

An Introduction to God

Volume Three

Part Four

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Towrah – His Teaching

Now that we have considered what the *Towrah* has to say about the *Towrah*, pondered the merits of the *Towrah* from the perspective of the Proverbs, and have learned how to properly observe the *Towrah* from the Psalms, it is time to reflect upon what the Prophets revealed regarding the *Towrah*. And speaking of prophets, they don't get any bolder or better than Yasha'yahuw – a name which has been corrupted by theologians to "Isaiah"—all to keep you from knowing that it is Yahowah who saves.

“The prophetic revelation of (*chazown* – the message regarding the future communicated by God to) **Yasha'yahuw** (*Yasha'yahuw* – a compound of *yasha'* – salvation and Yahowah, meaning: Yah Saves (changed to Isaiah by religious clerics to disguise this revelation)), **son of** (*ben*) **Amowts** (*'Amowts* – the almighty (serving as a reference to Yah)), **who** (*'asher* – as a result of this relationship) **witnessed prophetic visions** (*chazah* – received information from God) **regarding** (*'al*) **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics to disguise this relationship)) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (changed to Jerusalem by religious clerics who wanted to disguise this fact)) **in the days** (*ba yowm* – during the time of) **of Ezyahuw** (*'Ezyahuw / 'Uzyahuw* – meaning Almighty Yah (changed to Uzziah by religious clerics to disguise the inclusion of Yahowah's name)), **Yowtham** (*Yowtham* – meaning Yah Perfects (and empowers) (changed to Jotham by religious clerics who don't want you to know that YHWH is pronounced Yahowah, nor understand that Yah restores)), **Achaz** (*'Achaz* – meaning he has grasped hold (unchanged phonetically because it does not convey anything about Yah)), **and Yahizqyahuw** (*Yahizqyahuw* – meaning Cry Out to Yah and Yah will Lift Up (corrected from IQIsa) (changed to Hezekiah by religious clerics who don't want you to notice Yahowah)), **kings** (*melek* – royal rulers) **of Yahuwdah** (*Yahuwdah* – meaning Yah is Abundantly

Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics who wanted to hide this relationship)).” (*Yasha’yah / Yah Saves / Isaiah 1:1*)

The message is in the names. But it was entirely forfeited by the religious community who reduced the passage to: “The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.”

Speaking of the names, the rabbinical Masoretes did the same thing to Yahizqyahuw’s name that they did to the title Ma’aseyah (changing it to ha Mashiach). And while neither of the two passages from Daniel are extant in the Dead Sea Scrolls where Ma’aseyah was originally scribed, with Yahizqyahuw we have proof because the Great Isaiah Scroll serves as a witness to every letter of every word this prophet wrote. Therefore we know that the rabbis changed the Hey to a Chet at the beginning of Yahizqyahuw in order to disassociate the king’s name from Yahowah.

So then in an effort to roll back the consequence of their religious malfeasance, we must look to Hebrew words which feature z-q, as the Zed and Qoph are sandwiched between a pair of Yah’s. And what we find is “*za’aq* – call or cry out” and “*zaqap* – lift up.” Therefore the name Yahizqyahuw says: Call Out to Yah and Yah will Lift you Up.

And while we are addressing religious corruption, you’ll notice the scope of Yasha’yahuw’s predictions: Yahuwdah and Yaruwshalaim. Period. So while it might be a stretch to say that the rest of the world is not of interest to Him, it isn’t His focus. Yahowah initiated His Covenant relationship in this place, and in the end He will renew it here. This realization moots any possibility of a Roman Catholic Church, of Mecca and Islam, and of America and Mormonism. There is no place in Scripture for Replacement Theology. The Church did not replace Yisra’el.

We are going to review a half-dozen references to the Torah in what is unarguably the greatest prophetic book ever written. But in each case, as is our custom, we first get our bearings, so that we appreciate the context of the predictions.

“**Listen** (*shama’* – pay attention and hear this) **heavens** (*shamaym* – in the spiritual realm) **and** (*wa*) **pay attention and hear this** (*shama’* – listen) **earth** (*’erets* – in the material realm), **for indeed** (*ky* – emphasizing this point), **Yahowah** (יהוה - יהוה - יהוה - *Yahowah*) **has spoken the Word** (*dabar* – has communicated this message using words (piel perfect): **‘I nurtured and reared** (*gadal* – I honored, promoted, and enriched) **the children** (*benym*) **and** (*wa*) **I lifted them up** (*ruwm* – raising them and helping them grow (polel perfect)), **but**

(*wa*) **they** (*hem*), **themselves, rebelled and revolted against Me** (*pasha' ba* – they were openly defiant, they transgressed our agreement, and offended Me when they stepped forward and marched off in a different direction).”
(*Yasha'yah* / Yah Saves / Isaiah 1:2)

The opening line of this declaration reveals two pertinent facts. First, Yahowah's Word prevails in heaven and on earth. And that means that if you are a Christian or Muslim and don't like it now, you wouldn't like heaven very much either.

Second, *Yasha'yah*, unlike Paul, is simply a conduit for Yahowah's testimony. God is speaking in first person.

Moving on to the meat of the message, our Heavenly Father is in the child rearing business. He reached out to the Children of Yisra'el, lifted them out of human bondage, and enriched them with His presence and His Torah. But as is the case with far too many children, they ultimately rebelled against Him. And since this is a blanket indictment, it isn't something which was done independently, but instead collectively. Moreover, collective rebellion against God is the very essence of religion.

Underscoring this reality, *pasha'* carries two meanings, the first of which addresses overt defiance, revolt, and rebellion. In this regard, the Children of Yisra'el transgressed against the Covenant by failing to uphold the terms and conditions which applied to them. And as such they forfeited their relationship with God. Then secondarily, as a result of substituting a manmade religion for their association with God, they marched off in a different direction. They went back to Babylon with their Talmud.

This is the fruit of freewill and the consequence of choice. We are invited to be God's children, and that means we can refuse His offer. Most have.

Before we move on, there is a Christian myth which suggests that their god originally formed his covenant relationship with Jews, but once they turned on him, he turned to the Gentiles, which they take to mean “the church,” and transferred all of his promises to them. But based upon these first two verses, that isn't possible. Even after *Yahuwdym* have rebelled, Yahowah's prophetic promises are still focused entirely on them. Their rebellion had taken place long before this book, devoted entirely to them, was written.

Using loaded terminology, Yah continues to address His wayward children in first person. “**A bull** (*sowr* – a male cow, but also a foe and one who descends bearing their own burdens) **actually recognizes** (*yada'* – knows and realizes (qal perfect)) **the one who has acquired him** (*qanah* – the one who possesses him), **and** (*wa*) **the ass** (*chamowr* – the donkey, a beast of burden, and a pile of non

descript matter) **his feeding trough and manger** (*'ebuwc*), **but** (*wa* – (from 1QIsa) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God) **does not know** (*lo' yada'* – is unaware and does not recognize, acknowledge, or respect Me). **My family** (*'am* – My people) **does not understand** (*lo' byn* – they are thoughtless and unperceptive, unaware and undiscerning, ignorant and irrational, and generally comatose and clueless).” (*Yasha'yah* / Yah Saves / Isaiah 1:3)

The bull has long been the most prevalent pagan religious symbol for god. It was used in Babylon, Assyria, Egypt, and Greece at the time. It is why Yah's rebellious children carved a golden calf at the base of Mount Horeb. However, key aspects of bovine mythology still permeate Christianity to this day. You see, the sun crosses the astrological sign of Taurus the Bull during the Vernal Equinox impregnating the Mother of God and Queen of Heaven, known as Easter on the Sunday bearing her name, so that nine months later, on December 25th, the son of the sun is born on Christmas Day.

Underscoring the consequence of this religion, the same word used for bull, *sowr*, also depicts an adversary. The victims of which descend from a higher place to a lower one carrying their own burdens. Therefore it shouldn't be a surprise that they are “*qanah* – possessed and even owned,” or that Christians speak reverently of “their Lord,” frequently bowing to him on Sundays.

Then turning to the ass, we find haunting echoes of Ishmael and today's Muslims who Yahowah predicted would be “wild asses of men, their hands raised against their brother and their brother's hands against them while living in hostility with the whole world.” But even this dumb and stubborn animal knows he is owned and possessed by Allah and that he is eating out of Muhammad's repulsive trough.

But Yisra'el is clueless and comatose, both ignorant and irrational, which for the moment puts them one step behind Christians and Muslims. Confused into believing that they are being Torah observant by obeying the Talmud, they neither recognize their rabbinical lords as such nor admit that they are actually being fed by rebellious men.

That's not good, so Yah gives 'em a... “**Woe** (*howy* – alas you are headed in the wrong direction, wake up and stop what you are doing) **foreign nation** (*gowy* – Gentiles, non Yahuwdym, and thus people from different places and races) **of sinful** (*chatsa'* – wrongdoing and blameworthy, misguided and disenfranchised) **people** (*'am*). **Massive, severe, and stubborn** (*kabed* – very significant and challenging) **is the consequence of corruption and distortion** (*'aown* / *'awon* – is the liability incurred as a result of violating the agreement, the guild associated

with perverting and twisting My testimony, and is the guilt which comes from the perversity and perversion of bowing down) **of the seed** (*zera'* – the descendants and offspring) **which is displeasing and harmful** (*ra'a'* – that which is injurious and mischievous, wicked and evil). **Children** (*benym* – sons) **of corruption and perversion** (*shachath* – who are ruined and rotten, destroyed and decaying) **have abandoned** (*'azab* – neglected and forsaken, deserting and disassociating from) **Yahowah** (אֱלֹהֵינוּ - יְיָ). **Having completely rejected and despised** (*na'ats* – having totally spurned and shown contempt for, blaspheming (piel perfect)) **the Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el* – those who engage and endure with God), **they are strangers** (*zuwr* – they are alienated and estranged, having walked away), **having gone backwards** (*'achowr* – turning away and backsliding).” (*Yasha'yah* / Yah Saves / Isaiah 1:4)

Just because God has not forgotten about them, just because He is still focused on them, does not mean that He is impressed with Yahuw'dym or Yisra'el. In fact the opposite is true. Anyone short of Yahowah would have spurned these people. They have made themselves unlovable. Even worse, they have done to themselves what they did to God, and have become rejected and despised as a result of their religious and political corruptions. But that will change, because they will ultimately change.

Before we delve into the details, let's make sure we have an eye for the big picture. We have left the poetry of the Psalms and entered the prose of the Prophets, so it is especially easy to lose our bearings. The banter no longer rolls off the tongue like the lyrics of a song. This is serious business—God's business. And He is not happy.

As we turned the page from Dowd's joyous love song to the Torah, to Yasha'yahuw's prophetic announcements about the consequence of ignoring it, even demeaning it, we are hearing an entirely different tune. This is God's reaction to us being off key, singing a chorus of sour notes, while blasphemous lyrics leave our lips.

This pronouncement from Yahowah against His people remains a blanket indictment, a wholesale admonishment, and indeed, a universal condemnation. This is not what God would have said if a few people had gone astray for miscellaneous ancillary reasons. So let's face the music: nothing short of religion could cause this overwhelming rebellion. Only religion corrupts to this magnitude. Quite honestly, there is no other viable candidate.

Moreover, this manifests all of the hallmarks of religion. It is national in scope, affecting all of Yisra'el. And it has become so bad, God is now referring to the nation as *gowy*, foreigners, who no longer bear any resemblance to *Yahuw'dym*. There is nothing Yahowah could have called them more

inflammatory than *Gowym*. It says that they are no longer His family, no longer related to Him, no longer associated with His name, no longer His people.

To drive this point home using words which are more familiar to you, words which are actually rooted in *Yahuwdym* and *Gowym*, to a Jew, Gentiles are a lesser species, a lower, less civilized form of life. They are unclean, ignorant, pagans. We are not talking about oil and water here, because they are both liquids. And while they don't intermix, they will at least make contact and touch one another. A Jew's most boastful claim is that they are not like the Gentiles. And that is precisely what God had just called them because they had become indistinguishable.

Every religion ever conceived beguiles the same way. They pervert and twist the truth. Corruption and counterfeit are their hallmarks.

Christianity isn't completely false. The problem is that so much of Yah's testimony is ignored and misconstrued in Christendom, and then so many pagan myths have been mixed in, that the end result is vastly more poisonous than nurturing.

This passage also reminds us that religion claims the lives of otherwise innocent victims. The overwhelming preponderance of children raised in a religious culture ingest the lie. Religion is deadly. Muslims beget Muslims and kill their own children with their faith.

For those who would say that Yahowah was only criticizing the Jewish religion, keep in mind that all but one of mankind's most popular religions has Jewish origins. Judaism as it is practiced today is a product of Rabbis Akiba and Maimonides—both Jews. Christianity was created by Paul, another Jewish rabbi. With Islam, the Qur'an and Hadith affirm that Muhammad paid Jewish rabbis in Yathrib to recite portions of their Babylonian Talmud, which he then twisted to serve his agenda. And that is why the bible and Qur'an share so many characters in common. Socialist Secular Humanism was conceived by Adam Wieshaupt, another Jew. And with Communism, Karl Marx and Vladimir Lenin were both Jewish. If ever a race of people were responsible for massive corruptions with severe consequences, *Yahuwdym* turned Jews and acting like Gentiles, fit the bill.

Before we move on, we need to let Yahowah's comments sink in. By promoting and accepting religious alternatives God's children alienated themselves from their Heavenly Father. When they rejected God, God rejected them. By violating the Covenant, they became strangers.

With Yahowah, there is no gray area. You are either with Him or not. **“For ('al) what reason (mah) do you want to be continuously afflicted and eternally destroyed ('owd nakah – do you choose to be forever stricken by others,**

subjugated, ravaged, and die)? **And yet you repeatedly and habitually** (*yacaph* – you add to your own plight, and again and again (hiphil imperfect)) **rebel, turn away, and withdraw** (*tsarah* – you are obstinate and stubborn, unwilling to consider the directions you have been given, and you renounce Me). **The whole head** (*kol ro'sh*) **is diseased** (*choly* – sick, ill, injured, and weak), **and the entire heart** (*wa kol leb*) **is cramped and crippled** (*dowy* – unhealthy and dysfunctional, infirmed and faint).” (*Yasha 'yah / Yah Saves / Isaiah 1:5*)

God is asking a question. And I think He genuinely wants to know the answer. Given the choice between being continually afflicted by mankind's religious and political schemes and dying as a result or being freed from human oppression, engaging in a relationship with God, and thereby living forever, why do 99.9999% of people choose religion over relationship, subjugation over freedom, affliction over mercy, death and destruction over eternal life and divine empowerment? It is a reasonable question without a rational answer.

There is a popular myth promoted in philosophical and political circles which states that given adequate opportunity man will choose freedom over submission. But yet given that the most popular religion in the world is named “*Islam – Submission*,” and that very few people have fought the tyranny and oppression of the Roman Catholic Church, history begs to differ. Even today when Muslims are liberated from their secular governments by outside forces, they almost universally choose the subjugation of Sharia Law—the most oppressive system of governance known to man. People seem more comfortable being controlled than liberated.

I witnessed this personally, immediately after the demise of communism in the old Soviet Union. Comfortable having every aspect of their lives controlled by their government, the citizens of the new Russian Federation were completely overwhelmed with the pitiful few choices they were now afforded. And as a result, the oligarchs took over. Acting like the Mafia, they replaced communism with fascism—and now only the illusion of freedom remains.

The irrational answer, of course, is religion isn't rational. In its every form and manifestation, it causes its victims to not only turn away and withdraw from God, but to be stubborn and obstinate in the process. Not once in 10,000 exchanges with religious individuals have I witnessed a single believer respond to evidence and reason even in the face of undeniable facts and irrefutable logic. Faith will not even consider that which is opposed to it, even when the opposition comes from God, Himself.

The most debilitating cancer is religion. It eats away at a person's mind and heart until both are diseased and crippled, becoming useless. It is a disease that even God cannot cure, because it renders its victims unwilling to consider, much

less ingest, the antidote. In fact the victims of this disease come to nurture and protect it, and thus have no interest in a cure.

As such, the whole person is stricken by this diabolical foe. **“From (*min*) the soles of the feet (*kap regel* – even the palms of the hand) all the way up to the head (*‘ad ro’sh*), there is nothing sound about him (*‘ayn ba mathom* – as no part of the body is healthy or uncorrupted). Crushed, battered, and bruised (*pesa’* – stricken, injured, castrated, and emasculated) by way of becoming united and bound together as a society in a spellbinding fellowship of occult origins (*chabuwrah* – wounded; from *chabar/cheber* in a covenant and alliance associated with a charmer’s magic spell), they have become devastated by a deadly plague (*makah* – as a pandemic disease has wreaked havoc throughout the entire population). It is a raw and open wound which they have allowed to go unwashed (*tary lo’ zuwr* – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry perpetrated by a foreign adversary which leads to total estrangement and irreversible alienation (truly qal passive perfect)).**

They have not accepted any prescriptions, any medicine, or any remedy (*wa lo’ chobes* – they have not been healed, restrained, nor properly led or governed (pual perfect)). In their calloused, fat, and bloated, incapacitated state (*ba ha shamen* – in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding) then they have not been the least bit receptive or responsive (*wa lo’ rakak* – so they have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, they are totally resistant and completely impervious (pual perfect)).” (*Yasha ‘yah* / Yah Saves / Isaiah 1:6)

Wow, that’s quite a vivid picture. After their souls had been ruined by religion, according to God there is nothing to salvage, no hope for a cure. He revealed that the damage would span generations—even millennia.

Throughout our exploration of Yahowah’s Word, I have tried to be a transparent guide, but sometimes I can’t help but get in the way. This is one of those occasions. A careful and complete examination of the linguistic possibilities which emerge from the letters upon which the words of this divine admonishment were comprised yield a myriad of intriguing possibilities. So it is instructive for you to know how I went about translating this passage. The better you understand the process, and the more familiar you are with the options, the more independent you will become in your quest to know Yah.

To begin, I could have rendered *min kap regal ‘ad ro’sh* in the opening: “From the hands, the feet, all the way up to the head,” to more inclusively demonstrate that every aspect of our walk, our deeds, and our thoughts have

become “*mathom* – corrupted.” And that is because *kap* is equally comfortable conveying “palm of the hands” or “soles of the feet.”

Further, *pesa’*, *chabuwrah*, and *makah* can all be translated: “wound.” In fact, if we are to believe the Masoretic diacritical markings, this is nothing more than a string of three nouns following a succession of four nouns—all peppered with prepositions and conjunctions, but without the benefit of a single verb. Therefore, based upon the rabbinical vocalization, the opening text reads: “from sole foot and until head not in him health wound and wound and wound fresh.” They would have us believe that the first verb was *zuwr*, which was negated to tell us that they “do not wash or wring out the fluid from an open wound so as to remove the filth or infection.” (Although to be fair, by negating *makah* with ‘*ayn*, we get “is not sound” and thus transform the negated noun into the equivalent of a verb.)

Surprisingly, it does not take much effort to find uniqueness and action among the terms which were actually revealed. For example, the verb and noun forms of *pesa’* are scribed identically, giving us the opportunity to translate it “crushed, battered, and bruised, stricken, castrated, and emasculated” in this diatribe exposing the consequence of religious corruption.

Similarly, a modicum of investigation reveals that *chabuwrah*, which can also mean “wound,” is from *chabar* or *cheber*, depending upon your vocalization preference. Therefore, rather than being a simple and nondescript “injury,” we find religion “uniting people and binding a society together in a spellbinding fellowship—charming them into participating in a covenant predicated upon occultism and magic spells.” And this is especially relevant considering the dominant influence of Kabbalah mysticism, indeed Occult spiritualism, in rabbinical Judaism. It all began with Maimonides, the father of the Jewish religion as it is practiced today.

Progressing on to *makah*, we find another noun whose initial definition is “wound.” But that is just on the surface, because if we dig just a bit deeper we unearth the realization that *makah* also describes the consequence of religion, suggesting that it is so contagious that it quickly envelops an entire society. And that is because *makah* speaks of a “devastating and deadly plague, a pandemic disease which infects and ravages an entire population, conquering and slaughtering nations.” It is from *nakah*, a verb which denotes “subjugating, striking, smiting, scourging, and slaying,” even “applauding, possessing, punishing, and perishing.

Anything this contagious, this infectious, is of course a “*tary* – raw and open wound, an inflamed and infected filthy lesion.” But should you prefer a shallower approach, you could limit *tary* to “fresh or moist” and thereby miss its contribution to the pandemic plague of religion.

In this context, the principle meaning of *lo' zuwr* is barely sufficient. It simply says that the inflamed and open wound “remains filthy because it has not been cleansed.” The puss of religious platitudes is still oozing out, because no one has bothered to “wring out the offensive contagion.” But further elucidating Yah’s criticism, we find that *zuwr* describes the particular type of infection which is now killing God’s children: “the loathsome harlotry of foreign and adversarial ways which leads to total estrangement and irreversible alienation.”

As the first official verb in the indictment, *zuwr* was written using the truly *qal* passive. It is a stem so fraught with meaning, the Masoretes didn’t even recognize it. It is first and foremost the voice of reality, telling us that while using symbolic language, this condition is real. Moreover, its affect upon the populous is a result of passivity. It therefore isn’t so much that they chose not to be cleansed, or that they were opposed to having the rabbinical ooze removed from their systems, but that they were so apathetic, they didn’t bother to seek a remedy. And there may be no better explanation of how religion corrupts an entire society than this. Far too few people care sufficiently about others to endure the criticisms which a hurled at those who dare speak out against religion on behalf of Yahowah’s testimony, so the contagion spreads.

Also noteworthy, *zuwr* featured the perfect conjugation. And that means these human afflictions went “totally unwashed.” The “estrangement was completed, and the alienation was irreversible.”

This then only brings us to the halfway point of this extraordinary passage. So now in our quest to appreciate Yahowah’s prophetic renunciation of religion we must confront *lo' chobes*, which because it was scribed in the third person plural, was translated: “They have not accepted any prescriptions, any medicine, or any remedy.” Written using the pual stem, which is the passive form of the *piel*, we come to realize that the victims of religion are suffering because they have not bothered to even consider God’s prescriptions, much less nourish their souls on His Torah which is the only antidote. So they are neither healed nor restrained from their deadly delusions. Moreover, the reason “any” was added to these translations was that with the perfect conjugation, the unwillingness to ingest God’s medicine was total and complete.

As we approach Yahowah’s closing thought, we find many potential meanings associated with *shemen / shamen / shaman* depending upon how vowel points are added to the consonants. Striving to make the best choice, we must consider whether God meant to say “olive oil,” “richness,” “fat,” “putting on weight,” “eating an inappropriate diet,” “being bloated,” “becoming slimy,” “leading an easy life,” “being rich and living surrounded by abundance,” “being calloused,” “being unresponsive,” “being incapacitated,” or “lacking understanding.” And, of course, many of these things may have been implied in

the midst of this overt condemnation of all things religious. And that is why I elected to render the compound phrase, *ba-ha-shamen*: “In their calloused, fat, and bloated, incapacitated state.” But was also eager to share that it could also have conveyed: “in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding...” “...then they have not been the least bit receptive or responsive.”

This conclusion was provided by “*wa lo’ rakak* – so they have allowed themselves to become totally hardened and inflexible, stubborn and recalcitrant, they are totally resistant and completely impervious.” Also scribed using the pual perfect, “they have allowed themselves to become unreceptive because they haven’t even bothered to respond” to Yah’s guidance. His Torah teaching, His Covenant opportunity, His Salvation promises aren’t of any interest to them. So they certainly sound a lot like Christians who have been poisoned by Pauline Doctrine.

And therein lies the value of due diligence. So while we cannot be certain that Yahowah expected us to include all of the following criticisms in His indictment, we now realize that many, if not most, of these observations were intended:

“From the palms of the hands and the soles of the feet, all the way up to their head, there is nothing sound about him, as no part of the body is healthy or uncorrupted.

Crushed, battered, and bruised, stricken, injured, castrated, and emasculated, by way of becoming united and bound together as a society in a spellbinding fellowship of occult origin, they have become devastated by a deadly plague – as a pandemic disease has wreaked havoc throughout the entire population.

It is a raw and open wound which they have allowed to go completely unwashed – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry of a foreign adversary which leads to total estrangement and irreversible alienation.

They have not accepted any prescriptions, any medicine, or any remedy. They have not been healed, restrained, nor properly led or governed. In their calloused, fat, and bloated, incapacitated state, and in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding, then they have not been the least bit receptive or responsive.

They have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, and they are totally resistant and completely impervious.” (*Yasha ’yah 1:6*)

Or you could dispense with all of the anti-religious rhetoric and rely on the King James Version, believing “the Lord sayith”: “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”

But alas, as I have suggested before, let’s not be unfair. The King James was after all, nothing more than a politically inspired revision of the Geneva Bible. And that religious tome, by its own admission, only served to update the Bishop Bible, which was a revision two times over of John Wycliffe’s translation of the Latin Vulgate. It in turn was a translation of the Septuagint, itself a translation of the Hebrew text. So since the KJV was filtered through five revisions and four languages we shouldn’t expect accuracy.

Further exacerbating the problem, by the time Jerome began his translation on behalf of the Vatican, the Septuagint had been corrupted to the point it was highly unreliable. And with respect to the King James, the only credible manuscript of the Masoretic, the Codex Leningradis, would not be published for two hundred years. So even if they had deployed Hebrew scholars, which they didn’t, it wouldn’t have mattered. Furthermore, the Great Isaiah Scroll, from which this translation was derived, wouldn’t be found for another three centuries. So if it weren’t for the fact that the King James Version claims to be the authorized word of god, we’d give them plenty of slack.

Moving on, we discover that the choice between religion and relationship is not without consequence. Therefore, speaking prophetically of what Yahowah had shown him would happen to Yisra’el as a result of the curse they had brought upon themselves, Yasha’yahu reported:

“Your country (*’erets* – your land) **is devastated, desolated, and deserted** (*shammah* – is a sparsely populated wasteland and has become essentially uninhabitable). **Your cities** (*’ityr* – your towns and villages) **have been burned with fire** (*saraph ’esh* – have been consumed by flames). **Your soil** (*’adamah*) **as a result** (*la neged*) **is devoured** (*’akal*) **by unauthorized and illegitimate strangers** (*zar* – foreigners from different places and races who have no right to be there). **They have brought appalling devastation upon it** (*shamem* – they have caused it to become a sparsely populated wasteland, ruined and ravaged, an astounding desolation and desecration (1QIsa)). **Accordingly** (*ka*), **it will be overthrown and demolished** (*mahpkehah* – overturned and destroyed) **by foreigners from different places and races who have no right to be there** (*zar*

– by unauthorized and illegitimate strangers).” (*Yasha’yah / Yah Saves / Isaiah 1:7*)

This prophecy was precisely fulfilled between 133 and 135 CE when after failing to recognize the actual Ma’aseyah, rebellious and religious Jews at the urging of Akiba chose one of their own, Bar Kocpha. His revolt against Rome turned out poorly. Jews were exiled from the land, as foreigners rushed in. Their cities and towns were burned to the ground, while the earth itself was salted and overturned, converting the lush land into a devastated and desolate wilderness where almost no one lived for centuries. And when those who had no legitimacy in the land claimed it for themselves, Muslims built the most appalling desecration upon the Temple Mount—Allah’s Dome of the Rock.

Yasha’yah continues to unveil what would happen to Yisra’el eight hundred years in the prophet’s future...

“**Unless** (*luwle’*) **Yahowah** (𐤆𐤃𐤁𐤀 - 𐤉𐤃𐤓𐤕) **of the regiment of conscripts** (*saba’* – hosts of messengers and envoys managed within the auspices of command and control) **left a remnant** (*yatar* – spared and preserved a remainder, leaving some behind), **some survivors for us** (*la saryd*), **a few individuals** (*ma’at*), **as was the case with** (*ka*) **Sodom** (*Cadom* – meaning scorched, but usually transliterated Sodom), **we would be like** (*hayah damah*) **G’amorah** (*G’amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah).” (*Yasha’yah / Yah Saves / Isaiah 1:9*)

Unlike every other nation which has been conquered and utterly destroyed, a remnant of Jews have remained so that the land could be repopulated, and more importantly, so that Yahowah could honor the promises He had made to their fathers.

And now as the world stews in a cauldron of religious, political, and patriotic propaganda, becoming ever more like Sodom and Gomorrah with each passing day, we find God telling the world’s leadership to listen to His Word and to pay especially close attention to His Torah. “**Listen to** (*shama’* – actually hear and genuinely pay attention to (qal imperative)) **the Word** (*dabar*) **of Yahowah** (𐤆𐤃𐤁𐤀 - 𐤉𐤃𐤓𐤕) **religious leaders and political dictators** (*qatsyn* – captains of industry and military officers) **of Sodom** (*Cadom* – scorched) **and** (*wa* – associating and combining the Word of Yahowah with... (from 1QIsa but omitted from the MT) **listen to** (*shama’* – choose to hear and respond to (hiphil imperative)) **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) **of our God** (*‘elohym*) **people** (*‘am*) **of G’amorah** (*G’amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah).” (*Yasha’yah* / Yah Saves / Isaiah 1:10)

When this prophetic statement is corrected through the witness of the Great Isaiah Scroll, it reveals in no uncertain terms that even as mankind’s collective morality and mentality tumbles in the pre-Tribulation years, approaching the decadence on display in Sodom and Gomorrah, there will be no distinction between “the Word of Yahowah” “*wa* – and” “the Torah of our God.” To “*shama’* – listen” to one is to “*shama’* – hear” the other. And equally relevant, this also affirms that the Torah will remain God’s prescription for what ails us. Neither the Physician nor His methods have changed.

The consideration of Hebrew tenses is always relevant, but it becomes especially so when the same verb is used to address two different audiences as “*shama’* – listen” was in this case. When addressing the world’s political and religious leaders, it was spoken using the qal imperative. And then when speaking to the people living in Gomorrah, the hiphil imperative was selected. This difference in stems is significant, and actually serves to shade our options regarding translating the imperative mood—which can either express a command or a desire.

So turning first to the people responsible for Sodom, we discover that they are literally being told to listen. Here the subject, which is comprised of clerics and kings, popes and presidents, will be influenced by the Torah’s recital—which is to say that they will be judged by its pronouncements.

But by using the hiphil stem, the subject of *shama’* the second time it is deployed, which is to address the world’s population during the last days, we learn that they will actually determine how the Torah will affect them—saving them or condemning them—based upon whether they are willing to listen to the Torah or whether they choose to ignore it. So they are being given the opportunity to choose whether the Torah saves them or condemns them. In their case, we might therefore see the imperative mood as an invitation to express their freewill.

But regardless of how we present the nuances of Hebrew grammar, or whether an individual is a perpetrator or devotee of religion, the instruction is clear: listen to the Word of Yahowah, to the Torah of our God.

This wonderful prophetic affirmation regarding the enduring relevance of the Torah as the eternal Word of God was the prophetic insight we came to

Yasha'yah to find. We now know that the Torah remains Yah's means of judging the world and saving individuals within it. And that was worth our investment of time. But there is something additional I'd like you to consider.

Within this context of God expressing His frustration over the pervasive nature of religious corruption as a result of men convoluting and counterfeiting His Towrah to the point that such institutions and rituals are now more irritating and indoctrinating than instructive and beneficial, God says He has had enough of such sacrifices...

“What is it to Me (*mah la*) the many (*rab*) sacrifices of yours (*zebach* – slaughters and killings of yours (second person plural))?” says (*'amar* – proclaims and communicates (qal imperfect)) **Yahowah (יהוה - יהוה). **I have completely satisfied and literally fulfilled** (*saba'* – I have absolutely and overwhelmingly fulfilled and have personally endured all of the pain and disassociation necessary to meet and abundantly satisfy all of the requirements of (qal perfect, first person singular)) **the uplifting offering of the lambs** (*'olah 'ayl* – the elevating offering of the sacrificial lambs).” (*Yasha'yah* / Yah Saves / Isaiah 1:11)**

Improperly translated, this may be among the most misleading statements in the Covenant Scriptures. The *King James Version* renders this opening salvo: “To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams...” From this the *New Living Translation* opined: “What makes you think I want all your sacrifices?” says the Lord. I am sick of your burnt offerings of rams...”

Beyond the obvious fact that the Hebrew text does not support “purpose, think, want, all, the LORD/Lord, full of, sick, burnt,” or especially “your burnt,” the implication of these clerical publications is that we are free to disregard Yahowah's Passover instructions regarding the sacrificial lamb. One wouldn't even have to extrapolate as far as these “translators” did to infer that since “the Lord” is “full of the burnt offerings of rams” and does not “want all of our sacrifices,” that we are being encouraged to dispense with Passover all together. And while we are at it, the ignorant and irrational might assume that God would welcome the substitution of the Babylonian celebration of Easter and its ceremonial ham instead—especially if He was so sick of lamb? And since there are sacrificial animals associated with the Festival Feast of Shelters, why not avoid all the fuss and mess by observing something pagan—say Christmas for example? But is that what God is advocating?

Apart from the context of this overt prophetic condemnation of religious practices, there would be two ways to translate the operative verb in this startling revelation. *Saba'*, which was scribed in the first person singular qal perfect, was rendered “I have completely satisfied and literally fulfilled,” because *saba'* means

“to satisfy, to be satisfied, to fulfill, and to be fulfilled. To satisfy and to fulfill are similar concepts, because by satisfying a debt or promise you have fulfilled your obligation. It is also appropriate to be satisfied as a result of following through on one’s commitments.

It is especially interesting to note that of the ninety-seven times *saba’* appears in the Torah, Prophets, and Psalms, the positive implications of “satisfying, being satisfied, fulfilling, and being fulfilled,” are consistently represented in English translations with the lone exception of this one verse. Only in Isaiah 1:11 is *saba’* turned into a negative concept to express “I have had my fill,” which implies “I’ve had more than enough and can take no more.”

Even the first use of *saba’* in Exodus 16:8 implies that the Children of Yisra’el were “*saba’* – satisfied” with the provision of bread Yahowah gave them each morning. Therefore, both lexicons and the text itself dictate that *saba’* scribed in this way should be rendered: “I have or will literally fulfill and I have or will totally satisfy.”

By examining the text more closely, we find that by using the qal stem this statement must be literally interpreted. It must reflect something which either has or will actually occur. And in the perfect conjugation, the act of fulfilling and satisfying must be total and complete, lacking nothing and requiring nothing additional throughout the whole of time. But speaking of time, the verb does not indicate if this has happened or if it will occur. But since it was not scribed in the imperfect, it does not represent a continuously ongoing or unfolding condition, and thus suggests that translating *saba’* in the present tense, as both the KJV and NLT authors did, was the least appropriate choice.

I am aware, as are you, that Yahowah “*saba’* – completely satisfied and literally fulfilled” the Torah promises He has made regarding Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths. Moreover, *saba’* is also the Hebrew word for “promise.”

Therefore, it seems to me that God is encouraging religious individuals to question the merits of their sacrifices, suggesting that they are meaningless to Him. (Giving up chocolate for Lent and pork on Fridays isn’t going to impress Him.) But more than this, He is encouraging them to compare their sacrifices to His sacrifice. He wants everyone to know that He has done everything necessary to save us. Nothing more needs to be accomplished. And then by connecting these two thoughts, we should come to the realization that the best way to observe *Pesach*, *Matsah*, and *Bikurym* is to celebrate the fact that Yahowah fulfilled His promise to save us by satisfying our debts.

Central to understanding all of this is the awareness that Yahowah isn’t stuck in time as we mortals are. He can speak of that which He will do as that which He

has done. Even though at the time of this writing His fulfillments were seven-hundred years in the future from the prophet's perspective, and nearly two-thousand years in the past from ours, God has seen and experienced all of it as if it were here and now.

Moving deeper into the text of this prophetic declaration, be aware that *'olah* is only construed to be a "burnt offering," because the word is used in the context of an offering and it actually means "to ascend"—thereby acknowledging that smoke rises. So based upon, and indeed indistinguishable from, *'alah*, such an offering is symbolically seen as "going up" to "meet and visit with" God. And that is precisely what the sacrifice of the Lamb of God accomplished on *Pesach*, *Matsah*, and *Bikurym*, enabling us to live forever, to become perfect in Yah's eyes, making it possible for us to participate in the Covenant as a member of our Heavenly Father's family.

Also relevant, as we complete this verse, you will notice that there will be several words chosen to represent the various sacrifices. In addition to the "*'ayl* – lamb," we will soon have "*merya*' – filthy animals," "*par* – bulls," "*kebes* – rams," and "*athuwd* – goats." And since all but *'ayl* have decidedly negative connotations associated with them, we ought to take an especially close look at the "*'olah* – elevating offering" of the "*'ayl* – lamb" to see why this sacrifice was completely satisfied and literally fulfilled by God.

To begin, the *'ayl* represents the "perfect unblemished sacrificial lamb." But this is no ordinary animal, because the *'ayl* is further defined as: "the leader of the flock," which is one of Yahowsha's favorite metaphors. He represents "the frame of the doorway," speaking of Passover. More specifically, the *'ayl* is the "place where doorposts anchor to a home, and upon which the door swings open or closes." This then addresses how our response to the Ma'aseyah's fulfillment of these promises determines whether heaven's door is open or closed for us.

Furthermore, *'ayl* presents the sacrificial lamb as the "source of robust heath and vigor," and indeed as "the one who helps empower and strengthen." Then to further underscore all of these metaphors associated with the Ma'aseyah, the *'ayl* is "the Upright One" who hung upon the "upright pillar" on our behalf.

And yet even though all these insights are relevant, Yahowah was not finished. It was crucial that He reinforce the fact that His children are nourished by every part of the sacrificial animal which is good to eat, and that only the fatty tissues and inedible portions are "sacrificed," rising up to heaven. This further affirms the fact that God does not benefit from our sacrifices, even though we benefit from His.

Yahowah said...**"But (*wa*) the lipid and fatty tissues (*cheleb*) of the filthy animals (*merya*' – gross, fat-laden cows), and (*wa*) the blood (*dam*) of the bulls**

(*par* – male cow, from *parar* – that which breaks covenants, frustrates relationships, and violates agreements, creating divisions and scattering people), **and the rams** (*wa kebes* – addressing the sources of human domination), **and the goats** (*wa 'athuwd* – speaking of those in positions of authority), **I do not desire nor want** (*lo' chaphets* – I take absolutely no pleasure in and do not enjoy, period! (qal perfect)).” (*Yasha'yah* / Yah Saves / Isaiah 1:11)

The religious notion that we are somehow currying favor with God through our sacrifices is repugnant. Not only are our contributions worthless to Him, by considering them meritorious, we actually display an arrogant and ignorant contempt for what He has done. It would be like someone buying you the most magnificent home on the most beautiful property in the world, and then you handing your benefactor two pennies and a nickel from your pocket as your contribution. All you would do is insult them and diminish the value of their gift.

Also, keep in mind that this passage is prophetic, and thus speaks of how Yah's instructions regarding His seven Invitations would be, and now have been, corrupted to the point that in the lives of the religious they serve no purpose and are actually counterproductive.

Therefore, God is asking: **“So when (*ky*) you persistently come to be seen in My presence** (*bow' la ra'ah paneh* – you habitually pursue Me to be seen before Me (qal imperfect / niph'al infinitive construct), **who sought this from your hand** (*my baqas zo'th min yad* – who is responsible for conspiring to teach and require you to have this be part of what you engage in) **in order to** (*'el* – from 1QIsa) **tread upon** (*ramac* – to aggressively seek to conquer, trample, harm, and destroy (qal infinitive construct)) **the sounding of My trumpets [the means used to announce the Called-Out Assembly Meetings]** (*chatser* – My abodes (addressing Yaruwshalaym), My courtyards (referring to the Temple surroundings), My enclosures (speaking of God's protective covering), and My towns (referring to the settlements throughout Yahuwdah).” (*Yasha'yah* / Yah Saves / Isaiah 1:12)

God is asking those who would go to their local synagogue, temple, or church, bearing gifts which had been solicited by the very clerics who personally benefited from them, “Why?” What on earth causes religious devotees to believe that God has solicited, much less receives, or even wants, anything they have to offer. And yet the institutions which feast on such donations have flourished by beguiling the gullible into believing that by giving they are earning God's favor.

So Yahowah is saying that by offering that which He did not request, believers are making a mockery of those things which He did request. He asked us to meet with Him seven times a year, on days announced by the blast of a trumpet. And yet, not one Christian, Mormon, or Muslim in a million does as He

has instructed. They almost universally prefer to respond as their religion dictates. And as a result, men and women are not only ignoring God's plan, they are replacing it with one of man's creation, all the while expecting God to be pleased with them for having preferred man's to His.

It is one thing to disappoint God and ignorantly miss your opportunity to capitalize on the means He provided for you to meet with Him, but it is another altogether to make Him angry. And that is precisely what the faithful are doing when they revel in the worthless, pagan idolatry of their religion, worshipping false gods while believing that they are pleasing the real one.

For those who might protest and say that this prophecy was focused upon Yahuwah, not the world, and thus on Judaism, and not Christianity, Islam, and Socialist Secular Humanism, I would remind you that each of these schemes was sponsored in whole or part by Jews.

“You should not continue to add things (*lo' yasap* – you should not incessantly increase or consistently incorporate something else (hiphil imperfect)), coming with and bringing (*la bow'* – arriving with wanting to include (hiphil infinitive construct)) an offering (*minchah* – presenting and sacrificing) which is futile and worthless, pagan and idolatrous (*shawa'* – vain and spurious, forged or counterfeit) while burning incense (*qatoreth*). It (*hy'*) is an abomination, a disgusting ritual, a repugnant religious practice, and a form of worship which is repulsive (*tow'ebah* – a loathsome and abhorrent thing, idolatrous and adulterous, objectionable and of the occult, ethically and morally inappropriate and corrupting) to Me (*la*).” (*Yasha'yah* / Yah Saves / Isaiah 1:13)

So the next time you hear a Muslim recommend that you observe Ramadan, a Christian suggest you attend a Christmas Eve or Easter sunrise service, a Jew recommend that you join them in the celebration of Rosh Hashanah or Chanukah, or a Socialist Secular Humanist invite you to a May Day parade, you'd be wise to just say, “No!”

