, reliable, and trustworthy** (*wa ba ameth* – firm, consistent, persistent, dependable, and steadfastly loyal). **And** (*wa*) **reject and remove** (*suwr* – drag off, leave, and abolish, spoken as an imperative) **accordingly** (*eth*), **the gods** (*elohym*) **which** (*asher*) **they, your ancestors, served** (*abad / ebed ab* – they, your fathers celebrated and worshiped) **in** (*ba*) **the eastern Euphrates** (*eber* – the arrogant, displeasing, hostile, and meddling eastern realm (speaking of Assyria and Babylon) with is in opposition and is associated with the Euphrates) **River** (*nahar*) **and also in** (*wa ba*) **the Crucible of Egypt** (*Mitsraym*). **And** (*wa*) **serve as a coworker with** (*abad eth* – actively engage and associate with) **Yahowah** (אֱלֹהֵינוּ - יְיָ).” (Yahowsha’ / Yah Saves / Joshua 24:14)

Sandwiched between revering Yahowah and actively engaging and associating with Him is an imperative: reject, leave, remove, and abolish accordingly the gods your ancestors in “*Babel* – Babylon” and “*Mitsraym* – Egypt” served. *Babel* was the birthplace of religion, and Egypt elevated their gods to unprecedented heights. And so it is troubling to report that virtually every essential aspect of Roman Catholicism and its stepchild, Protestant Christianity, still serve these same gods and still mirror most aspects of their religion.

It is your choice. You can associate with Yahowah by observing His Torah and accepting the terms and conditions of His Covenant, or you can serve any other god of your preference. If you, like most Christians, religious Jews, Muslims, and Secular Humanists, dislike the Towrah and its God, feel free to believe another.

“But (*wa*) if you perceive (*‘im ba ‘ayn* – if in your eyes, you view and see) that it is bad or even disagreeable (*ra’a’* – it is wrong, troublesome, harmful, inappropriate, distressful, disturbing, displeasing, miserable, or immoral, or that you are suffering and are being mistreated) to (*la*) actively engage and associate with (*‘abad ‘eth* – to work and serve with) **Yahowah (*YaHoWaH*), you all choose for yourselves (*bahar la* – select your preference and make your own decision) today (*ha yowm* – this day, right now) whom and what you want to serve (*my ‘abad*).” (Yahowsha’ / Yah Saves / Joshua 24:15)**

This was written prophetically for all of those who would come to believe Paul, who would believe as he does, that Yahowah and His Torah are cruel taskmasters and overbearing disciplinarians, that they are enslaving, burdensome, and counterproductive, that they represent a bygone era. **“If this is the case, consider (*‘im*) the gods (*‘elohym*) which (*‘asher*) your ancestors (*‘ab*) served (*‘abad*) which are in opposition (*‘asher ba ‘eber* – which are arrogant, displeasing, hostile, and meddling), those from (*min*) the Euphrates (*‘eber*) River (*nahar*), or perhaps consider (*‘im*) associating with (*‘eth*) the gods (*‘elohym*) of the ‘Amory (*‘Amory* – Amorites, of prayers and promises, of darkness and death), with whom (*‘asher*) you, yourselves (*‘atah*), are dwelling with (*yasab* – setting up camp alongside) in the land (*ba ‘erets*).”** (Yahowsha’ / Yah Saves / Joshua 24:15)

There are many choices, but only one which is beneficial. This was Yahowsha’s choice. Should you want to follow Him, it should be yours as well. **“But as (*wa*) for me (*‘anky*) and my household (*beyth* – my family and home; the basis of the *beryth* – Covenant), we will actively engage and associate with (*‘abad ‘eth* – we will serve with and work alongside) **Yahowah (𐤃𐤏𐤅𐤐𐤃 - 𐤆𐤏𐤅𐤐𐤃).**”** (Yahowsha’ / Yah Saves / Joshua 24:15)

“**And** (*wa*) **the family** (*‘am* – related people) **answered** (*‘anah* – replied), **and they said** (*‘amar*), **‘Far be it from us** (*halyl la min* – never will we) **to abandon** (*‘azab* – neglect, reject, forsake, separate from, or leave) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **to serve** (*la ‘abad* – for the purpose of serving) **other** (*‘aher*) **gods** (*‘elohym*).” (Yahowsha’ / Yah Saves / Joshua 24:16) Their promises were not worth the breath it took to offer them. But nonetheless, had they been sincere and steadfast, it was the right thing to say.