In the initial part of this statement, the verbs *yasap* and *bow'* are juxtaposed, and both are presented using the hiphil stem. This means that the subject, which is those who are incessantly incorporating and continually including other things into their offerings, is causing the object of these verbs, which is the pagan and idolatrous offerings themselves, to participate in the action as an under-, or secondary, subject. That is to say that these spurious and counterfeit religious rites become a problem—indeed an abomination—by the very fact that they are brought before God in a worship setting by those who consider their additions appropriate.

Worse, in the imperfect, these incessant additions are so common they have become habitual. Moreover, they have ongoing and unfolding consequences throughout time. This means that man's forgeries and counterfeits have and will continue to make religious practices repugnant. Yahowah will never consider Christmas or Easter appropriate. They were and remain an abomination.

Now had God simply said that the rites and rituals which comprise man's religious schemes were worthless, even futile, as they are all pagan and idolatrous, that should have been sufficient to dissuade people from participating in these mythological celebrations. But He went well beyond that, calling these spurious counterfeits of His plan "*tow'ebah* – an abomination." They are "disgusting rituals, repugnant religious practices, and a form of worship which is repulsive." Rather than endear mankind to God, they separate us all the more from Him. Rather than please Him, they repulse Him. So, if you want to get as far away from God as is possible on this planet, then attend a religious service on Christmas or Easter.

As we have already learned, Yahowah is not accommodating, nor compromising, when it comes to those who stray from His instructions. While He does not hate or punish those who ignore His advice, here we have discovered that corrupting and counterfeiting His message through the incorporation of pagan mythologies is an especially grievous offence.

At issue here is that these Babylonian religious rites born out of the occult aren't additions in the sense of building upon and adding to Yah's plan. They are instead designed to hide, to disguise, and then to replace the Torah's means to relationship and salvation. They are laid on top of the truth and act as counterfeits or clever forgeries. And that more than anything else is why Yahowah finds religious holidays such as New Year's Day, Lent, Easter, Halloween, and Christmas so repugnant. They cause believers to ignore Passover, Unleavened Bread, FirstFruits, Reconciliations, and Shelters. And considering the personal sacrifice Yahowah made to facilitate the plan the religious counterfeits impersonate, it's little wonder He is so hostile to them.

Making Himself perfectly clear, Yah is prophetically announcing that He isn't going to tolerate the incorporation of man's religious notions among the key elements of His plan. It is one or the other. You cannot celebrate Christmas and Shelters, Passover and Easter, worship on Sundays and observe the Shabat. For Yah's plan to prevail for you, you must exclusively rely on His plan of restoration, His Shabat, His Called-Out Assembly Meetings...

“The means to renewal and restoration (*chadash* – the times of confirmation and reaffirmation determined by the lunar cycles) **and the Shabat** (*shabat* – the promise of sevens where we rest while Yah settles our debts) — **the**

invitation to (*qara'* – the summons to) **the Called-Out Assembly Meeting** (*Miqra'* – the designated and appointed time to be welcomed and greeted) — **I shall not allow to be overcome** (*lo' yakol* – I can never allow to endure or prevail (qal imperfect)) **with the corruption of idolatrous worship** (*'awen* – with false, deceitful, and wicked testimony which is in conflict with the relationship and standard), **or its** (*wa hy'* – from 1QIsa) **Set-Apart Assembly** (*'asarah* – the set-apart meetings associated with Yah's *Miqra'ey* throughout the Towrah).” (*Yasha'yah* / Yah Saves / Isaiah 1:13)

Christianity has grown by incorporating and amalgamating pagan belief systems. The birth, death, and resurrection of the Christian “Jesus Christ” is played out in lock step with the mythology of Bacchus, Dionysus, Osiris, and Tammuz. Halloween, which is All Hollow’s Eve to Roman Catholics, is rooted in the Roman religion—as is New Year’s Day. Virtually every detail, from the timing of Christmas, to its decorated tree, wreaths, Yule logs, and exchange of presents is Babylonian in origin. Likewise, the Babylonians celebrated Easter on the Sunday nearest the Vernal Equinox, with an egg-laying bunny, ham, and hot cross buns. It was easier for the Christian religion to accommodate the religious practices of pagans than change the pagans so that their actions reflected the Torah. But, it was wrong.

And until Christianity renounces Christmas, Easter, Sunday Worship, Jesus Christ, the Cross, the Trinity, its New Testament, its Gospel of Grace, and Salvation through Faith, it will continue to be wrong.

'Awen is a most revealing term. It speaks of the “calamity and misfortune which result from idolatrous worship and the corruption” of God’s testimony. That which is *'awen* is “in conflict with the standard and hostile to the relationship.”

Before we move on to the next verse, I would be remiss if I didn’t address the singular nature of every term in this concluding statement. In reality, we must observe seven cycles of the moon to celebrate the Spring, Summer, and Fall *Miqra'ey* at the appropriate times. And yet since these Called-Out Assembly Meetings provide the one and only means to renewal and restoration, it makes sense that *chadash* was singular.

Further, while there is but one Shabat each week, there are special *shabatown* associated with the *Mow'ed Miqra'ey*. However, the instruction for all of them is the same: rest and reflect on the fact that Yahowah has done all that is required to settle our debts so that we can settle down with Him.

Likewise, Yah is presenting His seven Called-Out Assembly Meetings as a singular path, which is why *Miqra'* was not *Miqra'ey*. They function as a single unit.

Recognizing that the “holiest day” on the Christian calendar, the celebration of Easter Sunday, is “a new moon festival,” and that Christmas time is the religion’s sacred season, we read... **“Your monthly festivals** (*chodesh* – your lunar celebrations) **and** (*wa*) **your appointed assembly times** (*mow’ed* – your sacred seasons) **are hateful toward and hostile to** (*sane’* – they are intensely disliked and detested by, even openly adverse to) **My soul** (*nepesh*). **They have become** (*hayah* – they were and they will be) **to Me** (*’al*) **a problem** (*la torach* – a wearisome burden) **which I have become tired of** (*la’ah* – which I have grown impatient and weary of, grieved by and offended by (niphil perfect)) **bearing** (*nasa’* – sustaining and enduring (qal infinitive construct)).” (*Yasha’yah* / Yah Saves / Isaiah 1:14)

To say that God is not impressed with Rosh Hashanah, Easter Sunday, and Ramadan, would be an understatement. He loathes them. And yet religions are so rife with their own festivals and meeting times, Friday prayers and Sunday Worship, Christmas and Ramadan define them.

There are two spectacular examples of how Jewish festivals now differ from Yahowah’s *Miqra’ey*. *Pesach* and *Matsah* are observed as celebrations of “Jewish history” rather than as the means to salvation. And *Yowm Kippurym* has become a time where Jews fast for twenty-four hours and “afflict their souls,” as opposed to realizing that the day serves as a means to reconciliation so that we can party together as family.

These things known, how are we to interpret the idea that a spiritual being like God has a mortal/animal *nepesh* – soul? The answer it turns out lies right at the heart of this discussion. Yahowah needed a “*nepesh* – soul” to personally satisfy and literally fulfill His “*Mow’ed Miqra’ey* – Called-Out Assembly Meetings.” God diminished some of His spiritual energy to accept a material form. And then to communicate with us as a human, He had to have a soul. Moreover, since *Matsah* requires Yah to go to the place of separation to resolve the penalty of our sin, His spirit could not accomplish what His soul could do. The full ramifications of this discussion are so enormous we will have to devote most of the Prophets section to it.

This then answers the question so many ask, wondering how divergent their religious faith can be from Yahowah’s instructions: **“So** (*wa*) **when** (*ba*) **you stretch out** (*paras* – reach out) **your hand** (*kap*), **I will conceal My eyes from you** (*’alam ’ayn min* – I will consistently ignore it and be continually unaware of it, screening you from My sight (hiphil imperfect)). **Also** (*gam*), **even though** (*ky*) **you make a great many** (*rabah* – increasing your lengthy) **prayers and requests** (*taphilah* – pleas for intervention), **I do not hear them** (*lo’ shama’* – I never listen to them and I’m literally deaf to them (qal participle)). **Your hands** (*yad*) **are completely full of** (*male’* – are literally brimming with) **blood** (*dam*), **your**

fingers (*'etsba'* – (from 1QIsa)) **with corruption** (*'awon* – twisting and perverting, depravity, perversity, and guilt (from 1QIsa)).” (*Yasha'yah* / Yah Saves / Isaiah 1:15) (Methinks that this was one of those rare occasions where the KJV relented, and didn't render *shama'* as “obey.”)

There are things which God does not know—which He chooses not to know. And among these things are the souls of religious individuals. Not only isn't God omniscient, He does not know those who do not know Him.

Don't bother reaching out to God in church. He will not see you there, because He is not there. If you embrace the cross, don't expect God to embrace you. He told you and me how to reach out to Him by acting upon the terms and conditions of the Covenant. He told you and me where to find Him in the Torah. If you have chosen to ignore or reject those directions and instructions, you have been put on notice that God will ignore and reject you. You have no excuse; no complaint.

I'm particularly irritated by Christian prayers which routinely focus on pleading with God to intervene on behalf of the believer. Fortunately, God isn't bothered by them because He doesn't hear them. Not one of the formal prayers proclaimed in the gaudiest cathedrals, nor a single request made by a believer, has reached God's ears. Not one.

If you want to have a conversation with God, begin by listening to Him. Recite the Torah out loud. Respond to what He has said.

Religion is the deadliest scheme ever conceived by man. It is as potent as it is pervasive. Just as a single germ can kill you, it doesn't take much religion to poison your mind, corrupt your heart, or damn your soul. More than anyone on earth, the founders and proponents of religion have blood on their hands.

Moreover, their deadly schemes kill by corrupting Yah's Torah Testimony, by perverting and twisting it. And this is precisely what scribes have done with their fingers.

Let's consider one additional verse before we move on. It begins with a succession of three verbs—all of which were spoken using the imperative: **“Remove these impurities** (*rachats* – wash oneself (qal imperative)) **and** (*wa* – (from 1QIsa)) **become pure** (*zakah* – moral, justified, and acquitted (hithpael imperative)). **Then** (*wa* – (from 1QIsa)) **change direction and reject** (*suwr* – turn around, walk away, and distance yourself from (hiphil imperative)) **the errant and evil nature** (*roa'* – the inappropriate, improper, immoral, and displeasing aspects) **of your deeds** (*ma'alal* – actions and activities) **from** (*min*) **before** (*neged* – the conspicuous counterfeits and corresponding counterparts) **My sight** (*'ayn* – My eyes). **Stop** (*chadal* – cease, leave, abandon, give up, refuse, and

refrain from (qal imperative)) **being bad** (*ra'a'* – being so miserable, so harmful, so evil, so displeasing, troublesome, begrudging, and unacceptable (hiphil infinitive construct)).” (*Yasha'yah* / Yah Saves / Isaiah 1:16)

The impurities, which must be removed before Yah will acknowledge our prayers or lift us up, are actually described by the dual nature of *neged*. It speaks of “conspicuous counterfeits,” of those things which “correspond by being opposites,” and of which “parallel the same path while heading in different directions.”

This has been such a powerful lesson; it is worth a quick review...

“The prophetic revelation of Yasha'yahuw, son of Amowts, who witnessed prophetic visions regarding Yahuwdah and Yaruwshalaim in the days of Ezyahuw, Yowtham, Achaz, and Yahizqyahuw, kings of Yahuwdah. (1:1)

Listen heavens and pay attention and hear this earth, for indeed, Yahowah has spoken the Word: ‘I nurtured and reared the children and I lifted them up, but they, themselves, rebelled and revolted against Me.’ (1:2)

A bull actually recognizes the one who has acquired him, and the one who possesses him, and the ass his feeding trough and manger, but Yisra'el does not know, is unaware and does not recognize, acknowledge, or respect Me. My people do not understand, they are thoughtless and unperceptive, ignorant and irrational, and generally comatose and clueless. (1:3)

Woe, wake up and stop what you are doing, foreign nation of sinful, misguided and disenfranchised, people. Massive, severe, and stubborn is the consequence of corruption and distortion, the liability incurred as a result of violating the agreement, and the guilt associated with perverting and twisting My testimony, of the offspring which is displeasing and harmful.

Children of corruption and perversion have abandoned, neglected and forsaken, deserted and disassociated from, Yahowah. Having completely rejected and despised the Set-Apart One of Yisra'el, they are strangers, having gone backwards. (1:4)

For what reason do you want to be continuously afflicted and eternally destroyed? And yet you repeatedly and habitually rebel, turn away, and withdraw, you are obstinate and stubborn, unwilling to consider the directions you have been given, and you renounce Me. The whole head is diseased, and the entire heart is cramped and crippled, dysfunctional and infirmed. (1:5)

From the palms of the hands and the soles of the feet, all the way up to their head, there is nothing sound about him, as no part of the body is healthy or uncorrupted. Crushed, battered, and bruised, stricken, injured, castrated, and emasculated, by way of becoming united and bound together as a society in a spellbinding fellowship of occult origin, they have become devastated by a deadly plague – as a pandemic disease has wreaked havoc throughout the entire population.

It is a raw and open wound which they have allowed to go completely unwashed – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry of a foreign adversary which leads to total estrangement and irreversible alienation.

They have not accepted any prescriptions, any medicine, or any remedy. They have not been healed, restrained, nor properly led or governed. In their calloused, fat, and bloated, incapacitated state, and in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding, then they have not been the least bit receptive or responsive. They have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, and they are totally resistant and completely impervious. (1:6)

Your country is devastated, desolated, and deserted, a sparsely populated wasteland which has become essentially uninhabitable. Your cities, towns, and villages have been consumed by flames. Your soil as a result is devoured by unauthorized and illegitimate strangers, by foreigners from different places and races who have no right to be there. They have brought appalling devastation upon it. Accordingly, it will be overthrown and demolished, overturned and destroyed, by unauthorized foreigners and illegitimate strangers. (1:7)

Unless Yahowah of the regiment of conscripts left a remnant, some survivors for us, a few individuals as was the case with Sodom, we would be like G'amorah. (1:9) So listen to the Word of Yahowah religious leaders and political dictators of Sodom and listen to the Towrah of our God, people of G'amorah. (1:10)

'What is it to Me the many sacrifices of yours?' says Yahowah. I have completely satisfied and literally fulfilled the uplifting offering of the lambs. But the lipid and fatty tissues of the filthy animals, and the blood of the bulls, and the rams, and the goats, I do not desire nor want. (1:11)

So when you persistently come to be seen in My presence, who sought this from your hand in order to tread upon the sounding of My trumpets [the

means used to announce the Called-Out Assembly Meetings], My abodes [addressing Yaruwshalaym], My courtyards [referring to the Temple surroundings], My enclosures [speaking of God's protective covering], and My towns [referring to the settlements throughout Yahuwdah]. (1:12)

You should not continue to add things, and you should not incessantly increase or consistently incorporate something else, bringing an offering which is futile and worthless, pagan and idolatrous, forged or counterfeit, while burning incense. It is an abomination, a disgusting ritual, a repugnant religious practice, and a form of worship which is repulsive to Me.

The means to renewal and restoration and the Shabat — the invitation to the Called-Out Assembly Meeting — I shall not allow to be overcome with the corruption of idolatrous worship, or its Set-Apart Assembly. (1:13)

Your monthly festivals and your appointed assembly times are hateful and hostile to My soul. They have become to Me a problem and a wearisome burden, which I have become tired of bearing. (1:14)

So when you stretch out your hand, I will conceal My eyes from you, I will consistently ignore it, and be continually unaware of it, screening you from My sight. Also, even though you make a great many lengthy prayers and requests, I do not hear them. Your hands are completely full of blood, your fingers with corruption. (1:15)

Remove these impurities and become pure. Then change direction and reject the errant and evil nature of your deeds from before My sight. Stop being bad.” (*Yasha'yah* 1:16)

There are two interesting tidbits worth considering before we press on. The first is the appearance of *yakach* in the 18th verse. It suggests that Yah not only wants us to walk with Him, but also is encouraging us to engage in debate with Him. “**Please** (*na*’), **let’s walk** (*halak*) **and** (*wa*) **let’s reason together** (*yakach* – let’s have a spirited debate and decide based upon the arguments) **says** (*amar*) **Yahowah** (יהוה - יאכאכ).” (1:18) It is such an intriguing invitation. And yet it is one I’ve somehow felt comfortable with for some time. So I suppose it’s God who has encouraged such boldness.

But beyond the audacity of walking and reasoning with Yahowah, God is telling us that we can indeed understand what He has revealed to us. And with such understanding, we can dispense with faith, as it becomes unnecessary. Furthermore, “reasoning together” strongly suggests that God is comfortable with us questioning Him, asking Him why He said and did one thing verses another. This in turn means that we aren’t being asked to blindly believe Him, but instead come to know Him and His thinking.

The second insight is found in the following verse. Still speaking of walking and debating with Him, God says: **“If (*im*) you are willing (*‘abah* – and voluntarily accept this invitation) and listen (*shama’* – hear and receive this message), the goodness (*tuwb* – the prosperity and beauty) of the land (*ha ‘erets* – the realm) you shall find nourishing (*‘akal* – taste and consume).”** (1:19)

The reason this short passage appeals to me is because even after stating “Please...” and then “If you are willing and voluntarily accept this invitation...” the authors of the KJV, NASB, and NLT all elected to change *shama’*, which means “listen” to either “obedient,” “consent,” or “will only obey.” And yet, what Yahowah is sharing with us is that the way to walk with Him, and the way to reason together with Him, is to listen to what He has to say. Those who do are nourished by all that is good and beautiful.



The first chapter of Yasha’yah contained the first of twelve references to the Towrah. The second is found in the second chapter. It begins by reminding us that this message is from Yahowah, not Yasha’Yahuw. The man was merely a conduit.

“The Word (*ha dabar* – the statement and message) which as a result of the relationship (*‘asher*) Yasha’yah (*Yasha’yah* – Yahowah Saves (from 1QIsa)), the son (*ben*) of Amowts (*‘Amowts* – the Almighty), prophetically observed (*chazah* – received from God) regarding (*‘al*) Yahuwdah (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) and (*wa*) Yaruwshalaim (*Yaruwshalaim* – the Source of Reconciliation).” (*Yasha’yah* / Yah Saves / Isaiah 2:1)

There is yet another message here which is being reaffirmed. Yahowah’s gaze remains focused upon Yahuwdah and Yaruwshalaim, and not on the Church, Christians, Washington, or Rome. While we can learn from their example, God has not replaced Jews with Gentiles.

Next we are reminded that these words depict events which will unfold during the last days. So if Yahowah mentions the Torah in this context, its relevance endures. And if He does not mention a “New Testament,” we know that such a document plays no role in the culmination of human history.

“And (*wa*) it shall come to be (*hayah* – it shall exist) in (*ba*) the last of days (*‘acharyth ha yowmym* – at the end of time and final period of history), the Temple Mount (*beyth har* – which is the lofty home of the elevated family) of

Yahowah (𐤏𐤃𐤏𐤃 - 𐤏𐤃𐤏𐤃) **shall be established** (*kuwn* – shall be fashioned and formed (explicit in 1QIsa)) **and it will come to continuously exist** (*hayah* – it will always be (qal imperfect) **in** (*ba*) **highest** (*ro'sh* – summit) **of mountains** (*harym*), **and shall be lifted up** (*nasa'* – raised) **from** (*min*) **the hilltops** (*gib'ah*). **And** (*wa*) **all** (*kol*) **of the people from different races and places** (*ha gowym* – the Gentile nations) **shall travel en masse** (*nahar* – shall flow as a constant stream of people (qal perfect)) **to Him** (*'el* – to God).” (*Yasha'yah* / Yah Saves / Isaiah 2:2)

Therefore, we know that this prophecy is addressing yet unfulfilled events in our future. The Temple Mount has not yet been lifted up, nor has it been established forever. But when it is raised to the highest point of Mount Mowryah, it will come to exist over Golgotha and not beside or below it. Moreover, the Temple will be reestablished so that the Torah can be observed in all of its splendor. And that is why all of the people who survive Yahowah's return will flock to it en masse. So while that's good news for those of us who love the Torah, it's a wee bit of a problem for those who favor the Vatican.

In our not-too-distant future, the Earth will be returned to the conditions experienced in the Garden of Eden, as Yahowah, Himself, camps out with His creation in Yaruwshalaim. And so the world will come to Yahowah, the God of Yisra'el, to learn all that can be known about His Torah.

“**And** (*wa*) **many** (*rab*) **people** (*'am* – members of the family) **shall go** (*halak* – walking on a journey) **and** (*wa*) **say** (*'amar*), **‘Let's elect to go** (*halak* – let's walk (qal imperative)) **and** (*wa*) **let's choose to ascend** (*'alah* – let's climb (qal imperfect cohortative)) **to** (*'el*) **the mountain** (*har*) **of Yahowah** (𐤏𐤃𐤏𐤃 - 𐤏𐤃𐤏𐤃), **to the Temple** (*beyth* – house, home, and family) **of the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – the one who supplants his heels; a synonym for Yisra'el). **And** (*wa*) **let's choose to let Him continuously teach us** (*jarah* – let us allow Him to become our source of continual instruction and guidance (hiphil imperfect jussive)) **from** (*min*) **His ways** (*derek* – His directions). **Then** (*wa*) **let us constantly walk** (*halak* – let's choose to consistently travel through life (qal imperfect cohortative)) **in** (*ba*) **His paths** (*'orach* / *'arach* – journeying in His company). **For indeed** (*ky* – emphasizing this point), **from** (*min*) **Tsyown** (*Tsyown* – the Signpost along the Way), **the Towrah** (*Towrah* – Teaching and Instruction, Guidance and Direction) **and** (*wa*) **the Word** (*dabar*) **of Yahowah** (𐤏𐤃𐤏𐤃 - 𐤏𐤃𐤏𐤃) **shall continually go out** (*yasa'* – shall be consistently brought forth (qal imperfect)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation).” (*Yasha'yah* / Yah Saves / Isaiah 2:3)

Hasta la vista Christianity. *Ciao* Islam. *Adieu* Judaism. Goodbye and good riddance. The Towrah, like Yahowah, has returned to Yaruwshalaim.

Therefore, the Christian New Testament, the Jewish Talmud, the Islamic Qur'an, and the Communist Manifesto have gone from errant and irrelevant to nonexistent. And those who have placed their faith in them are no more.

Also speaking of what wasn't mentioned here is Yahowsha'. So much for the myth of the "Second Coming." It is Yahowah who will be teaching us.

“And (wa) He will adjudicate matters (shaphat – He will govern (qal perfect)) between (bayn – among) the people from different races and places (ha gowym) and (wa) reason together (yakach – arbitrate, having a spirited debate and correct and righteous discussion (hiphil perfect)) on behalf of (la) the abundantly great and numerous (rab) family members ('amym – the related peoples). Then (wa) they will completely crush and grind (kathath – beating) their weapons (chereb – swords and daggers) into (la) plowshares and digging implements ('eth), and (wa) their spears (chanyth – their siege weapons which pierce and are hurled) into (la) pruning tools (mazmerah – husbandry sheers for trimming). And the people from different races and places (gowy – foreign nations) will not (lo') continue to raise (nasa' – incessantly lift up (qal imperfect)) weapons (chereb – swords and daggers) among ('el) other people from different races and places (gowy – foreign nations). And (wa) they shall no longer (lo' 'owd – never again) teach or learn (lamad – be trained and guided in) the ways of war (milchamah – of wielding weapons in continuous battles).” (*Yasha'yah / Yah Saves / Isaiah 2:4*)

God is speaking of the Thousand Year Right—of the celebration of heaven on earth known as the Millennial *Shabat* of *Sukah*, which will commence on the Called-Out Assembly Meeting of Shelters in Year 6000 Yah.

And during this time, this is Yahowah's invitation: **“Choose to journey to (halak – elect to walk and travel to (qal imperative)) the Family and Home (beyth – the Household) of Ya'aqob (Ya'aqob – serving as a synonym for Yisra'el and the Covenant), and (wa) continually walk (halak – choose to consistently journey, literally travel, actually move about, and genuinely and forever explore (qal imperfect cohortative)) in (ba) the light ('owr) of Yahowah (אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל).”** (*Yasha'yah / Yah Saves / Isaiah 2:5*)

Some seven-hundred and fifty pages ago, I encouraged you to join me in embarking on a great journey of discovery. Now Yahowah has extended the same invitation.

There is so much to be known and understood about the correlation of Yahowah to light, an entire book could be written on the subject. But suffice it to say for now, that as a spiritual being, Yah's nature is best understood as being similar to light—which is to say that it is principally energy as opposed to matter. And as such, it is much more powerful and capable than anything found in the

material realm. And as such it is not subject to decay nor is it limited in any way by time. Further, it is light which makes observation possible—something which in turn makes it possible for us to know Yah and understand His Towrah – Guidance.

Therefore, what this is telling us is that when Yahowah returns, He will arrive as light, and not as a material creature, diminished by the constraints of accepting human form. And through His Towrah, He will enlighten us. More essential still, those who accept His call, who come to the Covenant and who journey through the Towrah, will become like God, and will continuously walk in the light of Yahowah.

Once again, we have already received the insights regarding the Torah that we turned to this prophetic pronouncement to find. But there is more to learn. So, if it is alright with you, I'd like to explore another nine verses.

Returning to the days preceding and during the Tribulation, we discover: **“Indeed (ky), the people ('am) have forsaken and abandoned (natash – rejected and disassociated from) the House and Family (beyth – Household and Home) of Ya'aqob (Ya'aqob – the father of Yisra'el). For indeed (ky) there is a multitude (male' – there is an overflowing number) from the east (min qedem), even (wa) those who practice sorcery ('anan – those who are fixated on the words of the deceased and who are demon possessed, practicing divination, those who turn clouded, obscured, and satanic spiritualism to a barbaric religion), as was the case with (ka) the Palishty (Palishty – Philistines, from which Palestinian is derived), along with (wa ba) the children (yeled – the young boys) of uncivilized foreigners (nakary – of aliens who behave like wild animals bringing disaster, misfortune, and calamity) who scoff and demean while inflicting harm to themselves and others with their hands (capmaq – who strike themselves and others with hostile hands which shouting disparaging slogans).” (Yasha'yah / Yah Saves / Isaiah 2:6)**

Yah just told us what we already know, that barbaric foreigners influenced by an overtly satanic religion, acting like animals, and calling themselves Palestinians, would shout disparaging slogans at the descendants of Ya'aqob while terrorizing them. He even evoked what is now a four-thousand-year-old prophecy to do so—the one which speaks of the descendants of Ishmael, today's Muslims, being wild asses of men, raising their hands against their brothers while living in hostility against the whole world.

And make no mistake, the only reason the Muslims who refer to themselves as Palestinians have invaded the House of Ya'aqob en masse is because Yahuwdaym abandoned Yahowah, estranging themselves from Him.

Speaking of the lands to the east from which the occult-inspired Islamic Arab terrorists have come, and of the ostentatious wealth derived from the OPEC-controlled oil oozing from their sand, and the American weapons they have purchased with their ill-gotten gain, Yah predicted: **“And his land** (*wa ‘erets* – and his nation (speaking of the young men who act like uncivilized animals)) **is filled** (*male’*) **with silver and gold** (*keceph wa zahab* – money and tangible forms of wealth), **and there is no end** (*wa ‘ayn qatseh*) **to the storerooms of treasure** (*‘owtsar* – riches and wealth). **His land** (*wa ‘erets*) **is overrun** (*male’* – filled) **with horsepower** (*cuws* – with that which swiftly skims across the surface) **and no end to** (*wa ‘ayn qatseh*) **his war vehicles** (*merkabah* – mobilized weapons).” (*Yasha ‘yah / Yah Saves / Isaiah 2:7*)

The greatest transfer of wealth in human history has occurred as a result of the OPECers of Arabia confiscating vast swaths of land and then the refineries built on them. And they have used their wealth to buy a never-ending stream of weapons. Saudi Arabia alone, without an enemy in the world, recently committed to buy seventy-billion-dollars worth of America’s most sophisticated arms. These weapons, along with those America has given to Pakistan, Kuwait, the United Arab Emirates, Iraq, and Egypt, will all be brought to bear against Israel. And it is the specificity of these prophecies which prompts the informed and rational to trust the One who offered them.

“And his land (*wa ‘erets*) **is filled** (*male’* – overrun) **with worthless religious objects devoted a false god** (*‘alyl* – good for nothing, futile, and valueless deity; from *‘al* – is not, is nothing, is rather a meritless alternative) **which are** (*la* – the result of) **the work** (*ma ‘asah* – the labor and pursuit, the achievement and undertaking; from *‘asah* – that which is engaged in and acted upon, prepared and produced, fashioned and accomplished, instituted and celebrated) **of his hand** (*yad*). **They bow down in worship, prostrating themselves** (*chawah* – chanting and shouting) **to that which** (*la ‘asher*) **they have fashioned and made** (*‘asah* – they have conceived and created) **with his fingers** (*‘etsba’*).” (*Yasha ‘yah / Yah Saves / Isaiah 2:8*)

There is no god more obviously false than Allah, no religion more completely worthless than Islam, no scheme more obviously manmade than that of Muhammad. And its signature move has always been prostration. Moreover let’s not forget, it was not only the product of one man, it was conceived and is still based directly east of Yisra’el.

Speaking of Muhammad, the example he set and the religion he founded, Yahowah revealed: **“And he bowed down in submission** (*shachach* – through fear he surrendered, he prostrated himself, and he was humbled and cast down (niphala imperfect waw consecutive)). **The man** (*‘adam*), **and also** (*wa*) **mankind** (*‘ysh*), **have been humiliated and humbled** (*shaphet* – have been brought low,

diminished and abased (qal imperfect waw consecutive)). [And You will not ever lift them up (*wa 'al nasa' la* – You will not respect or forgive them (not extant in 1QIsa or any of the DSS)).]” (*Yasha 'yah / Yah Saves / Isaiah 2:9*)

In Arabic, *Islam* means “submission.” It is a religion wholly based upon fear. The Qur'an itself says: “He who fears will obey.” So this humiliating interaction with Satan not only caused its lone prophet to bow down before the Adversary and to be cast down with him, but over time it has come to diminish and abase all humankind. Very few people today are immune to the hazards of Islam—with a quarter of the world's population afflicted and impoverished by the religion and the rest of humanity brought low by the terror Allah inspires. But this is especially true of Yisra'el, because Islam is the most anti-Semitic religion ever conceived by man.

As I surveyed the conclusion of this passage and the next, while I was contemplating its inclusion in this book, I realized that there were two problems. This prophetic revelation has been in Yahowah's voice, and yet the conclusion of the 9th verse would have to have been spoken by Yasha'yah. But that's nothing compared to the 10th verse, which would have the prophet telling the Muslims (who obviously aren't going to listen to Him) “to enter into the rock and to hide in the dirt for fear of being terrorized by the sheer dread of Yahowah's presence.” Fortunately, we don't have to wrestle with these issues because the conclusion of the 9th verse and the entirety of the 10th, were rabbinic additions. They are not found in any Qumran scroll.

Moreover, as we ponder what Yahowah said next, we remain reliant on the Great Isaiah Scroll because there are eight differences between it and the Masoretic rendering of what is now known as the 11th verse. “**Then** (*wa* – (from 1QIsa)) **the arrogant perspective** (*gabhuwth 'ayn* – conceited outlook) **of man** (*'adam*) **will be humbled** (*shaphel* – will be brought low (verb form derived from 1QIsa), **and** (*wa*) **the haughtiness** (*ruwm* – the self-centered, self-guided, and self-reliant overconfidence) **of mankind** (*'iysh*) **will be brought down** (*shachach* – will be bowed (verb form derived from 1QIsa). **Then** (*wa*) **Yahowah** (𐤃𐤓𐤕𐤌𐤀 - 𐤁𐤓𐤕𐤌𐤀) **alone** (*la bad* – as part or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw'* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*)).” (*Yasha 'yah / Yah Saves / Isaiah 2:11*)

There are six not-so-subtle insights associated with this prophetic pronouncement. First, man has become as Yahowah predicted: “arrogant and haughty.” His political and religious schemes are especially: “self-centered, self-

guided, self-reliant, and overconfident.” And nothing says manmade more than Akiba’s rabbinic Judaism, Paul’s Christianity, Constantine’s Roman Catholicism, Muhammad’s Islam, Wieshaupt’s Socialist Secular Humanism, or Joseph Smith’s Mormonism.

Second, Paul’s statements about the arrogant nature of man in the opening of his letter to the Romans was nothing more than an amplification of this passage, and thus was not a prediction which can be attributed to him.

Third, man will push his agenda to the limit before God intervenes. And then those who have promoted man above God will have the air sucked out of their slogans, religious balloons, and lives.

Fourth, *bad*, which was translated “alone,” also speaks of “an extension which is set apart from the whole.” As such, it reaffirms that any visual manifestation of Yahowah represents a diminished aspect or manifestation of Him—not all of Him.

Fifth, *sagab* has three very different meanings, all of which could apply. Its primary connotation presents this visual manifestation of Yahowah as “being inaccessible,” which is to say that the arrogant and self-reliant proponents of religious, political, military, and economic schemes will not be able to approach Yahowah on this day. They will be prohibited and excluded.

Then addressing *sagab*’s secondary meaning, we find Yahowah as the lone source of “power and empowerment, of authority and support, of salvation and protection, and even of growth and prosperity.” Those who have accepted and acted upon the terms and conditions of His Covenant will thereby enjoy the benefits of this decision.

Also, since *sagab* can be translated “exalted as having a high status,” we find a contrast between the diminished state of humankind compared to the elevated state of God.

And sixth, *ba ha yowm ha huw’* was used to describe this as a very specific day, as *Yowm Kippurym*, the Day of Reconciliations. It is on this day that the fate of those who have reconciled their relationship with God and those who remain in rebellion will be determined. This is the day Yahowah will return.

Emphasizing this, we read: “**Indeed** (*ky* – emphasizing this point) **this day** (*yowm*) **is for** (*la*) **Yahowah** (𐤃𐤓𐤁𐤀 - 𐤏𐤓𐤏𐤓) **of the spiritual envoys** (*saba’* – of the command and control regimen of messengers) **against** (*’al*) **all of** (*kol*) **the unduly proud and haughty** (*ge’eh* – the morally failed who rise up and promote themselves) **and** (*wa*) **those who are exalted and lifted up** (*ruwm* – those with status and position who rise up). **And then** (*wa* – from 1QIsa)) **all** (*kol*) **that which is being promoted** (*nasa’* – that which is being lifted up, respected,

exalted, desired, and endured) **will be brought low** (*shaphel* – will be debased and shamed).” (*Yasha’yah / Yah Saves / Isaiah 2:12*) Both religion and the religious will be exposed and condemned on this day.

Those who would have men bow down before them will bow down before God in judgment. “**Conceited and high ranking** (*gabhuwth* – arrogant, haughty, exalted, and lofty) **men** (*‘adam*) **will bow down** (*shachach* – will be humbled, weakened, reduced, and be brought low), **and** (*wa*) **the self-willed individuals whose unwarranted desire for status makes them arrogant** (*ruwm ‘iysh* – the high ranking individuals who are self-promoters and haughty) **will be humbled and humiliated** (*shaphel* – will be defeated, shamed, and cast down). **Then** (*wa*) **Yahowah** (יהוה - יהיז) **alone** (*la bad* – as part or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw’* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*)).” (*Yasha’yah / Yah Saves / Isaiah 2:17*)

Yahowah will speak several more times of these same high ranking religious, political, economic, and military leaders bowing down before Him in judgment— on one occasion saying that every one of them will be on their knees before Him. And it is this reference which is removed from its context and truncated in the Christian New Testament to wrongly infer that everyone will bow before God. But such is not the case. Yahowah’s children will stand alongside their Father. And only those being judged will bow down and then be cast down.

When the religious are judged and removed from society, so too will be their religious images. “**And** (*wa*) **the worthless religious images used in worship services** (*ha ‘elyl* – the futile religious artifacts and idols) **will be completely swept away and totally discarded** (*kalyl chalaph* – will entirely go away, be removed, and literally disappear (qal imperfect)).” (*Yasha’yah / Yah Saves / Isaiah 2:18*)

God has made it abundantly clear that He will not tolerate anything associated with religion in heaven. And that means that during the one-thousand-year celebration of *Sukah*, there will be absolutely no religious practitioners nor any religious images.

This tirade against idols and idolaters concludes in the 22nd verse with *Yasha’yah* saying: “**You, Yourself, will cease to engage with and will separate from** (*la chadal min* – You will abandon, give up on, refuse, and reject) **the men** (*ha ‘adam* – the humans) **with** (*‘asher*) **a nesamah / conscience** (*nesamah* – the capacity to be rational and moral through the exercise of good judgment) **because of** (*ba*) **their anger and resentment** (*‘aph* – the presence of their animosity and

bad temperament). **For indeed** (*ky*), **in what way** (*ba mah* – for what reason) **should I consider him worthy** (*chashab huw'* – should I impute any value to him).” (*Yasha'yah / Yah Saves / Isaiah 2:22*)

Nesamah first appears in *Bare'syth / Genesis 2:7*, where Yahowah makes man in His image, differentiating him from all other animals by giving humankind a *nesamah* – conscience. We find this term again in *7:22*, where Yahowah lets us know that all men with a *nesamah* who were similarly hostile to Him and to one another, save the eight aboard the Ark, died in the flood.

אָוֹרָה

This is the very essence of religion...

“Woe to (*howy* – alas this warning) **those who say** (*ha 'amar* – those who promise and affirm) **that which is bad** (*la ha ra'* – that which is harmful and evil) **is good** (*towb* – beautiful and pleasing, valuable and agreeable), **and also** (*wa*) **that which is good** (*la ha towb* – pleasing, valuable, and agreeable) **is bad** (*ra'* – is harmful), **those who constitute and establish** (*sym* – appoint, assign, place, and ordain) **darkness** (*choshek* – obscurity and the absence of light) **for** (*la*) **light** (*'owr* – illumination and enlightenment) **and** (*wa*) **light** (*'owr* – illumination and enlightenment) **for** (*la*) **darkness** (*choshek* – obscurity and the absence of light), **those who constitute and assign** (*sym* – appoint, place, consider, and ordain) **that which is bitter and poisonous** (*mar* – disagreeable and deadly) **for** (*la*) **that which is pleasant and acceptable** (*mathowq* – sweet, pleasing, and enjoyable) **and** (*wa*) **that which is pleasing and acceptable** (*mathowq* – sweet, pleasant, and enjoyable) **for** (*la*) **that which is disagreeable and deadly** (*mar* – bitter and poisonous).” (*Yasha'yah / Yah Saves / Isaiah 5:20*)

That which is good, enlightening, and agreeable has been replaced by that which is bad, obscuring, and unacceptable. Sunday has replaced the Shabat. Easter has replaced Passover. The Lord has replaced Yahowah. The Gospel of Grace has replaced the Torah. And on and on it goes until the poison of religion destroys every soul it corrupts. And that is why all of this follows “Woe!”

“Woe to (*howy* – alas this warning) **those who are wise in their own eyes** (*chakam* – those who perceive themselves to be shrewd, cunning, and crafty) **when** (*wa*) **right in front of their face** (*neged paneh* – before their presence) **is the ability to understand** (*byn* – is the information needed to know the truth, to be perceptive and discerning, and to intelligently distinguish between right and wrong).” (*Yasha'yah / Yah Saves / Isaiah 5:21*)

It's hard not to see Jews and Christians in this warning. Both have the Towrah right in front of them. And yet they ignore it.

To say that God is not impressed with religious, political, military, or corporate titles, or those who hold them, would be an understatement. **“Woe to (howy – alas this warning) to the mighty and powerful individuals (gibowr – the political, religious, military, and economic leaders), to those (la) drinking to the point of drunkenness (shathah yayin), the individuals (‘iysh) who are wealthy and warriors (chayl – the politically, economically, and militarily powerful) who mix (masak – produce and pour) intoxicating libations (shakar)...”** (Yasha’yah / Yah Saves / Isaiah 5:22)

The more closely aligned you are with influential human institutions, the more distant you are from God. As such, we see a different spirit at play, one which is intoxicating and bewildering.

While it isn't restated in the text, this next statement also falls under the warning, Woe to...**“those who acquit (tsadaq – vindicate) the guilty (rasha’ – the wicked and evil who have violated the standard) because of (‘eqeb) a bribe (shochad – a gift with an explicit quid pro quo, a tribute payment, or attempt to buy political influence), and the vindication (tsadaqah – innocence) of the guiltless (tsadyq – righteous who are in accord with the standard) they remove from them (suwr min).”** (Yasha’yah / Yah Saves / Isaiah 5:23) Even though this is a prophecy regarding the last days, political and judicial corruption have been around a very long time.

“So therefore (la ken) just as (ka) the chaff (qash – stubble and straw) is consumed (‘akal – eaten and destroyed) by tongues (lashown) of fire (‘esh – of flame), and (wa) the dry grasses (chashash – burnable foliage) in a blaze of fire (lehabah – when burned) falter and go limp (raphah – fade and fail) at the root (shoresh – the source and base), they will come to be (hayah) like (ka) the stench of decay (ha maq – the smell associated with the decomposition of organic matter), and (wa) the blossom (perach – the bud, shoot, or flower) as (ka) the fine dust (‘abaq – soot) is stirred up and carried away (‘alah – is withdrawn and goes away). Indeed (ky) they reject and despise (ma’as – they avoid all association with, refusing to accept) the (‘eth – as a form of emphasis) Towrah (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) of **Yahowah** (יהוה - יהוה) of the **spiritual envoys** (*saba'*). **And the Word** (*'imrah* – the instruction and the promise) of the **Set-Apart One** (*qadowsh* – devoted and purifying one) of **Yisra'el** (*Yisra'el* – of individuals who engage and endure with God), **they treat with contempt** (*na'as* – they dislike, even abhor, and blaspheme, they condemn, spurn, and revile).” (Yasha'yah / Yah Saves / Isaiah 5:24)

One of many things religious Jews, Christians, Muslims, Mormons, and Socialist Secular Humanists have in common is that they reject the Torah of Yahowah, spurning the Word of God in favor of their Talmud, New Testament, Qur'an, Book of Mormon, and Origin of the Species. And as a consequence, the Guidance which would have saved them will be used to condemn them. At the end of their mortal existence, their bodies will decay, returning to the dust from which they emerged, and their souls will be blown away like chaff in a firestorm.

It was in the beginning, as it will be at the end, when it comes to forming a relationship with God and to being saved, the only thing which matters is our response to Yahowah's Word as it is presented in His Torah. Neither religious affiliation nor faith, neither prayers nor prostrations, neither the content of one's heart nor the sum total of their donations will mean anything.

Let's jump ahead three chapters and consider what happens to the confederation of nations, known today as “the New World Order,” as the planet arms itself for war during the tribulation.

“The nations (*'am* – peoples) **are led and told to form alliances** (*ra'ah* – are shepherded and commanded to associate as allies (qal imperative)) **and are actually terrorized and destroyed** (*wa chathath* – and become confused and fearful, so discouraged they panic and are shattered (qal imperative)). **Listening and responding to** (*'azan* – paying attention to the news and weighing the revelations from) **all of the distant places of the world** (*kol merchad 'erets*), **they arm themselves for war** (*'azar* – they gird themselves, strengthening their militaries) **and yet** (*wa*) **dismayed, they become divided and are abolished** (*chathath* – they are terrorized and destroyed, confused they panic and are shattered (the repeat of this phase in the MT does not exist in the DSS)).” (Yasha'yah / Yah Saves / Isaiah 8:9)

It is as if we were reading tomorrow's newspaper. But all of the alliances and armaments will be for naught.

According to God, the assurances upon which the New World Order will be forged will turn out to be as unreliable as Muhammad's promises at Hodaybyah. Outmatched by the pagan merchants of Mecca, Yathrib's Muslims under Muhammad's leadership agreed not to terrorize or rob their hometown for ten

years, and yet the following year, with Allah's blessing, they reneged on their vows and attacked.

Knowing the outcome in advance, we find Yahowah taunting His ill-equipped and misguided foes...**“Take counsel together and devise (*'uwts*) the planned revolt (*'etsah* – the scheme to resist), for (*wa*) it will be nullified (*parar* – it will be consistently frustrated and thwarted (hophal imperfect)). Proclaim the message (*dabar dabar* – state what you have to say, verbalize and publish the word (piel imperative)), for (*wa*) it will not stand (*lo' quwm* – it will not be validated or supported (qal imperfect)), indeed because of (*ky*) **'Imanuw'el – God Is with Us** (*'Imanuw'el* – Almighty God Is Among Us, often transliterated Immanuel; a compound of *'el* – God, and *'im* (scribed in the first person plural (*'imanuw*)) – is with us, is associated in a relationship with us, and is among us (combined as one word in 1QIsa and written as two distinct words in the MT)).”** (Yasha'yah / Yah Saves / Isaiah 8:10)

Man's schemes are compelling, but they will all be thwarted. Man's words are spellbinding, but they are invalid. Man's weapons are powerful, but they will not prevail, because **“'Imanuw'el – God Is with Us.”**

This next statement is translated from the Dead Sea Scrolls which is why it differs from the Masoretic Text. In that we are listening to the words spoken by God, accuracy is paramount.

“For (*ky*) this is what (*koh*) Yahowah (יהוה - יהוה) said (*'amar* – spoke and revealed) to me (*'ely*) in association with (*ka*) His great power (*chezqah yad* – taking me, His child, by the hand and directing me in a strong, authorized, and engaged manner), instructing me (*yacar* – teaching and directing me) from (*min* – against) walking (*halak*) in (*ba*) the way (*derek*) of these (*zeh*) people (*'am*), in order to say (*la 'amar*): **'You should not call (*lo' 'amar*) a conspiracy (*qesher* – a rebellion as a result of a conscious, open, and planned alliance to set up a new governing system in a treasonous act; from the verb *qashar* – to league and conspire together to bind others), accordingly (*la*), everything (*kol*) which (*'asher*) these people (*'am*) intend (*'amar* – proclaim and promise). This (*zeh*) rebellion as a result of conscious, open, and planned alliance to set up a new governing system (*qesher* – conspiracy and league which has conspired together to bind others through treason and treachery) indeed is against Him and fears Him (*wa 'eth mowra* – is terrified of Him and dreads Him). You should not revere or respect them (*lo' yare'* – be inspired, astonished, or awed by them) and (*wa*) you should not fear them (*lo' 'arats* – you should not be terrorized by them, letting them prevail and oppress you).” (Yasha'yah / Yah Saves / Isaiah 8:11-12)**

There are at least three reasons for Yahowah to tell us not to call everything we see people engaged in a “conspiracy.” First, *qesher* describes “an open, conscious, and planned rebellion,” as opposed to those which we are witnessing today which are clandestine. Further, most people don’t make a conscious decision to oppose God, but instead are beguiled into believing that what they are doing is right. Also, as a result of the kind of religious and political indoctrination pervasive in our world, participation isn’t so much planned, but practically unavoidable.

Second, by the time these predictions become a reality, Satan will be in open rebellion against Yahowah. There will be no more hiding behind religion—no more clever counterfeits or corruptions.

Third, we lose credibility when we speak of conspiracies. Our voices are better used to proclaim Yahowah’s testimony. This fact will be underscored momentarily.

There are many Hebrew words where context determines which of several, often divergent, definitions, apply. These opposing connotations often provide perspective and reflect the consequence of opposing views we may hold of God. For example, those who fear Him will find their fears affirmed during judgment. But those who respect Him sufficiently to consider His guidance will find God revering them, even adopting them into His family. So in this light, please consider...

“Associate with (‘eth) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ) of the spiritual envoys (*saba*’ – of the vast array of implements and messengers). With Him (‘eth), you should be prepared to be set apart (*qadash*). And Him (*wa huw*’) you should revere and respect (*mowra*’), and Him (*wa huw*’) you should view as awesome (‘*arats* – consider inspiring and regard with awe).” (Yasha’yah / Yah Saves / Isaiah 8:13)

Highlighting the consequence of these opposite perspectives on God relative to fearing versus revering Him, next we learn that for those who choose to “*qadash* – be prepared to be set apart” unto Yahowah during the last days, God will become their sanctuary, or set-apart place. But for the “*qesher* – conspirators in open rebellion” against Him, God will be their undoing.

“And He will choose to literally and always be (*wa hayah* – of His own volition, He genuinely was, He actually is, and He will consistently be (qal imperfect (from IQIsa) consecutive)) accordingly (*la*) a set-apart place (*miqdash* – a sanctuary; from *qadash* – to be prepared to be set apart). But therefore (*wa la*) a stumbling stone (*nagap* ‘*eben* – a rock which is bothersome, plagues, and defeats) and also (*wa*) accordingly (*la*) a rock (*tsuwr*) serving as an obstacle which causes the downfall (*mikshowl* – which is a stumbling block

to be tripped over, prompting the weakening and overthrow) **of (la) the two** (*shanaym* – both) **houses** (*beyth* – families and households) **of Yisra’el** (*Yisra’el*)—**like (la) a snare (pah) and like (wa la) a trap** (*mowqesh* – a device which captures and controls) **for (la) the inhabitants of** (*yashab* – those who dwell in) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Reconciliation Flows).” (Yasha’yah / Yah Saves / Isaiah 8:14)

The “two houses of Yisra’el” speak of the divisions, rival claims, and attempts to control the Northern Kingdom, known collectively as Ephraim, and the Southern Kingdom, which is Yahuwdah (Judah). Occurring initially following King Solomon, this separation of Yisra’el into “two houses,” neither of which was allied with Yahowah, was explained by the prophet Hosea. Using him, God revealed that both houses had broken His Covenant and were therefore no longer His children. He divorced Himself of them—but not forever.

Speaking prophetically of what would eventually occur, God told the prophet Hosea that He, Himself, would heal the rift (something He accomplished on *Pesach*, *Matsah*, *Bikuryim*, and *Shabuw’ah* in 33 CE (Year 4000 Yah)), and that two days (which represents two thousand years) later He would reunite Yisra’el and then reconcile Himself with His children. But to bring union and reconciliation, the rebellious and divisive time of the conspirators must end. And that is what is being predicted here in this passage.

While Scripture tells us that in the last days, just prior to Yahowah’s return, when the consequence of political, religious, economic, and military corruption and oppression becomes intolerable, that a remnant of Yahuwdym from Yisra’el will return to God and be reunited, we don’t know if it will be thousands or millions who will be reconciled. But from this next verse, we know that many will not be so fortunate.

“And (wa) they will stumble and be overthrown (*kashal* – they will fail and be brought down) **with (ba) a great many (rab) also (wa) falling** (*naphal* – being brought down and ruined). **And (wa) they shall be destroyed, ceasing to exist** (*shabar* – broken and cut off), **and also (wa) ensnared and controlled** (*yarash* – trapped), **even (wa) captured, becoming immovable while clinging together** (*lakad* – caught, seized, bound, and imprisoned while grasping at each other).” (Yasha’yah / Yah Saves / Isaiah 8:15)

The language here was designed to convey two very different eventualities—one for the conspirators and the other for their victims. While both will stumble, be brought down, and fall, those who have led the rebellion against God will be incarcerated, while the souls of those they beguiled and abused will be destroyed, ceasing to exist. What’s interesting, however, in all of this is that even when

confronted by God, these religious, political, economic, and military leaders will cling together.

In this next passage, there are two very different ways to translate *tsarar*, the verb associated with *ta'uwdah*: God's "written and restoring testimony – the authoritative document regarding the legally binding terms of His agreement." *Tsarar* can be rendered "to wrap up, cover, bind, and store" the document, to "keep it safe from" and "to harass and frustrate" its "enemies and the adversary who are hostile to it," or "to bring about the purpose and activity associated with" the testimony for the purpose of "fixing, mending, and restoring."

Also, we find *chatham* associated with Yahowah's *Towrah*. Based upon how we translate this verb, God could be saying that His Instructions "will be signed and sealed with His personal stamp," that His Guidance "will be sealed up and made secure," or that His Teaching "represents what will become the appropriate and authorized model and pattern for living."

Therefore, I am inclined to include all of these definitions in this fully amplified translation: **"Choose to literally wrap up, cover, bind, and store the written and restoring testimony, keeping it safe from and so as to harass and frustrate its enemies and the adversary who oppose it, and elect to genuinely bring about the express purpose associated with this authoritative and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of returning by mending and restoring the relationship (*tsarar ta'uwdah* – scribed in the qal imperative singular absolute). Sign, seal, and affix the personal stamp to the Towrah's Teaching, sealing up and securing the Towrah's Guidance, because the Towrah's Instructions represent the appropriate and authorized model and pattern for living (*chatham Towrah* – scribed in the qal imperative singular absolute) with (*ba*) My disciples – those who are familiar with and accustomed to Me (*limud* – those who learn from and are instructed by Me and those whose behavior is patterned after Mine)." (Yasha'yah / Yah Saves / Isaiah 8:16)**

Ta'uwdah, which was translated "written testimony" and "authoritative and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of returning by mending and restoring the relationship," could also have been rendered as "a witness which both attests to and confirms a prophetic directive regarding one's return and restoration." It is from *'uwd*, which conveys the ideas of "to return and to restore, repeatedly testifying about God's solemn promise in His continual and eternal witness."

Having seen this vision of the future, and recognizing the eternal role the Towrah will play in our lives, the prophet Yasha'yahuw affirms: **"And (*wa*) I will continue to be completely certain the predicted events will transpire (*chakah***

– I will, as a matter of choice, wait confidently expecting a totally favorable outcome (piel perfect consecutive)) **according to (la) Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **the One who (ha) is currently hidden from** (*cathar min* – is now concealed from) **the family and house (beyth) of Ya’aqob** (*Ya’aqob* – the one who digs in his heels, serving as and named the father of Yisra’el). **So (wa) I will anticipate a beneficial mass gathering and coming together** (*qawah* – I have chosen to look forward, focusing on this future mass movement of individuals to a central location) **according to Him (la).**” (Yasha’yah / Yah Saves / Isaiah 8:17)

While *chakah* speaks strictly of confidently expecting, indeed being certain, that something good is going to transpire as predicted, *qawah* carries two connotations, which is why it was rendered as such. Therefore, Yasha’yah is not only confident that Yah’s predictions are reliable; he knows that the wayward house of Yisra’el will ultimately be gathered to Yaruwshalaim by Yahowah and then be reconciled.

Yasha’yahuw realized that every prophetic statement Yahowah was revealing through him served as a sign pointing to the Covenant and as a symbol of what it represented in the lives of God’s children. So he penned...

“Behold (hineh – look here and pay attention), I (‘anky) and (wa) the children (yeled – the youth, offspring, and descendants) whom relationally (‘asher – as a blessing) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **has entrusted to me (natan la – have been given to me and placed before me) are accordingly like a sign of the consent agreement (la ‘owth – an example and illustration which make our consent to the agreement clearly known (singular in the DSS)) and (wa) like a miraculous symbol which inspires and communicates something profoundly beautiful (la mowpheth – are accordingly a visible and tangible display of God’s power and fairness, and serve as an indication of His wonderful message (singular in the DSS)) in (ba) Yisra’el (Yisra’el – individuals who engage and endure with God) from an association with (min ‘eth) Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **of the spiritual messengers (saba’ – hosts of envoys who serve in a command and control regiment) who (ha) dwell (shakan – abides) in association with (ba) Mount (har) Tsyown (Tsyown – representing the sign, monument, and post along the Way).**” (Yasha’yah / Yah Saves / Isaiah 8:18)

But not everyone would be on the same page. There would be those who would prioritize religion over relationship, man’s spiritual advice over God’s promises, the assistance of saints rather than the gift of life. **“So when instead (wa ky), they say to you (‘amar ‘el), ‘Seek after and consult with (darash ‘el – look to and petition, seeking answers, insights, and assistance from, forming a relationship with) the ghosts of the dead (‘owb – communicating with the spirits of the deceased, with saints and their forefathers through human mediums) and**

through spiritualists (*wa 'el ha yida'ony* – religious intermediaries who communicate with departed individuals) **who chirp and mutter** (*ha tsaphaph* – who chatter) **and who growl, moaning and groaning** (*wa ha hagah* – and whose plots and plans are devised in hushed tones), **' should not** (*ha lo'*) **a family** (*'am* – a nation and people) **genuinely and continually seek after and consult with** (*darash 'el* – consistently look to and actually petition, seeking answers, insights, and assistance from, forming a relationship with (qal imperfect)) **God** (*'el* – the Almighty (singular in DSS while plural in the MT))—**the gift of** (*ba'ad* – the payment offered, the service rendered in a *quid pro quo* for) **life** (*ha chay* – of renewal and restoration) **for those who are dying** (*'el ha muwth* – for those who are perishing) **according to** (*la*) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow; 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) **and** (*wa*) **according to** (*la*) **the confirmed and eternal written testimony** (*ta'uwdah* – the authoritative, enduring, and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of mending the relationship which prophetically affirms our return and restoration)? **If and when** (*'im* – whenever) **they fail to proclaim** (*lo' 'amar*) **the Word** (*ha dabar*) **like this** (*ka zeh*), **they will not be blessed by** (*'asher 'ayn la*) **seeking or longing** (*shachar* – conjuring an incantation while seeking hidden knowledge or trying to ward off trouble).” (Yasha'yah / Yah Saves / Isaiah 8:19-20)

Should you be verifying these translations using interlinears and lexicons, please note that there are two options regarding *ba'ad* in the final clause of the question. It can be rendered as a preposition, communicating “behind, through, over, and around,” or as a noun, conveying “the price paid, the gift offered as a *quid pro quo*, or the service rendered in exchange for one’s life.” Considering the revealing parallelism which is derived as a result of choosing one form of speech over the other, the choice seems obvious.

In this passage, *wa*, which was rendered “and,” does not distinguish between the *Towrah* and *Ta'uwdah*, but instead associates and connects them. Perhaps the best way to look at this would be to see the *Towrah* not only as the first five books of the *Ta'uwdah*, which is comprised of the Torah, Prophets, and Psalms, but also

to recognize that Yahowah's "*towrah* – teaching, instruction, direction and guidance" permeate the entirety of His "*ta'uwadah* – written testimony."

Moving on to the next prophetic statement regarding the Towrah, we witness the consequence of religion. **"The earth** (*ha 'erets* – the land and the realm) **is defiled and polluted** (*chaneph* – is corrupted and profaned, becoming godless) **under** (*thachath* – beneath) **its inhabitants** (*yashab* – those who abide there), **indeed because** (*ky*) **they pass over and are alienated from** (*'abar* – they repeal and banish, transgressing and getting rid of) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow), **they have completely discarded, totally changed, and have actually violated** (*chalaph* – they have a different and new version of, and have removed, altered, and transgressed (qal perfect)) **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations regarding life in the relationship) **and they have broken and nullified, having disassociated from** (*parar* – they have frustrated, thwarted, dissolved, and revoked) **the everlasting and eternal** (*'owlam* – forever enduring) **Familial Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages (singular))." (Yasha'yah / Yah Saves / Isaiah 24:5)

Based upon what Yahowah has said, and what I've experienced, it would be reasonable to conclude that 99.999% of today's population has alienated themselves from Towrah, violating it by either discarding God's prescriptions or by placing their faith in a new, different testament. As such, God is directly exposing and condemning Christianity, and its Gospel and Grace and New Testament, Judaism and its Mishnah and Talmud, Islam and its Qur'an and Hadith, while indirectly criticizing the politically correct and multicultural mantra of Socialist Secular Humanism.

You will notice that the singular, and thus one and only, Covenant, is "*'owlam* – everlasting and eternal." Further it is being directly associated with the Towrah. The combination of these things in a prophetic verse forever eliminates the possibility of a Christian New Testament, and they serve as an eternal condemnation of Pauline Doctrine.

There are twelve references to the Towrah in Yasha'Yahuw / Isaiah. Collectively they prove that the Towah is not only the operative document influencing the last days, but also throughout all eternity. And since the Torah has not been neglected nor replaced, there can be no New Testament, no Oral Law, no Qur'an Recital, no book of Mormon. These next two verses drive this point home in no uncertain terms.

“So now (*’atah* – at this time) **consistently go and literally bring forth** (*bow*’ – actually return to and bear, while continually applying and pursuing (qal imperative)) **that which is actually written** (*kathab* – that which is permanently inscribed and engraved (qal imperative)) **upon** (*’al*) **the stone tablets** (*luwach*), **and in association with them** (*’eth wa* – in conjunction with), **that which is inscribed** (*chaqaq* – engraved and portrayed) **upon the written scroll** (*’al sepher* – the documented body of literature and book (known as the Torah, Prophets, and Writings)). **And** (*wa*) **this shall exist as such** (*hayah* – I have chosen for this to actually and continually be this way (qal imperfect jussive)) **during** (*la* – concerning) **the last days** (*yowm ’acharown* – the end and final days) **to** (*la* – and on behalf of) **forever** (*’ad* – into eternity), **continuing always** (*’ad* – forever and ever) **throughout all time** (*’owlam* – enduring without limit into infinity, and thus everlasting and eternal).” (Yasha’yah / Yah Saves / Isaiah 30:8)

Yahowah’s testimony is in writing. The Word of God is found engraved upon the two Tablets of Stone, inscribed in the Towrah, and documented in the Prophets and Psalms. Moreover, God’s instructions are eternal, everlasting, and forever.

Therefore, as we move on to the next verse, we find God defining “rebellion” as being “unwilling to listen to Yahowah’s Towrah.” He says that those who are contentious and defiant with regard to His Towrah are “stubborn, deceitful, and mendacious.” So, if you are religious, you may want to reconsider...

“For indeed (*ky*), **they are** (*huw*’) **a rebellious** (*mary* – a bitter and contentious, revolting and defiant) **people** (*’am*), **deceitful and stubborn** (*kechash* – mendacious, unreliable, and obstinate) **children** (*benym*), **children** (*benym*) **who are unwilling** (*lo’ ’abah* – who are unyielding, not agreeable, and un-accepting, reluctant and adverse) **to listen to** (*shama*’ – hearing, receiving, and paying attention to) **Yahowah’s Towrah** (*Towrah Yahowah* – Yahowah’s Torah Instruction and Teaching, Yahowah’s Source of Guidance and Direction; derived from: *tow* – Yah’s 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 of instruction, teaching, guidance, and direction that flows from Yah, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction to Yahowah)).” (Yasha’yah / Yah Saves / Isaiah 30:9)

You surely noticed, the Towrah is Yahowah’s. It is not “Jewish Law.”

Before we move on to the next Towrah reference, if you are still clinging to the notion of God amending His testimony by way of subsequent religious texts, I'd encourage you to pause a moment and think. How utterly ridiculous would it be for God to create, publish, communicate, and enable the plan inscribed in the Towrah, at great personal price, and then to change it with the Talmud, New Testament, Qur'an, or book of Mormon, only to return to the original plan for the rest of time? If you have a rational answer to that question, one which is in complete accord with Yahowah's Teaching, then please, share it with me.



In the forty-second chapter, Yasha'Yah was asked to inscribe some of Yahowah's most revealing prophetic promises regarding Yahowsha', the living embodiment of the Towrah. This testimony begins by explaining the identity, source, nature, means, purpose, and destiny of the Ma'aseyah...

“Behold, here is (*hen* – look now at this present time and see, for surely this is) **My servant** (*'ebed* – My associate and coworker). **My support is continuously with Him** (*tamak ba* – My hand is consistently upon Him, I genuinely uphold Him, and accept Him (qal imperfect)) – **My Chosen One** (*bachyr* – My Elect, the instrument of My desire, the extension of My preferred relationship).

My soul (*nepesh* – speaking of the unique consciousness of a living being) **is pleased to make amends and provide restitution, facilitating fortuitous acceptance by having satisfied the punishment** (*ratsah* – to provide favor and enable reconciliation by paying and satisfying the debt, thereby removing the penalty).

I have bestowed (*natan* – I have placed) **My Spirit** (*ruwach*) **upon Him** (*'al*) **so that** (*ken* – forasmuch then reliably and justly) (from 1QIsa) **He will bring forth** (*yatsa'* – He will extend, spread, and disseminate) **His means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which His judgment will be exercised and His sound decisions will be made (in 1QIsa suffixed in the third person masculine singular)) **to** (*la*) **the people from different races and places** (*ha gowym*).” (Yasha'yah / Yah Saves / Isaiah 42:1)

Hen tells us that there is a time certain when Yahowah will make Himself known, even visible. And “*'ebed* – servant” serves as another affirmation that Yahowsha's title is actually Ma'aseyah, meaning “the work of Yah.”

Tamak ba, scribed in the qal imperfect, reveals the source of the Ma'aseyah's success. He is "continuously upheld" and "actually supported" by Yahowah, who is speaking in first person throughout this passage. Yah is the source of His acceptance and ours. He is the reason Yahowsha' stood up for us so that we could stand, upheld, by Him.

This means to resolve the issues which separate us from God was Yah's choice—His preference. He decided that He would personally pay the price to redeem us, which is what we learn from "*bachyr* – the extension of My desire."

There is a reason that Yahowah has a "*nepesh* – soul," which is the Hebrew term for "animal consciousness." For God to accept human form, for Him to set-apart and diminish some of His spiritual energy, and manifest Himself as a man, He has to have a soul.

But since Yahowah is "*ruwach* – spirit," for His Chosen One to represent Him, His *ruwach* must "*natan* – be bestowed" upon His soul. This then tells us that the Ma'aseyah Yahowsha' had a physical body in addition to God's soul and spirit. While there is no Trinity, Yahowsha', Himself, was triune.

The reason for this threefold nature is then explained using *ratsah* and *mishpat*. The "*mishpat* – means used to achieve justice and resolve disputes" requires Yahowah's soul to "*ratsah* – provide restitution by personally satisfying the penalty, thereby facilitating our acceptance." This occurred on the *Mow'ed Miqra'* of *Matsah* when His soul went to the place of separation to accept the punishment we deserved. And since She'owl, the place of separation, is by definition the one place Yahowah's Spirit cannot go, His "*nepesh* – soul" was sent there to "*ratsah* – make amends, and to satisfy the debt" otherwise required of our souls.

And in this way, the Ma'aseyah Yahowsha', as Yahowah's Servant, "*yatsa'* – extended" the "*mishpat* – means used to achieve justice and resolve disputes" to the "*gowym* – people from every race and place."

So it is fair to say, this was an especially revealing prophetic promise. The information required to explain Yahowsha's nature, and to understand what He accomplished during the three most important days in human history, has been laid before our eyes.

Moving on, this next statement reveals that Yahowsha' would speak softly, and that He would not cry out for assistance during His sacrifice. It further affirms, that rather than being received as the human manifestation of God, He would not be respected by men. In fact, those He created wouldn't even listen to Him.

“He will not speak loudly or cry out for help (*lo’ tsa’aq* – He will not summon assistance), **and He will not be lifted up nor desired** (*lo’ nasa’* – He will not be respected or honored). **And** (*wa*) **the sound of His voice** (*qowl*) **will not be heard** (*lo’ shama’* – will not be listened to) **in the public places** (*ba ha chuwt*s – outside in the streets).” (Yasha’yah / Yah Saves / Isaiah 42:2)

What I find particularly ironic in this regard is that Christians, who errantly boast that their religion was based upon the testimony of their “Lord Jesus Christ,” don’t actually listen to Him. They either ignore or reject most everything He had to say—especially regarding the enduring and saving nature of the Torah.

As we endeavor to translate this next prophetic revelation, we are required to examine every potential vocalization of each word, and then contemplate their symbolism in context with the work of the Ma’aseyah.

“The opposition to and the harassment associated with trying to break (*ratsats* – the struggle crush (*qal* passive)) **the branch, the standard, and the means to acquire and redeem** (*qaneh / qanah* – that which is an extension from the foundation, the standard and the measure, and means to ransom someone; serving as metaphors for the *Ma’aseyah*, the *Towrah*, and the *Miqra’ey*) **will not destroy Him** (*lo’ shabar* – will not cripple Him or break Him, nor will they cause Him to cease).

And (*wa*) **the healing and restoring** (*kehad* – alleviating) **flax** (*pishtah* – the plant whose blue blossoms in the early spring signal the season to observe *Pesach*, *Matsah*, and *Bikuwrym*, while the fibers of the plant were used to make white linen garments and wicks for oil lamps; symbolic of the Spirit’s Garment of Light) **He shall not quench or extinguish** (*lo’ kabah* – He shall not snuff out or cease to be effective).

To and for those who trust and rely (*la’ emeth* – on behalf of the trusting and reliant) **He will bring forth** (*yasa’* – He will descend and serve by producing and extending) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions will be made).” (Yasha’yah / Yah Saves / Isaiah 42:3)

Qaneh, or *qanah*, depending upon the application of diacritical markings, is translated “reed” in most all Christian bibles, even though that represents its tertiary definition. And yet its primary characterization as “branch,” represents Scripture’s most prevalent metaphor for the Ma’aseyah. This is because His genealogy followed the Dowd/David branch of the family tree which, once rooted in the Land, was initiated by Abraham, Sarah, and Yitschaq—the first family of the Covenant.

That is not to say that “reed” is irrelevant, however, only that “branch” is more telling. You see, Moseh, the implement Yahowah used to reveal His Towrah, was “*masah* – drawn out of” the reeds along the banks of the Nile in Egypt.

And speaking of the Towrah, *qaneh* also depicts “the standard, the unit of measure, and the scales of justice.” Each of these concepts serves as a symbol of the Towrah.

And if that were not enough, as part of its principle definition, *qaneh* is said to represent “an extension from the foundation or base.” This is precisely what ‘*edon*, “the upright pillar and the foundation,” represents.

Further, *qaneh* is sometimes rendered “bone” and “shoulder joint.” This too is prophetic because Yahowsha’s bones were not broken as He hung on Mowryah’s upright pole on Passover. And by His willingness to be punished in this way, He shouldered our burdens. *Qaneh* is even the “shaft of a lamp stand,” which is relevant because Yahowsha’ serves as a Light along the Way to God.

As we have learned, the verb form of most nouns often defines them. Written identically in the text, *qanah* is active. It means “to purchase or to acquire something or someone in exchange for a payment so as to redeem them.” This of course speaks to the means Yahowsha’ used to “*mishpat* – achieve justice by resolving the disputes” which once separated us from Yah.

Regardless as to how many of these connotations apply, *qaneh* is flanked by two verbs: *ratsats* and *lo’ shabar*. And so it is that we find religious and political individuals then and now “*ratsats* – in opposition to” the Towrah and the Ma’aseyah, “breaking” one while “opposing” the other. They wanted “to crush” Yahowsha’ and they “created all manner of hardships” for those who have chosen to observe Yah’s Instructions. But their animosity “*lo’ shabar* – did not destroy Him or break Him.” He continued without ceasing to complete the work Yahowah had assigned to Him.

As we well know, His work involved “*kehad* – healing and restoring” humankind. That being true, why do you suppose Yahowah associated *kehad* with “*pishtah* – flax,” and not with man?

I think the answer to that question lies in what flax represents. It was first used in *Shemowth* / Exodus, where the emergence of the plant’s blue flower in the early spring was used in conjunction with budding of barley to indicate when we are to observe *Pesach*, *Matsah*, and *Bikuwrym* – the means Yahowsha’ used to “*kehad* – heal and restore us.”

But more than this, the fibers of the “*pishtah* – flax” were used in two revealing ways: to make wicks for oil lamps and to weave linen garments. The

plant is therefore symbolic of the Set-Apart Spirit's Garment of Light which makes those who observe *Pesach*, *Matsah*, and *Bikuwrym* appear perfect in Yah's eyes.

It is this light, and the influence of these days, that the Ma'aseyah Yahowsha' "*lo' kabah* – shall not quench or extinguish." Indeed, that is precisely how He "*mishpat* – achieved justice and resolved the dispute" between humankind and God. Moreover, the means to benefit from this promise is "*la 'emeth* – to trust and rely" upon the Ma'aseyah Yahowsha's fulfillment of the Towrah's promises.

So, while I cannot say for certain that Yahowah intended for us to see all of these remarkable symbols, I'm fairly certain that He did not say: "**A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth,**" as the *King James Version* published. But to be fair, I know Him, and Sir Francis Bacon's associates did not.

The reason we turned to this passage is found in the following statement. "**He will not become incapacitated or falter** (*lo' kahah* – He will not become disheartened, be restrained, or be disabled), **and** (*wa*) **He will not always be oppressed or harassed** (*lo' ratsats 'ad* – He will not struggle or be opposed forever). **He will bring about** (*sym* – cause, establish, direct, appoint, place, and preserve) **the means to resolve disputes and achieve justice** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **in the land** (*ba ha 'erets*), **and** (*wa*) **from whence** (*'ay* – from which and where) **accordingly** (*la*) **they will inherit** (*yarash* – come to receive and possess through an inheritance (1QIsa features *yarash* – inherit in place of *yachal* – to wait in the MT)) **His Towrah** (*Towrah* – His Torah Instruction and Teaching, His Source of Guidance and Direction; derived from: *tow* – His 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 of instruction, teaching, guidance, and direction that flows from Him, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward Him)." (Yasha'yah / Yah Saves / Isaiah 42:4)

One of the many goals of this *Introduction to God* is to equip you to translate Hebrew so that you can observe the Torah, Prophets, and Psalms using your own eyes. Said another way, my hope is that once I've guided you through the Word, you will no longer need me to reveal the meaning of these words. And as a step in this direction, please note that *'ay* is a particularly challenging term. Written Ayin Yowd, it is rendered as a noun and translated "isle, isles, or islands" thirty-five

times. The second most popular rendering, and occurring on sixteen occasions, is “from whence, from which, and from where,” which is how I’ve translated it here. In my mind, it makes no sense whatsoever for “islands” to “*yarash* – inherit” anything, much less the Towrah. However, when we inherit Yah’s Towrah’s Guidance we receive Yah’s redemption and we are adopted into our Heavenly Father’s family, thereby making us entitled to an inheritance from Him. Not only does one flow from the other, the only way to inherit the Covenant is through the Towrah.

So, while there are two options regarding ‘*ay*, there is no mistaking the fact that the Great Isaiah Scroll, written in Yahuwdah/Judah, found in the caves above Qumran, and dating to the second century BCE, features “*yarash* – inherit,” while the Masoretic Text, authored one-thousand-three-hundred years later in Spain in the 11th-century CE, deploys “*yachal* – to wait for.” Recognizing that the DSS witness is considerably older and closer to the source, and that the MT variation of “islands waiting” is senseless, how do you suppose the *King James Version*, the *New American Standard Bible*, the *New International Version*, and the *New Living Translation* rendered this verse? Did any of these publications refer to the Dead Sea Scrolls?

KJV: “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” NASB: “He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law.” NLT: “He will not falter or lose heart until justice prevails throughout the earth. Even distant lands beyond the sea will wait for his instruction.” And the NIV: “He will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.”

Of course, you and I know that *Towrah* does not mean “law.” But, and this is relevant, since the “His” in this passage is addressing Yahowsha’, if it was “His Law,” this means that He did not replace His Law with Grace. And this means that Paul lied and that Christians are wrong. Recognizing this vulnerability, after what can only be called a reckless and undisciplined rendering, the NLT translated *towrah*, a singular noun and title, “instructions.”

But in actuality, it does not matter. Yahowsha’s Towrah and His Instruction are indistinguishable. And when it comes to His Directions, God will not tolerate a rival or any alterations. The one and only Towrah provides the lone means to participate in the Covenant and to be saved by God.

And speaking of God, we are reminded that these words are His...

“This is what (*koh*) Yahowah (יְהוָה - יהוה) said (*‘amar*), the God (*ha ‘el*) who created (*bara’*) the heavens (*ha shamaym* – the spiritual realm), expanding them (*natah* – and stretching them), and (*wa*) who stamped out and spread out

(*raqa'*) **the land** (*ha 'erets* – the material realm), **giving** (*natan* – bestowing upon) **its offspring** (*tse'etsa'*) **a conscience** (*nesamah* – ability to exercise good judgment and discriminate between right and wrong, truth and lies, good and bad, life and death, that which is of God and is reliable and that which is of man and is unreliable) **for the people** (*la ha 'am* – on behalf of the family (singular masculine absolute)) **upon it** (*'al*) **and** (*wa*) **the Spirit** (*ruwach*) **for the walk** (*la ha halak*) **through it** (*ba*).” (Yasha'yah / Yah Saves / Isaiah 42:5)

I find *raqa'* to be an intriguing term when it is deployed to say that God “stamped and hammered out” the “*erets* – land and material realm” as well as its “*tse'etsa'* – offspring.” Once the energy required to establish the universe, both spiritual and material, was “*bara'* – created,” matter and life were stamped out, just as books are printed on a press. Matter is just organized energy following Yah’s design, and life is the result of His DNA code.

I also like His transition, from energy to matter to life, because that is how the process actually occurred. But God did not stop there. He gave one form of life, “*am* – people,” a “*nesamah* – conscience” so that we might choose to “*halak* – walk” in His “*ruwach* – Spirit.” The *nesamah* is the means we use to direct our steps so that we, by way of the Towrah, and its Covenant, come to receive Yah’s *Ruwach*—thereby being born anew into His family.

Throughout this next passage, we are challenged to decide if Yahowah is still speaking singularly of the “*am* – people and family” or if He has returned to addressing the Ma’aseyah, speaking prophetically of Him. All of the pronouns are masculine singular, which work equally well for *am* and the Son, but do not distinguish between them.

Also relevant, most every time Yahowah summons us to meet with Him so that He can vindicate us and save us, the invitation is offered on an individual basis—one at a time, and thus is singular. Moreover, the “*am* – people who comprise God’s family” were chosen by God to scribe His eternal witness – the testimony which enlightened the world regarding the Covenant and means to salvation. Therefore, since we cannot be certain, I’m going to make a case for both and translate the passage twice, once with it referring to the “*am* – family” and then again with these words being prophetic of Yahowsha’.

“I (*any*), **Yahowah** (𐤆𐤃𐤁𐤀 - 𐤉𐤃𐤓𐤁), **have invited you** (*qara'* – have genuinely called, summoned, and welcomed you to meet and totally encounter Me [speaking of the *am* – family (qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) **in righteousness along with vindication** (*ba tsedeq* – in honesty, fairness, and justice, providing innocence). **And I have chosen to firmly and powerfully grasp you by the hand** (*chazaq ba yad* – I have provided overwhelming

encouragement, continual strength, and consistent opportunity to you, reliably holding onto your hand (hiphil imperfect jussive – saying that Yah is empowering, encouraging, and firmly establishing His family, that the benefit is ongoing throughout time, and that this is Yahowah’s decision and desire)). **I have watched over you and have saved you** (*natsar* – I have continually observed, protected, and preserved you (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results)).

And (*wa*) **I have dedicated you** (*natan* – I have placed and appointed you, constituted and established you (qal imperfect – similarly requiring a literal interpretation in the anticipation of ongoing benefits)) **as** (*la*) **the family** (*‘am* – the assembly of related people in a (masculine, singular, absolute)) **Covenant** (*beryth* – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the *‘am* – family)), **to** (*la*) **shine upon** (*‘owr* – to enlighten) **people from different races and places** (*gowym* – the nations), **to** (*la*) **open the eyes of** (*paqach* *‘ayn* – to provide sight for (qal infinitive construct which serves as a verbal noun)) **the blind** (*‘owr* – those who cannot see the light, those without enlightenment), **to** (*la*) **bring out** (*yatsa’* – to serve by bringing forth) **captives held in detention** (*‘acyr* – prisoners who are not free) **from** (*min*) **being shut out** (*macger* – being on the wrong side of a closed door, or a prison), **and those** (*wa* – (from 1QIsa) **from** (*min*) **the house** (*beyth* – family and home) **of imprisonment and captivity** (*kele’ / kala’* – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) **who are abiding in** (*yashab* – who are living in) **darkness** (*choshek* – which is the absence of light).” (Yasha’yah / Yah Saves / Isaiah 42:6-7)

Now as we strive to determine the subject of this statement, our first clue has to be derived from context. In most cases, the identity of a pronoun is ascertained by looking at the last time a subject was specified—and in this case, that is the “*‘am* – family or people.” So we are compelled to prioritize this clue. Moreover, here is another: while Yahowsha’ embodies the *Miqra’ey*, which is based upon *qara’*, it is awkward to suggest that Yahowsha’ would be invited to meet Yahowah or to be summoned to Him. And that is because Yahowsha’ is part of Yahowah. So this also favors the “*‘am* – family” over the “*ben* – Son.”

The verbal phrase “*ba tsedeq* – in righteousness and along with vindication” works for both the Ma’aseyah and the people. And that is because these things are God’s doing. Also, since Yahowsha’ is the hand of God, and since He displays the power of God, *chazaq ba yad* is appropriate when applied to Him, even though Yahowah is on record using this exact phrase to say that He firmly grasped hold of His people by the hand to lead them away from the Crucible of Egypt.

Natsar is equally comfortable being rendered “watched over” as it is “saved.” Both connotations favor the family over the Son. The salvation aspect of this verb is much more at home describing the benefit Yahowah has offered to His children.

The primary meaning of *natan* is “to give,” which is how it was translated in the previous passage, but that doesn’t fit exceptionally well regardless of the subject. But if we consider *natan*’s secondary connotations, those being “to dedicate, to place and appoint, to constitute and establish,” the verb performs beautifully for both potential subjects. And what is important here is that Yahowah “*natan* – established” the “*‘am beryth* – family Covenant” – of which there is only one.

Especially revealing is the use of *‘owr*, which as a noun means “light,” but as a verb means: “to shine, to provide sight, to brighten, and to enlighten.” This distinction is important because in the text, *‘owr* and *gowym* are juxtaposed. If they are both nouns, it would be “light people.” The “*la* – to” preposition was scribed before, not after *‘owr*. This means the passage cannot be accurately translated “a light to the nations” without artificially adding a verb in the place of the preposition, and then adding a preposition where there is none. But as a verb, these problems are all resolved.

Continuing to evaluate these phrases, we find that since the *‘am* represents the “*‘am beryth* – people of the Covenant,” and the “family” who brought us Yahowah’s Towrah, Prophets, and Psalms, both are equally at home enlightening, opening eyes, and freeing the people of the world from being shut out of Yahowah’s home. Without the Towrah, and without Yahowsha’ its human manifestation, we would all be blind and destined to live in darkness, separated from God. One is only valuable when connected with the other – the promise and its fulfillment.

All things considered then, the preponderance of the evidence compels us to identify the singular, second person, masculine pronouns, with the “*‘am* – family” who brought us Yah’s Word and who comprise His Covenant. But since the most important member of that family was Yahowsha’, now as promised, here is the same prophetic pronouncement with the Ma’aseyah Yahowsha’ as its focus.

“I (*‘any*), Yahowah (𐤀𐤎𐤏𐤓𐤁𐤀 - 𐤏𐤓𐤁𐤀), have called out to You (*qara*’ – have welcomed You (qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) in righteousness along with vindication (*ba tsedeq* – in honesty, fairness, and justice, providing innocence).

And I have chosen to firmly and powerfully grasp (*chazaq* – I have provided overwhelming encouragement, continual strength, and consistent

opportunity to (hiphil imperfect jussive – telling us that Yah is empowering, encouraging, and firmly establishing You, that the benefit is ongoing throughout time, and that this is Yahowah’s decision and desire)) **You by the hand** (*ba yad*). **I have watched over You** (*natsar* – I have continually preserved You (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results)).