After all, it had only been forty years since... “**Indeed** (*ky*), **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **our God** (*‘elohym*), **He** (*huw’*) **lifted us and our fathers up and took us away from** (*‘alah ‘eth wa ‘ab min*) **the land** (*‘erets* – the realm) **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* – of bondage and working to survive), **and who** (*wa ‘asher* – as a result of the relationship) **engaged, acted, and performed** (*‘asah* – did) **before our eyes** (*la ‘ayn*) **the signs** (*ha ‘owth* – non-verbal symbols which convey meaning) **and the great and powerful things** (*ha gadowl ‘eleh* – the intensely important things). **And** (*wa*) **He closely watched over us and kept us in His sight** (*shamar* – He carefully observed us, He kept His eyes focused upon us, He cared for us, and He kept us safe by protecting us) **all along** (*ba kol* – during the entirety of) **the Way** (*ha derek*) **which** (*‘asher* – as a result of the relationship) **we walked** (*halak*), **and among all of** (*wa ba kol*) **the people** (*‘am* – related individuals and families) **whose** (*‘asher*) **midst** (*qereb*) **we passed through** (*‘abar*).” (Yahowsha’ / Yah Saves / Joshua 24:17)

Yahowah had indeed performed great signs as He watched over His people. He protected them in the Way which they had walked. The first of these signs along this path was *Pesach* / Passover which became the Doorway to Life.

The next step along the Way was the sign of *Matsah* / Unleavened Bread, whereby the stain of religious, political, economic, and militaristic oppression was removed. Now cleansed of this sin, our Heavenly Father adopted the Children of Yisra’el the next day, signified by the sign of *Bikurym* / FirstFruits—as the people became family.

Seven Sabbaths latter on *Shabuwa’*, following this same Path, Yahowah personally greeted His children and gave them His Towrah – Instruction. This was the fourth of seven signs along the Way known as the *Mow’ed Miqra’* – Called-Out Assembly Meetings to Encounter God.

The fifth step, *Taruw’ah* / Trumpets, is represented by the public preaching of Moseh and Yahowsha’ as their proclamations of Yahowah’s message, the good news of the Covenant Relationship and the Way of Salvation, and their warnings about the consequence of rejecting God and His Way, permeate the books of

Dabarym – Words (mislabeled “Deuteronomy,” meaning the “Second Law”) and Yahowsha’ (errantly known as “Joshua”).

The sixth sign and sixth step along which the Children of Yisra’el walked with Yahowah is symbolic of *Yowm Kippurym* / the Day of Reconciliations. Having walked away from the most political and religious place on earth, replete with a dizzying array of false gods, Yahowah’s children were reunited with the God of their fathers, and reengaged in His Covenant Relationship.

And this enabled the seventh sign and step along the Way: *Sukah* / Shelters. The Children of Yisra’el were now able to campout in the presence of their Heavenly Father. He could watch over them, care for them, and protect them.

This is the same path Yahowsha’ walked to save the rest of the world. He became the perfect *Pesach* / Passover Lamb, opening the Doorway to Life. He removed the stain of religion and politics from our souls on *Matsah* / Unleavened Bread, where His soul paid our penalty, enabling us to walk into God’s presence cleansed and purified. The result was a celebration of *Bikurym* / FirstFruits on the third day when the Son of God rose up to His Father in Heaven. Seven Sabbaths later, on the *Mow’ed Miqra’* – Called-Out Assembly Meeting to Encounter God of *Shabuwa’* / Seven Sevens, Yahowah’s Set-Apart Spirit, our Spiritual Mother, adorned Her children in Her Garment of Light, enlightening, empowering, enriching, and protecting them.