And (*wa*) **I have dedicated You** (*natan* – I have placed and appointed You, constituted and established You (qal imperfect – also requiring a literal interpretation and an ongoing benefits)) **to** (*la*) **the family** (*‘am* – the assembly of related people (masculine, singular, absolute)) **Covenant** (*beryth* – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the *‘am* – family)), **to** (*la*) **shine upon** (*‘owr* – to enlighten) **people from different races and places** (*gowym* – nations), **to** (*la*) **open the eyes** (*paqach* *‘ayn* – to provide sight (qal infinitive construct which serves as a verbal noun)) **of the blind** (*‘owr* – those who cannot see the light, those without enlightenment), **to** (*la*) **bring out** (*yatsa’* – to serve by bringing forth) **those bound** (*‘acyr* – those who are not free (from 1QIsa)) **from** (*min*) **being shut out** (*macger* – being on the wrong side of a closed door, a prison), **and those** (*wa* – (from 1QIsa)) **from** (*min*) **the house** (*beyth* – family and home) **of imprisonment and captivity** (*kele’ / kala’* – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) **who are abiding in** (*yashab* – who are living in) **darkness** (*choshek* – which is the absence of light).” (Yasha’yah / Yah Saves / Isaiah 42:6-7)

As suggested a moment ago, the reason that this prophetic revelation works either way is because Yahowsha’ was the most relevant member of Yahowah’s “*‘am* – family,” and He was the living embodiment of what the “*‘am* – people” wrote. The Word and the Son said, do, and represent the same thing. The lessons here are that there is one Covenant and one means to justly resolve disputes. Both are presented in the Towrah and the Word and the Servant are one.

Recognizing that Yah’s people are Yahuwdym, and that His Servant is Yahowsha’, next we read: “**I am** (*‘any*) **Yahowah** (𐤏𐤍𐤁𐤏𐤃𐤁𐤀 - 𐤏𐤍𐤁𐤏𐤃𐤁𐤀). **This is My name** (*huw’ shem*). **And** (*wa*) **My glory** (*kabowd* – My manifestation of power, splendor, and status, My abundance and honor) **I will not give** (*lo’ natan* – I will not bestow (qal imperfect – signifying a literal interpretation with ongoing implications)) **to** (*la*) **another** (*‘acher* – someone or something different, something which materializes subsequently or later) **or** (*wa*) **My renown and reputation** (*tahilah* – the adoration and appreciation I have earned) **to** (*la*) **religious images** (*pacyl* – paintings, carvings, statues, symbols and icons used during worship, along with idols; from *pacal* – that which is crafted and shaped by men).” (Yasha’yah / Yah Saves / Isaiah 42:8)

So much for Allah and the Lord Jesus Christ. But that is just the beginning. Say goodbye to the Christian cross, the Black Stone of the Ka'aba, and the Jewish Star of David, as well as to all of the religious images and names of false gods which permeate the human culture.

But what do you suppose the chances are that religious institutions with economic schemes to protect, revealed Yahowah's testimony accurately? For that answer, consider this sampling:

KJV: "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." "LORD" isn't in the text and it isn't a name. So this, from the NASB, is no better: "I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images." Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: "I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols." So the moral of this story is: you can't trust religious people.

This particular revelation from Yahowah concludes with: "**Behold** (*hineh* – look now and see), **that which is first and foremost** (*ha ri'shown* – beginning and primary things) **has occurred** (*bow'* – has come to be (qal perfect – speaking of that which is genuine and complete)), **and** (*wa*) **that which is renewing and affirming** (*ha chadash* – restoring) **I am** ('*any*) **reporting** (*nagad* – conveying and making known) **in advance of** (*ba terem* – before) **this happening** (*tsamach* – they bud and grow). **I am enabling you all to hear this** (*shama' 'eth* – I am reporting this news to you (hiphil imperfect))." (Yasha'yah / Yah Saves / Isaiah 42:8)

From Yahowah's perspective, everything He has planned and promised has already occurred, but that is not the case for us, as we are currently stuck in the ordinary flow of time. So God is affirming that He has already accomplished the big things, the important things, relative to our existence, relationship, and salvation. We will be restored and renewed, and we will grow, just as He has reported in advance.

Since there is yet another reference to the relevance of the Towrah in this prophetic pronouncement, let's move ahead and consider it. "**You have and will see** (*ra'ah ra'ah* – you have viewed and will witness (qal perfect and then qal infinitive absolute)) **many things** (*rab*), **but** (*wa*) **you are unobservant** (*lo' shamar* – you fail to properly consider or evaluate the evidence). **His ears** ('*ozen*) **are open** (*paqach* – (from 1QIsa)), **but** (*wa*) **he does not listen** (*shama'* – hear)." (Yasha'yah / Yah Saves / Isaiah 42:20)

This has never been as true as it is today. Via the internet and electronic media, most everything and everyone can be seen, heard, and known. And yet this may be the most ignorant, irrational, and immoral generation in human history.

“**Yahowah** (יְהוָה - יהוה) **was willing, even desirous** (*chaphets* – expressed His purpose and plan by voluntarily choosing (qal perfect), **for the sake of** (*ma’an* – on account of) **His sense of honesty and fairness, His justice and vindication** (*tsedeq* – of doing what is right) **to reveal His great** (*gadal* – to show and promote His magnificent, nurturing, empowering, enriching, and enabling (hiphil imperfect)) **Towrah** (*Towrah* – Source of Teaching and Instruction, Guidance and Direction) **and to prove its worth** (*wa’adar* – and to demonstrate that it is admirable and noble, splendid and glorious, even majestic (hiphil imperfect)).” (Yasha’yah / Yah Saves / Isaiah 42:21)

Yahowah’s perception of His Towrah is absolutely clear. Let there be no argument, unless you are willing to openly defy God.

If you know someone who does not view the Torah as the most magnificent document on earth, as honest and fair, just and vindicating, nurturing and empowering, enriching and enabling, admirable and glorious, then their perspective is out of sync with God’s. And perhaps the problem is that “they have seen many things, but they are not observant, that their ears are open, but they do not listen.

This passage, of course, means that to be a religious Jew, Christian, or Muslim you have to be ignorant, irrational, or both. I don’t state that to be unkind, but to reveal the obvious.

This being the case, there can only be one Covenant, one way to meet God.

יְהוָה

The last two of the twelve times Yahowah presents the enduring merits of His Torah in His revelation through the prophet Yasha’yahu occur in the 51st chapter. It begins...

“**Listen** (*shama’* – choose to actually pay attention (qal imperative)) **to Me, to God** (*’ely*), **those who are genuinely pursuing** (*radaph* – those actually focusing upon and exerting considerable effort to move toward (qal participle construct – influencing and linking the pursuit with)) **vindication** (*tsedeq* – becoming innocent and righteous).

Those seeking to know (*baqash* – those searching by learning information about, those desiring and inquiring about, those requesting (piel participle construct – which tells us that Yahowah not only responds to those who seek Him, but also that He and the means to learn about Him are one)) **Yahowah** (𐤃𐤓𐤕𐤓𐤁𐤎 . 𐤏𐤓𐤏𐤓𐤁𐤎) **should be observant so as to interpret and understand, looking** (*nabat* – should choose to pay attention, to consider and to demonstrate their regard (hiphil imperative – here the seeker, by making this choice, causes what the rock enclosure represents to participate, thereby facilitating understanding)) **to the Godly** (*’el*) **rock and enclosure** (*tsuwr* – the rock summit (speaking of Mount Horeb where the Torah was revealed), the rock cliff (speaking of Golgotha where Passover was fulfilled), and the enclosure (speaking of the Garden of Eden where the relationship began)) **you were cut out of, set apart from, and engraved** (*chatsab* – you were cleaved, divided, and inscribed (speaking symbolically of the Covenant, Yisra’el, and the Towrah) (pual perfect – telling us that the separation and inscription set us totally apart from the world)), **and** (*wa*) **to God’s** (*’el*) **hammering out** (*maqabah* – chiseling out (speaking of the Instructions on the two tablets of stone) and piercing (symbolically addressing Yahowsha’s fulfillment of Passover)) **of the cistern** (*bowr* – source of water carved out of rock (a Scriptural metaphor for living waters, the source of life and purification emanating from the Rock of our Salvation)) **from which you were picked out** (*naqar* – bored out and dug out (denoting the fact that we would return to the dust from which we were made if not for the work of God)).” (Yasha’yah / Yah Saves / Isaiah 51:1)

Throughout this prophetic revelation, one thing above all else has become clear to me—and I hope to you as well. Yahowah is making this interesting for us, but not easy. He has made it so that in order to know Him, we have to spend time with Him—doing so by studying His Word.

He genuinely wants us to “*radaph* – exert considerable effort in the pursuit” of “*tsedeq* – vindication.” But not for the purpose of saving ourselves, instead for the purpose of “*baqash* – learning, of seeking to know” Him. It is only in this way that we will come to “*nabat* – properly interpret, understand, and appreciate” the many words and symbols He uses to enlighten us. For indeed, without “*nabat* – careful observation and thoughtful consideration,” virtually everything Yahowah conveyed throughout this instruction would be missed by the casual reader.

These challenges exist for two reasons. Being adopted into God’s family, and being invited to campout with Him, is personal and forever. Yahowah does not want to spend His eternity or share His home with apathetic dimwits who have ignored His instructions and turned a deaf ear to His guidance. If you are not willing to be observant, to explore His Word, consider His universal symbols, and

engage in this voyage of discovery, then heaven would be hell for you, because that is what we will be doing.

And second, exploration is fun. It is how we learn, how we grow. And there are few more interesting ways to spend our time than considering words—as they are the ultimate symbols. This is something God obviously enjoys.

In this light, while it is possible that I’ve alluded to metaphors Yahowah didn’t intend, it is highly more likely that I failed to mention others He wanted to bring to mind. Also, since I’ve included the full benefit of the Hebrew tenses and the symbolism behind each of the words, within the text of this revelation, there is no reason to provide further commentary on the passage. But that does not mean that you shouldn’t go back and interpret God’s words for yourself, because understanding has its rewards.

Before we move on to God’s next statement, you should know that when one compares the Great Isaiah Scroll to the Masoretic Text, they will discover that only four of the twenty-three verses of the 51st chapter agree. That is an 83% discrepancy rate—a flunking grade by any scholastic standard. And looking at the surrounding chapters, this is not uncommon.

And that is a shame, because to know what the Covenant represents, to appreciate the Covenant’s benefits, to know how to engage in the Covenant, we must...**“Observe so as to properly interpret and understand, looking** (*nabat* – choose to pay attention, to consider and to show your appreciation (hiphil imperative – the seeker, by making this choice, causes what Abraham represents to act upon them, thereby including us in the Covenant)) **to the Godly** (*‘el*) **Abraham** (*‘Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (*‘ab*), **and to** (*‘el*) **Sarah** (*Sarah* – to contend with, to engage with, to persevere and endure with, and to be empowered by (thereby explaining our Spiritual Mother’s role in *Yisra’el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) *‘el* (God)) **who bore you** (*chyl* – she gave you birth after turning around her attitude, thinking, and perspective, bringing you all to this place by experiencing the pain associated with labor and the joy associated with the birth of a new life (polel imperfect – telling us that we can experience this same change of thinking, and thus be born anew, and that by doing so we will experience the ongoing benefits of being a child in God’s family)).

For indeed (*ky* – this is important so pay attention), **I invited him to meet with Me** (*qara’* – I called-out to him, I summoned him, I met with him, and he encountered Me (qal perfect – suggesting a literal interpretation of a completed act)) **as one** (*‘echad* – as a unique and solitary individual (associating him with Yah who is “*‘echad* – one”)). **But then** (*wa*) **I descended to bless him** (*barak* – I

diminished part of Myself out of love and knelt down to favor him (piel imperfect – saying that Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)) **and** (*wa*) **I caused him to become numerous and great** (*rabah* – I enabled him to be much more than he previously was, empowering and enriching him, causing him to have many descendants, and facilitating their continued existence (hiphil imperfect – telling us that Yah was responsible for what happened and that He engaged on behalf of the ongoing consequences)).” (Yasha’yah / Yah Saves / Isaiah 51:2) (To this, the Great Isaiah Scroll adds that Abraham “*parah* – was made fruitful” by Yahowah.)

Those familiar with Paul’s letter to the Galatians know that the Devil’s advocate associated the Covenant memorialized in the Towrah with Hagar, and thus with slavery. Methinks Yah does not agree.

Everything you need to know about the Covenant is provided by Yahowah, as He discusses its terms and conditions, and equally important, its benefits, with Abraham. And this presentation is found in one, and only one place: the Towrah.

When we study the Towrah, especially in the light provided by the Prophets, it becomes clear that we will return to the very place we began. We were once perfect and immortal, and we camped out with God in paradise. And while that was nearly six thousand years ago, in just two score and two years from the time of this writing, Yahowah’s return, and the completion of His work, will bring us back home. The entire earth will be like the conditions experienced in the Garden of Eden—the Enclosure of Great Joy.

So here Yahowah is predicting that as we celebrate the Millennial Shabat, Yisra’el, and perhaps the entire earth, will become a perfect paradise. **“Indeed** (*ky* – this is completely reliable) **Yahowah** (יְהוָה - יִשְׂרָאֵל) **will comfort** (*nacham* – will demonstrate compassion by consoling) **Tsyown** (*Tsyown* – the signpost along the Way). **He will console, demonstrating compassion to** (*nacham*) **all of** (*kol*) **her destroyed and depopulated places** (*charabah* – her deserted ruins).

And even (*wa*) **her lifeless places devoid of the word** (*midbar sym* – those desolate wilderness areas without the word) **will be as** (*ka*) **Eden** (‘Eden – Great Joy, that which is delightful and pleasurable), **and also** (*wa*) **her desert wasteland** (*‘arabah*) **will be as** (*ka*) **the Garden Enclosure** (*gan* – that which is covered, protected, and surrounded to promote the growth of life) **of Yahowah** (יְהוָה - יִשְׂרָאֵל).

Overwhelming happiness (*sasown* – exultation, great gladness, rejoicing) **and** (*wa*) **joy** (*simchah* – pleasure and delight, cheerfulness and gladness) **will be found in her** (*matsa’ ba* – will be attained in her (from 1QIsa)) – **songs of thanksgiving** (*towdah* – expressions affirming the character of God)) **and** (*wa*)

the sound (*qowl*) **of singing with the accompaniment of musical instruments** (*zimrah* – songs with lyrics and melody).

Sorrow (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuwc* – flee away).” (This concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.) (Yasha'yah / Yah Saves / Isaiah 51:3)

This is the story of our relationship with God coming full circle and returning to the place it began. This is the message behind the Miqra' of Sukah, where we are invited to campout with our Heavenly Father in the *'Erets*, which is now *'Eden*. We will sing songs and be joyous. And also, since Tsyown is the heart of the Land, the metaphor which is the realm of God, has been defined. It is paradise.

Yahowah must say this many hundreds of times, but it never seems to be enough... **“Listen, and pay attention to Me, so that you respond appropriately to Me** (*qashap 'el* – elect to hear Me, be alert, ever ready to reply to My request (hiphil imperative)) **My family** (*'am*) **and** (*wa*) **My people** (*le'om* – those who gather unto Me).

To Me (*'el* – to Me as God) **listen, carefully considering what you hear** (*'azan* – choose to pay attention, giving serious thought to the message so that you perceive and understand what was communicated, weighing, testing, evaluating, and thinking about what you hear, and then respond, allowing it to influence you (hiphil imperative)), **because indeed** (*ky* – for the sign of) **the Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Guidance and Direction Flow) **from** (*min*) **and associated with Me** (*'eth* – according to Me) **shall go out** (*yatsa'* – shall be brought forth and disseminated, descending to serve), **and** (*wa*) **My means to resolve disputes and achieve justice** (*mishpat* – My formula to make decisions and execute good judgment) **will accordingly** (*la*) **shine upon and enlighten** (*'owr* – serve as a light, thereby guiding) **the family** (*'am*).” (Yasha'yah / Yah Saves / Isaiah 51:4)

Of course, if you are not part of Yahowah's “*'am* – family,” or a “*le'om* – person who gathers together with God” in accordance with His instructions, then this request is not for you. Feel free to ignore Yahowah and His Torah.

While we have heard this instruction many times, there are two aspects of it which were unique this time. First, Yah used *qashap 'el* and *'el 'azan* rather than *shama'* to convey “listen.” Therefore, we would be foolish not to consider how *qashap* and *'azan* flavor the request beyond that conveyed by the vastly more common *shama'*. And what we discover is that while *qashap* has a stronger emphasis on “paying attention,” its uniqueness is in the fact that it “encourages us to respond appropriately,” especially as this relates to “replying to a request.”

Turning to *'azan*, we find a deeper focus upon “consideration.” God wants us to exercise our *nesamah* so that we “*'azan* – give serious thought to His message, coming to perceive and understand what He has communicated.” Furthermore, and what may be a surprise to many, Yah is encouraging us “to weigh, test, and evaluate” what He has said. Therefore, He wants us to know and understand rather than believe, as opposed to accepting something on faith.

Both were scribed in the hiphil imperative. The hiphil stem tells us that the subject of the verb, and that would be Yahowah’s family, causes the object of the verb, which is God’s voice as it is communicated in the Towrah, to influence them. The imperative reveals that our Heavenly Father hopes that His desire in this regard becomes something that we choose.

Since this is the last of the twelve times we witness Yahowah’s Towrah in Yahsa’yahuw, it is appropriate to reinforce the fact that the title, *Towrah*, is comprised of: : “*Towrah* (8451) – from *tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.”

And while all of this is fascinating, it’s the conclusion of the verse which is especially compelling. God is speaking of His return, and He is equating Himself to His Towrah. He says that the Towrah is “*min* – from” Him, and that it is “*’eth* – associated with and according to” Him. So regardless of whether He “*yatsa*’ – descends to serve” as Yahowah or Yahowsha’, God and His Torah are one. Yahowah, Yahowsha’, and the Towrah are the “*mishpat* – means to resolve the disputes” which separate us, and thus are the source of our vindication. Moreover, Yahowah, Yahowsha’, and the Towrah are also the “*’am* – family’s” “*’owr* – source of light, enlightenment, and guidance.”

This is a powerful and unequivocal affirmation that the Towrah is coming with Yahowah when He returns, because the Towrah is associated with and according to Yahowah. It, and not the Christian New Testament, the Talmud, or the Qur’an, will save those who have used it as a light to guide them to God.

And for you Christians out there, if the Towrah is the guiding light of Yah’s return to save His family, as this passage affirms, there is no role whatsoever for a Gospel of Grace. The New Testament is rendered moot. It would be irrational to

believe that God annulled and replaced His Torah with something new and different, only to return to the Torah in the end.

In direct opposition to Paul, who said that the Torah only served until “Christ,” according to Yahowah, Yahowsha’ is the Torah, and He is returning with it. This passage alone, therefore, was worth the time it took to find it.

Those who divided this prophetic proclamation into chapters and verses, attached “*raga*’ – to instantly accomplish something which brings rest” to the last verse, when the verb is more appropriately presented in connection with this next, related, statement. So, in association with His Towrah, His means to salvation, His light, and His family, Yahowah proclaims...

“Approaching is the time of the intimate association (*qarowb* – at hand, near and close is the relationship, and we will be united as kin) **when I instantly bring resolution** (*raga*’ – when with the application of My enormous energy and without the passage of time, I settle the conflict and bring rest and relaxation (hiphil imperfect)).

My vindication (*tsedeq-y* – My honesty and fairness, My accurate portrayal of the truth, and My righteousness and justice which is in accordance with the standard) **shall go forth bringing** (*yatsa*’ – shall descend to serve, disseminating and extending) **My salvation and liberation** (*yasha*’-y – My rescue, deliverance, and liberation).

And (*wa*) **My Sacrificial Lamb** (*zarowa*’ – arm [speaking of God’s outreach and ability to perform] (singular in 1QIsa but plural in the MT)) **will uphold the standard and establish justice, will govern, adjudicate, and vindicate** (*shaphat* – will arbitrate and litigate as the established authority and judge over) **the family** (*‘am*) **as God on My behalf** (*‘el*), **which is why** (*‘ey*) **they will confidently expect Him and look forward to His beneficial arrival** (*qawah* – they will anticipate His future arrival and expect Him to gather them unto Him (piel imperfect) (*qawah* is suffixed in the third person masculine singular (Him) in 1QIsa and in the first person masculine singular (Me) in the MT)).

And (*wa*) **for God’s** (*‘el* – unto and on behalf of the Almighty’s) **Sacrificial Lamb** (*zarowa*’ – arm (singular) [speaking of God’s outreach and ability to perform] (scribed in the third person masculine singular, again associating the Sacrificial Lamb with *‘el* – God)) **they will wait, consistently eagerly anticipating a favorable resolution** (*yachal*).” (Yasha’yah / Yah Saves / Isaiah 51:5)

Before we consider *zarowa*’, which is either “the Sacrificial Lamb” or “Arm” of God, let’s first evaluate *shaphat*. Like so many words, it has both positive and negative connotations, which must be applied appropriately according to the

context. And in this case, since we are told that the “*am* – family” is “*qawah* – confidently expecting Him and looking forward to Him delivering a favorable outcome,” we have two compelling reasons to apply the positive connotations of *shaphat* and, at least in this context, ignore the less favorable ones. On the bright side, Yahowah’s Sacrificial Lamb will “adjudicate,” which means that He will “arbitrate” on our behalf, acting as our “intercessor,” even “defender.” More to the point, since we have just been told that He will “*mishpat* – advance God’s means to resolve disputes and achieve justice,” in accordance with Yah’s Towrah, we are told exactly how He will “vindicate” the family while still “upholding the standard.”

So while *shaphat* can be rendered “will judge, executing judgment, condemning and punishing,” these aspects of word, while valid, apply to those outside of God’s family as opposed to those within it.

Zarowa’, which appears thirteen times in the Towrah, is almost always translated “arms” or “shoulders,” even though it is most always singular in the revealed text (albeit often plural in the Masoretic). So while it should often be defined in the Towrah as “the Sacrificial Lamb” of God, there is very little distinction between the arm of God, which does His work and which shoulders our burdens, and the Ma’aseyah’s role as the Passover Lamb.

The one time *zarowa’* appears in *Bare’syth*, the identity of the “Sacrificial Lamb” is revealed, because the sentiment is directed toward the hand of God, the Mighty One of Ya’aqob, the Shepherd, and the Rock with established Yisra’el, who is one in the same. “**And His defense and resolve (*qesheth*) was restored and renewed (*yashab* – was alive) with (*ba*) enduring, establishing, and everlasting consistency (*‘eythan*).**

So then (*wa*) the Sacrificial Lamb (*zarowa’* – arm) of His hand (*yad* – serving as a metaphor for the power and authority of God) is physically able to accomplish the intended task of purifying (*pazaz* – from *paz*: is pure, superior, refining, cleansing, and capable) from (*min*) the hand (*yad*) of the Mighty One (*‘abyr*) of Ya’aqob (*Ya’aqob* – one who supplants and digs in his heels), from (*min*) the name and renown (*shem*) of the Shepherd (*ra’ah*), the Rock which has built (*‘eben* – the stone; from *banah* – the one who built and established) Yisra’el (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *‘el* – God).” (*Bare’syth* / In the Beginning / Genesis 49:24)

In this passage, since *zarowa’* and *yad* are juxtaposed in the text with “hand” suffixed in the third person masculine singular (“His”), by rendering *zarowa’* “arm or arms” the clause would read “the arms of His hand,” which is senseless.

But, as the Sacrificial Lamb of God, we are treated to a wonderful expose on some of the most wonderful metaphors for God.

The first of two times *zarowa* appears in *Shemowth*, His identity is further reinforced. **“So therefore (*la ken*), say (*amar*) to (*la*) the children (*ben*) of Yisra’el (*Yisra’el* – individuals who engage and endure with God), ‘I am (*any*) Yahowah (יהוה), and (*wa*) I will descend, extending Myself to serve you, by bringing you out (*yatsa*) accordingly (*eth*) from (*min*) being under (*thachath*) the burden of forced labor (*cabalah*) in the Crucible of Egypt (*Mitsraym* – serving as a metaphor for human religious, political, economic, and military oppression and divine judgment).**

And (*wa*) I will save you all (*natsal eth*) from work as a slave, from being owned by them, and from service to their gods (*min abodah*). And (*wa*) I will redeem you (*ga’al*) in accordance with (*eth ba*) the outreach of (*natah*) the Sacrificial Lamb (*zarowa*) and through (*wa ba*) many intense and important (*gadowl*) punishments (*shephets* – suffering pain as a result of another party’s guilt, thereby achieving justice).” (*Shemowth* / Names / Exodus 6:6)

And so it is in *Shemowth* 15:16 that we find Yahowah’s magnificent Sacrificial Lamb equated with Passover, and as the one who pays the ransom to redeem us. But then in its fourth Torah appearance, in *BaMidbar* / In the Wilderness / Numbers 6:18-19, there is no doubt. There the *zarowa* is the shoulder of the sacrificial lamb, who, along with Unleavened Bread, serves as “the Nazarite Doorway to the Sheltered Home and Household of the established Meeting Times and Assembly,” as “the primary means to becoming set-apart,” and as the one who is “given” on our behalf as “a fellowship offering to fulfill a promise.” While there is more, you get the picture.

And so, based upon our willingness to consider Yahowah’s Testimony, I say to you with considerable confidence that God revealed: **“Approaching is the time of the intimate association (*qarowb*) when I instantly bring resolution (*raga*). My vindication (*tsedeq-y*) shall go forth bringing (*yatsa*) My salvation and liberation (*yasha’y*). And (*wa*) My Sacrificial Lamb (*zarowa*) will uphold the standard and establish justice, will govern, adjudicate, and vindicate (*shaphat*) the family (*am*) as God on My behalf (*el*), which is why (*ey*) they will confidently expect Him and look forward to His fortuitous arrival (*qawah*). And (*wa*) for God’s (*el*) Sacrificial Lamb (*zarowa*) they will wait, consistently eagerly anticipating a favorable resolution (*yachal*).”** (*Yasha’yah* / Yah Saves / Isaiah 51:5)

This next declaration contrasts the spiritual from the material, the clothed from the naked, the preserved from the decaying, and the mortal from the immortal...

“Lift up (*nasa’* – raise) **your eyes** (*‘ayn* – your visual outlook and perspective) **to the spiritual realm** (*la ha shamaym* – to the universe), **and also** (*wa*) **pay attention to and observe** (*nabat* – look at and consider) **God** (*‘el*) **in the material realm** (*‘erets* – on earth) **from below** (*min thachath*), **and see who created these** (*wa ra’ah ‘asher bara’* – and perceive who conceived and made these (from 1QIsa as the phrase is not extant in the MT)).

For indeed (*ky*) **the universe** (*shamaym* – the spiritual realm), **like** (*ka*) **smoke, a cloud of freely moving particles** (*‘ashan*), **will be clothed and then will vanish from view** (*malah* – will be dispersed and disappear, no longer seen / *melah* – as it will be enveloped in a white garment which preserves). **But the earth** (*wa ha ‘erets* – however, the material realm), **like** (*ka*) **a physical garment** (*beqed* – ornate apparel made of material, speaking specifically of the robes and suits worn by those who betray by trickery and treachery) **will wear out** (*balah* – become useless and obsolete, will grow old, decay, and decompose). **And those who dwell on it** (*wa yashab* – those who inhabit it), **like** (*ka*) **annoying gnats** (*ken* – lice, flies, maggots, and mosquitoes), **will die** (*muwth*).

But (*wa*) **My salvation** (*yashuw’ah*) **is everlasting** (*hayah ‘owlam* – was, is and will eternally exist (qal imperfect – affirming that this statement is trustworthy and that the consequences are ongoing throughout time)), **and** (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **shall never be abolished** (*lo’ chathath* – shall not be abrogated, dismissed, confused, discouraged, broken, or destroyed (niphil imperfect – meaning that this statement is reliable and eternal)).” (Yasha’yah / Yah Saves / Isaiah 51:6)

To begin at the end, there is no abrogation with Yah. The overt Qur’anic edict from the 106th verse of the 2nd surah which says that Allah abrogates contradictory verses, replacing the previous message with a more recent and newer revelation, thereby tossing the old one into oblivion, is not part of Yahowah’s vocabulary. And while the Christian New Testament isn’t as forthright regarding abrogation, such annulments and replacements nonetheless serve as the crux of Paul’s letters, and thus as the foundation of the religion itself.

Returning to the beginning, God exists in the spiritual and material realm. After all, the Ma’aseyah Yahowsha’ is the corporeal manifestation of Yahowah. And the Set-Apart Spirit, our Spiritual Mother, was set-apart from our Heavenly Father to serve us here on earth. So while the proper perspective for those seeking to know Yahowah is to view Him as spirit in heaven, we can also come to know Him by paying attention to Yahowsha’, and considering His words and deeds. But do not lose sight of the order in which these perspectives were presented, as is the tendency of Christians.

Now moving on to the second point of this passage, as with much of what Yahowah has to tell us, we can view His instructions from two distinct perspectives—both of which are revealing. The most obvious interpretation is that the heavens and the earth will one day be destroyed, along with all the painful memories associated with them. This will occur so that God’s children will be able to witness a new creation and then explore those new worlds with our Heavenly Father.

But there is an even more intriguing possibility if we render *shamaym* as “the spiritual realm” as opposed to “the universe.” ‘*Ashan*, which was translated “smoke,” is used symbolically throughout the Towrah as a metaphor to depict the fact that as a result of the *Mow’ed Miqra’ey*, purified and redeemed souls rise up to God in heaven as their physical substance is transformed into energy. Further, since ‘*ashan* can also translated “a cloud of freely moving particles,” it is often used symbolically to describe the Set-Apart Spirit’s protective covering which surrounds and envelops us.

And so now from this perspective we are free to consider *malah*, which tells us that as spiritual beings, we “will be dispersed” from the material realm to live in the spiritual realm, where we will “seem to disappear” from the perspective of those left behind here on earth. This view then becomes particularly telling when associated with the upcoming Taruw’ah Harvest, where the souls of Yahowah’s children “will vanish” as we are summoned to heaven.

But there is more, because with the *melah* vocalization of the same verb, we discover that we will be “clothed in garments which are designed to cover us completely.” This is yet another reference to the Set-Apart Spirit’s Garment of Light, which makes us appear perfect from God’s perspective. And also interesting, *melah* as a noun, serves as the Hebrew word for “salt,” which is used to preserve food, and to keep it from becoming contaminated and spoiling. Today, our Heavenly Father’s children are the “salt of the earth,” as our souls are preserved by God. And don’t miss the fact that salt is white, the “color” of the spiritual apparel we will wear in eternity, as it reflects the full spectrum of light and serves as the symbol of purity.

And it is from this alternate perspective (which I see as that which was actually intended) that all of the following contrasts make sense. Reinforcing this, we read that the “*begeg* – ornate physical garments of those who betray others, tricking them” worn in the material realm will wear out, unlike those now protecting by Yah’s children. Indeed, the fancy threads worn by the elite in religious, political, economic, and military institutions are “*balah* – useless and obsolete” in the spiritual realm, because like all material things they “decay and decompose.”

While it is not popular, nor politically correct, to convey the fact that God is annoyed with far more people than He loves, there is no getting around this reality. From Yahowah's perspective, those who are poisoned by religion are "*ken* – annoying gnats, lice, flies, maggots, and mosquitoes." He wants nothing to do with them, and will in fact swat them away. They are going to "*muwth* – die." Also telling in this regard, *ha Satan* is equated to a maggot by Yahowah in this same book.

You will also notice that after those whom Yahowah has clothed and preserved are transformed into spiritual beings and rise up to Him, then all of those who remain on the earth become irritants. This is exactly what is going to occur during the immediate aftermath of the Taruw'ah Harvest sometime before the beginning of the Tribulation.

In contrast to this, we find that Yahowah is promising that His "*Yashuw'ah* – salvation" "*hayah 'owlam* – is everlasting, existing forever." And His "*tsadaqah* – vindication and righteousness" "*lo' chathath* – shall never be abolished or abrogated." Such is the distinction between God and man, between the relationship and religion, between the spiritual and material realms.

While it is amazing to me that God has to say this, as you'd think it would be common practice, what makes it all the more bewildering is that as few as one in a million do as He requests. "**Choose to consistently listen to Me, to God** (*shama' 'el* – I'd like you to genuinely pay attention to what I have to say (qal imperative)), **to actually know and understand** (*yada'* – to be shown, to be aware of, to become familiar with, and to learn about and consider (qal participle construct) **vindication** (*tsedeq* – that which is right, righteous, just, fair, and acquitting).

People who have (*'am*) **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 by Me, to become acceptable to Me, and to endure with Me, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction regarding Me) **in their hearts** (*ba leb*) **are not impressed by and do not respect** (*'al yare'* – are not awed or intimidated by) **the defiant taunts, derogatory slurs and blasphemous contempt** (*charaphah* – the lowly status and reproach) **of humankind** (*'enowsh* – mankind who is mortal; from *'anash* – desperately sick, woefully wicked, and incurable). **So** (*wa*) **do not be dismayed or confused** (*'al chathath* – be discouraged or separated) **as a result of** (*min*)

their hateful words (*sane' dabarym* – adversarial messages (from 1QIsa)).” (Yasha'yah / Yah Saves / Isaiah 51:7)

Those who listen to God are saved because they come to value His Towrah. But that makes them the subjects of defiant taunts and derogatory slurs, because virtually every religious, political, academic, economic, and media spokesperson on earth is opposed to Yahowah's Instructions. The institutions which enrich and empower those who blaspheme God all falter and fail when exposed to His Teaching.

Fortunately, only those who are ignorant of the Towrah are confused by the hateful words of mortal men, of “*enowsh* – the woefully wicked who are incurable.” Unfortunately, that would be most people. And with *enowsh* we have been told that we shouldn't even waste our breath trying to save them.

For here is their fate...“**For indeed** (*ky*), **insects who feed on rotting flesh** (*'as*) **will consume them** (*'akal* – will devour them) **as with their ornate and beguiling apparel** (*ka ha beged* – as will be the case with the robes and suits worn by those who trick and betray), **and just as** (*wa ka*) **wool** (*tsemer*) **is eaten by** (*'akal*) **moths** (*cac*).

But (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **accordingly is forever** (*la 'owlam* – enduring throughout eternity), **and** (*wa*) **My salvation** (*yashuw'ah*) **is for all generations in all places for all time** (*dowr dowr* – for every generation, every lineage, every class of person, every home and dwelling place, and period of time regardless of when or where a person lives or who they are related to (scribed in the plural and singular forms, construct and absolute)).” (Yasha'yah / Yah Saves / Isaiah 51:8)

And so it would be reasonable to conclude that the first and last word on salvation can be found in the Towrah.

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This next sentence is a long one, but an important one, for those who are seeking to understand the Torah's role in our lives.

“**And** (*wa*) **the remnant** (*sha'ar* – the remainder) **of the family** (*ha 'am* – the related people and kin), **the priests** (*ha kohen* – ministers), **the Lewy** (*ha lewy* – those who unite), **the gatekeepers** (*ha sow'er* – those who stand guard at the doorway), **the singers and musicians** (*syr*), **the servants** (*natyn* – those doing chores often in association with the Temple), **and all** (*wa kol*) **those who have**

separated themselves (*badal* – who have dismissed, left, moved away, and set themselves apart (niphal participle – which means that as a result of their relationship they have become what they have done: that by separating they have become set apart)) **from** (*min*) **the people** (*'am* – related families) **of the earth** (*ha 'erets* – of the realms and lands) **unto** (*'el* – toward the direction of) **the Towrah** (*Towrah* – the place from which Guidance and Direction Flow and the Source of Instruction and Teaching) **of the Almighty God** (*ha 'elohym*), **their wives** (*'ishah* – women), **their sons** (*beny*), **and their daughters** (*wa bat*), **all** (*kol*) **those who have come to actually know and genuinely understand** (*yada' byn* – who were familiar with discernment (qal participle, telling us that those who actually knew and understood were now actually known and understood)), **prevailed upon** (*chazaq 'al* – restored, courageously strengthening, and resolutely establishing (hiphil participle affirming that with both parties engaged in the relationship, they became restored, resolute, and strong)) **their honorable** (*'adyr* – respected) **brothers** (*'ach* – kinsmen) **to genuinely move toward and actually pursue** (*bow'* – to come (qal participle thereby affirming that this movement was real and that by pursuing [the Torah] they were pursued [by God])) **in** (*ba*) **a binding oath** (*'alah* – a sworn promise) **and** (*wa*) **vow** (*sabuw'ah* – a contractual promise to fulfill an agreement between parties in full conformity with the truth) **to** (*la*) **actually walk** (*halak* – to genuinely move through life and make progress (qal infinitive construct, which when following *la* denotes a sense of purpose)) **in** (*ba*) **the Towrah** (*Towrah* – Teaching, Direction, Instruction, and Guidance) **of the Almighty** (*ha 'elohym* – God), **which relationally** (*'asher* – which based upon this relationship) **was given** (*natan* – was bestowed and provided (niphal perfect indicating that this gift was inspired by a relationship and that it was complete, lacking nothing)) **by way of** (*ba*) **the hand of** (*yad*) **Moseh** (*Moseh* – from *mashah* – the one who draws out), **the servant of** (*'ebed* – associate and coworker of) **God, the Almighty** (*ha 'elohym*), **and to** (*wa la*) **be especially observant** (*shamar* – to closely examine, carefully consider, thoughtfully contemplate and evaluate [the Towrah] (qal infinitive construct denoting genuineness and purpose)), **and to** (*wa la*) **actively engage in** (*'asah 'eth* – to actually participate in, do, celebrate, and profit from (qal infinitive construct affirming that this commitment is both real and that it serves an actual purpose)) **all of** (*kol*) **Yahowah's** (יְהוָה - אֱלֹהֵינוּ), **our Upright One's** (*'edown* – our Foundation's), **terms and conditions associated with the covenant** (*mitswah* – authoritative directions and instructions regarding the binding contract), **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which good judgment will be exercised and sound decisions are made), **and** (*wa*) **clearly communicated and inscribed prescriptions for living** (*choq* – the shared and nourishing thoughts which cut us into the relationship).” (*Nachemyah / Yahowah Comforts / Nehemiah 10:29-30*)

Those who follow Yahowah's Instructions, separate themselves from human political and religious institutions and societal customs. Those who wish to participate in God's family must first walk away from these things before they can walk to God, who is represented by His Torah. Therefore, we are being asked to make a sworn oath to walk in the Torah of our God, recognizing that it provides the lone means to developing a relationship with Him, while also representing the lone path to God. And that is why we are being asked to observe what it teaches us.

The reason the Towrah is so vital, is that it not only provides the means to know Yahowah, it contains the "*mitswah* – terms and conditions" of the Covenant, to which we must respond if we want to participate in a relationship with God. And the Towrah contains the "*mishpat* – means God uses to resolve disputes and achieve justice," which is to say His plan of salvation. If you want to live with God, His "*choq* – clearly communicated and inscribe prescriptions for living" are found in but one place – the Towrah.

This statement also makes an important distinction. The Towrah is from Moseh. It was given to Him. His hand was used as the implement to memorialize what Yah revealed. It is God's Towrah, not Moseh's.



Based upon the information we have considered, there can be no mistaking the enduring merit of the Towrah from Yahowah's perspective. His Teaching is His eternal Witness. The Torah was, it is, and it will always be the source which Directs us to God, which Guides us to the Covenant, and where God's Instructions regarding salvation are found. So, why not just move on to the Covenant? Haven't we already learned all we need to know about the Towrah?

After all, Yah began His revelation to us with the Covenant, and the Covenant is the only reason we exist. So while it is always appropriate to study every aspect of this relationship, everything we need to know about the Covenant is found in the Towrah. Without the Towrah there is no Covenant.

The fact remains: God consistently intertwines the relevance of His Towrah throughout His prophetic portrayal of His Covenant with Yisra'el – past, present, and future – so there must be a reason. And if that reason is nothing more than repetition is reinforcing, then we would be remiss if we didn't capitalize on the example He set. What's more, there is always more, because our Heavenly Father never stops teaching His children.

However, as we continue our journey to understand the Towrah through the words of the prophets, in the interest of time, one thing will change. As a result of what we have already learned, we are in a better position to consider passages apart from the whole of their context.

And speaking of prophets, second only to Yasha'yahuw, Yirmayahuw, whom we know as Jeremiah, was Yahowah's most prolific predictive implement. Twice already we have turned to the words he scribed, first to expose the crime of replacing Yahowah's name with "the Lord," and then to prove that the Covenant has not yet been renewed. So while Yasha'yahuw is best known for revealing how God would save us, Yirmayahuw focuses on religious corruption—the poison He is saving us from.

Although God's witness isn't stuck in time as we mere mortals are, should you be curious Yahowah spoke through Yasha'yahuw between 742 to 700 BCE, and then through Yirmayahuw from 626 to 587 BCE. This means that "Jeremiah" lived during the waning days of the kingdom of Yahuwdah (known as "Judah"), and that he personally witnessed the destruction of Yaruwshalaim (known today as "Jerusalem") by Babel, which we know as Babylon. That's pertinent because the Babylonian religion and Christianity are surprisingly similar.

Yirmayahuw, whose name means "Rise Up to Yah," shares a personal vignette which is applicable for all of us at the beginning of his book. He acknowledges the fact that Yahowah not only knows the future, He has already engaged in it, forming relationships with those who would work with Him to convey His message and advance His plan.

"And (*wa*) the Word (*dabar*) of Yahowah (יהוה - דבר - אלהים), it/He literally came to exist as (*hayah* – He actually came to be as (qal imperfect waw consecutive third person masculine singular ("it" referencing the *dabar*/word which is masculine singular, but otherwise "He" and thus referencing the continual presence of))) God to me ('*el*), in order (*la*) to say ('*amar* – share and affirm, promise and convey), 'In the period before (*ba terem* – in advance of the time) I formed you (*yatsar* – I prepared you) in the womb (*ba ha beten*), I knew you (*yada'* – I was aware of, familiar with, and chose you). And in the time before (*wa ba terem*) I brought you out of (*yatsa' min*) the loving and merciful source of your origin (*rechem / racham* – the maternal womb of tender affection and compassion) I set you apart as (*qadash*) a prophet (*naby'* – one who proclaims the message of God, a person who serves as a spokesman for God) to the people of different races and places (*la ha gowym* – to the Gentiles). You are My gift (*natan* – I gave you to them, I appointed you, and I placed you in this position).'" (Yirmayahuw / Rise Up to Yah / Jeremiah 1:4-5)

This proclamation differs from the introduction to Yasha'yahuw in two meaningful ways—one of which is especially relevant. Not only is it vastly more personal, it identifies Yirmayahuw as Yahowah's chosen witness to the “*Gowym* – Gentiles, the people from different races and places.” Whereas Yasha'yahuw was not only written to Yahuwdah and Yaruwshalaim, and specifically addressed Yahowah's wayward children, in it the *gowym* were presented as the adversary—the source of religious corruption. Therefore, we should not be surprised that we find such overt condemnations of the Babylonian religion throughout this book – including their use of “Lord” and “New Testament.” In fact, it is in this prophetic revelation that we find the basis of the Madonna, Christmas, and Easter all condemned.

This perspective regarding the intended audience of this book ought to have caused the whole world to take pause because of what it portends. It means that Yahowah's angry rant against the religious establishment throughout the 23rd chapter of this prophetic pronouncement, with its crescendo being the scheme which replaced Yahowah's name with the Lord, was directed at Gentiles, and thus Christians, not Jews. The same conclusion is also valid regarding the revelation that the Covenant has not yet been renewed, and that when it is, the Renewed Covenant will be predicated upon a literal and complete incorporation of the Torah in our lives.

Also, and on a directly related subject, *Yirmayahuw*/Jeremiah was actually what *Sha'uwl*/Paul falsely claimed to be: he was God's witness to the Gentiles. In this way, Yah's chosen prophet told us that we should reject most everything Babel's false prophet had to say.

Returning to this introduction, we find that like Moseh, Yirmayahuw was a reluctant witness, as he perceived himself as anything but a linguist. And yet unlike Moseh who was eighty at the time he was called to serve, Yirmayahuw was but a teenager. Therefore, we can assume that while age is irrelevant to Yah, and that young and old are both invited to proclaim His Word, the recognition that we are flawed implements is a common trait among effective witnesses.

“**And I said** (*wa 'amar* – so then I [Yirmayahuw] exclaimed), ‘**Alas, this cannot be** (*'ahah* – this cannot be happening), **Yahowah** (יְהוָה - אֱלֹהֵינוּ), **my Upright One** (*'edon* – my Foundation). **Look** (*hineh* – behold, be aware, take note), **I do not know** (*lo' yada'* – I am unfamiliar with) **how to speak** (*dabar* – how to properly convey the word). **Indeed** (*ky*), **I am** (*'anky*) **a teenager** (*na'ar* – an adolescent).’

So then (*wa*) **Yahowah** (יְהוָה - אֱלֹהֵינוּ) **spoke** (*'amar*) **as God to me** (*'el*), **‘You should not say** (*'al 'amar*), **“I am** (*'anky*) **a teenager** (*na'ar* – a young man),” **because** (*ky*) **upon behalf of all of whom** (*'al kol 'asher* – as the

Almighty's blessing for everyone) **I am sending you** (*salah* – I am dispatching you), **go** (*halak* – you should embark on that journey) **so that** (*wa 'eth*) **everything** (*kol*) **which** (*'asher* – as a result of the relationship) **I instruct** (*sawah* – I direct and decree) **you will consistently say** (*dabar* – you will speak, continually communicating the word (piel imperfect)).” (Yirmayahuw / Rise Up to Yah / Jeremiah 1:6-7)

Age is not an excuse. And since Yahowah is good with words, we don't have to be articulate when we convey His message. But more than this, God is telling us that everything we read in this book was directed to Gentiles and came from Him.

Speaking of the Gentiles generally, and of Babel and what Babylon represents specifically, God said...

“**You should not be frightened by their presence** (*'al yare' min paneh* – do not revere, respect, be awestruck by, or be afraid of their appearance) **because indeed** (*ky*) **I am** (*'anky*) **with you** (*'eth*) **to deliver and defend you** (*la natsal* – to keep you safe),’ **prophetically declares** (*na'um* – promises) **Yahowah** (יְהוָה - אֲנִי).’ **And** (*wa*) **Yahowah** (יְהוָה - אֲנִי) **reached out** (*shalach* – He extended) **His hand** (*yad*) **and He touched me** (*wa naga'*) **on the mouth** (*'al peh*). **Then** (*wa*) **Yahowah** (יְהוָה - אֲנִי) **said to me** (*'amar 'el*), **‘Behold** (*hineh*), **I have bestowed and placed** (*natan* – I have given and produced) **My words** (*dabar* – My message and statements) **in your mouth** (*ba peh*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 1:8-9)

This then affirms that everything we read in this prophetic book came from Yahowah. It was inspired word for word by God. And while that is reassuring for those of us who love Him and respect His Towrah, it's devastating news for Gentile institutions, particularly the one most influenced by Babel: Christianity. I say that because there is a far greater correlation between this religion and Babylon than there is between it and Yah's Towrah.

Now speaking of God's Teaching, the first of eleven times Towrah appears in Yirmayahuw occurs in the 8th verse of the 2nd chapter. There we find Yahowah revealing His frustration with the religious establishment:

“**The priests** (*ha kohen* – the ministers) **have not said** (*lo' 'amar*), **‘Where, and under what circumstances should we expect to find** (*'ayeh* – questioning where to look for) **Yahowah** (יְהוָה - אֲנִי)?’ **for those who seized and covered over** (*wa taphas* – as those who have been caught in the act of dishonoring and profaning) **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) **do not know Me** (*lo' yada'* – they do not recognize or acknowledge Me and they do not respect or understand Me). **So** (*wa*) **the shepherds** (*ra'ah* – speaking of religious and political leaders) **rebel against and offend Me** (*pasha' ba* – are in defiance, indignant, and transgressing against Me). **Even** (*wa*) **the prophets** (*naby'*) **communicate the message** (*naba'*) **in conjunction with** (*ba*) **the Lord** (*ha ba'al* – the one who seeks to own others, lording over, controlling, and possessing them). **But then afterward** (*wa 'achar*) **they do not themselves value or follow their way** (*lo' ya'al halak* – they discount their guidance, and do not walk accordingly).” (Yirmayahuw / Rise Up to Yah / Jeremiah 2:8)

This is about as forthright a rebuke of religion as anything we have yet considered. These priests are not Yah's ministers, but instead “the Lord's.” They are not only serving *Ba'al*, they are completely clueless as to where a person should look to find Yahowah. And that is because they have hidden the Torah, even dishonored it, plastering over God's teaching with their testimony, whether that be the Talmud, New Testament, Church Canon, the Qur'an, or the Book of Mormon. Those who claim to speak for God, who say that they are serving God, and that they were authorized by God, do not even know Him. Those who act as if they were shepherds, guiding, feeding, and protecting the flock, are themselves rebelling and transgressing against the very God they say they represent. Moreover, those who speak in the name of the Lord, not only know that their message is worthless, they, themselves, hypocritically ignore it. As definitions of religion go, it doesn't get any better than this.

That known, just because this revelation was a gift to the Gentiles, does not mean that the message presented herein will be well received by them, or that everything which is written in Yirmayahuw is about Gentiles. For example, while Christians are clueless as to where to find Yahowah, having covered His Towrah with their preferred religious text, which thereby causes them to be ignorant about God, such has also been the case with Jewish priests and Islamic imams.

And you'll notice that the Torah is the fulcrum of this passage. The way a person responds to Yahowah's Instructions influences everything else they do and say—even their spiritual associations. Also, speaking of spiritual relationships, God has said that the religious have cast their lot with *Ba'al*, who is Satan. In contrast to Yahowah, the Adversary seeks to lord over men, controlling and possessing them – as do far too many religious leaders.

The Torah is front and center again in the 8th and 9th chapters of Yirmayahuw. The first of these references begins:

“How can you say (*‘ekah ‘amar* – why do you claim), **‘We** (*‘anahnuw*) **have the capacity to understand and are wise** (*chakam* – we as learned religious sages have knowledge and are discerning regarding prophetic pronouncements), **and also** (*wa*), **‘The Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (אֱלֹהֵינוּ - יְהוָה - יהוה) **is surely with us and is accordingly truly ours** (*‘eth ‘aken*)? **Behold** (*hineh* – now pay attention), **for this misleading lie** (*la ha sheqer* – for the utterly useless and valueless deception) **which was perpetrated by** (*‘asah* – worked and performed, engaged in and done by) **the writing implement** (*‘et* – the pen), **it is a disappointing deception and the vain fraud** (*sheqer* – the lie) **of the scribes and authorities** (*caphar* – of those who say they are accountable, the political, religious, academic, and military officials).” (Yirmayahuw / Rise Up to Yah / Jeremiah 8:8)

The *caphar* represent “learned and literate leaders.” They are “government, military, and religious officials, judges, teachers, and scribes.” So this word not only identifies the individual authorities who rule over these human institutions, but also their publishers and promoters. So God is saying that those who should know better, are actually fools. Those who claim that they are telling the truth are actually lying.

It is one of the greatest ironies in human history. Religious leaders who claim that they are leading people to God by speaking on behalf of the God of the Torah are doing just the opposite. Those who claim to be holy, to be trustworthy, are in reality despicable liars. As a result, you should never trust a pastor or priest, a rabbi or imam, a religious scholar or theologian. With their translations, their books, their sermons, they lie. They have neither the capacity to understand the Torah, nor the ability to interpret its instructions.

God, Himself, affirms His animosity toward religious leaders in the next verse. Revealing the fate of the religious, and the consequence of religion, it reads:

“The learned sages and wise men (*chakam* – the religious interpreters who claim to understand) **completely shame and humiliate themselves** (*bowsh* – should be totally ashamed, and in an appropriate time they will suffer emotional anguish as a result of their serious sin against society (hiphil perfect)). **They have been caught** (*lakad* – they have made their choice, they have clung together, and they have been immovable, and as a result these rulers have ensnared themselves

as they have been caught providing mistaken information (niphal imperfect waw consecutive)), **and (wa) they will be cast down for having done this dreadful and horrible thing** (*chathath* – they will be terrified and broken for having instilled fear, they will be frightened and abolished for having terrorized others, they will become confused and will be dismayed for this abomination (qal perfect)).

They have completely rejected (*ma'as* – they have totally avoided, despised, spurned, and refused to accept (qal perfect)) **an association with (ba) the Word (dabar) of Yahowah** (אֱלֹהֵינוּ - יְהוָה). **And so (wa) regarding the wisdom of their instructions** (*chakamah* – their administrative prowess, their shrewdness in religious affairs, their skillfulness in military endeavors, and their teaching), **of what value is it to them (la mah – what is the point)?”** (Yirmayahuw / Rise Up to Yah / Jeremiah 8:9)

The moral of this story is: the Towrah provides the means to form a relationship with God and the basis of salvation while religious instructions frustrate both. If you don't want your soul to be destroyed, don't believe them. If you don't want your soul to be cast down, don't promote their dreadful lies.

The second half of the next verse is particularly insightful relative to the character and motives of such disingenuous clerics. Listen...

“Indeed (ky), from (min) the least significant (qatan) and up to (wa 'ad) the greatest and most important (gadowl – the highest ranking and most influential), all (kol) will be cut off (basa') for having dishonestly solicited ill-gotten gain (besa' – for having used deception to take advantage of others and satiate their greed for material wealth, plundering their victims). From (min) the prophet (naby' – those who claim to be inspired and speak for God [read: Paul, Akiba, and Muhammad]) and including (wa 'ad) the priest, cleric, and minister (kohen – the priesthood [read: pastors and popes]), every one of them (kol – all of them without exception) engage in and promote ('asah – perform and profit from) useless deceptions and communicate lies (sheqer – egotistic vanity and utter futility while articulating that which is misleading and false, and are as a result complete frauds).” (Yirmayahuw / Rise Up to Yah / Jeremiah 8:10)

What more does a person need to know about God's position on religion to walk away from it? And in light of this, how does anyone justify being religious? This indictment against religion is unequivocal, undeniable, indisputable, irrefutable, universal, and damning.

But God was not done. Affirming once again that His disagreement with the world's religious community is based upon their disregard for His Towrah, we find the following declaration in the ninth chapter...

“**So** (*wa*) **Yahowah** (אֱלֹהֵינוּ - יְיָ אֱלֹהֵינוּ - יהוה) **says** (*‘amar* – promises and declares), **‘Because** (*‘al* – on behalf of the fact that) **they have abandoned and forsaken** (*‘azab* – they have rejected and disassociated themselves from) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived 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 of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction) **which as a result of the relationship** (*‘asher* – as a favor and blessing) **I gave to you, placing it before you** (*natan la paneh*). **Moreover** (*wa*) **you have not listened to** (*lo’ shama’* – you have not used your sense of hearing to receive) **My voice** (*qowl*). **And you do not walk** (*wa lo’ halak*) **in it** (*ba* – in association with her [speaking of the Towrah which is a feminine noun]).” (Yirmayahuw / Rise Up to Yah / Jeremiah 9:12)

While writing this section I came across a news story on “integrating the Haredim (orthodox Jews) into the labor market” in Israel. As it turns out, the Haredim, who wear black suits and black hats, are paid not to work so that they can spend all day being religious. In Jerusalem, they form minions and bob their heads up and down as they recite rabbinical prayers from rote below the Temple Mount. Curious, I investigated the religious teachings of the Haredim, and found the following: “Haredim Jews, the most religiously orthodox, believe that two distinct guides to Jewish law were given to the Israelites known as the “Written Law” which is the Torah and the “Oral Law” which is the explanation of the Written Law that is revealed by the scholars and religious leaders of each generation. The traditional interpretation of the Oral Torah is considered the authoritative rendering of the Written Law by the Haredim. For them, Jewish Law, known as Halacha, meaning the “walk,” is considered as a set of God-given instructions to affect spiritual, moral, religious, and personal perfection. As such, it includes codes of behavior applicable to many hypothetical circumstances, which have been pored over and developed throughout the generations in a constantly expanding collection of religious literature. An early written compilation of Halacha, the Talmud, is considered authoritative by these orthodox Jews.”

And yet, based upon this prophetic declaration, God strongly disagrees. Yahowah has affirmed that they have “abandoned His Torah” and that they “do

not walk in it.” Religious Jews have replaced Yahowah’s Towrah with their laws, and they are ‘*azab* as a result.

God says as much in the next verse, telling us that religious individuals have walked away from Him and have followed after the Lord instead...

“Rather (*wa*), they continually walked (*halak* – they journeyed on a path through life (qal imperfect waw consecutive)) following (*‘achar* – and retreating back after) the stubbornness and adversarial nature (*sharyruwth* – the hardness which represents a reluctance to change; from *sharar* – the antagonistic nature) of their hearts and attitudes (*leb* – of their emotions and ambitions) while also (*wa*) following after (*‘achar*) the Lord (*ha Ba’al* – the one whose ambition it is to rule over, possess, control, and own, and serving as Satan’s title throughout Scripture), which (*‘asher*) they learned (*lamad* – they were trained and taught, instructed and directed) by their fathers (*‘ab*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 9:13)

The fact that the instigators and adherents of religion most always refer to their god as “the Lord” is indicting. And this is especially condemning of Judaism which not only systematically removed all references to Yahowah’s name, but went so far as to replace Yahowah with “the Lord.” But let us not forget Christianity, which not only changed the Ma’aseyah Yahowsha’s name and title so that it would no longer reflect Yahowah, but also in their bible translations, books, sermons, and hymns consistently call their god “the Lord.” Even in Islam, the Qur’anic god is initially introduced as “the Lord.”

And that is especially concerning because “*ha Ba’al* – the Lord” is Satan’s title. It reveals the Adversary’s ambition which is to lord over, controlling, possessing, and owning human souls.

God always explains Himself. Speaking of the consequence of being misled by our fathers, the first thing Yahowah asked of Abram, even as a prerequisite for participating in His Covenant Family, was: **“Walk out of (*halak min*) your country (*‘atah ‘erets*) and away from (*min*) your relatives (*‘atah moledeth*), and away from (*min*) your father’s (*‘ab*) house (*beyth*), to God’s (*‘el*) realm (*‘erets*) which by relationship (*‘asher* – as a blessing) I will show you and provide (*ra’ah*).”** (*Bare’syth* / In the Beginning / Genesis 12:1) Fathers far too often corrupt their children, teaching them to be religious, patriotic, and political, often militaristic, and they encourage their sons to observe cultural traditions – most all of which lead us away from God.

And then He would engrave the following words in stone, reinforcing the consequence of fathers corrupting their children: **“And God (*‘elohym*) conveyed (*dabar*) all of (*kol*) these words (*dabar*), providing perspective (*‘eleh*) in our presence (*‘eth*), saying (*‘amar*): I am (*‘anky*) Yahowah (יהוה), your God**

(*elohym*), who relationally (*asher*) descended to serve, bringing you out and delivering you (*yasa'*) from the realm (*min 'erets*) of the crucible of oppression in Egypt (*mitsraym*), out of the house (*min beyth*) of slavery and servitude (*'ebed*). You shall not exist with (*lo' hayah la*) other, different, or additional (*'aher*) gods (*elohym*) in relation or proximity to (*'al*) My presence (*paneh*). You shall not prepare or produce for yourself (*lo' 'asah*) accordingly (*la*) a carved image, idol, or object of worship (*pesel*), or any (*kol*) visual representation of something (*tamunah*), which is (*asher*) in (*ba*) the heavens above (*samaym min ma'al*), or (*wa*) which is (*asher*) on (*ba*) the earth (*'erets*) below (*tahath*), or (*wa*) which is (*asher*) in (*ba*) the waters (*mayim*) beneath the land (*tahath 'erets*). You shall not bow down and worship them or speak for them (*lo' hawah*), and you shall not serve them (*lo' 'abad*). For indeed (*ky*), I (*'anky*), Yahowah (יהוה), your God (*elohym*), am a zealous and jealous God (*qara' 'el*), counting and reckoning (*paqad*) the perversity of twisting and distorting the way and the delusion of deviating from it (*'awon*) of the fathers (*'ab*) upon (*'al*) the children (*ben*) concerning (*'al*) the third and the fourth generations (*silesym wa 'al ribea'*) of those who are hostile to Me and who shun Me (*sane'*). But I will do what is required to affect and deliver (*'asah*) unmerited and unfailing mercy and unearned favor (*cheched*) to (*la'*) thousands (*'elep*) who love (*'ahab*) Me and who closely observe and carefully consider (*shamar*) the terms and conditions of My binding covenant contract (*mitswah*).” (*Shemowth / Names / Exodus 20:1-6*)

And it is in this light, and from this perspective, that we should receive this prophetic warning: “**Rather** (*wa*) **they continually walked** (*halak*) **following** (*'achar*) **the stubbornness and adversarial nature** (*sharyruwth*) **of their hearts and attitudes** (*leb*) **while also** (*wa*) **following after** (*'achar*) **the Lord** (*ha Ba'al*), **which** (*asher*) **they learned, were trained, taught, instructed, and directed** (*lamad*) **by their fathers** (*'ab*).” (*Yirmayahuw 9:13*) The reason we must walk away from our fathers, from our homes, from our political and religious affiliations, is that these influences pull us away from God. All too often, they reflect the desires and schemes of the Lord, of *ha Ba'al*, of Satan himself.

God is completely intolerant of religious corruption. And those who promote such caustic schemes become His enemies. “**So likewise therefore as a result** (*la ken*) **this is what** (*koh*) **Yahowah of the spiritual envoys** (*Yahowah saba'*), **the God of Yisra'el** (*elohy Yisra'el*), **says** (*'amar* – responds and answers), **‘Look here at Me and pay attention** (*hineh* – behold (scribed in the first person singular)): **these people consume** (*'akal 'eth ha 'am* – as these related individuals eat) **this bitter and sickening substance** (*ha zeh la'anah* – this toxic curse which afflicts), **and** (*wa*) **I allow them to drink** (*shaqah*) **poisonous** (*ro'sh* – harmful

and deadly, embittering) **waters** (*maym*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 9:14)

Yah has strung together as string of Hebrew words – *la ken koh* – to convey the fact that the consumption of afflicting toxins is a result of “following after the Lord,” and being “directed to do so by their fathers.” This isn’t God’s plan; it is Satan’s. His testimony is poisonous. It kills souls.

Yahowah isn’t feeding the people this bitter and sickening substance. Ha Ba’al is. And while God is allowing religious people to drink the Adversary’s poisonous waters, that is what is required under the auspices of freewill. We are all free to be nourished by God’s Towrah Teaching or to dine on Satan’s rubbish.

In trying to evaluate the possible meanings of *la’annah*, I was compelled to consider its composite parts. *La* is used throughout the Torah, Prophets, and Psalms to convey: “according to, as a result of, so likewise,” just as it was at the beginning of this very verse. And *’annah* is among the most interesting of all Hebrew words.

As you may recall, regarding *’annah*, I have shared its potential meanings, both positive and negative. On the godly side of the equation we find: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it. But on the demonic side of the ledger we discover that *’annah* conveys: 1) to be preoccupied, 2) to afflict or be afflicted, 3) to be put down, 4) to be depressed, 5) to be cast down, 6) to stoop or bow down, 7) to humble oneself, 8) to be humiliated, 9) to be disturbed and worried, feeling anxious, 10) to be raped and violated, especially in the context of demeaning women, 11) to become weaker, ultimately ceasing to exist, 12) to deny oneself, 13) to be silenced, and 14) to oppress or be oppressed.

The word is the most prominent in Yahowah’s presentation of the Day of Reconciliation, where He invites us to “*’annah* – answer and respond” to His invitation to meet with our Spiritual Mother. Rabbis, however, rather than render *’annah* “answer and respond,” chose “afflict” instead, suggesting that God wants us to “afflict our souls.” And yet, the contrast for those whose eyes are open is that Yah afflicted His own soul on the Called-Out Invitation to Meet with Him of Unleavened Bread so that our souls wouldn’t be afflicted. But those who choose not to heed this invitation, and especially those who convolute it and upend it with their religious rhetoric, they will find their souls “*’annah* – afflicted and cast down, ceasing to exist.” That is the poison their religion has fed them.

The consequence of consuming religious rubbish is being separated from God. Our Heavenly Father will not under any circumstances allow those filled with this garbage to walk into His home. Therefore: **“And (wa) I will scatter them (puwts – I will completely disperse them) among (ba) the people from different races and places (gowym – the Gentiles who are alien to Yisra’el) which (‘asher) they and their forefathers have not known (hem wa ‘ab lo yada’), and (wa) thereafter (‘achar) I will dispatch them (shalach – letting loose of) with (‘eth) the sword (ha chereb – the cutting implement which severs, separates, and divides) until as a result of the enduring witness I imprison them (‘ad kalah ‘eth - until I eternally restrain and incarcerate them or destroy and annihilate them as a result of the everlasting testimony).”** (Yirmayahuw / Rise Up to Yah / Jeremiah 9:15)

The “*chereb – sword*” represents “the cutting implement which severs, separates, and divides” souls from participating in the Covenant Relationship with Yahowah. Those on the wrong side of this divide are “*puwts* and *shalach – scattered and dispersed*” among the “*gowym – people who are unrelated*” to Yah. The souls of such individuals will either be “*‘ad kalah – eternally incarcerated*” in the Abyss, or they will be “*‘ad kalah – eternally destroyed,*” depending upon whether they have spread or more naively have unwittingly consumed Satan’s toxic waste.

It’s worth noting here that while Yirmayahuw’s prophetic declaration was given as a gift to *Gowym – people from different races and places – the focus remains on Yisra’el*. Yahowah consistently uses His chosen people as an example, both good and bad, to reveal the consequence of accepting or rejecting His Towrah. Through them, and from this perspective, the effect of placing one’s faith in Christianity, Islam, and Socialist Secular Humanism can be known. This means that those who reject Yah’s Word will be rejected by God, regardless of race.

As a result of promoting the Talmud, New Testament, and Qur’an, at the expense of the Towrah, God’s actual testimony is known to very few people. And when it is shared, boldly and bluntly, as it is in this *Introduction to God*, the message is so foreign, so inconsistent with religious teaching, most people reject it out of hand. And that is what this next passage reveals...

“And it shall come to be (wa hayah – and a time will exist) when indeed (ky) you will report (nagad – warn and advise, inform and tell) this (zeh) to (la) the people (‘am – related individuals and family), accompanied by (‘eth – with) all of (kol) these, the Almighty’s (ha ‘elah) words (dabarym – statements), and (wa) they ask you and God (‘amar ‘el – they respond, question, and say to you and to God), ‘What has Yahowah spoken concerning us, and why is the Word of Yahowah against us (mah dabar Yahowah ‘al), with (‘eth) all of (kol) this great (zeh gadowl – this large quantity of significant) misfortune and misery

(*ra'ah* – disaster and destruction, calamity and suffering)? **And what is our offense** (*wa mah chata'ah* – how have we missed the way, forfeited our rights, and incurred such guilt)? **Why are we to blame, and where did we miss the way** (*'asher chata'* – which is our sin and where did we go wrong), **concerning** (*la – to*) **Yahowah, our God** (*Yahowah 'elohym*)?" (Yirmayahuw / Rise Up to Yah / Jeremiah 16:10)

What is particularly interesting here, is that the concluding question was phrased to reveal that Yah recognizes that religious individuals believe that their faith is placed in Him – even though it is not. They believe what their pastor, imam, rabbi, and priest has told them. So when things don't turn out well, when they are confronted with the truth, they are in a quandary. They can't process the fact that their religion is in conflict with God's testimony. They don't have the capacity to recognize that their beliefs have led them astray and that as a result their religion cannot save them from their plight. And even if you tell them where they have gone wrong, as God is going to do in the next verse, the truth doesn't impress them. They are wholly impervious to it—even when the condemning testimony is from the very God with whom they are convinced they are associating. This is true with every one of the thousands and thousands of religious individuals with whom I have shared *Prophet of Doom* and *Yada Yah*.

“And then (*wa*) **you shall answer for God and say unto them** (*'amar 'el 'al* – you shall respond for the Almighty and declare to them), **‘Relationally** (*'asher*) **your fathers** (*'ab*) **have completely and literally abandoned and rejected** (*'azab* – forsaken and disassociated from (qal perfect)) **an association with Me** (*'eth* – accompanying Me), **prophetically declares** (*na'um*) **Yahowah** (יהוה - אלהים), **‘and they have walked** (*wa halak*) **following after** (*'acher*) **other and different** (*'acher* – additional) **gods** (*'elohym*), **and they have engaged with them and served them** (*wa 'abad*), **and they have bowed down and worshipped them, prostrating themselves in allegiance to them** (*chawah la*). **And with regard to Me** (*wa 'eth*), **they have completely and literally rejected and disassociated from** (*'azab* – actually abandoned and totally forsaken (qal perfect)) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived 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 of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction). **They have**

not observed or considered it (*wa lo' shamar* – and they have not examined, explored, or evaluated it).” (Yirmayahuw / Rise Up to Yah / Jeremiah 16:11)

That is God’s answer to Judaism, Christianity, and Islam, even Socialist Secular Humanism – as well as to those who place their faith in such schemes. They have worshipped and served gods of man’s making, if not man himself, bowing down to deities and diatribes conceived initially in Babylon.

To reject Yahowah’s Towrah, is to disassociate from God. The means to our relationship with Him and our salvation by Him are presented exclusively in His Towrah. The religious go astray by placing their faith in other books – books which were written by men.

As a result...“**And you, yourselves, are evil and displeasing** (*wa 'atem ra'a'* – you are disagreeable, miserable, distressing, wicked, morally corrupt), **engaging in even more than** (*la 'asah min* – doing far worse than) **your fathers** (*'ab*). **And you should also be aware** (*wa hineh* – so you should notice), **each individual** (*'iysh* – mankind) **is walking** (*halak* – going about) **following after** (*'achar*) **the stubbornness and adversarial nature** (*sharyruwth* – the firmness and unwillingness to change; from *sharar* – the twisted and rival nature) **of his evil and wicked heart** (*ra' leb* – his own improper ambitions, errant attitudes, and immoral emotional responses), **thereby failing to listen to Me** (*la bilty shama' 'el* – therefore no longer hearing God).” (Yirmayahuw / Rise Up to Yah / Jeremiah 16:12)

While no Christian to my knowledge has read more than the first fifty pages of this *Introduction to God*, the few who made it that far rejected it by slandering Yada’, your guide. And then they quoted Paul to refute what Yahowah had revealed. Actually listening to what God has to say wasn’t something they were willing or able to do.

Also relevant, most Christians dispense with exploring Yahowah’s Word by suggesting that the “Holy Spirit” reveals the truth to them. They therefore don’t have to be observant, even though that is what God asks of us. After all, according to evangelical Christians: “salvation is free and studying is work.” So rather than listen to God speak to them through His written Word, they turn inside and listen to their own justifications and opinions, not knowing that such insights are incongruous with the very Spirit they claim has inspired them.

Moving on to the next verse, recognize that we are invited to live with God, but to RSVP we must accept the terms and conditions associated with this offer. Yisra’el rejected them, as have Christians and Muslims. So for such people, they remain oppressed by the very religions and political schemes in which they have placed their faith.

“So I will cast you out (*wa tuwl ‘eth* – and I will remove you) **from** (*min*) **this** (*zeth*), **the Almighty’s** (*‘al*) **realm** (*‘erets* – land), **toward** (*‘al*) **the land** (*ha ‘erets* – the realm) **which** (*‘asher*) **you and your fathers** (*‘atem wa ‘ab*) **do not know** (*lo’ yada’* – will not recognize or be familiar with), **and there** (*wa sham*) **you will serve** (*‘abad* – work on behalf of and worship) **other** (*‘acher* – different) **gods** (*‘elohym*) **day and night** (*yawmam wa laylah* – in the light and in the darkness). **Because as a result of the relationship** (*‘asher*) **I will not bestow** (*natan* – give, allow, or produce) **mercy** (*chanynah* – any undeserved favor or unmerited benefit) **for you** (*la* – on your behalf).” (Yirmayahuw / Rise Up to Yah / Jeremiah 16:13)

According to Yah, His “*chanynah* – mercy” is for the thousands who observe His instructions. Those who ignore His Towrah, who don’t listen to His Word, will not receive “*chanynah* – any undeserved favors or unmerited benefits.” And that means that they will be excluded from the benefits of the Covenant and from the favors associated with His Called-Out Meetings.

The notion that “Ha Shem,” “the Lord,” “Jesus Christ,” and “Allah” are false gods is such an anathema to the victims of religion that they reject this reality out of hand. And yet the Jewish, Christian, and Islamic gods have almost nothing in common with Yahowah. Just because they are popular, does not make them God. And that is what the only real God has just revealed.

So the first people to hear this message from God, like religious individuals have consistently done throughout the ages, rather than listen to and accept Yahowah’s testimony as His Word was revealed by Yirmayahuw, resorted to ad hominem arguments and they turned against God’s messenger. This is exactly what religious Jews, Christians, Muslims, and Mormons do today.

“And then (*wa*) **they said** (*‘amar*), **‘Let’s go** (*halak* – let’s walk in this direction) **and** (*wa*) **let us plot against** (*chashab ‘al* – let’s scheme up an account against, and let’s invent a plan to impute judgment upon) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah). **Surely** (*ky*) **the Towrah** (Towrah – teaching, instruction, guidance, and direction) **is not ruined by means of, wasted because of, nor is it torn asunder by** (*lo’ ‘abad min* – is not lost on, destroyed by, nor blotted out, ceasing to exist as a result of (qal imperfect)) **the priest** (*kohen* – minister and cleric, the government or religious individual), **or** (*wa*) **the advice and counsel** (*‘etsah* – the plans and schemes, the revolt and resistance) **of** (*min*) **the wise** (*chakam* – shrewd and learned sages), **even** (*wa*) **by the word** (*dabar* – the message and statements) **of those who claim to speak through inspiration** (*naby’* – prophets who proclaim the message of their god).

Let’s go (*halak* – let’s make a decision to walk to him (qal imperative)) **and** (*wa*) **let us strike back, defeat and destroy him** (*nakah* – we should beat him,

smite him, ruin him, and wound him (hiphil imperfect cohortative)) **with the tongue** (*ba ha lashown* – with spoken language). **And also** (*wa*) **we will not ever pay attention or respond to** (*‘al qasab ‘el* – we will choose not to listen to and consistently reject (hiphil imperfect cohortative)) **all of** (*kol*) **his words** (*dabarym* – his statements and message).” (Yirmayahuw / Rise Up to Yah / Jeremiah 18:18)

The purpose of the Talmud was not to interpret the Towrah, but instead to cause its message to be lost on mankind. Rather than the Christian New Testament affirming the Towrah, most of it contradicts Yahowah’s testimony. While the Qur’an claims to confirm the Towrah, it is its antithesis. So while the learned and wise, religious priests, and wannabe prophets have all claimed that their revelations are confirmed by the Towrah, in actuality their scriptures and testimony are in conflict with it. Such men have engaged in a war of words with God. And it is a losing battle.

As a result, there is no hope for the overtly religious. That is not my opinion, but instead the prior verse’s concluding comment. Religion is an unrelenting foe.

אָמַרְתִּי

Yahowah spoke with and through Yirmayahuw for a prolonged period of time. He had a lot to say, and much of it was in rebuke of religious faith. So now we pick up the story in the 26th chapter.

“At the beginning (*ba re’shyth*) **of the reign** (*mamlakuwth*) **of Yahowyaqym** (*Yahowyaqym* – Yah Takes a Stand), **the son** (*ben*) **of Yo’shyah** (*Yo’shyah* – Yah Supports), **the king** (*melek*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **this, the Word** (*ha zeh dabar*) **from and according to** (*min ‘eth*) **Yahowah** (אָמַרְתִּי - אָמַרְתִּי - יְהוָה) **came to** (*hayah*) **to be declared** (*la ‘amar*). **And this is what** (*koh*) **Yahowah** (אָמַרְתִּי - אָמַרְתִּי - יְהוָה) **had to say** (*‘amar*): **‘Stand** (*‘amad*) **in** (*ba*) **the courtyard** (*chatser*) **of the House** (*beyth* – Home and Temple) **of Yahowah** (אָמַרְתִּי - אָמַרְתִּי - יְהוָה) **and speak** (*wa dabar*) **to all of the inhabitants** (*‘al kol ‘iyr*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **who come** (*ha bow’* – who arrive) **to** (*la*) **bow down, prostrating themselves while worshipping** (*chawah* – to reveal one’s interpretation of (infinitive construct – making this a verbal noun)) **the Temple of Yahowah** (*beyth Yahowah* – the House and Home of Yahowah) **with** (*‘eth*) **all of the words** (*kol ha dabarym*) **which** (*‘asher*) **I have instructed you** (*sawah* – I have directed and ordained you) **to speak** (*la dabar*) **to them** (*‘el*).

You should not subtract (*'al gara'* – you should not omit) **a word** (*dabar*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 26:1-2)

Now if the etymology of *chawah*, translated “bow down, prostrating themselves while worshipping” sounds encouraging, and if *chawah* is something Yahowah subsequently commends the inhabitants of Yahuwdah for doing, then God has some explaining to do because man bowing down and worshipping conflicts with the entirety of His testimony. But fear not fellow explorers. The primary connotation of *chawah* means “to make a speech so that one’s interpretations become known by way of a public announcement or verbal performance.” These people, therefore, are coming to make a religious statement in both word and deed. And interestingly, the word before *chawah* in most Hebrew lexicons is *chuw*, which means “to engage in a taunting game by proposing an allegory or riddle.”

Moreover, as we are about to discover, these people are being condemned for being wrong, not commended for being right. Yahowah is hoping that as a result of listening to His declaration that they will refrain from what they have been doing (bowing down to worship while making a religious statement) and reverse course so that they might return to Him. In other words, God is calling them away from religion and to a relationship.

“Maybe (*'uwlai* – if suppose perhaps there is a chance that) **they will listen** (*shama'* – hear what is said (qal imperfect)) **and return** (*suwb* – stop going in the wrong direction, turn around, and change their attitude and thinking), **each individual** (*'iysh* – speaking of a solitary man or woman) **from** (*min*) **his unfortunate and harmful way** (*derek ha ra'ah* – his path which leads to disaster, to suffering, anxiety, and ruin). **And** (*wa*) **I will provide encouragement, express sympathy, provide comfort, and relent from** (*nacham* – I will console them and refrain from (niphil perfect consecutive)) **moving in the direction of** (*'el*) **the unfortunate circumstances** (*ha ra'ah* – the anxious and troubling situation) **which** (*'asher*) **I** (*'anky*) **am on record and on the verge of** (*chashab* – based upon an accurate accounting and thoughtful, just, and rational response have considered) **acting upon** (*la 'asah* – of engaging and doing) **because of** (*la min*) **the presence** (*paneh*) **of their evil deeds** (*roa' ma'alal* – sinful acts, misguided endeavors, and wicked practices).” (Yirmayahuw / Rise Up to Yah / Jeremiah 26:3)

We have all gone down the wrong path. We have all done many things which were inappropriate, even harmful to ourselves and others. But all God asks is that we turn around and return to Him. If we do, He will not only embrace us, and encourage us, even comfort us, our evil deeds will be forgotten, just as their consequence will be resolved. This is mercy, clemency, unearned and undeserved favor.

Stop being religious and engage in a relationship with God and everything you have done will be forgiven. That is the message being communicated here.

And should you accept this proposition, then not only is this the proper way to respond, you now know what will happen if you choose not to listen...

“And so (wa) you should say (*‘amar* – you should choose to communicate literally and completely (qal (literally) perfect (completely) consecutive (reflecting your desire and mine)) **to him** (*‘el* – for him from God), **‘Now this, and precisely this, is what** (*koh*) **Yahowah** (יְהוָה - יהוה) **says** (*‘amar*): **“If** (*‘im* – and whenever) **you do not listen to Me** (*lo’ shama’ ‘el* – you turn a deaf ear to God) **so as** (*la*) **to walk** (*halak*) **in** (*ba*) **My Towrah** (*Towrah* – My Teaching and Instruction, My Guidance and Direction), **which as a result of the relationship and as a blessing** (*‘asher*) **I have given to you, placing it in your presence** (*natan la paneh* – I have bestowed before you and through you), **so as** (*la*) **to listen** (*shama’*) **closely to** (*‘al*) **the words** (*dabarym*) **of My associates** (*‘ebed* – My coworkers and servants), **the prophets** (*ha naby’* – those who speak for God) **which I have sent to you** (*‘asher ‘anky salah ‘el* – which as a result of the relationship and as a blessing, I, God, have dispatched to reach out to you) **and** (*wa*) **repeatedly** (*shakam* – shouldering the burden by doing so early and often), **although sent** (*wa shalach* – and yet dispatched) **you have not listened** (*‘al shama’*), **so then** (*wa*) **I will accordingly cause** (*‘eth natan* – I will therefore appoint) **this house** (*zeh beyth* – this specific family and home [speaking of Yisra’el]) **to be as** (*ka* – to resemble) **Shiloh** (*Shiloh/Shylow* – that which belongs to him; Shiloh was the temporary home of the Ark of the Covenant and the Tabernacle (Yahowsha’ 18:1 & 1 Shamow’el 1:24/4:3-4), it is where Yahowah appeared as the Word to personally meet with Shamow’el (meaning He listens to God) (1 Shamow’el 3:21); but it was utterly destroyed and became completely uninhabited).

And with this city (*wa ‘eth zo’th ‘iyir* – and now addressing this city [Yaruwshalaim]), **I will cause it to be** (*natan la* – I will appoint and bestow it as) **a means to** (*la*) **recede from, show disdain for, and humble, revealing the insignificance of** (*qalalah* – to curse; from *qalal* – to trivialize and diminish the influence of, thereby slighting and vilifying) **all of** (*kol*) **the world’s** (*ha ‘erets* – the material realm’s and land’s) **people of different races and places** (*gowym* – the Gentiles).””” (Yirmayahuw / Rise Up to Yah / Jeremiah 26:4-6)

There is a lot going on here, so let’s examine this in sections. It begins by telling Yirmayahuw to precisely proclaim Yahowah’s Word to those who were acting religious. God is giving them another chance to change their direction and return to Him. The means to accomplish this is once again the Towrah. When

Yah's Instructions guide and direct our steps our prior failures are forgiven and no longer subject to recrimination.

But, this admonition is being presented as a proposal, one which is subject to being accepted, ignored, or rejected. And from this perspective, Yah's prophets are responsible for warning us about the consequence of disregarding God's Towrah. The souls of those who do will become like Shiloh: lifeless and abandoned.

It is interesting to note that Yahowah never reveals how Shiloh was destroyed. The archeological evidence revealed from excavations conducted during the 1920s point to a time around 1050 BCE, which was during the lifetime of Dowd/David, and his and his people's battles with the Philistines. But during the 1960's as a result of reconsidering the time collar-rimmed storage jars were produced, a very arrogant archeologist revised the date of its demise to around 700 BCE, which would be around the terminus of Yasha'yahuw's life and some one hundred years before Yirmayahuw scribed these words. However, upon further review, the archeological consensus is once again 1050 BCE.

Therefore, Shiloh was a thriving community, one which benefitted from God's personal presence, when Yahowah's Ark of the Covenant and Tabernacle were there, but it became deserted, desolate, and lifeless the moment they were removed. And that is the lesson associated with Shiloh.