The next three steps along the Way to God await their final fulfillment. On the first day of the seventh Scriptural month, sometime between now and the beginning of the Tribulation in the Fall of 2026, Yahowah will gather the souls of His children on *Taruw’ah* / Trumpets. This day represents the time each year in which Yahowah’s children are asked to shout out the good news regarding the Covenant Relationship and the Way to Salvation, careful to inform all who would listen of the consequences of ignoring, modifying, or rejecting these instructions.

Then, in Year 6000 Yah (2033 CE on our pagan calendars), on *Yowm Kippurym* / the Day of Reconciliations, exactly forty Yowbel (2000 years) after His fulfillment of the first four Steps along the Way, on Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths in Year 4000 Yah (33 CE on our pagan calendars), Yahowah will return to renew His Covenant and reconcile His children. Five days later, on the Sabbath of *Sukah* / Shelters, the Earth returned to the conditions experienced in the Garden of Eden, Yahowah will commence the Millennial Sabbath where He will campout with His children for one thousand years.

Such are the Signs, such is the Way, the Children of Yisra’el walked under the watchful eye of their God.

“**And Yahowsha’** (𐤆𐤃𐤕𐤓𐤁 - 𐤏𐤕𐤕𐤓𐤁 - *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves) **said** (*‘amar*) **to** (*la*) **the family** (*‘am* – related people), **‘You, yourselves, are witnesses** (*‘atem ba ‘ed*), **indeed** (*ky*), **you, yourselves, have chosen** (*‘atem bahar*) **for yourselves** (*la*) **Yahowah** (𐤆𐤃𐤕𐤓𐤁 - 𐤕𐤕𐤓𐤁) **with whom to actively engage** (*la ‘abad ‘eth* – to serve and work with, to beneficially associate with).’ **And they said** (*wa ‘amar* – answered and acknowledged), **‘We are witnesses** (*‘ed*).” (*Yahowsha’* / *Yah Saves* / *Joshua 24:22*)

Recognizing that the Christian interpretation and depiction of the “Lord Jesus Christ” was modeled after Tammuz – the Babylonian Son of the Sun, Osiris – the Egyptian Son of the Sun, Dionysus – the Greek Son of the Sun, Bacchus – the Roman Son of the Sun, and Mithras – the Son of the Sun worshipped by Constantine and his Legions, rather than rejecting and removing foreign gods from our midst, Christians have adopted them. They have not paid attention to the advice of this *Yahowsha’*, or the one who arrived from Heaven 1400 years later.

“**And so now then** (*wa ‘atah* – so right now, at this very moment) **leave, reject, and remove** (*suwr* – walk away from, drag away, get rid of, and abolish) **these foreign gods** (*‘eth nekar ‘elohym* – any association with strange gods from alien cultures, countries, and religions) **which** (*‘asher*) **are in your midst** (*ba qereb* – within your inner parts and nature), **and** (*wa*) **stretch out** (*natah* – incline) **our hearts** (*leb* – our inner nature, our minds and souls) **to God** (*‘el*), **Yahowah** (𐤆𐤃𐤕𐤓𐤁 - 𐤕𐤕𐤓𐤁), **the God** (*‘elohym*) **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).” (*Yahowsha’* / *Yah Saves* / *Joshua 24:23*)

With God it is always the same. We must first reject religion before we can embrace Him. The same is true in a loving marriage. Affairs with other men and women, no matter how intense or casual, are caustic and counterproductive.