With Yaruwshalaim, however, the story is even more complicated. While it is, as the name implies, the source of reconciliation, and thus the place where God became approachable, it is also the place where man is estranged from God, and thus where God recedes from humankind. You see, Yahowah's Towrah details the way to reconciliation, presenting a seven day journey which begins and ends in Yaruwshalaim. Even Yahowah's Covenant, the lone means to engage in a relationship with God, was affirmed in Yaruwshalaim, on Mount Mowryah. So as a result, a person's choice to embrace or shun this Covenant and Way determines their fate. Those who choose in favor of God, who listen to Him, whose steps are guided by His Towrah, are embraced. But those who look to Jerusalem, to their church, mosque, or temple with the intent of being religious, they will be shunned. Their souls will "*qalalah* – recede from" God, as they will be seen as "insignificant" to God. As a result of religion, such souls are "*qalalah* – diminished to nothingness, ceasing to exist."

But there is more to it than this. Satan covets everything Yah loves, and thus the Adversary has made Jerusalem the most cursed and contentious place on earth. It is the birthplace of religion. It is the place where his corruptions have come to fool the world's "*gowym* – Gentiles: people from different races and places."

Throughout this presentation of Yahowah’s Word, I have routinely pointed out the obvious, that God’s animosity is almost universally directed at religious leaders. Their reaction to His testimony is the reason:

“And so (wa) the priests (ha kohen – the religious ministers and political advisors) and the prophets (ha naby’ – those claim to be inspired by God), in addition to all of the people (wa kol ha ‘am – and the entire nation) accordingly (‘eth) heard (shama’ – listened to and received the message from) Yirmayahuw (Yirmayahuw – Rise Up to Yah) speaking these, God’s words (dabar ‘eth ‘eleh dabarym – communicating this, the Almighty’s message) in the House (ba beyth – in the Home and Temple) of Yahowah (יהוה - אלהים - יהוה). And then (wa) it came to be (hayah – it came to pass) just as (ka) Yirmayahuw (Yirmayahuw – Rise Up to Yah) was finishing (kalah – concluding) speaking the Word (dabar), including everything (‘eth kol) which (‘asher) Yahowah (יהוה - אלהים - יהוה) instructed him (sawah – directed him) to speak (dabar) to all of (‘el kol) the people (ha ‘am), then (wa) the religious ministers and political advisors (ha kohen – the priests) and those who had claimed to have been inspired by God (ha naby’ – the prophets), in addition to all of (wa kol) the people (ha ‘am), seized him (taphas – grabbed hold of him and arrested him), saying (‘amar – declaring), ‘You must be put to death and die (muwth muwth – you will be assassinated and destroyed, killed and dispatched).’” (Yirmayahuw / Rise Up to Yah / Jeremiah 26:7-8)

Catholics and Muslims have a long history of killing those who have dared hold them accountable by citing God’s Word. It is lethal to them, so they dispatch it by destroying those who convey it. Even today, if I were to stand in the foyer of any church, mosque, or temple, and read Jeremiah out loud, I would be silenced and slandered.

Those who claim to serve God, those who claim to speak for God, hate what God has to say. Rather than listen to Yahowah, they will do everything in their power to mute His messengers.

אֱלֹהִים

Way back in the Name Section of this *Introduction to God* we studied what Yahowah revealed through Yirmayahuw regarding the renewal and reaffirmation of His Covenant. In that this passage revolves around the Towrah, let’s consider its message here as well.

It is now obvious that Yahowah’s relationship with Yisra’el and Yahuwdah was shattered as a result of religious individuals walking away from His Towrah.

So for reconciliation to occur, for the Covenant to prevail, something had to be done—something only God could do.

“Behold (*hineh*), days (*yowmym*) are coming (*bow*’), prophetically declares (*na’um*) Yahowah (*YaHoWaH*), when (*wa*) I will actually cut (*karat*) relationally with (*’eth*) the household and family (*beyth*) of Yisra’el (*visra’el*) and on behalf of (*wa’eth*) the household and family (*beyth*) of Yahuwdah (*Yahuwdah*) a renewing, restoring, and repairing (*chadash* – with the secondary meaning being: a renewed, repaired, and restored) **Family-Oriented Covenant Relationship (*beryth*).**

It will not be exactly the same as (*lo’ ka*) the (*ha*) Covenant (*beryth* – familial relationship, marriage vow, and binding agreement) which relationally (*’asher*) I cut (*karat* – created through separation) with (*’et*) their fathers (*’abowtam*) in the day when (*ba yowm*) firmly grasping Me (*hazaq* – I repaired, renewed, and restored them, I established, sustained and supported them) in their hand (*ba yad*) I led them out (*yasa’* – I descended, extended Myself, and I served them by guiding them away) from (*min*) the realm (*’erets*) of the crucible of Egypt (*mitsraym* – a metaphor for human religious, political, economic, and military oppression and divine judgment), which relationally (*’asher*) they broke, disassociating themselves (*parar* – they violated and nullified, they frustrated and shattered, splitting away) from (*’eth*) My Family-Oriented Covenant Relationship (*beryth* – My nurturing and engaged relational agreement established on the foundation of *beyth* – family and home), though (*wa*) I (*’anky*) was married to them (*ba ba’al hem*), prophetically declares (*na’um*) Yahowah (*YaHoWaH*).

Indeed (*ky*) with this (*ha zo’th*) Familial Covenant Relationship (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) which relationally and beneficially (*’asher*) I will cut (*karat* – I will create and establish through separation) with (*’eth*) the House (*beyth* – household and family) of Yisra’el (*visra’el* – those who engage and endure with God) after (*’ahar*) those days (*ha yowm hem*), prophetically declares (*na’um*) Yahowah (*YaHoWaH*), I will actually give My Towrah, completely providing and producing My Teaching and Instruction (*natan’eth Towrah*) within their inner nature (*ba qereb*). And (*wa*) upon (*’al*) their heart (*leb*) I will actually write it (*katab*). And I shall be (*hayah* – I will always, reliably, and without interruption or exception be) God (*’elohym*) to and for them (*la la*), and (*wa*) they (*hem*), themselves shall be (*hayah* – they will always and reliably exist) to and for Me as (*la la*) family (*’am*).

“And they will not teach or learn (*lo’ lamad*) man’s (*’iysh*) errant pronouncements, thoughts, thinking, or reasoning (*ra’* – evil ways and

improper principles, bad judgment, false pretenses, and regrettable communications) **any longer** (*'owd* – ever again), **or mankind's** (*'iysh*) **despondency and grief** (*'ah* – his tale of woe) **claiming** (*'amar*) **to actually know** (*da'at* – to be acquainted with and be aware of the evidence regarding) **Yahowah** (*YaHoWaH*). **Because then indeed** (*ky*) **they all** (*kol*) **will actually know and recognize Me** (*yada' 'owty*), **from** (*min*) **the smallest, youngest, and least significant** (*qatan*) **up to** (*'ad*) **the biggest, oldest, and most influential** (*gadowl*), **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*). **For indeed, then** (*ky*), **I will forgive** (*salah*) **their sin** (*'awon*) **and accordingly** (*wa la*) **their offenses against the standard** (*hata'th*) **will not** (*lo'*) **be remembered** (*zakar*) **any longer** (*'owd* – now or ever again).” (*Yirmayahuw / Rise Up to Yah / Jeremiah 31:31-34*)

This declaration fits nicely into this context. We have come to understand why it is necessary for God to oppose man's errant religious pronouncements in this way.

Now unless Yahowah told us that He was going to revoke His original plan, and unless He told us that He would create a whole new plan in its place, those who rely on the religions of Judaism, Christianity, Islam, and Mormonism, are in serious trouble. Unless God revealed a strategy by which He was going to annul His Torah, and separate us from its instructions and directions, these religions represent unreliable paths, ultimately leading to the death and destruction of the souls who have placed their faith in them.

And so it is that I have some horrible news for believers. In Jeremiah 31, rather than change His Covenant so that the Towrah no longer provides God's guidance on precisely how to participate in it, in effect canceling and terminating its provisions, Yahowah has promised the exact opposite—to make the Covenant and the Torah eternally inseparable.

אֱלֹהֵי שָׂבָא

“**And so now** (*wa 'atah*) **this is what** (*koh*) **Yahowah** (אֱלֹהֵי שָׂבָא - יְיָ אֱלֹהֵי יִשְׂרָאֵל), **the God of the spiritual messengers** (*'elohy saba'*), **the God of Yisra'el** (*'elohy Yisra'el*), **said** (*'amar*), **‘What** (*mah*) **you all** (*'atem*) **are engaging in** (*'asah* – acting upon, doing, and celebrating) **is tremendously harmful** (*gadowl* – enormously evil, greatly troubling, overwhelmingly incapacitating, and increasingly disastrous) **to all of your souls** (*la nepesh* – for everyone of you individually).

Consequently and accordingly you (*la la* – therefore, as a result you all) **will be cut off** (*karat* – severed, uprooted, banished, and cast away, ceasing to exist), **men** (*'iysh*), **women** (*'ishah*), **children** (*'owlel* – boys and girls), **and even infants** (*yanaq* – those who are still nursing), **from the midst** (*min tawek*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah), **so that** (*la*) **there will not be any remnant of you** (*bilthy la sha'eryth* – absolutely no residue nor remains left alive or surviving of you) **spared or remaining** (*yathar* – left or preserved).” (Yirmayahuw / Rise Up to Yah / Jeremiah 44:7)

Here Yahowah is telling the preponderance of the people that their religious and political behavior has been “tremendously harmful to their souls.” According to God, it isn’t good to be part of the majority, to go along with the flow of the crowd. In fact the consequence is to be cut off and to be cast away, ceasing to exist. Such people will be uprooted, and thus severed and separated, from Yahuwdah, to the point that nothing of them will remain.

So while the overall message is abundantly clear, the key to understanding the more subtle inference in this verse requires determining what *Yahuwdah* represents metaphorically and spiritually. And that’s not immediately obvious because while Yahuw is clearly defined as the familiar form of Yahowah, there is no Hebrew word *dah*.

However, since the place *Yahuwdah* (which is crudely transliterated “Judah”), represents the Southern Kingdom (whose capitol is *Yaruwshalaim*), we know that the people who were given this land were called *Yahuwdym* by Yahowah, the singular of which is *Yahuwdy* (commonly known as “Jew”). Yahowsha’ was a *Yahuwdy*—and that is especially significant.

As fortune would have it, there are two Hebrews words scribed Dalet Yowd, *dy*, the first of which is vocalized *diy*. It describes: “one who belongs to,” in the sense of “being of or from,” someone. It “depicts in a relational sense who someone is related to,” addressing “from whom they have come or are comprised.” *Dy* is used specifically in this manner by Daniel in 2:33, but also generally in 2:15 and 7:10. And then in Daniel 2:26, 4:16, 4:19, and 5:2 we find *dy* “introducing a relationship.” In this case *dy* is used identically to *’asher* – Hebrew’s most pervasive relational term. Additionally, *dy* deduces a “purpose” in Daniel 4:6 and a “result” in Ezra 5:10.

Also relevant, *dy* vocalized *day*, the second Hebrew word comprised of these characters, speaks of that which is “abundantly sufficient.” It is used in Exodus 36:7 to say that there were more than sufficient materials to build the Tabernacle. It is then deployed in Leviticus 5:7 and 12:8 to tell us that there were sufficient resources to redeem a desired property.

Also interesting is the fact that the most common derivative of *dy* is *dyn*, which communicates the idea of “pleading a cause so as to execute judgment, to contend with and to vindicate.” It is commonly deployed in combination with, *mishpat* (see Yirmayahuw 21:12 for example) to mirror the “means used to resolve disputes and achieve justice.” Similarly, *dyn* is conveyed in parallel with *shapat* in Psalm 7:9 to communicate Yahowah’s role in “deciding our fate by adjudicating the issues which divide us, providing select individuals with legal aid, offering them a defense which vindicates them.”

Adding a little humor to the equation, considering the often-adversarial relationship Yah has had with Jews, *dyn* can also mean “to argue with, to fight with, and to oppose,” even “to quarrel and debate.” While this is not germane to our understanding of *dy*, addressing the dark side of overwhelmingly positive Hebrew words often illuminates the consequence of taking an adversarial stand against God.

Before we bring all that we have just learned together and consider the full implications of Yahuwdy, and thus Yahuwdah, consider the fact that in Ancient Hebrew, which served as the basis for the alphabet deployed to author this revelation, a 𐤃 Dalet was drawn to depict a doorway, and the 𐤅 Yowd is the arm and hand of God. This would then be Yahow reaching out to us, grasping us by the hand, and leading us through the doorway to His home and to life with Him. It is a beautiful picture.

So with all of this known, to be a *Yahuwdy* is: “to be related to Yah, to be from Yah and of Yah; it is to be defended and vindicated by Yah, and to recognize that Yah is more than sufficient.”

Therefore, Yahowah’s concluding statement in this verse tells us that those souls harmed by religion will as a result be cut off from being related to Yah, from being defended and vindicated by Yah, from Yah’s abundance. As a result, no trace of them will be left. They will cease to exist. Death will mark the end of life. Such is the fate of those poisoned by Judaism, Christianity, Islam, and Socialist Secular Humanism.

By including the souls of men, women, children, and even infants in the list of those whose souls who will be cut off as a result of the harm being done to them by religion, a couple of Christian myths are destroyed. The children of corrupt individuals do not get a free pass to God, and there is no such thing as an age of accountability, before which a child born of religious parents is automatically saved. And yet Christian apologists will tell you that all children prior to an age where they are thought to be responsible for their own decisions, are believed to go directly to heaven should they die prematurely. And yet neither idea is permissible in light of this declaration.

Parents thereby commit their own children to this fate by raising them to be religious. And worse, by not sharing Yahowah's Towrah, they preclude them from possessing the instruction required to make an informed choice between relationship and religion. But, and this is critically important, this does not imply that children of the religious are "sent to hell"—only that they aren't going to be in heaven. The fate of those who are injuring their souls isn't eternal punishment, but instead ceasing to exist.

While we are on this subject, I have one last thought to share with you because Yahowah has already shared it with us. Do you remember what He said through Dowd in the 25th Psalm? He revealed that the offspring of the children of the Covenant will inherit its promises. So, there is every reason to think that the children of those who have embraced the Covenant will be embraced by God. Listen... **"All the mannerisms and conduct of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who observe and are saved by His Family-Oriented Covenant Relationship and His Witness. As a result of responding to Your name Yahowah, You will choose to genuinely and completely forgive my sin, because indeed it is great. Hence, whatever individual respects and reveres Yahowah, He will teach him the way he should choose. His soul in the most favorable, pleasing, and festive circumstances will dwell and endure, and his descendants (*zera'* – children and offspring) will inherit the realm. A very close and intimate fellowship with Yahowah is certain for those who respect and revere Him. And His Family-Oriented Covenant Relationship, He makes known to him."** (*Mizmowr* / Song / Psalm 25:10-14)

However, even though those who are actively religious believe that their faith is pleasing to God, it is not. **"I am perplexed and provoked (*la ka'ac* – I am vexed and incensed, displeased and annoyed, grieved and frustrated) by (*ba*) the work (*ma'aseh* – the labor, business, endeavors, and pursuits; from *'asah* – that which one engages in, acts upon, celebrates, profits from, produces, and does which occupies them) of your hands (*yad*) joining with and burning incense (*la qatar* – making smoke offerings while engaging in ritualistic religious practices) to other gods (*la 'aher* – on behalf of different deities) in the realm of the crucible of Egypt (*ba 'erets Mitsraym* – in the land of political, religious, economic, and military oppression) where (*'asher*) you have come (*bow*), having dwelt as strangers (*la guwr* – temporarily living as aliens) there (*sham*).**

In view of that (*ma'an* – in response) you all will be cut off (*la karat* – you (plural) will be uprooted and banished, severed from the relationship and cast away, ceasing to exist). And (*wa*) as a result (*ma'an*) you will come to exist as (*hayah* – you will be) the object of curses and scorn, demeaned and disregarded (*qalalah* – vilified and considered worthless, slighted and seen as

despicable, held in contempt and dishonored) **and also** (*wa*) **insulted, slurred, and taunted** (*cherpah* – belittled, slandered, and libeled) **by** (*ba*) **all** (*kol*) **of the Gentiles** (*gowym* – people of different races and places) **of the world** (*ha 'erets*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 44:8)

And indeed, this is exactly what has occurred. No people in human history have been mocked, insulted, and slurred more than Jews. In fact, one of the things promoters of Communism, Islam, and Christianity have in common is a hatred for these people. They have been persecuted the world over for three thousand years. So you'd think that somewhere, sometime long ago, a Yahuw'dym would have figured it out as he or she read these words, and then urged others to change.

But they have been too few, and too neglected. And there are few places where they are more in conflict with God than with the Ma'aseyah – a compound word comprised of *ma'aseh* and Yah. Yahowah's work was accomplished through Him. But religious men and women have long engaged in the business of muddling and mitigating what the Ma'aseyah has done. In Judaism, His work was utterly ignored, as if He had not even been here. In Christianity, His work was disassociated from Yahowah, rendering it meaningless. Muslims, in turn, have created a caricature of Yahowsha' who did nothing except preach Islam.

As has been the case with this entire admonition, the pronoun “you” has been plural, indicating that the majority of people are included in this condemnation.

Of interest in this passage and the previous one, *karat* is an especially telling term. Like so many Hebrew words, it has both positive and negative implications – and therefore its effect depends upon which side of *karat* a soul is on. Each time Yahowah speaks of establishing His Covenant He uses *karat* – telling us that this Relationship Agreement is being cut between God and ourselves. That is to say we are being cut in on the deal of a lifetime.

But far more are cut out than are cut in. And the consequence of being cut out, of rejecting or simply ignoring the terms and conditions of the Covenant, is to be excluded, to be estranged from God, which is to die.

In the 9th verse, Yahowah scolds men and women for the dreadful things they have done in Yahuwdah and Yaruwshalaim, criticizing both subject and king. This then leads to the 10th, where God tells us what His people have become, and why... **“They are not contrite** (*lo' daka'* – they are totally pretentious, unapologetic, and unremorseful), **even to this day** (*'ad ha zeh yowm*). **They are not respectful** (*wa lo' yare'*). **And they do no walk in** (*wa lo' halak ba* – so their steps are not guided by) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived 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 of

instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction) **or in** (*wa ba*) **My clearly communicated prescriptions of what you should do to live** (*wa chuwqah* – My recommendations and rules; from *choq* – My shared and nourishing thoughts which were inscribed in writing to cut you into the relationship), **which** (*‘asher*) **I provided** (*natan*) **in your presence** (*la paneh*), **and before your fathers** (*wa la paneh ‘ab*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 44:10)

As is the case with most all believers: the truth doesn’t matter. Even God’s testimony is rejected by the religious. There are few lessons as painful or relevant.

Shattering the myth once again that religious behavior is pleasing to God, God says: **“So as a result** (*la ken*), **this is what** (*koh*) **Yahowah** (יהוה - יהוה) **of the command and control implements** (*saba’* – of the ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences), **the God of Yisra’el** (*‘elohy Yisra’el*), **promises** (*‘amar* – says), **‘Behold** (*hineh*), **My presence** (*paneh* – My face and personal appearance) **is set** (*sym* – is established) **against you all** (*ba*) **as a result of** (*la*) **this disastrous wickedness** (*ra’ah* – this evil and harmful shepherding of the flock), **so as to** (*wa la*) **be cut off from** (*karat ‘eth*) **all** (*kol*) **of Yahuwdah** (*Yahuwdah* – Yah’s Abundance and being Related to Yah).” (Yirmayahuw / Rise Up to Yah / Jeremiah 44:11)

The moral of this story is simple enough. All who remain unapologetic regarding their religion, whose steps are not guided by Yahowah’s Towrah, and whose lives are not aided by His prescriptions, will be cut off and excommunicated.

Then skipping ahead ten verses in this same chapter we find Yahowah citing the name of His Towrah one final time. It is set into the context of an overt condemnation of religious behavior. In the 21st verse we find Yirmayahuw telling the people...

“Do not associate yourselves with religious behavior by burning incense or by engaging in ritualistic practices (*lo’ qiter ‘asher qatar*).” He then says that religion has become so pervasive that it is now being practiced **“in public places** (*ba chuwts*).” Indicting everyone, and leaving no one unscathed, the prophet tells us that this religious behavior of: **“...your fathers** (*‘ab* – your ancestors and forefathers), **your religious and political rulers** (*melek* – clerics

and kings), **your societal, military, and economic leaders** (*sar* – elders and nobles, princes and captains), **and the people** (*'am* – the nation of related individuals and those who consent to follow along) **of the world** (*'eth ha 'erets*), **will be taken into account** (*zakar* – will be remembered and recalled) **by Yahowah** (יהוה - אלהים - אלהים), **ascending to God's heart and causing it to withdraw from such unrighteousness and injustice** (*'al leb 'alah*).” (Yirmayahuw / Rise Up to Yah / Jeremiah 44:21)

God is not going to overlook a person's religion, that is unless they have disassociated themselves from it. Both the victims and the perpetrators of these beguiling and corrosive schemes will all be held accountable. God's response will be the same, which is to say that He will withdraw from both cleric and laity, king and commoner, lord and subject.

Since all of this flows together, let's read the next two verses before we reflect on them...

“And (wa) Yahowah (יהוה - אלהים - אלהים) **is no longer able to** (*lo' owd yakol* – will no longer have the capacity to) **bear or tolerate such beguiling deceit** (*nasa'* – suffering or forgiving that which beguiles and deceives) **because of (min) the presence (paneh) of all of your willfully evil deeds** (*roa' ma'alal* – your immoral and improper activities and all of your unethical, displeasing, and injurious practices), **and because of the presence (min paneh) of the detestable idolatry and repulsive abominations** (*tow'ebah* – disgusting idol worship) **which you have engaged in** (*'asher 'asah* – which you have celebrated, committed, and acted upon).

So (wa) your land (*'erets* – your world and realm) **will come to be** (*hayah* – will exist) **as a destroyed and desolate place** (*la charabah* – as ruins which are laid waste), **as a site of appalling devastation** (*la shamah* – as something which is horrible and ugly looking), **and as a curse to be trifled with** (*wa la qalalah* – and as contemptible and accursed), **for (min) it will not be inhabited** (*'ayn yashab*) **as it is (ka) this day** (*ha zeh yowm*).

This is because of the presence (min paneh 'asher) of your association with religious practices (*qatar* – your willingness to join others in ritualistic worship, including making offerings, sacrifices, and burning incense), **and because (wa 'asher) you have sinned (chata') against Yahowah** (*la Yahowah*).

You have not listened to the voice (*wa lo' shama' ba qowl*) **of Yahowah** (יהוה - אלהים - אלהים). **In (wa ba) His Towrah** (*Towrah* – His Instruction and Teaching, His Directions and Guidance), **in (wa ba) His clearly communicated prescriptions** (*wa chuwqah* – His inscribed recommendations designed to cut you into the relationship), **and in (wa ba) His restoring and eternal testimony**

(*'eduwth* – His enduring, oft repeated, and consistent witness) **you have not walked** (*lo' halak* – your steps have not been guided).

So therefore (*'al ken*) **you will meet with** (*qara' 'eth*) **this** (*ze'th*) **miserable and evil shepherd** (*ra'ah* – wicked leader of the flock), **as is occurring** (*ka*) **this very day** (*ha zeh yowm*)." (Yirmayahuw / Rise Up to Yah / Jeremiah 44:22-23)

Yet another time we have impugned Paul's writings. God's love does not endure all things. He is forever intolerant of beguiling religious deceit. From His perspective, religious behavior is idolatrous and repulsive.

This is the third time we have witnessed Yahowah condemning "*qatar* – religious behavior" outright. And what's particularly devastating about this is that *qatar* isn't being criticized in the context of "errant" religious practices, or even being applied to "false gods." And that means that *qatar* itself, "religious activities and rituals" even "participating with others in worship," is considered an abomination. So while there is no Hebrew word per se for "religion," *qatar* is the most descriptive word available to describe "religious behavior and worship."

Also, while Yahowah is obviously reprimanding Jews, they aren't the ones we find engaged in worship, participating in rituals, burning incense, making sacrifices, or providing offerings to support a religious institution. These things are vastly more prevalent in Roman Catholic and Orthodox Christianity – which should give believers pause.

But most important of all, the contrast God is painting is between being religious versus listening to Him so that one's steps are guided by His Towrah. Of the former, Yah refers to those who are religious as "*roa' ma'alal* – being willfully wicked," and "*tow'ebah* –repulsive idolaters," Whereas those who listen to God, who walk in His Towrah, His prescriptions for living, and His eternal witness, are family.

Yah's concluding comment reflects the *quid pro quo* emblazoned throughout His Word: everyone gets what they deserve – sometimes even what they want. Those who have chosen to be religious will have the opportunity to meet the malevolent spirit who shepherds the religious. Rather than answering Yahowah's "*qara'* – invitation to meet with" God, they will "*qara'* – meet" the Adversary. He is after all, the one whom they are worshipping this very day.

So don't tell me that God isn't fair (or that He doesn't have a sense of humor).

The book of Hosea vividly portrays the reason Yahowah had to divorce Himself from Yisra'el. They had become universally unfaithful, with the vast preponderance of people pursuing relationships with false gods – not unlike what we witness in Judaism, Christianity, and Islam – and have consistently seen in Hinduism.

What's particularly troublesome about this is that the one actual God had gone to great lengths to make His presence known to these people. He had established the Covenant in their land, He had saved them from religious and political oppression, and He had revealed His Towrah, Prophets and Psalms in their midst. All they had to do was recall their history and read these revelations to keep from acting so foolishly. But they didn't...

And that is the reason Yahowah revealed: **“My people (*'am*) are completely destroyed and they will perish (*damah* – they are cut off and will cease to exist (niph'al perfect – telling us that the people have actively participated in their own absolute demise)) because of (*min* – from) a lack of understanding (*bely* – corrupted information, inadequate knowledge, and deficient discernment).**

Indeed because (*ky*) you (*'atah*) have totally avoided and rejected (*ma'as* – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) knowledge and understanding (*da'at* – information and discernment), so then (*wa*) I will consistently reject you and avoid you (*ma'as* – I will actually disassociate from you and will rebuff you (qal imperfect)) from serving as priests and ministers (*kahan* – from acting as counselors and clerics) on My behalf (*la* – for Me).

Since (*wa*) you have continually ignored (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) the Towrah of your God (*Towrah 'elohym* – Your God's Torah Instruction and Teaching, Your God's Source of Guidance and Direction; derived from: *tow* – God's 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 of instruction, teaching, guidance, and direction that flows from God, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward God), I also (*'any gam*) will consistently ignore your children (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha' / Salvation / Hosea 4:6)

I broke this passage into three segments because Yahowah is making three separate, although related, points. Initially, God is addressing the root cause of mankind's self annihilation. While religion is to blame, for it to mislead, the intended audience must be naive.

If people observed the Towrah, they would not be ignorant. If people knew Yahowah, they would not perish.

To understand, a person must first observe the evidence and then consider it, exercising good judgment to think about what they have learned. The reason that this process is important is because according to God, ignorance and destruction are related. Those who don't know cease to exist. Therefore, existence is predicated upon knowing Yahowah.

Also interesting here is that "*bely* – understanding" contemplates the contribution "inadequate knowledge," "corrupted information," and "deficient discernment" play in our "lack of understanding." Religion, which is corrupted information, is made possible because of a lack of knowledge. Those who know the Torah are not fooled by these frauds.

The second clause of this verse is a *quid pro quo* directed at those who would claim to be God's ministers. It says that since they don't know Him, they won't be used by Him.

God is thereby calling priests, pastors, and religious ministers "frauds." Those who claim to know Him and to serve Him, do not and are not. For someone to be useful to God they must first know God.

Reading this out of context, Christians have seen this as their opportunity. But the possibility of the Christian Church replacing Yisra'el is dashed based upon what follows. More even than Jews, Gentiles have disavowed Yahowah's Towrah.

I find it fascinating to note that all too few people have been willing to listen to Yahowah's prophets. While Yirmayahuw, Zakaryahuw ("Remember Yah"), and Mala'ky ("Messenger") followed Howsha', Yahowah ultimately had to do the job Himself. Yahowsha' therefore entered our world as an expression of Yahowah's Towrah.

In this light the third stanza becomes particularly revealing. The Towrah, like Yahowsha', was begotten by Yahowah. As the offspring of God, they represent Yahowah. Yahowsha' is the Word in the flesh. God came to express Himself directly because far too many of us were disqualified from serving Him in this way.

If a person chooses to avoid the Towrah, they will inevitably instruct their children to do the same. Therefore, the offspring of religious Jews, Christians, and Muslims will be unknown to God.

While this lone verse delineates the reason we paused to consider this passage, the next three shed additional light on what we have just learned. The first acknowledges that the larger human institutions grow, the worse they become. It is the same with nations as it is with religions. They not only feed upon the people's wickedness, the leaders of such institutions are all too often motivated by little more than influence, sex, power, and money. And so it is with the cleric, so it is with those he has conned.

“So as (*ka*) they grew and became more powerful (*rabab* – they became more numerous and influential), so much the more (*ken*) they missed the way (*chata'* – they sinned, retreated, and went in the wrong direction).

They exchanged (*muwr* – substituted) their reputation and reward (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) for (*ba*) shame (*qalown* – dishonor and disgrace, ignominy and infamy).” (Howsha' / Salvation / Hosea 4:7)

By recognizing that *rabab* serves as the basis of rabbi, this becomes funny in a sad sort of way: “As they became rabbis, all the more they went astray.” But such is the case with every religion. People go along to get along. They assume that their religion is right because so many people believe it. But the truth has never been popular. And for all of human history deceptions have held sway.

This passage presents an ironic twist. As people grow in stature, they recede from God. The more people move in one direction, the more likely it is that they are all headed the wrong way. The more people strive to be influential, the more insignificant they become. They have substituted transitory wealth for an eternal reward, and have exchanged the illusion of power for its genuine manifestation.

“They feed upon (*akal*) the wrongdoing and sin offerings (*chata't* – the iniquity and propitiations, the errant ways and misguided beliefs) of My people (*'am* – My family). And so (*wa*) therefore (*'el* – accordingly), their perverse distortions (*'awon* / *'aown* – their errant perversions and corruptions, their tendency to twist and distort) carry away and beguile (*nasa'* – sweep away, deceive, and indebt) their souls (*nepesh*).” (Howsha' / Salvation / Hosea 4:8)

This is true both literally and symbolically. If not for people's individual and collective sense of guilt and implied hellish consequence, religions wouldn't exist. They prey on people's fear of the unknown, on their fear of punishment. And as a result, they devour believers' money by promising their victims that

their donations will somehow illicit favor from God. But in the end, the very corruptions and distortions which enriched these clerics, consumed their souls.

“And so (wa) it will come to be (hayah – it was, is, and will be) as with (ka) the people (ha ‘am) so as with (ka) the priest (kohen – the minister and cleric). I will record and consider (wa paqad – I will impute and reckon) against them (‘al) their ways (derek – their conduct and way of life). And (wa) their deeds and practices (ma’alal – their actions and activities), I will turn upon them (suwb la – I will return to them, paying them back for what they have done).”
(Howsha’ / Salvation / Hosea 4:9)

From God’s perspective, the “blame the pastor for misleading me” alibi will not work. Every religious person will be held accountable for what they have done. And that is because at the very least, believers have given priests the pretence of credibility by participating in their religion, and most have corrupted their children by encouraging them to follow their example. So in the end, a person’s religious practices will be held against them. Rather than endearing a soul to God, such activities will convict them of infidelity. And while that isn’t a crime in courtrooms established by men, it is a capital offence with God.

Yahowah speaks of His Constitution a second and third time in the 8th chapter of Howsha’. This discussion begins:

“To your lips (‘el chek) the Showphar (showphar – the ram’s horn which was used as a trumpet to call people’s attention to important events on Yahowah’s calendar) is as if it were (ka – is like) a vulture (neshar – a bird of prey; from an unused root meaning to lacerate) over (‘al – upon, before, or near) the House (beyth – Home, Family, and Temple) of Yahowah (יהוה - 1742 - 𐤎𐤓𐤕 - Yahowah), because (ya’an – for the reason that) you have literally and completely passed over (‘abar – you have been led away from and have gotten rid of (qal perfect)) My Family-Oriented Covenant Relationship (beryth – familial agreement, mutually binding pledge, reciprocal arrangement based upon family and home), and also (wa) have literally rebelled and are totally opposed to (pasha’ ‘al – have openly and defiantly transgressed against (qal perfect)) My Towrah (Towrah – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived 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 of instruction, teaching, guidance, and direction that flows from Me, which tuwb – provides answers to facilitate your restoration and return, even your response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing

you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction).” (Howsha’ / Salvation / Hosea 8:1)

The Showphar is most directly associated with the *Miqra’* of *Taruw’ah*, which is actually known as “Trumpets.” And that association is required to appreciate this comparative reference. You see, the people were now trumpeting a different tune than that they were instructed to convey on the *Miqra’*, singing praises and hymns to gods they, themselves, had made. So their songs were now leading them away from the spiritual harvest associated with Trumpets and were in conflict with the message of *Taruw’ah*.

But more than that, by trumpeting the wrong lyrics, and by marching off in the wrong direction, these religious troubadours were now certain to miss the message *Taruw’ah* was designed to announce: souls which ignore Yahowah’s invitation to meet on *Yowm Kippurym*, the Day of Reconciliations, will die. The vulture is hovering over Yah’s House in anticipation of the inevitable.

The reason that believers were playing the wrong tune, the reason they were dead men walking, is that they had “*abar* – passed over” Yahowah’s Covenant. Like religious Jews, Christians, and Muslims today, they didn’t believe that its terms and conditions applied to them. And they came to hold this opinion because they were openly opposed to Yah’s *Towrah*. This rebellion and resentment has grown so extreme, that when someone even mentions being *Towrah* observant, or that there is but one Covenant, the religious are quickly enraged. They have been conditioned to defy God’s instructions – and they do.

Such anti-Torah, anti-Covenant indoctrination is the product of religion and politics. God, Himself, says as much in these next three passages.

“Once again (*gam*) because (*ky*) they have sold themselves out (*tanah* – they have prostituted themselves and have unfaithfully provided favors for money) among (*ba*) the Gentiles (*gowym* – foreigners from different races and places), so now then (*’atah*) I will gather them together (*qabas* – I will assemble them) and (*wa*) treat them with contempt, as worthless (*halal ma’at* – view them as meaningless, defiled, polluted, and dishonorable) as a result of (*min* – because of) the burden, desires, and pronouncements (*masa’* – the oppressive yearnings, prophetic utterances, and covetous longings, the bias and the prejudice) of kings and captains (*sar wa melek* – political rulers and military leaders, government officials and captains of industry).

Indeed (*ky*), ‘Ephraym (*’Ephraym* – symbolic of the Northern Kingdom which was estranged from Yahowah before Yahuwdah for religious reasons) has greatly increased the size and quantity (*rabah*) of altars (*mizbeach* – places of worship) to missing the way (*la chata’* – for the purpose of leading people astray), existing as (*hayah la*) altars (*mizbeach*) to sin (*la chata’* – error, to

missing the way and to leading people astray).” (Howsha’ / Salvation / Hosea 8:10-11)

So with these bold statements, Yahowah has impugned both religion and politics, places of worship and national agendas. Kings, captains, and clerics are all to blame for the plight of their people. They have not only led countless souls astray, and away from God, but have done so to satiate their own personal cravings. Their religious and political schemes reflect little more than the bias and prejudice of men. They have conceived institutions devoted to sin.

Please don’t miss the fact that to be *halal* is to be held in contempt. To be *halal* is to be impure, polluted, defiled, and dishonorable. Is it any wonder then that Halal is Satan’s name, or that Muslims eat that which their religion designates as Halal?

Incidentally, there is a bit of irony here. Those who sell themselves out, who seek to unjustly enrich themselves, are seen as worthless by God. And even this is related to Halal. You see, Jewish rabbis facilitated the creation of the Qur’an by selling Muhammad stories from their Talmud. And while no Jew coveted being seen as a prophet more than Sha’uwl / Paul, no one’s pronouncements were ever as worthless or burdensome. And yet great altars have been erected by the religious in honor of both charlatans.

“I have written so much, to the point that I’ve written countless times (*katab katab la rab ribow’* – literally and consistently written and written, as many as tens of thousands of words I have inscribed). And yet they regard (*chashab* – they consider, have reckoned, and have determined that) My Towrah (*Towrah* – My Teaching and Instruction, My Guidance and Direction) as if it were (*ka*) something unauthorized and illegitimate (*zar* – strange, foreign, and alien, no longer relevant or appropriate).” (Howsha’ / Salvation / Hosea 8:12)

When a Hebrew word is repeated, as *katab* is here in the text, it requires us to consider the full extent of the term. *Katab* is “to write, to engrave and inscribe.” To *katab* is “to communicate in writing using the letters of an alphabet to comprise words, sentences, paragraphs, chapters, and books.” To *katab* is “to record a message so that it can be memorialized and shared.”

Yahowah has done so much of this for us He not only repeated *katab*, He wrote it both times in the qal imperfect, which is to say that this literally and consistently occurred and that it has ongoing and unfolding consequences. But more than this, God said that His written words were in the “*ribow’* – tens of thousands.” Even that His written communication was “*rab* – great in quantity and value.”

Ribow' is actually derived from rabab, whose root is rab. As *rabab*, it means to become many or to become great. And a *ribow'*, it is translated as both "thousands upon thousands," and "tens of thousands," in addition to "myriad" and "countless."

And yet with all that Yahowah has written 99.999% of the world's population have been beguiled into believing that the Towrah is "zar – unauthorized and illegitimate, strange and alien, no longer relevant or appropriate." Such is the case with Judaism, Christianity, and Islam. It is the result of the Talmud, New Testament, and Qur'an.

And yet, if Yahowah's Guidance is "unauthorized," whose is sanctioned? If Yahowah's Instruction is "illegitimate," whose is valid? If the Towrah is "strange, foreign, and alien," what is appropriate and acceptable? If the Towrah is "no longer relevant," then what is applicable? Is there an authority more credible than God?

אֱלֹהֵינוּ

This exact same theme continues in Ezekiel. Yahowah has used His prophets to reveal the ugly truth about religion.

The introduction reads: "**It came to be, existing exactly this way** (*hayah hayah*), **the Word** (*dabar*) **of Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה - *Yahowah*) **came to** (*'el*) **Yachezq'el** (*Yachezq'el* – God Strengthens, Prevails, and Grows), **the son of** (*ben*) **Buwzy** (*Buwzy* – emerging from evil), **the royal advisor** (*ha kohen* – the governmental minister) **in the land of** (*ba 'erets*) **Kasdym** (*Kasdym* – Chaldea; a.k.a., Babylon), **on the ancient waterway** (*'al kabar mahar* – on the Great River). **And** (*wa*) **She came to be** (*hayah* – She came to exist) **there on him** (*sham 'al* – here and now as God upon him), **the hand of Yahowah** (*yad Yahowah*)."
(*Yachezq'el / God Grows / Ezekiel 1:3*)

So once again, this prophet was a scribe whose hand was moved by Yah. His resulting testimony is therefore irrefutable and beyond reproach. And that should be a serious concern for many because throughout this book Yahowah reveals that He is opposed to what man has become.

While we have come to Ezekiel to consider what Yahowah had to say about His Towrah, before we turn to the first of the seven times God's Teaching is referenced, let's seek a little reinforcement. This prophecy turned out to be precisely accurate.

“And (wa) I will cause a remnant (yatar – sparing a few) to exist as (ba hayah) refugees, escaping (palyt – sparing and delivering them from) the sword (chereb – deadly weapons of war) in the Gentile nations (ba ha gowym) among which you will be scattered (ba zarah) around the world (ba ha ‘erets).” (Yachezq’el / God Grows / Ezekiel 6:8) And it happened just that way, and to no other people than these.

A precious few were spared from the worst of this in the fall of 1945. The youngest of these will be 88 in the fall of 2033 when they finally and fully acknowledge what they have done to Yah to deserve a fate far worse than they received.

“And (wa) your refugees, those who escaped captivity (palyt), they will be reminded of and will remember (zakar) being against Me (‘eth) in the Gentile nations (ba ha gowym) which (‘asher) they were taken captive (shabah – carried off, imprisoned, and plundered). There (shem – with the name they were called), because of the relationship (‘asher), My heart was broken by them (shabar ‘eth leb – My heart was crushed and grieved by them). Relationally (‘asher), they were unfaithful (zanah), and they left Me (suwr min ‘al – they departed from Me, removing themselves from Me, forsaking Me and rejecting Me). And with their eyes (wa ‘eth ‘ayn – as a result of their perspective) they were unfaithful (zanah), returning to (‘achar) worshipping religious imagery (gilowlym – nebulous and idolatrous things they had crafted). And (wa) they are divided and separated (qowt – they experience self loathing and grieve) in the face (ba paneh – in the presence) of the evil (ra’ah – wicked and harmful things, and the miserable feelings and misfortune) which (‘asher) they have engaged in (‘asah – they have participated in), for all (la kol) of their detestable abominations and repulsive behavior (tow’ebah – abhorrent religious worship).” (Yachezq’el / God Grows / Ezekiel 6:9)

Since Yahowah’s animosity toward Yisra’el was a result of their religion, and since Judaism is less adverse to the Torah than Christianity, ought not Christians be worried? Are they unaware of the consequence of participating in “*tow’ebah* – abhorrent religious worship?”

Even though the consequence of separating themselves from Yahowah by worshipping gods they had devised was devastating, knowing in advance that there would be a price to pay for such repulsive behavior and willful infidelity, had a positive result. Something worthwhile was accomplished. Those with open minds came to realize that Yahowah’s predictions always come true, that He is always consistent, and that He is consistently intolerant of religious behavior. Therefore:

“But then (wa) they will come to recognize (yada’ – to know, acknowledge, and realize) that indeed (ky) I am (‘any) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵי יִשְׂרָאֵל - יהוה – Yahowah). It was not in vain (lo’ ‘el chinam – it was not for nothing, for no reason, or without cause) that I spoke (dabar) to them (‘al) about engaging in (la ‘asah – regarding acting upon and participating in, doing and causing) this (ze’th) evil (ra’ah – wickedness and wrongdoing, troublesome, harmful, and immoral behavior).” (Yachezq’el / God Grows / Ezekiel 6:10)

Just don’t do it. Don’t believe them. Don’t join them. Avoid being religious. Because if you don’t...

“My eyes (‘ayn – from My perspective I) will not take pity on you (lo’ huws ‘al – will have no compassion for you), and I will not show any mercy (wa lo’ chamal – nor will I rescue you from these unfavorable circumstances). For indeed (ky – rather) your ways (derek – your directions) I will place and hold (natan – I will appoint and assign) against you (‘al – should concern you).

And so (wa) these detestable things (tow’ebah – these repulsive and abhorrent abominations) will come to exist (hayah) in your midst (ba tawek), and you will come to actually know (yada’ – you will realize) that indeed (ky) I am (‘any) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵי יִשְׂרָאֵל - יהוה – Yahowah).” (Yachezq’el / God Grows / Ezekiel 7:4)

Most of the things Yahowah predicts mankind will do are bad, because man’s most pervasive influence – religion – is bad. But even in a sea of such dire predictions, there is a ray of hope. You see, by revealing that this is going to happen, and by explaining why it is going to occur, God proves that He exists and can be trusted. Once you come to recognize this, your decisions regarding Yah become appreciably easier.

In this next passage, we are reminded that Yahowah’s animosity is directed at society’s troubadours, and that His frustration is with the entire population, because most everyone has listened to the proclamations of religion rather than the voice of the relationship.

“They shall blow their trumpet (taqa’ ba ha taqowa’) and they will all fashion their plan (wa kuwn ha kol), but no one is going (wa ‘ayn halak) to engage in this battle (la ha milchamah – no one is willing to fight), for indeed (ky), My animosity (charown – intense frustration, animosity, and anger) is upon (‘al) the entirety (kol) of their population (hamown – their multitudes, their riches and abundance and their confusing clamor and tumultuous commotion).” (Yachezq’el / God Grows / Ezekiel 7:14)

As a consequence, speaking of these perverted people, the Land of Yisra’el, and its heart, Yaruwshalaim,...**“I will give them over to (natan ba) the hand**

(*yad*) **of unauthorized and illegitimate strangers** (*zar* – loathsome and nauseating individuals who are not related and who do not belong [speaking of Babylonians, Greeks, Romans, Christians, and Muslims]) **to be plundered** (*la baz* – to be spoiled, robbed, and looted through military conquest), **and to the wicked and the unrighteous of the land** (*rasa' ha 'erets* – to those who violate the standard [now speaking of religious and political Jews]) **to be preyed upon** (*la shalal* – to be ravaged, to be taken in a different direction and draw away). **And they will corrupt and defile her, desecrating and vandalizing the land** (*wa halal wa halal* – and they will profane, besmirch, taint, sully, and pollute her [speaking of the land] over and over again).” (Yachezq’el / God Grows / Ezekiel 7:21)

And indeed, this is exactly what has happened, not once but countless times over the centuries. No place on earth has been more desecrated by repulsive religious shrines, temples, churches, and mosques than Yisra’el.

So God said to these militant and religious conquerors and to their victims, “**So I will turn away from them** (*wa cabab paneh min* – and My presence will be removed from them) **as they profane and defile, corrupt and besmirch** (*halal* – dishonor and treat with contempt, taint and sully) **My treasured and cherished place** (*tsaphan*). **And then** (*wa*) **the brutally ruthless and ferociously violent and destructive thieves** (*paryts* – the cruel, murderous, and lawless thugs) **shall arrive** (*bow’*) **and desecrate her** (*halal* – pollute and profane the land).” (Yachezq’el / God Grows / Ezekiel 7:22)

I find it telling that *halal* speaks of “wounding and weakening as a result of disease or poison.” This desecrating and defiling sickness is religion.

When we think of the worst of nations today, the Islamic countries immediately come to mind. But pagan Romans and Christian Byzantines were equally arrogant, covetous, and profane. “**And I will cause the worst of nations** (*ra' gowym* – the most evil, uncivilized, and destructive people from different races and places) **to arrive** (*bow’* – to come), **and they will come to steal and possess** (*yaras*) **their homes** (*beyth*). **For I will put an end to** (*wa shabat*) **the arrogance of the empowered** (*ga'own 'az* – the prideful and oppressive, the majesty, splendor, and conceit of the mighty). **And their sanctuaries, shrines, and temples** (*miqdash* – their holy places and sacred things, their religious foundations) **will be treated with contempt** (*halal* – and seen as poisonous, polluted, and diseased).” (Yachezq’el / God Grows / Ezekiel 7:24)

Let there be no misunderstanding. According to God, the worst of people, the most evil and wicked individuals on earth, are the arrogant and beautifully attired leaders of religious institutions. And when we consider those who reside in Israel

today – Jews, Muslims, and Christians – there can be no doubt which shrines, sanctuaries, and temples Yahowah is going to destroy.

If you want to see the most hellish places on earth, walk into a church, synagogue, or mosque. But don't stay very long, lest you be poisoned and polluted by them.

When Yahowah returns, the first thing He is going to do is eliminate every vestige of religion – wiping everything the religious believe is holy off the face of the earth. In a sea of disparaging comments regarding every aspect of religion, this has been one of the most overt. Simply stated: God damn religion.

It is interesting to note that Jews seek peace with the Islamic terrorists who surround them, and who live among them, but... **“Anguishing terrorism (*qaphadah*) will come (*bow*’ – will occur) and they will seek (*wa baqash* – inquire about and attempt to achieve) peace and reconciliation (*shalown* – safety and salvation), but there will be none (*wa ‘ayn*).”** (Yachezq’el / God Grows / Ezekiel 7:25)

This is an apt depiction of Israel's past, her present, and immediate future. It is what we read in our newspapers and see on our televisions. The viciousness and hopelessness of terrorism has been deployed by the ignorant, by the irrational and the immoral, especially the religious, to harass and oppress humankind for countless centuries. But, few have been more thoughtless or more ruthless than Muslims, especially as they terrorize Israel on behalf of their demonic god. And only in Islam, among all the world's religions, was the founder and his god, first and foremost, a terrorist. So once again, we see enormous specificity in Yahowah's prophetic predictions.

Nothing in human history has wrought more misfortune, more tragedy and catastrophe, than religion – especially Christianity, Islam, and Socialist Secular Humanism. And each is predicated upon lifeless and stupefying messages – appalling hearsay which causes the Torah's teaching to be lost upon its promoters and practitioners. That is not my opinion, but instead is God's conclusion.

“Disaster upon disaster (*howah ‘al howah* – calamity upon calamity) will come (*bow*’), and appalling hearsay upon hearsay (*shamuw’ah ‘al shamuw’ah* – lifeless and stupefying messages upon messages, horrifying and devastating reports, rumors, and news, information which is neither verified nor true; from *shamem* – that which astonishes and destroys, bewilders and stupefies) will come to exist (*hayah*), and they will seek (*wa baqas* – they will yearn for and search for) a revelation (*chazown* – an inspired communication) from a prophet (*min naby*’). But (*wa*) the Towrah (*Towrah* – the Teaching and Instruction, Guidance and Direction) will be lost and wasted upon (*‘abad min* – will be squandered and cease to exist with) the ministers, priests, clerics, and government advisors

(*kohen*), and upon (*min*) the elders and societal leaders (*zaqen* – most prominent individuals).” (Yachezq’el / God Grows / Ezekiel 7:26)

The consequence of religion is “disaster upon disaster,” but the problem with religion is that it precludes believers from considering, much less knowing, understanding, or accepting Yah’s Towrah. God’s teaching is wasted on believers. For them, it is as if it does not even exist.

Before we move on to the next Towrah reference, there is an interesting statement in the next verse I’d like you to consider. Speaking of the “*kohen* – ministers, priests, clerics,” “*zaqen* – elders and prominent individuals,” as well as earth’s “*melek* – heads of state” and “*nasy*’ – government officials, including the captains of industry and the military,” God said:

“They will react emotionally to the anguish and humiliation (*‘abal*)” they have brought upon themselves, because “they will be clothed in destructive lifelessness (*labash shamamah*).... They will be bewildered and terrified (*bahal* – confused and agonized). According to (*min*) their ways (*derek*), I will act against them (*‘asah ‘eth* – I will engage in opposition to them). And by their judgment, their means to resolve disputes (*wa ba mishpat* – with their reasoning and sense of justice), I will judge them (*shapat* – I will execute judgment). So indeed (*wa ky*), they will come to realize and recognize (*yada*’ – know) that I am (*‘any*) **Yahowah (יְהוָה - יהוה - יהוה - *Yahowah*).” (Yachezq’el / God Grows / Ezekiel 7:27)**

This is not the way you want to meet God. No one who is judged by Him will survive the experience unscathed. Some may die, ceasing to exist, but most of the people on this list will endure a different and far more agonizing and humiliating fate. Immediately after discovering that Yahowah is God, and that the Towrah they rejected is God’s only means to save, they will be condemned by God to eternal incarceration – forever separated from Him.

Beyond the fact that the people men revere most are in fact despised by God, what’s interesting here is that Yahowah will evaluate religious and political schemers by their rules and will respond like they treated others. Thereby, they will discover the merits of Machiavelli, of Marx, of Muhammad, of Paul. Just as they criticized and excommunicated, even incarcerated, those who opposed their religion, they, themselves, will be opposed by God, finding themselves estranged and imprisoned.

The very people who claimed to speak for God, to be empowered and authorized by God, will be exposed and condemned by God. The irony is delicious.

And it is fair, even just, because... “**The ministers, priests, and clerics** (*kohen* – religious advisors) **devise plots to mistreat, to remove, and to destroy** (*chamac* – they conspire to conceive schemes to unethically, wrongfully, cruelly, and violently wrong, tearing apart and stripping away, ultimately wasting) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived 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 of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction).

They treated that which I had set apart with contempt, defiling My sanctuaries (*wa halal qodesh* – and My Set Apart Ones [speaking of the Spirit and the Ma’aseyah] they profaned and desecrated, dishonored and pierced), **disassociating and separating** (*bayn* – placing a divide between) **the Set-Apart** (*qodesh* – the Purifying and Cleansing).

On behalf of that which is common and religious (*la chol* – from that which is ordinary, profane, and popular, polluted, tainted, corrupted, and defiled), **they did not separate themselves** (*lo’ badal* – they did not dismiss or reject, they did not disassociate from or abandon).

The disassociation and divide between (*wa bayn* – and the distinction between) **the defiled, idolatrous, and improper** (*ha tame’* – the unclean and impure, the corrupted and tainted) **versus** (*la*) **the flawless and perfect** (*tahowr* – the cleansing and purifying), **they did not respect or make known** (*lo’ yada’* – they did not recognize or acknowledge).

And from (*wa min*) **My Shabat** (*Shabat* – My Sabbath and Seventh day; from *shaba’* – My promise and oath based upon the formula of seven), **your focus has been averted** (*‘ayn ‘alam* – you hypocritically have concealed your eyes and attention, your perspective and understanding have left you ignorant and unaware).

And so (*wa*) **I have been treated with contempt** (*halal* – I have been desecrated and dishonored) **in their midst** (*ba tawek*).” (Yachezq’el / God Grows / Ezekiel 22:26)

When people plot and scheme ways to discredit and discount Yahowah’s Towrah, to tear it apart and strip away its authority, bad things happen.

There may be no better explanation in the whole of Scripture relative to what is wrong with religion. Even the most subtle of these points ought not be missed. The very basis of Christianity, Judaism, and Islam is the distinction between and disassociation of the Ma'aseyah Yahowsha' and the Set-Apart Spirit, separating both from Yahowah and His Towrah.

The things which are “*godesh* – set apart” unto Yahowah, include in part, Yahowah's name, His Towrah, Covenant, Sabbath, the seven Invitations to Meet God, Yahowsha', the Spirit, and His people. These are the things religious clerics have dishonored and desecrated by disassociating them from one another, and from Yah. They have instead associated with that which is profane and popular, inappropriate and idolatrous.

While exchanging Sunday Worship for the perspective provided by the Shabat is but one of many examples of how religion corrupts and conceals Yahowah's message, it warranted this list because of what the promise of Shabat represents and how it shapes our perspective on God, the Covenant, salvation, and time. To disregard the message inherent in the Sabbath is to treat God's testimony and His deeds with utter contempt.

Continuing to expose and condemn the troubadours of treachery and treason: **“These religious, political, and military officials** (*sar* – these commanders, captains, rulers, princes, nobles, governmental and societal leaders, and religious overseers) **in your midst** (*ba qereb*) **are like** (*ka*) **wolves** (*za'eb* – predatory animals) **tearing apart their prey** (*tarap terep* – violently ripping apart and mercilessly killing their victims, consuming them), **shedding and spilling their blood** (*shapak*), **to destroy** (*la 'abad* – to ruin, to squander, to waste, to expel, to drive away, and to annihilate) **souls** (*nepesh*) **for the express purpose of** (*ma'an*) **a dishonest and ill-gotten gain through deception and theft** (*basa' basa'* – immorally severing the relationship, taking unfair advantage, to satiate their greed).” (Yachezq'el / God Grows / Ezekiel 22:27) It is why the religious deceive. They have willingly sacrificed souls for wealth.

In classical Greek, *chriso*, the basis of *christo*, and thus *christ*, means “to plaster over and whitewash” in addition to being “drugged.” I thought you'd want to know because... **“And these prophets** (*wa naby'* – those who claim to be inspired and speak for God) **plaster over** (*tuwach* – cover over) **to** (*la*) **whitewash** (*taphel* – to misrepresent and fool, to stupefy) **with utterly worthless visions and false prophecies** (*sawa' chazah* – with errant predictions, vain perceptions, deceitful information, and idolatrous revelations). **But** (*wa*) **pretending to be enlightened and inspired** (*qacam* – acting as soothsayers and occultists serving Lord Ba'al, they pretend to know, but) **they lie on behalf of pagan gods** (*la kazab* – they deceive, promoting idolatrous delusions).

They claim (*'amar* – they promise and declare), **'This is what** (*koh*) **my Lord** (*'adonay* – my owner and master), **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה), **says** (*'amar*), **and yet** (*wa*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה) **has not spoken** (*lo' dabar* – did not provide those words and did not profess this message).” (Yachezq'el / God Grows / Ezekiel 22:28)

The world's three best-known religions came into existence by plastering over and whitewashing the truth. It is the most effective way to deceive.

Paul's ploy was to remove snippets of Yahowah's testimony from the proper context, misquote Him, and then use the result to erect and guild his own personal edifice, all the while claiming to have been inspired and authorized by God. He plastered over Yahowah's Word with his words. And by doing so, Paul's Gospel of Grace came to supersede, amending and reshaping, the Towrah in the minds of believers. Over time, every aspect of Christianity came to exist in this manner, with an elaborate lie plastering over the truth – not only hiding the truth, but giving the lie credibility.

The Jewish Talmud didn't emerge out of thin air, nor did the Rabbinical Oral Law. By plastering over and whitewashing the Towrah, they managed to claim divine authorization for their personal revelation and they even appeared enlightened. Yet it was only their own vain egos which were served, nothing more.

The same is true with Islam. The Qur'an is right in saying that there is only one God. And while the names and messages of its central characters are consistently misrepresented, the Qur'an is right in claiming that God communicates through a select set of prophets. But everything else revealed by Muhammad and Allah is utterly worthless and false. And this all occurred because Muhammad purchased Talmud readings from local rabbis, and then corrupted their testimony to suit his agenda.

So it is by plastering over and whitewashing the truth, and doing so while claiming to speak for God, that the religious deceive. But their revelations are their own, not God's. Worse, they lie.

אֱלֹהֵינוּ

The title “*Towrah*” appears five additional times in the prophetic proclamations Yahowah revealed through Yachezq'el. And while God's message remains consistent, the next three times the title *Towrah* is scribed, we are given a unique and especially revealing perspective. This time Yah has brought His

prophet to the beginning of the Millennial Shabat and given him a view of our future, and of life in His family home.

By reading this prophetic portrait, we can envision our future – and know exactly who and what we will find in heaven when we arrive. We will discover what those who are admitted have considered and accepted. And we will learn precisely what we will not be able to bring with us – even what would cause us to be excluded, or worse, be incarcerated.

In that light, these are some of the most revealing words ever spoken or written...

“And the Spirit (*Ruwach* – the Set-Apart and Maternal manifestation of Yah’s nature) **lifted me up** (*nasa’* – carried and raised me), **and** (*wa*) **She brought me** (*bow’* – She enabled me to arrive, to be present, and to be included) **into God’s** (*‘el*) **inner** (*panymy*) **courtyard** (*chatser* – protective enclosure and settlement). **And behold** (*wa hineh* – now pay attention because this is important), **the glorious manifestation of Yahowah’s presence** (*kabowd Yahowah* – the awesomely significant representation and reputation of Yahowah) **filled** (*male’* – completed) **the Family Home** (*ha beyth* – the House, Household, Temple, and Tabernacle). (Yachezq’el / God Grows / Ezekiel 43:5)

And I heard (*wa shama’*) **the Word of God speaking to me** (*dabar ‘el*) **from** (*min*) **the Family Home** (*ha beyth* – the House, Household, and Tabernacle). **Then** (*wa*) **an individual** (*‘ysh* – man) **came to be present, standing** (*hayah ‘amad* – came to be upright, taking a stand) **beside me** (*‘etsel* – by my side, right next to me). (43:6)

And He spoke as God to me (*wa ‘amar ‘el*), **‘Son of Adam** (*ben ‘adam* – child of the first man created in God’s image), **My throne** (*kise’* – My seat of authority and place of honor) **is this place where I am standing** (*‘eth maqowm* – is this place where I stand upright, where I take a stand, this site, home, dwelling, and source of direction). **And in association with this place, the soles of My feet stand firmly** (*wa ‘eth maqowm kap regel*).

Happily, as a result of the relationship (*‘asher* – as a blessing and source of good fortune for those who are associated with Me), **I live here in the place where My name endures** (*shakan shem* – this is My dwelling place, My home, where My name abides) **in the midst** (*ba tawek*) **of the Children of Yisra’el** (*beny Yisra’el* – of the children who engage and endure with God) **forever** (*la ‘owlam* – for all time).

And so (*wa*) **the Family of Yisra’el** (*beyth Yisra’el* – the family who engages and endures with God) **shall never again defile, corrupt, or besmirch** (*lo’ ‘owd tame’* – will not ever again throughout the whole of time desecrate,

vandalize, taint, or sully) **My Set-Apart name** (*qodesh shem*) – **they** (*hem*) **nor their religious and political rulers** (*melek*) **with their unfaithfulness and adultery** (*ba zanuwth* – in their harlotry and whoredom or with their idolatrous immorality) **or with their rulers’ shrines to lifeless idols** (*wa ba peger melek bamah* – with their reverence for their leaders’ exhaustive and deadly rhetoric, with the worship of the memory of dead religious and political authorities in high places). (43:7)

With them producing and providing (*ba natan* – with them appointing) **their doorway and threshold** (*caph* – their approach, entrance, and doorkeeper) **against and in opposition to** (*‘eth*) **My doorway and threshold** (*caph* – My approach, entrance, and doorkeeper), **and their doorframe** (*mazuwzah* – their framework of a doorway which provides access to a home) **beside** (*‘etsel* – in juxtaposition to, in relative proximity to) **My doorframe** (*mazuwzah* – My doorposts and framework of the doorway which provide access to My home), **now there is this wall** (*wa ha qyr* – now there is this chilly and deep divide) **between Me** (*bayn*) **and between them** (*wa bayn*).

They defiled, corrupted, and besmirched (*lo’ ‘owd tame’* – they desecrated, vandalized, tainted, and sullied) **My Set-Apart name** (*qodesh shem*) **with their detestable abominations and repulsive religious idolatry** (*ba tow’ebah* – with their loathsome and abhorrent worship) **which they have engaged in** (*‘asher ‘asah* – which they have acted upon and participated in).

So, I withheld them, restricted them, and imprisoned them (*wa kalah ‘eth* – so I kept them away, forbidding them entry and access, I confined them to a prison, wiping some of them out, totally eliminating them) **in My anger** (*ba ‘aph* – from My presence as a result of My resentment and displeasure over this situation). (43:8)

So then now (*‘atah* – at this point, place, and time), **I have chosen to sever any connection with them and send them as far away as possible so as to avoid all contact with them** (*rachaq* – I want total, complete, and ongoing separation and disassociation from them and have decided to remove them from My presence and distance Myself from them (*piel* imperfect jussive)).

With their unfaithfulness and adultery (*‘eth zanuwth* – in their harlotry and whoredom, their idolatrous immorality), **and** (*wa*) **their rulers’ lifeless idols** (*peger melek* – their leaders’ exhaustive and deadly rhetoric), **away from Me** (*min*), **then I will dwell** (*wa shakan* – then I will live, abide, and remain) **in their midst** [speaking of the children who comprise the family of Yisra’el] **for all eternity** (*ba tawek la ‘owlam*). (43:9)

You (*‘atah*), **son of man** (*ben ‘adam* – child of Adam), **tell this** (*nagad ‘eth* – report this warning) **to the Family of Yisra’el** (*beyth Yisra’el* – to the family who

engages and endures with God) **regarding** (*'eth*) **the Temple and Family Home** (*ha beyth*), **and they will be confounded, embarrassed, or ashamed** (*kalam*) **as a result of** (*min*) **their perverse corruptions** (*'awon* – their wrongdoing related to twisting, distorting, and perverting the message, and their depravity and iniquity). **And they will eventually assess** (*wa madad* – and they will come to consider and evaluate) **this instructive example and representation** (*'eth toknyth* – the proportions and pattern presented in this perfect plan, this design, model, and paragon). (43:10)

And if (*wa 'im*) **they are confounded, embarrassed, or ashamed** (*kalam* – perplexed, puzzled, or confused) **regarding everything** (*min kol*) **which they engaged in** (*'asher 'asah* – they did, acted upon, participated in, celebrated, and profited from), **the design, the appearance, and the outward manifestation** (*tsuwrah* – the previously determined construction details and arrangements, the form and function of the rock foundation) **of the Temple and Family Home** (*beyth*) **and His living arrangements** (*wa takuwnah* – His preparations, regulations, standards, layout and provisions for the dwelling), **as well as** (*wa*) **His going out of His home to reveal His origin and pattern of life** (*mowtsa'* – His actions and utterances as a result of Him coming forth) **and His means to return home** (*mowba'* – His entryway and His way of coming home), **and all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and with everything associated with Him functioning as the rock and foundation), **even** (*wa*) **all of His engraved prescriptions** (*kol chuqah* – His inscribed recommendations for living which cut you into the relationship),

then all of My outward manifestations and appearances, My plans and arrangements for them (*wa kol tsuwrah tsuwrah*), **and the entirety of My Towrah instruction and guidance for them** (*wa kol Towrah Towrah* – and every aspect of My Towrah teaching and direction for them) **will become known to them** (*yada' 'eth* – will be discovered by them, will be acknowledged by them, and will be understood by them). **So written before their eyes** (*wa katab la 'ayn*), **they will observe, understand, and respect** (*shamar* – they will examine, consider, and revere) **all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and everything associated with Him), **and all of His engraved prescriptions for living** (*wa kol chuqah* – His inscribed recommendations which cut you into the relationship), **and they will act upon them and engage according to them** (*wa 'asah 'eth* – and they will celebrate them and benefit from them).” (43:11)

For the first time in over six-hundred pages, we have read seven consecutive statements from Yahowah without pausing to reflect on any of them individually. We did so because this is one of the most powerful proclamations ever presented, and I wanted you to experience it directly from the mouth of God.

By this time, I suspect that many of you have already considered the full portent of what God just revealed. But since I enjoy serving as your guide and realize that if I do nothing more than affirm the obvious, then I've been useful, we are going to reexamine this prophetic portrait of Yahowah's Home, pausing to reflect on some of the nuances along the way. We are going to consider what and whom we find during the thousand-year-long celebration of *Sukah*/Tabernacles, and then evaluate what and whom were excluded – because I want to see you there.

With Yachezq'el serving as our guide, this journey begins: **“And the Spirit (*Ruwach* – the Set-Apart and Maternal manifestation of Yah's nature) **lifted me up** (*nasa'* – carried and raised me), **and** (*wa*) **She brought me** (*bow'* – She enabled me to arrive, to be present, and to be included) **into God's** (*'el*) **inner** (*panymy*) **courtyard** (*chatser* – protective enclosure and settlement). **And behold** (*wa hineh* – now pay attention because this is important), **the glorious manifestation of Yahowah's presence** (*kabowd Yahowah* – the awesomely significant representation and reputation of Yahowah) **filled** (*male'* – completed) **the Family Home** (*ha beyth* – the House and Household, the Tabernacle and Temple).” (Yachezq'el / God Grows / Ezekiel 43:5)**

Ruwach is a feminine noun. And that is why the verb *bow'* was specifically prefixed “She.” The purpose of the Set-Apart Spirit is to prepare us to enter Yahowah's presence. Without being adorned in the *Ruwach*'s Garment of Light, we cannot approach God. Even Yachezq'el had to “*bow'* – be brought there by Her and to be prepared by Her.” The *Ruwach* transformed this “*ben 'adam* – son of man” into “*ben beyth* – a child in the family” of Yahowah. This is the same role our Spiritual Mother plays in our lives as we are born spiritually into our Heavenly Father's Family.

If you recall, the invitation to approach the “*'ishah* – feminine manifestation of God's light” on the Day of Reconciliations preceded the celebration of Tabernacles. Considering *Yowm Kippurym*, we read: **“Then Yahowah declared the Word to Moseh, saying, ‘On the tenth of the seventh month is the Day of Reconciliations. This exists as a set-apart and cleansing Called-Out Invitation to Meet with you. And your soul shall respond and answer, appearing before and approaching the adoptive Mother who purifies, enlightens, and elevates** (*'iseh/'isah* – the feminine manifestation of light) **unto Yahowah.”** (*Qara'* 23:26-27) This then makes it possible for us to approach our Heavenly Father and celebrate Tabernacles with Him.

The “*chatser* – courtyard” is also symbolic of the “*Ruwach* – Spirit,” and even of *Sukah*, known as both “Shelters” and “Tabernacles,” because it speaks of the “protective enclosure where we settle down and live” in Yahowah's presence. It is what the “*Gan 'Eden* – Protective Enclosure of Joy” represents. So, by using

chatser, we realize that we are being invited to come full circle and return to where we began – celebrating our relationship with God while being protected by Him.

The *kabowd Yahowah* is the “glorious manifestation of Yahowah’s presence.” As *kabowd* suggests, Yahowah is “awesomely powerful” and God is “massively significant.” But more than this, we are told that the *kabowd Yahowah*: “*male*’ – filled and completed” the “*beyth* – family home.” It is God who perfects us by completing us, and God who empowers us by filling us with His Spirit.

There are few concepts more important than “*ha beyth* – the Family Home.” The fact that our Heavenly Father chose to use the Hebrew word for “home” and “family” to describe His Temple and Tabernacle speaks volumes about Him and His plans for us. But more than this, since *beyth* serves as the basis of “*beryth* – Covenant,” we have further affirmation that nothing is more important to God than His family. So even though Yahowah is speaking to Yachezq’el from the Temple He, Himself, will establish for the one-thousand-year celebration of Tabernacles, God sees it more as a “family home” than a building. Once again, Yahowah wants to be our Father, not the object of worship.

As we move on to the next statement, “**And I heard** (*wa shama*’) **the Word of God speaking to me** (*dabar ‘el*) **from** (*min*) **the Family Home** (*ha beyth* – the House and Household, the Tabernacle and Temple). **Then** (*wa*) **an individual** (*‘ysh* – man) **came to be present, standing** (*hayah ‘amad* – came to be upright, taking a stand) **beside me** (*‘etsel* – by my side, right next to me),” (43:6), there are six things I’d like to bring to your attention. First, *shama*’ speaks of “hearing” not “obeying.” Yahowah consistently encourages us to listen to Him. He never tells us to obey Him. And yet, most of the time that *shama*’ is deployed in conjunction with Yahowah or His Towrah, it is corrupted to “obey” in English bibles. This isn’t a harmless mistake, because it establishes an entirely different kind of relationship than the one our Heavenly Father intends.

From a practical perspective, those of us who listen to Yahowah, those of us who pay close attention to what He has to say, seldom disregard His advice on issues germane to our relationship or salvation. In response, we choose to follow His guidance. Affirming this, there are examples scattered throughout Scripture of individuals doing what God asked. So while the distinction between obeying the rules and choosing to follow directions may seem subtle to some, this change in perspective is essential to understanding Yahowah, His Towrah and His Covenant.

Second, God spoke directly to Yachezq’el. This isn’t like the Christian New Testament where the words and commentary are those of the authors. When we

read the Torah, Prophets, and Psalms, we experience God speaking directly to us, unfiltered, uninterrupted, and untranslated. There is no, “But I, Paul, say...”

Third, since the previous passage concludes with, **“behold the glorious manifestation of Yahowah’s presence filled the Family Home,”** this means that Yahowah is equating **“the Word of God speaking”** with Himself. Therefore, Yahowah = the Word of God. And while that may not strike you as profound, it tells us that when God’s testimony is in conflict with religious teachings, the argument is with God, not with Jews or their religion.

Fourth, the perspective being presented here is that the Spirit introduces us to Yahowah by way of Yahowah’s Word, and that after this occurs, we are able to understand why Yahowsha’ is standing beside us. I point this out because Christians are universally focused upon “Jesus Christ,” especially as He is presented in Paul’s letters. And what I’ve learned is that those who focus on Yahowsha’, rather than Yahowah, never come to know God. It is only by observing Yahowah through His Word that we come to know God. By doing so, we come to understand the ways God manifests Himself to associate with and serve us.

Fifth, Yahowsha’, who is often presented in the Covenant Scriptures as an “*ysh* – individual,” and who consistently referred to Himself as the “son of man,” stood up for us so that we could stand with Him. That is the message, purpose, and result of Passover and Unleavened Bread. So it is essential that we not only recognize that He is standing beside us, but also come to appreciate and capitalize upon why He is standing there.

Sixth, having been introduced to the “glorious manifestation of Yahowah’s presence” through the “Spirit,” and now having met the “Son,” the totality and unity of God’s nature is on display before our very eyes. The spiritual and material manifestations of Yahowah enable us to enter His presence and stand with Him.

Since the concept of God being one glorious entity, manifesting Himself simultaneously as flesh and spirit, is difficult for many to grasp, I would like to share an analogy to help you picture the relationship between Yahowah, Yahowsha’, and the Spirit. Imagine that you are on the Ark of the Covenant in the middle of the ocean. In your mind’s eye, dip two large buckets into the sea. Freeze one and carve it into the shape of a man. Place it in the light so that its form can be seen and felt during its brief physical existence. Then boil the seawater in the other barrel, allowing the steam to envelop those on your vessel.

Possessing more energy than the frozen form of salt water, steam not only moves up, it can be put to work cleaning and empowering things, just like Yahowah’s Spirit. One radiates light and is easy to see. The other possesses more

energy and thus is empowering. And yet, steam and ice are the same materially. Both are pure, although diminished, manifestations of the ocean, just set-apart from it.

The buckets of seawater in this analogy came from the same place and are thus identical in their composition. There is still only one ocean from which they emerged, a part of which now also exists set apart in the forms of ice and steam. The frozen water and water vapor were set apart from the whole for the express purpose of demonstrating and revealing the ocean's nature. One is corporeal, or tangible, touchable in the form of a man reflecting light. The other is vapor, representing the Spirit's power to raise souls up to God and to empower us to share His Word. And in the end, they both return to the same source.

This metaphor, while not perfect, helps us understand that Yahowah is one in nature, one in personality, one in power, and one in purpose. He is one entity and consciousness, not three. Consistent with Yahowsha's words, the Spirit and the Son return to the midst of the living waters from which they emerged. That is one of the many things this Yachezq'el 43:6 passage is telling us.

Transitioning to the next verse, we find Yahowsha' speaking to His prophet: **“And He spoke as God to me** (*wa 'amar 'el*), **‘Son of Adam** (*ben 'adam* – child of the first man created in God's image), **My throne** (*kise'* – My seat of authority and place of honor) **is this place where I am standing** (*'eth maqowm* – is this place where I stand upright, where I take My stand, this site, home, dwelling, and source of direction). **And in association with this place, the soles of My feet stand firmly** (*wa 'eth maqowm kap regel*).

Happily, as a result of the relationship (*'asher* – as a blessing and source of good fortune for those who are associated with Me), **I live here in the place where My name endures** (*shakan shem* – this is My dwelling place, My home, where My name abides) **in the midst** (*ba tawek*) **of the Children of Yisra'el** (*beny Yisra'el* – of children who engage and endure with God) **forever** (*la 'owlam* – for all time).

And so (*wa*) **the Family of Yisra'el** (*beyth Yisra'el* – the family who engages and endures with God) **shall never again defile, corrupt, or besmirch** (*lo' 'owd tame'* – will not ever throughout the whole of time desecrate, vandalize, taint, or sully) **My Set-Apart name** (*godesh shem*) – **they** (*hem*), **nor their religious and political rulers** (*melek*) **with their unfaithfulness and adultery** (*ba zanuwth* – in their harlotry and whoredom, their idolatrous immorality) **or with their rulers' shrines to lifeless idols** (*wa ba peger melek bamah* – with their reverence for their leaders' exhaustive and deadly rhetoric, with the worship of the memory of dead religious and political authorities in high places).” (Yachezq'el / God Grows / Ezekiel 43:7)

Yahowsha's authority exists because He is from Yahowah, and He represents Yahowah. He is the "Word of God" made flesh. So in this portrait of God's Home, Yahowsha' walked right out of the Word to stand beside the "son of man."

The single most important thing Yahowsha' did on our behalf was to stand up for us. It is why His life matters – in fact, other than affirming the Torah, it is the only reason it matters. His dedication to Yahowah's plan of salvation is what gives Him the authority to determine our fate. And fortunately for us, His stance on the Towrah, and His fulfillment of its promises, are "firm," uncompromised and unrelenting – eternally steadfast.

What's more, since this is Yahowah's Family Home, for Yahowsha's name to endure in this place, Yahowsha' has to be related to Yahowah. And indeed, the Ma'aseyah's name is based upon the God's name. But such is not the case with the New Testament's "Jesus," the Talmud's "Yeshu," or the Qur'an's "Issa." It is Yahowah's name which makes Yahowsha' relevant. An individual by another name isn't God, but is instead a myth.

As part of Yahowah, Yahowsha' endures forever. In spite of the Christian claims to the contrary, God did not and cannot die. He will always exist, and therefore no part of Him can be extinguished – even temporarily. Yahowsha', as part of Yahowah, will continue to endure forever along with the Children of Yisra'el.

I was particularly struck by the juxtaposition of "*beny Yisra'el* – children who engage and endure with God" and "*beyth Yisra'el* – the family who engages and endures with God." The Children of Yisra'el comprise Yahowah's Family. And the purpose of both is to participate in an everlasting relationship with our Heavenly Father.

Now that we know that we will see Yahowah, His Name and His Word, God's Spirit and His Son, in the eternal Family Home, it is time for God to reveal what we will not see there. Never again will Yahowah's Set-Apart Name be "corrupted or besmirched." You will never hear or see "the Lord, HaShem, Allah, or Jehovah" in heaven – nor "Jesus Christ."

More than this, you will not come across any "religious or political leaders" in God's Home. And without them, there will be no religion or politics in heaven.

Every religion man has conceived is "idolatrous and immoral." The statue of "Saint Peter" in front of the Roman Catholic Cathedral bearing "his name," was originally carved by pagans to represent the Roman god Jupiter. The obelisk at the center of the Vatican still bears the Egyptian inscription, certifying that Amen is god. The Ka'aba in Mecca is a rock shrine to rock gods, the largest of which is represented by a Black Stone. Judaism is proclaimed under the "Star of David."

America's most treasured symbol, the Statue of Liberty, depicts the Greek goddess Athena. The Christian cross was first associated with Tammuz in Babylon, and then combined with the sun to form the Egyptian Ankh – the symbol of god and eternal life in the pagan religion.

Especially interesting in this passage is Yahowah's indictment against "the ruler's shrines to lifeless carcasses and idols." And yet even with God denouncing the veneration of deceased humans, one of the hallmarks of humanity has been to revere their forefathers and erect imposing structures and statues to these supposed saints. The pyramids in Egypt serve as especially glaring examples. Consider the Mosque in Medina which was built over Muhammad's grave, or the tendency of Catholics and Orthodox Christians to bury their popes in cathedrals – most notably Saint Peters.

But on the political side of this equation, do not miss the fact that the Washington, Jefferson, and Lincoln Memorials in America are actually called "temples and shrines." Tributes to Marx, Lenin, and Mao were god-like in Russia and China. Even in the Promised Land, the words of Rabbis Hillel, Akiba, and Maimonides are considered scripture among religious Jews, and Christians have more saints than brains. Religious and political capitals are littered with tributes to the forefathers of these institutions. But sadly for them, and those misled by them, that is all that will ever be known of them, because they will be excluded from heaven. The monuments to their lives, like their rotting carcasses, will be no more.

The irony is delicious. The rhetoric so loved by men is hated by God. The forefathers so esteemed by men, with enormous edifices erected in their honor, will be seen as less than worthless by the God who has already rejected and shunned them.

While clerics claim that they are speaking for God, and even serving Him, in reality they all have their own agenda. Man's way is not God's way. For Catholics, they have been indoctrinated into believing that their Church holds the keys which open heaven's door. Protestant Christians believe that their faith in the Gospel of Grace provides salvation. Jews are told that obedience to rabbis and adherence to their Talmud is the means to righteousness. With Muslims it is jihad. And with Humanists, salvation is found in political correctness, multiculturalism, environmentalism, and socialism. Each has their own political and religious framework, their own way...

And yet, rather than bringing us closer to God, man's ways divide us. **"With them producing and providing** (*ba natan* – with them appointing) **their doorway and threshold** (*caph* – their approach and doorkeeper) **against and in opposition to** (*'eth*) **My doorway and threshold** (*caph* – My approach and

doorkeeper), **and their doorframe** (*mazuwzah* – their doorposts, doorjamb, and framework which provide access to a home) **beside** (*'etsel* – in juxtaposition to, in relative proximity to) **My doorframe** (*mazuwzah* – My doorposts and framework which provide access to My home), **now there is this wall** (*wa ha qyr* – now there is this chilly and deep divide) **between Me** (*bayn*) **and between them** (*wa bayn*).

They defiled, corrupted, and besmirched (*lo' 'owd tame'* – they desecrated, vandalized, tainted, and sullied) **My Set-Apart name** (*qodesh shem*) **with their detestable abominations and repulsive religious idolatry** (*ba tow'ebah* – with their loathsome and abhorrent worship) **which they have engaged in** (*'asher 'asah* – which they have acted upon and participated in).

So, I withheld them, restricted them, and imprisoned them (*wa kalah 'eth* – so I kept them away, forbidding them entry and access, and I confined some of them to a prison, wiping some of them out, totally eliminating them) **in My anger** (*ba 'aph* – from My presence as a result of My resentment and displeasure over this situation).” (Yachezq'el / God Grows / Ezekiel 43:8)

According to Yahowah and Yahowsha', the “*caph* – doorway and threshold” to God's Family Home is comprised of *Pesach* and *Matsah*. There is no other way to get in. You either walk to God along the Way He specified, the Way He provided, the way He personally paved, or not at all. No man is at liberty to alter or amend what God has done, which is why those who have promoted alternative paths have been incarcerated.

There is a subtly here I don't want you to miss. Man's schemes are seldom original. They seldom stand on their own. Instead, the religious contrive a corrupted counterfeits of Yah's Way and then they place their paths right next to His. Good Friday does not stand alone; it was conceived to compete with Passover. Easter was established to replace FirstFruits. Instead of the Day of Reconciliations, Christians have Halloween. Christmas is the religious substitute for Tabernacles. Jews even replaced Trumpets with the Babylonian *Rosh Hashanah*, celebrating the pagan “new year” on the first day of the seventh month. And *Chanukah* is now more revered than *Sukah*.

Islam derives all of its credibility (if we can be so charitable) from Yahowah's Torah – the book it consistently contradicts but relentlessly protests it confirms. Muhammad and his wannabe god went so far as to call “Issa,” the Qur'an's Yahowsha', an Islamic prophet, just as they did with Adam, Noah, Abraham, Moseh, and Dowd. Therefore, while the slightest familiarity with the Torah is sufficient to prove Islam false, ignorance reigns supreme (for now).

Even the more modern religious scam of Mormonism isn't unique. The Book of Mormon is a hilarious attempt to usurp God's authority.

I suspect that Satan and his earthbound associates counterfeit for two reasons. First, by placing their scheme alongside or on top of Yahowah's plan, God's instructions are hidden from view. And second, since God is credible, by corrupting what He said, their resulting half truths are more beguiling than if their alternative proposals were attributed to themselves alone. For example, when I exposed and condemned Christianity in a forum today, the Christians were of the belief that I was opposing God, rather than the adjoining edifice men had designed to appear godly. Moreover, no one would have believed either Paul or Muhammad had they not included godly elements in their discourse.