And so *Yahowah’s* family, at least on this day, accepted the path to the Covenant *Yahowsha’* had proclaimed, and *Yahowsha’* later enabled: “**And the family** (*‘am* – the related people) **said** (*‘amar*) **to** (*‘el*) **Yahowsha’** (𐤆𐤃𐤕𐤓𐤁 - 𐤏𐤕𐤕𐤓𐤁 - *Yahowsha’*), **‘With** (*‘eth* – alongside and in association with, accompanying and according to) **Yahowah** (𐤆𐤃𐤕𐤓𐤁 - 𐤕𐤕𐤓𐤁), **our God** (*‘elohym*), **we will engage and serve** (*‘abad / ‘ebed* – we will expend considerable energy, work, and minister). **And** (*wa*) **concerning** (*ba*) **His voice** (*qowl* – His call, invitation, and summons): **we will listen and pay attention** (*shama’* – we will hear, receive, and understand the message).” (*Yahowsha’* / *Yah Saves* / *Joshua 24:24*)

“**And so** (*wa*) **Yahowsha**’ (יְהוֹשֻׁעַ - יָשָׁא - *Yahowsha*): a compound of *Yahowah* and *yasha*’ – saves) **cut** (*karat* – established through separation and division) **the Family-Oriented Covenant Relationship** (*beryth* – the nurturing and engaged relational agreement established on the foundation of *beyth* – a family and home, the mutually binding partnership promise, solemn oath, and active alliance and participatory pledge based upon a marriage vow and which fosters and encourages (feminine, singular, and absolute)) **on behalf of** (*la* – for the benefit of) **the family** (*‘am* – the people who are related (masculine, singular, and absolute) **in this day** (*ba ha huw’ yowm*). **And he appointed it** (*sym* – established and preserved it, setting and placing it) **as a clearly communicated prescription for living** (*choq* – as a shared and nourishing recommendation allocating an extension on life to those who embrace the covenant relationship) **and** (*wa*) **as the means used to achieve justice and resolve disputes** (*mishpat* – as the basis to exercise judgment and make sound decisions) **in Shakem** (*Shakem* – the place where burdens are shouldered).” (Yahowsha’ / Yah Saves / Joshua 24:25)

In this case, the third person masculine suffix when applied to “*sym* – appointed it” tells us that the thing which was “*sym* – established” was the “*‘am* – family” rather than the “*beryth* – Covenant. We know this because *‘am* is masculine and *beryth* is feminine. After all, the original and only Covenant had been cut over four-hundred years ago with Abraham. And now it was doing what it was designed to do: build a family so that our Heavenly Father could enjoy watching His children grow.

“**And then** (*wa*) **Yahowsha**’ (יְהוֹשֻׁעַ - יָשָׁא - *Yahowsha*): a compound of *Yahowah* and *yasha*’ – saves = Yahowah Providing Salvation) **wrote** (*katab* – inscribed, making an enduring and permanent record of) **these** (*‘eleh*) **words** (*dabar* – statements) **in** (*ba*) **God’s** (*‘elohym*) **Towrah** (*Towrah* – Source of Instruction and Teaching and Place from which Guidance and Direction Flow: from *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *jarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction). **And** (*wa*) **He grasped hold of** (*laqah*) **a great** (*gadawl* – an important, magnificent, and distinguished) **stone** (*‘eben*) **and He stood it upright** (*quwm* – raised it up and established it in a standing position) **there** (*sam*) **under** (*tahat*) **a large tree** (*‘alah*) **which represented** (*‘asher*) **a set-apart place unto** (*miqdash* – a

sanctuary; from *qadash* – to be set apart unto) **Yahowah** (יהוה - יהוה).”
(Yahowsha’ / Yah Saves / Joshua 24:26)

Yahowsha’ is the Word. He is the living corporeal manifestation of God’s Towrah. He is also the stone, as in the rock of our salvation. He is the upright one who stood up for us so that we could stand with God. And the tree to which He was affixed on Passover, serves as the Doorway to the One and to the place which is set apart.