Yahowah is on record as saying that man's ways are not just different than His Way, but are actually adverse to Him. And when you consider Rabbinical teaching, and Christian, Muslim, and Socialist dogma, this is precisely what you find. To illustrate this point, cite your desire to observe the Towrah as a reason for leaving the church and see what happens. See if you can avoid being labeled a heretic, fanatic, or accused of joining a cult. Unreligious Jews who consider Yahowah's Word authoritative, and who do not agree to be governed by Rabbinical Law, are ostracized from their families and community, then publicly disgraced. And as we have seen time and again, a Muslim who so much as speaks out against anything associated with Muhammad, Allah, the Qur'an, or Islam is killed in accordance with Sharia Law – standards which are diametrically opposed to Yahowah's instructions.

As a result of erecting counterfeits and placing them alongside God's doorway and threshold to heaven, man has built a wall between himself and God. Worse, the only way over and around that divide – the Towrah – has been "corrupted, desecrated, tainted, and sullied" by cleric and king.

So, just as there was a wall surrounding the Garden of Eden to keep Adam and Chawah safe from the predators outside, so too a wall exists in heaven to keep the religious and political at bay. God's family is called out of the world, and away from it, which explains why there are no traces of religion or politics, nationalism or patriotism, militarism or ancestor worship in heaven. To choose one is to disassociate with the other.

However, unlike the Garden of Eden, where predators of every ilk were free to roam outside, those who have besmirched, belittled, and corrupted Yahowah's name, as virtually all Christians, Jews, Muslims, and Humanists have done, will be incarcerated or eliminated. They will spend their eternity with the Adversary in the Abyss, or they will cease to exist, depending upon whether one led or followed this revolt against Yahowah.

Twice now God has expressed His frustration over something men consider trivial: corrupting His name. Virtually everyone who is told that God's name is

Yahowah, and the Ma'aseyah's name is Yahowsha', responds by saying that it doesn't matter. They claim that God's name is irrelevant, that "Jesus Christ" is just as good as "ha Ma'aseyah Yahowsha'," and that "Allah, Lord, and Jehovah" are equally acceptable. But God does not agree.

Finally, there are those who think that it is beneath God to get mad, and that such base emotions are undignified, inappropriate, intolerant, immature, unenlightened, and uncivilized. Yet the opposite is true. The only proper, informed, rational, and indeed compassionate response to that which misleads, to that which is deceitful, destructive, deadly, and damning is to despise it. Those who care oppose those who mischievously promote counterproductive schemes under the false pretence that they are trustworthy – that they lead to salvation and to God.

Yahowah despises religion because not to hate it would make Him unloving. And for these reasons, you and I should abhor it as well.

To help drive this point home, please consider the following example. Suppose you came to know that a religious bridge between mortality and eternal life on the other side of a divide was unreliable, indeed deceptive and deadly. Under those circumstances, for you to not warn people about it, to not vehemently oppose it, would be heartless, cowardly, and despicable.

Yahowah is not tolerant of competitive and contrasting counterfeit religious schemes, especially those which are built on His path home – nor should He be. That is the moral of this prophetic warning.

It is also why God said: **"So then now** (*'atah* – at this point, place, and time), **I have chosen to sever any connection with them and send them as far away as possible so as to avoid any contact with them** (*rachaq* – I want total, complete, and ongoing separation and disassociation from them and have decided to remove them from My presence and distance Myself from them (piel imperfect jussive)). **With their unfaithfulness and adultery** (*'eth zanuwth* – in their harlotry and whoredom, their idolatrous immorality) **and** (*wa*) **their rulers' lifeless idols** (*peger melek* – their leaders' exhaustive and deadly rhetoric) **away from Me** (*min*), **then I will dwell** (*wa shakan* – then I will live, abide, and remain) **in their midst [of the family of Yisra'el] for all eternity** (*ba tawek la 'owlam*).” (Yachezq'el / God Grows / Ezekiel 43:9)

There had been separation in life, and this estrangement would continue unresolved. There would be no reprieve for the religious. After all, God had chiseled His views on this subject in stone. His mercy would be limited to those who chose to observe His instructions. Those who made up their own rules would be separated from Him – as would be their children.

There will be no religious rhetoric in heaven. And it will not be until the religious are removed from the earth, and from God's presence, that our Heavenly Father will be able to truly enjoy His family without interruption or exception.

So with these words, our Heavenly Father has painted a picture of heaven. He has revealed the complexity of His nature and has identified His family. But more than that, in addition to telling us who and what we will find in heaven, God has revealed who we will not find there, and has explained why they will be excluded. And by sharing all of this in advance, Yahowah is hopeful that we will choose to be with Him rather than against Him. But at the very least, He is leaving mankind without excuse.

“You (‘atah), son of man (ben ‘adam – child of Adam), tell this (nagad ‘eth – report this warning) to the Family of Yisra’el (beyth Yisra’el – the family who engages and endures with God) regarding (‘eth) the Temple and Family Home (ha beyth – Household and Tabernacle), and they will be confounded, embarrassed, and ashamed (kalam) as a result of (min) their perverse corruptions (‘awon – their wrongdoing related to twisting, distorting, and perverting, and their depravity and iniquity). And they will assess (wa madad – and they will consider and evaluate) this instructive example and representation (‘eth toknyth – the proportions and pattern presented in this perfect plan, this design, model, and paragon).” (Yachezq’el / God Grows / Ezekiel 43:10)

The hallmark of religion is “‘awon – corruption and distortion.” Elements of the truth are twisted, creating myths which are both caustic and credible. And while that is the substance of religion, its effect is defiance. Even when Yahowah's testimony proves that a central pillar of a religion is false, believers seldom if ever relent. Religion and reason have always been incompatible foes.

But not everyone swallows this poison whole. There are those who do not inhale its toxins. And some, albeit relatively few, come to question their faith. So while most will ingest the narcotic of faith and will be stupefied by its beguiling appearance, for those who are willing to rebel against man's schemes, there is always hope.

Accommodating this reality, *kalam* means more than “ashamed,” because if that were all it meant there would be no way out of religion. “Shame” seldom if ever serves as the reason a person comes to reject their faith. Being “puzzled,” yes. In fact, being “confounded and confused” most often drives a quest for the truth. Seeking answers to apparent conflicts is the most common motivation for embarking upon a journey from man to God.

Personally, I was baffled and bewildered by the overwhelming number of Christian traditions with pagan origins. And it is these conflicts between religion

and reason which feed most people's quest for the truth. But that is not to say that we aren't eventually "embarrassed" by what we said and did while we were religious. Most are. For example, I'm still embarrassed that it took me so long to recognize that Paul was a false prophet whose testimony was in opposition to Yah. I'm embarrassed that I cited Paul's letters as an evangelist, and later in the initial drafts of *Yada Yah*. It pains me to know that I once believed Christmas and Easter were godly.

Recognizing that a transition in perspective is required for us to know Yahowah, this becomes one of the most important if – then conditional statements ever presented...

“And if (*wa 'im*) they are confounded, embarrassed, or ashamed (*kalam*) regarding everything (*min kol*) which they engaged in (*'asher 'asah* – they did, acted upon, participated in, celebrated, and profited from), the design, the appearance, and the outward manifestation (*tsuwrah* – the previously determined construction details and arrangements, the form and function of the rock foundation) of the Temple and Family Home (*beyth*) and His living arrangements (*wa takuwnah* – His preparations, regulations, standards, layout and provisions for the dwelling), as well as (*wa*) His going out of His home and revealing His origin and pattern of life (*mowtsa'* – His actions and utterances as a result of Him coming forth) and His means to return home (*mowba'* – His entryway and His way of coming and going), and all of His plans and arrangements, His manifestations and appearances (*wa kol tsuwrah* – and with everything associated with Him functioning as the rock and foundation), even (*wa*) all of His engraved prescriptions (*kol chuqah* – His inscribed recommendations for living which cut us into the relationship),

then all of My outward manifestations and appearances, My plans and arrangements for them (*wa kol tsuwrah tsuwrah*), and the entirety of My Towrah instruction and guidance for them (*wa kol Towrah Towrah* – and every aspect of My Towrah teaching and direction for them) will become known to them (*yada' 'eth* – will be discovered by them, will be acknowledged by them, and will be understood by them). So written before their eyes (*wa katab la 'ayn*), they will observe, understand, and respect (*shamar* – they will examine, consider, realize, and revere) all of His plans and arrangements, His manifestations and appearances (*wa kol tsuwrah* – and everything associated with Him), and all of His engraved prescriptions for living (*wa kol chuqah* – His inscribed recommendations which cut us into the relationship), and they will act upon them and engage according to them (*wa 'asah 'eth* – and they will celebrate them and benefit from them).” (Yachezq'el / God Grows / Ezekiel 43:11)

Judaism strives first and foremost to misrepresent “the appearance and outward manifestation” of God – to deny and misrepresent everything associated with the Ma’aseyah. But they are not alone. The Christian “Jesus Christ” bears no resemblance to Yahowsha’. Their caricature is more akin to Bacchus, Dionysus, Osiris, and Tammuz. Then in Islam, the Qur’an goes so far to rename Yahowsha’ “Issa,” after Esau, the one person Yah hates.

Turning to the “*beyth* – Temple and Family Home,” neither play any role in Judaism, Christianity, or Islam. The living arrangements Yahowah has so carefully delineated regarding His “*beryth* – Covenant” are universally ignored.

And while these things are sad, they pale in comparison to disassociating Yahowah from His “*mowtsa*’ – going out of His home to reveal His origin and pattern of life” which enables us “*mowba*’ to return home through the doorway He has provided.” Judaism, Christianity, and Islam all disassociate the Ma’aseyah Yahowsha’ from His fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. And by doing so, Yahowah’s greatest gift, His ultimate sacrifice, the means to mercy and salvation, is annulled.

My relationship with God is based in large part on the very proposition presented in this passage. When I put all of these pieces together, the most amazing picture emerged. I realized that Yahowah has served us in the forms of the Set-Apart Spirit and the Son. I then came to appreciate the roles each aspect of God’s nature played in the grand plan which is the Covenant. Indeed, the whole of the Towrah exists for no other reason than to present and explain the benefits and responsibilities of this relationship. Its every word is Fatherly advice to guide the children who will ultimately occupy the home Yachezq’el was describing.

So in this way, I’ve come to understand Yahowah’s “outward manifestations” and how they work together to complete His “plan,” one which is “engraved” in the “prescriptions which comprise His Covenant.” The “Towrah” was written to help us come “to know” these things. Its “instructions direct us” to God. And that is why our Heavenly Father wants us to “observe” these “Instructions,” “knowing” that those who do will “come to understand and respect” “His plans and arrangements,” even “His manifestations and appearances.” Collectively they serve as God’s “prescriptions for living,” each of which comprise our “engraved invitation to engage in this relationship” with Yah. God wants nothing more than for us to “act upon them and to benefit from them.”

Those who have accepted the Towrah’s invitation to embrace our Heavenly Father in His Family Home share many things in common, one of which is an appreciation of the role Yahowah’s Teaching and Instruction plays in presenting what God has done to enable the Covenant Relationship. We have all come to appreciate the fact that when we observe the Towrah we see God in all of His

glory, in all of His appearances and manifestations, fulfilling all of His plans. We come to know Him and what He has done, and in the process we come to understand what a wonderful gift He is offering us. And as a result, we enthusiastically accept our Heavenly Father's engraved prescriptions for living. The entire picture comes into focus and we find ourselves right in the middle of it, standing alongside our God.

“This is (*ze'th*) the Towrah Teaching (*Towrah* – the Instruction, Direction, and Guidance) of the Family Home (*ha beyth* – the Household and Tabernacle) of God upon (*'al*) the summit (*ro'sh* – the source and uttermost height) of the mountain (*ha har*) of His entire territory in space and time (*kol gabuwl* – the boundary and borders of His realm). Everything all around it (*cabby cabby* – the arch of light which surrounds and encompasses it; from *cabab* – which encourages you to turn around and change direction so as to be enveloped and transformed) is Most Set-Apart (*qodesh qodesh* – is the most separated unto God, the cleanest of the clean, the purest of the pure).

Behold (*hineh* – look now look and see and pay especially close attention), this is (*ze'th*) the Towrah (*Towrah* – the Source of Teaching and Instruction, and the Place Direction and Guidance Flow) of the Family Home (*ha beyth* – the Household and Tabernacle).” (Yachezq'el / God Grows / Ezekiel 43:12) The Covenant and its Family Home do not exist without the Towrah.

For what may seem like a thousand times, we have been encouraged to behold the Towrah, to look to it and observe it. But what does that mean? Are we to focus on its lists of dos and don'ts? Or is there a bigger picture, more important issues to concentrate upon?

The answer should be obvious by this time. Yahowah has consistently revealed what's important: the Covenant and its terms and conditions because they lead us to our Heavenly Father's Family Home. Focus on them and every other aspect of the picture God has painted for us falls into place. Every color and shade serves to present the Way to the Doorway of Heaven. It's all about Yah's Family and living in His Home. Observing the Towrah brings this picture into focus.

Reinforcing this reality, Yahowah told Yachezq'el the same thing...

“And (*wa*) Yahowah (יהוה - יהוה - *Yahowah*) said to me (*'amar 'el* – shared with me), ‘Son of man (*ben 'adam* – child of Adam), place upon your heart (*sym leb*), look with your eyes (*ra'ah ba 'ayn*), and listen with your ears (*wa shama' ba 'ozen*), accordingly, to (*'eth*) everything (*kol*) which, as a result of the relationship (*'asher* – and as a blessing), I (*'any*) have spoken (*dabar* – have communicated orally and in writing using words) with regard to (*'eth la*) all of (*kol*) the clearly communicated prescriptions and inscribed

recommendations of what we should do in this life to live in (*wa chuwqah* – the written rules regarding life and abiding in; from *choq* – the shared and nourishing thoughts associated with an allocation of something from one who is set apart which is designed to cut us into a relationship agreement regarding) **Yahowah’s Family Home** (*beyth Yahowah* – the home, family, household, temple, and tabernacle of Yahowah).’

And so with all of (*wa la kol*) **His Towrah teachings** (*Towrah towrah* – His Towrah instructions, His Towrah guidance, and His Towrah directions (scribed in the singular as a specific and unique title and then in the plural as a word to indicate that the Towrah is comprised of many teachings, directions, and instructions)), **you should choose to place them on your heart** (*sym leb* – you should decide to set and examine them in your heart (qal stem indicating a literal reading is preferred, perfect conjugation telling us that this should be done without reservation, and consecutive form indicating volition)) **in order to enter** (*la mabow’* – so that you gain entrance to) **the Family Home** (*ha beyth* – the house and household, the temple and tabernacle) **and with regard to** (*ba*) **everything** (*kol*) **which comes forth from** (*mowtsa’* – the ways, acts, and proclamations of, which flows from our journey of exploration to the source of) **this set apart place** (*ha miqdash* – the separated and dedicated sanctuary).” (Yachezq’el / God Grows / Ezekiel 44:5)

By stating that He wants us to place everything He has communicated to us regarding His prescriptions which prepare us to live in His home and to be part of His family on our hearts, God is encouraging us to do more than simply see and hear what He has said and written. He wants us to accept His instructions and incorporate His directions into the fabric of our lives. He wants us to love and cherish what He has promised as much as we love Him for what He has done. Those who do these things, who go beyond merely listening to God and reading His Word, and who accept the terms and conditions of the Covenant, will be invited to live in Yahowah’s Family Home.

As is often the case, God equips His guides. As proof, I would not have been able to explain the juxtaposition of *Towrah* (singular) and *towrah* (plural) to you six months ago. But somewhere along this “*mowtsa’* – voyage of exploration” I’ve come to realize that there is no justification for rendering TWRH “Law.” And this explains why we are never asked to “obey” or “keep” the Torah. We are instead encouraged to “*shama’* – listen to” and “*shamar* – observe” Yahowah’s *Towrah towrah* – teachings, instructions, guidance, and directions. *Towrah* is not just a title; *towrah* is also a descriptive noun based upon an enlightening verb.

And what a concept it is: *Towrah* (8451) derived from: *tow* (8420) – a signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the

source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.”

Sadly, of course, all of that is lost when “TWRH – teaching, instruction, guidance, and direction” is changed to “Law,” and when listening to it becomes obeying it, or when observing it becomes keeping it, especially when submission and obedience to it trump knowing and understanding it.

There are few distinctions more dissimilar than listening to instruction is from obeying the law. Fathers teach, they guide; they do not legislate. Loving parents direct; they do not dictate. Lords control, they own, and they oppress. Guides instruct so as to enlighten and liberate.

In terms of establishing the proper perspective and gaining the most accurate understanding of Yahowah, His Covenant Relationship, and His Towrah, there may be no more important revelation than this. It literally sets the stage for understanding.

In this light, let’s reexamine two of the most controversial passages we have considered. If you recall, Yahowsha, in His Teaching on the Mount, focused upon the Torah. Speaking of its future validity, He said: **“Do not assume that I have come to dismantle, invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot nor tittle shall be ignored, disobeyed, or disregarded from that which was established in the Torah until the time and place it all happens.”** (*Mattanyah / Yah’s Gift / Matthew 5:19*)

If the teaching contained in the Towrah was eternally pertinent and always relevant, Yahowsha’ would never have said: “until heaven and earth pass away not one jot or tittle shall be disregarded from that which is established in the Torah,” or “until the time and place it all happens.” He would instead have said that it will endure forever, unchanged. And since Yahowsha’ stated that the heavens and the earth will be destroyed following the Millennial Sabbath, this statement strongly implies that the existing Towrah has a limited shelf life.

Remember, we have to hold Yahowsha’ to a much higher standard than the testimony of an ordinary man. To be perfect, the Ma’aseyah’s declaration has to be precise. And in fact it is, but only if you can make the distinction between the Towrah and *towrah* – between the title and the noun.

Let me explain. The existing Towrah is filled with Yahowah's teachings and instructions, directing and guiding us to Him, to His Covenant, to His Home. This Towrah, therefore, must continue to be in effect until the very last person is informed, until the last choice is made, until the last soul is welcomed into God's family. But once that occurs, this guide to heaven will cease to be relevant because there will no longer be anyone seeking to know God – as we will all know Him intimately. And yet at that time, while no one will need directions to God's house, we will all need instructions on how to live in God's home. Therefore, the Towrah will continue to exist precisely as it was written, right down to the jots and tittles which comprise the Hebrew letters until Yahowah destroys the current universe. Then, at that time, He will provide additional *towrah* to teach us how to make the most of eternal life in our new spiritual home.

Helping us to better understand why Yahowsha' spoke of the Torah's future in this way, let's review Yahowah's prophetic statement regarding the ultimate relationship between the Towrah and the upcoming renewal of His Covenant. God said: **“Indeed with this Familial Covenant Relationship (*beryth*) which beneficially I will cut with the House and family of Yisra'el – those who engage and endure with God – after those days, prophetically declares Yahowah, I will actually give My *towrah*, completely providing and producing My teaching and instruction within their inner nature. And upon their heart I will actually write it. And I shall be God to and for them, and they, themselves, shall be to and for Me as family.”** (*Yirmayahuw* / Yah Lifts Up / Jeremiah 31:33)

The timing of this coincides with Yahowah's return on the Day of Reconciliations, five days before the one-thousand-year celebration of Shelters begins. So, it might still be appropriate for Yahowah to write a copy of His existing Towrah on the hearts of those living on earth during this period. But with the whole earth returning to the conditions experienced in the Garden of Eden, and with God living in our midst, with religious and political deception a thing of the past, not only would some portions of it become less relevant, there would be so much more that we would need to know, especially as we are empowered by God. As empowered spiritual beings, we will need Yah's instructions more than ever before.

While it's often easy to read right past some of the most important aspects of a message, if we pause here and consider what Yahowah said next, we find that He is actually replacing man's errant teaching with His instructions. Listen...**“And they will not teach or learn mankind's errant pronouncements or reasoning any longer, or mankind's despondency and grief, claiming to actually know Yahowah. Because then indeed, they all will actually know and recognize Me, from the smallest, youngest, and least significant up to the**

biggest, oldest, and most influential, prophetically declares Yahowah. For indeed, then, I will have forgiven their sin and therefore their offenses against the standard will not be remembered any longer.” (*Yirmayahuw* / Yah Lifts Up / Jeremiah 31:34)

At this time, there will no longer be any merit to the Towrah’s teachings on how to form a relationship with Yahowah, because we will all know Him. At this time, there will be no merit to the Towrah’s instructions on how to avail oneself of God’s forgiveness, because we will all be forgiven. But beyond this, because there will no longer be any remembrance of our sin, the many Towrah passages which speak of us sinning can no longer exist. And that means that while Yahowah’s “*towrah* – teaching and instruction, guidance and direction” will endure forever, His existing Towrah cannot be eternal as it recounts our sins.

In conclusion, the title, *Towrah*, presents Yahowah’s instructions and directions on how to get to know Him, on how to engage in the Covenant, on how to benefit from His mercy, and how to get into His Home. The noun, *towrah*, represents our Heavenly Father’s eternal teaching and guidance on how we will live together in heaven. Not a single word is contradictory, and every word is consistent.

As we turn the page and enter our new life, so will Yah. The instructions He will give us in the spiritual realm will maximize our enjoyment just as the instructions He has given us in the material realm have maximized our opportunity.

Before we move on to the final prophetic mention of Towrah in Yahowah’s revelation to Yachezq’el, let’s compare what God revealed to what men have written. God said: “**And (wa) Yahowah (Yahowah) said to me (‘amar ‘el), ‘Son of Adam (ben ‘adam), place upon your heart (sym leb), look with your eyes (ra’ah ba ‘ayn), and listen with your ears (wa shama’ ba ‘ozen), accordingly, to (‘eth) everything (kol) which as a result of the relationship (‘asher), I (‘any) have communicated orally and in writing using words (dabar) with regard to (‘eth la) all of (kol) the clearly communicated prescriptions and inscribed recommendations of what we should do in this life to live in (wa chuwqah) Yahowah’s Family Home (beyth Yahowah).’ And so with all of (wa la kol) His Towrah teachings (Towrah towrah), you should choose to place them on your heart (sym leb) in order to enter (la mabow’) the Family Home (ha beyth) and with regard to (ba) everything (kol) which comes forth from (mowtsa’) this set apart place (ha miqdash).”** (Yachezq’el / God Grows / Ezekiel 44:5)

But men changed that message to this in the *King James Version*: “**And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house**

of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.” Is it any wonder Christians are lost? Even the most current Christian rendition, the so-called *New Living Translation*, published: “And the Lord said to me, ‘Son of man, take careful notice. Use your eyes and ears, and listen to everything I tell you about the regulations concerning the Lord’s Temple. Take careful note of the procedures for using the Temple’s entrances and exits.’”

It is as if Yahowah asked Yachezq’el to call Him “Lord” instead of Yahowah, as if He said “mark well” or “take careful notice” instead of place on your heart, or as if the parallelism of look with your eyes and listen with your ears wasn’t what God intended. It is as if Yah used *‘amar* which means “to say” rather than *dabar* which is to communicate using words. It is as if *chuwqah* was an “ordinance” or “regulation” rather than a prescription for living. It is as if the primary definition of *beyth* was “Temple” rather than home or family. And with the NLT, it is as if *beyth* was repeated and *miqdash* was never spoken. And especially revealing, it is as if the first thing a Christian would want to do once they arrived would be to find the exits. Since they would neither know nor like the God they found there, I suppose they got that part right.

Yahowah goes on to describe aspects of His Millennial Home in great detail. And since He, Himself, will build it, there is only one reason for Him to do so. His every word depicts an aspect of His nature, reveals something pertinent regarding the Covenant, or describes the means to His mercy. So while I’d love to linger here and gaze upon this portrait of paradise, our current mission is to present Yahowah’s perspective on the Towrah, not His earthly Home.

So as we consider this next verse, remember that Yahowah has taken Yachezq’el forward in time to the Millennial Sabbath, which will commence on the Shabat of Sukah in the year 6000 Yah (October 7th, 2033). God is now residing here on Earth. And in that we are still living in the mortal and material realm, there will be children born during this one-thousand-year opportunity to campout with God. And they will need to be afforded the same opportunity we have been given to come to know God, to choose to engage in a relationship with God, and to be saved by Him. Therefore, the current Towrah is still valid, unchanged and in full force as there will still be people to teach, disputes to be resolved, and souls to save.

“Then (wa) My family (‘am) will teach (yarah – will be a source of instruction, guidance, and direction) the difference between (bayn) the set-apart (qodesh – the separated) versus that which is ordinary and common (la hol – compared to the profane; from halal – defiling and polluting), and between (wa bayn) the impure (tame’ – the inappropriate) versus (la) the clean and perfect

(*tahowr* – the cleansing and purifying). **They will come to know this** (*yada'* – they will become aware of, recognize, understand, and respect these things).

And during disputes (*wa 'al ryb* – so as contentious quarrels arise), **they** (*hem*) **will come forth and take a stand** (*'amad*) **in order to** (*la*) **judge** (*shaphat* – to decide and adjudicate), **thereby** (*la*) **resolving opposing positions** (*mishpat* – exercising sound judgment) **within** (*ba*) **My means to achieve justice** (*mishpat* – making decisions on the basis of My specifications).

And they will decide and execute judgment (*shaphat shaphat*), **doing so with** (*wa 'eth*) **My Towrah** (*Towrah* – My Instructions and Directions) **and with My clearly communicated prescriptions and inscribed ordinances** (*wa 'eth chuwqah* – My rules and prescribed decrees; from *choq* – My shared, engraved, and nourishing thoughts regarding My willingness to cut you into the covenant agreement) **concerning all of** (*ba kol*) **My Appointed Meeting Times** (*mow'ed* – designated assembly feasts) **which they will observe** (*shamar* – which they will focus upon, pay attention to, and thoughtfully consider) **along with** (*wa 'eth*) **My Shabat** (*shabat* – time to rest and reflect on the oath associated with seven), **which they will set apart** (*qadash* – they will regard as special, cleaning, and purifying).” (Yachezq'el / God Grows / Ezekiel 44:23-24)

This affirms that the Towrah endures in full effect throughout the Millennial Sabbath, just as Yahowsha' predicted. It retains its indisputable and uncontested means to resolve the disputes which separate souls from God. And as a result of the Towrah reigning supreme, Yahowah's Appointed Meeting Times, known as His Mow'ed Miqra'ey, and His Shabat, will be observed.

So while this isn't news to those of us who have observed the Torah and who have engaged in the Covenant, it is the worst possible news for Christians, even Muslims and Jews. There will be no “New Testament,” no “Talmud,” and no “Qur'an.” There is no mention of Judaism, Christianity, or Islam. There is no “Gospel of Grace,” no “Jihad,” no “faith.” No one will be praying on Fridays or worshipping on Sundays. There will be no celebration of Rosh Hashanah, Ramadan, Christmas, or Easter.

Personally, I find it amazing that Christians claim that they “are followers of Jesus Christ” when the Ma'aseyah Yahowsha' warned them about the consequence of ignoring the Towrah. He was Towrah observant, and they are not. As a result, no Christian is actually a “follower of Jesus Christ.” Ignoring everything He said and did, they walk in the opposite direction.

As we ponder the prophetic proclamations of Dany'el we discover that while he is speaking from Babylon, which he calls "the land of the Chaldeans," his eyes remain focused on Yahowah's Word. So his writings are relevant today because he knew where to look for answers.

"I ('any), Dany'el (Dany'el – God Judges and Vindicates), by looking closely have come to understand (byn – through careful observation have come to realize and comprehend) in (ba) the written scrolls (ha cepher – the inscribed books) that the number of years (micpar ha sanah – the tale of renewal) which transpired ('asher hayah) in the Word (dabar) of Yahowah (יהוה – Yahowah) to ('el) the prophet (naby') Yirmayah (Yirmayah – Yah Uplifts and Grows) for the destruction (la chabah – for the depopulation) of Yaruwshalaim (Yaruwshalaim – the Source of Reconciliation) to be fulfilled and completed (la male' – to be finished and satisfied) was seventy years (shibi'ym – was based upon the promise associated with seven)." (Dany'el / God Judges and Vindicates / Daniel 9:2)

If you want to know God's plan and understand His timing, you have to do what Dany'el did: closely examine Yahowah's written testimony. And when you do, you will find what Dany'el found: every meaningful aspect of God's plan and timing revolves around seven, the shabat, and Yah's sworn oath to mankind.

Failing to understand this, Christians remain prophetically clueless, believing that no one knows any of the important dates on God's calendar. Begging to differ, Dany'el figured it out. But then again, Dany'el and Christians have a very different perspective and approach. So I would ask Christians, if Dany'el, someone with whom Yahowah had direct conversations, someone whom Yahowah used to scribe Scripture, had to read Scripture to understand it, what prompts them to believe that "relying upon the Holy Spirit for guidance" is sufficient?

As I'm sure you realize, this statement flows out of the previous one. The way Dany'el placed himself before the presence of God, the way he went about seeking God's participation in his search, was to carefully observe Yah's written Word.

"And so (wa) I placed myself (natan – I gave myself) before ('eth) the presence of (paneh 'el) My Foundation and God ('edon 'elohym) to seek and request (baqash – to search for and secure) intervention and intercession through prayer (taphilah – communication; from palal – to meditate and arbitrate) and to plea for mercy (tachanuwn – to request a favor) in abstaining from food (sowm), coarse common clothing (saq), and ashes ('epher – as being insignificant and worthless)." (Dany'el / God Judges and Vindicates / Daniel 9:3)

The religious will remove the concluding portion of Dany'el's statement from the context of the previous verse to infer that God favored this prophet

because he fasted. But what the statement actually conveys is that this top-ranking official in the most powerful government in the world, this man who was smarter and better educated than anyone in his day, approached his study of God's Word from a position of humility. As a conduit between God and man, this man recognized that he was irrelevant. Rather than being nourished and dressed by men as a result of his station, he would be fed and clothed by God. Further, he didn't cover himself in ashes. *'Epher* simply conveys the proper attitude and approach.

The most annoying letters I receive from "readers" are *ad hominem*. Far too many people are interested in the messenger rather than the message. I have repeatedly admitted that I am irrelevant because it is relevant and accurate. Moseh didn't write about himself, nor did Dowd, Yasha'yahuw, Yirmayahuw, Yachezq'el, or Dany'el. They all communicated and commented upon the Word of Yahowah.

Also interesting is *taphilah*, the Hebrew word most often translated "prayer." Surprisingly, it isn't found a single time in the Towrah. Therefore, prayer is not a requirement for participation in the Covenant. Prayer is not needed for salvation. Prayer was not only omitted from Yah's stone tablets, it cannot be found anywhere in His "*towrah* – teaching." That is stunningly profound. The most religious of acts isn't something Yahowah encourages.

Paul's "pray without ceasing" is therefore in complete discord with Yahowah's instructions. The evangelical "sinner's prayer" which is said to serve as the basis of one's salvation, isn't endorsed by God. There is no Divine mandate for beginning or ending a meeting or gathering with prayer. And of course, Muhammad once again looks foolish for revealing that Allah wanted men to prostrate themselves fifty times each day (a burden he negotiated down to five).

Even in this context, the traditional concept of prayer does not fit. Dany'el could not have "*baqash* – sought and requested, searched for or secured" prayer. He was free to speak to God any time he wanted. He didn't need to obtain permission to "pray." But it was reasonable for Dany'el to seek God's intervention while he was meditating upon His communication. Because in this way, Dany'el, like Dowd before him, is seeking Yahowah's assistance. While he is studying God's Word, he wants God to teach him.

This is not to say that we should not talk to God. Moseh did, as did Adam, Noah, Abraham, Dowd, and all of the prophets. But we ought to listen to God first. And we do this the same way Dany'el did: we closely examine His Word.

The second most commonly translated word for "prayer" is *palal*, the root of *taphilah*. While it isn't found in the Towrah either, its meaning is instructive. **"And (wa) I meditated and sought intervention (palal – I prayed for**

intercession, requesting good judgment while asking for help) **concerning** (*la* – on behalf of and according to) **Yahowah, my God** (*Yahowah 'elohy*). **And I expressed my appreciation** (*yadah* – thankfully acknowledged His attributes), **and I said** (*wa 'amar*), **‘O Upright One, the Almighty** (*'ana' 'edon ha 'el*), **the Powerful and Great** (*ha gadowl* – the One who does marvelous things, who grows and enables others to grow) **and the One who respects and reveres** (*wa ha yare'* – the One who cares deeply about), **those who focus upon** (*shamar* – who closely observe and carefully consider) **the Family-Oriented Covenant Relationship** (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge based upon a marriage vow) **and whose love is steadfast** (*wa ha chesed* – and whose devotion is genuine and unending), **developing a close relationship with and loving** (*la 'ahab* – demonstrating tender and familial affection for) **those who closely observe and carefully consider** (*wa la shamar* – for those who focus on, pay attention to, and care about) **His terms and conditions for the relationship** (*mitswah* – His written instructions regarding the covenant agreement).” (Dany’el / God Judges and Vindicates / Daniel 9:4)

As is the case with much of Dany’el, this chapter cannot be found among the Dead Sea Scrolls. That’s unfortunate because no matter how these words are rendered, there appears to be a shortage of pronouns. I share this because it is possible that Dany’el used both *ha gadowl* and *ha yare'* to frame his admiration for Yahowah, calling God both Great and Awesome. And if that is what he intended, then he would be saying that Yahowah, Himself, “focuses upon the Covenant, “*shamar* – observing and considering” it.

While it may sound odd to our ear that God observes His own Covenant, there can be no doubt that He is focused upon it. He develops close, loving, and personal relationships with all of those who observe the Covenant’s terms and conditions.

As a result of studying God’s Word, Dany’el realized that the vast preponderance of his people had rejected the terms and conditions associated with Yahowah’s Covenant. **“We have sinned and missed the way** (*chata'* – we have erred and forfeited the opportunity) **and we are guilty of perverse corruptions and distortions** (*'awah* – of twisting and perverting). **We are guilty of violating the standard** (*rasa' rasa'* – we are especially evil, wicked, and unjust) **because** (*wa*) **we have rebelled** (*marad*). **We have turned away from** (*wa suwr min* – we have rejected and abolished, removed and forsaken) **the terms and conditions of Your relationship agreement** (*mitswah* – Your directions and written instructions regarding Your covenant contract) **and also from** (*wa min*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your way to make

decisions and execute good judgment).” (Dany’el / God Judges and Vindicates / Daniel 9:5)

For Dany’el to know these things, first he would have to have carefully examined and clearly understood the terms and conditions of the Covenant and the means God uses to resolve our rebellion against Him as they are described in the Towrah. And then he would have had to have read what Yahowah had revealed about the Children of Yisra’el through His prophets. It is how we are expected to learn the truth as well. In fact it is the only way to learn about these things.

And yet the Children of Yisra’el, like Christians and Muslims today, seldom considered these sources of information, preferring instead the witness of men. **“And we have not listened to (*wa lo’ shama’ ‘el*) Your servants (*‘ebed* – Your associates and coworkers), the prophets (*ha naby’*), who (*‘asher*) communicated the Word (*dabar*) in Your name (*ba shem*) to our political and religious leaders (*melek* – clerics and kings), to our societal, military, and economic leaders (*sar* – elders and nobles, princes and captains), to our forefathers (*‘ab*), and also to all (*wa ‘el kol*) the people (*‘am*) of the world (*ha ‘erets* – of the land and realm).”** (Dany’el / God Judges and Vindicates / Daniel 9:6) And therein is the problem with the world. It is the reason religions exist. It is the reason so many people have missed the way.

I find it curious that so many people blame God for our mistakes and misery. They will say that “I can’t believe a merciful god would allow children to suffer, or allow his word to be corrupted, or allow people to be misguided,” as if God made these choices. It is as if they want to blame God for their ignorance, their rebellion, and poor decisions.

Dany’el, as an informed and rational person, knew better... **“Yahowah (*יהוה* – *Yahowah*), on us (*la*) is the presence (*paneh*) of shame (*boshet* – blame as a result of an improper attitude). Upon and as a result of (*la*) our political and religious leaders (*melek* – clerics and kings), our societal, military, and economic leaders (*sar* – elders and nobles, princes and captains), and our forefathers (*wa ‘ab*), who (*‘asher*) bear the blame of opposing You (*chata’ la* – who are guilty of missing the way and turning against You).”** (Dany’el / God Judges and Vindicates / Daniel 9:8)

The political, religious, economic, and military leaders of a society, indeed a nation’s forefathers, bear the blame for mass rebellion against God. They are the reason children suffer, the Word is corrupted, and people are misguided.

“According to (*la*) the Foundation and Upright One (*‘edon*), our God (*‘elohym*), the merciful (*ha rachamym* – the compassionate) and the forgiving (*calychah* – the one who pardons), indeed (*ky*), we have rebelled (*marad* – we

have engaged in premeditated opposition) **against You (ba).**” (Dany’el / God Judges and Vindicates / Daniel 9:9)

The one and only God who has a plan to pardon us, and who wants to forgive us based upon it, cannot do so because we have rebelled against His plan and have openly opposed Him. And make no mistake: this is an open and comprehensive indictment because the sources of opposition are man’s most popular schemes...religion and politics.

Preferring scams concocted by men to the teachings of God: **“So (wa) we have not listened (lo’ shama’) to Yahowah, our God’s (ba Yahowah ‘elohym – concerning Yahowah, our God’s), voice (qowl) by (la) walking in (halak ba – having our steps guided by) His teachings and instructions, His guidance and directions (towrah) which (‘asher – as a result of the relationship and as a blessing) He provided (natan – He gave as a gift) in our presence (la paneh – before us) through the hand (ba yad) of His servants (‘ebed – His associates and coworkers), the prophets (ha naby’).”** (Dany’el / God Judges and Vindicates / Daniel 9:10) So nothing has changed in 2,500 years. The source of man’s problems remains singular: ignorance of Yahowah’s “*towrah – teachings and instructions, guidance and directions.*” We are unwilling to listen to God.

And yet God’s teaching is the answer for our rebellion, the antidote for our opposition, the means to our forgiveness, and the source of Yah’s compassion. So in this regard, we all have a choice. We can listen to the schemes of men or the “*towrah – teachings, instructions, guidance, and directions of God. The eternal fate of your soul depends entirely upon your response.*”

Before we press on to the next statement, I’d be failing as a guide if I didn’t point out that this is one of many places where the definition of *towrah* prevails over the title, *Towrah*. Yahowah’s teaching isn’t limited to the *Towrah*, but also permeates the Prophets. Therefore, this passage serves as an affirmation of our previous realization. In a very real sense, everything Yahowah revealed from *Bare’syth / Genesis* to *Mal’aky / Malachi* contains His “*towrah – guidance.*”

Blanket indictments of such magnitude are only possible as a result of the corruptions associated with religion and politics. And such ploys prevail because the masses are ignorant of the *Towrah*.

“And all (wa kol) of Yisra’el (Yisra’el) has passed over (‘abar) Your Towrah (Towrah) and (wa) turned away (suwr – abandoning and abolishing, forsaking and removing themselves from You), no longer listening (la bilty shama’) to the sound of Your voice (ba qowl).

And therefore (wa), a curse (‘alah – an oath by which we submit to that which is harmful, incompetent, and dishonest) is poured out (nathak – is brought

forth) **upon us** (*'al*) – **the curse** (*ha 'alah* – the oath by which we submit to that which is harmful, incompetent, and dishonest) **and the sworn oath** (*shabuwa'* – the truthful and contractual promise associated with seven and the *shabat*) **which** (*'asher*) **was written** (*kathab* – inscribed using letters and words) **in the Towrah** (*ba Towrah*) **of Moseh** (*Moseh* – one who draws out), **the servant** (*'ebed*) **of the Almighty** (*ha 'elohym*), **because indeed** (*ky*), **we have missed the way** (*chata'* – we have erred and forfeited the opportunity) **according to Him** (*la*).” (Dany’el / God Judges and Vindicates / Daniel 9:11)

The opening line includes a play on words. You see, Passover is predicated upon Yahowah “*abar* – passing over” our sin as if it did not exist. But now Yisra’el, and indeed, Christians, Muslims, and Secular Humanists, are passing over Yahowah’s Towrah as if it didn’t exist. Those who believe that they are living in accordance with God’s will aren’t listening to Him.

In the second half of this pronouncement, we are reminded that the Towrah does more than just present the means to engage in a relationship with our Heavenly Father and the benefits of doing so, but also that it delineates the consequence of ignoring God and choosing to be religious instead. We have been forewarned, and we are therefore without excuse. We have brought this suffering upon ourselves. It was not God’s choice. We have opened the floodgates of hell, in effect, cursing our children, our communities, our nation, and our planet. We have only ourselves to blame.

But more than this, please don’t miss the alliterative similarity between *'alah* and the name of the “harmful, incompetent, and dishonest” spirit who served to “curse” the whole world with his “oath.” I am speaking, of course, of Allah and his Qur’an.

The fourth of seven Called-Out Assemblies to Meet with God is named *Shabuwa'*, which we just discovered means: “sworn oath.” It is a “truthful and contractual promise associated with seven and the *shabat*.” So by telling us the whole truth, by describing in advance what would occur when mankind passed over the Towrah and chose a different way, Yahowah has proven once again that His promises, both redemptive and damning, can be trusted. So, while God is merciful, there are means to exclude oneself from His compassion.

The *Towrah* is not Moseh’s. Yahowah’s associate served as a scribe for all but *Dabarym* / Deuteronomy, where he provided inspired commentary to help us understand what he had written on behalf of God. Having personally been used in this way, Dany’el knew that Moseh was no more the author of the *Towrah* than Yirmayahuw was responsible for the prophecies presented under his name.

Speaking of the Towrah, it exists primarily to provide the instruction we need to know God, the direction we need to engage in a relationship with God, and the

guidance we need to walk to God along the path He has provided. Those who pass over the Towrah miss the way.

Confirming once more that ignorance and suffering, corruption and death are conditions mankind has brought upon itself, and thus cannot be blamed on God, Dany'el wrote: **“And He confirmed** (*wa quwm* – He took a stand) **with** (*'eth*) **the words He revealed** (*dabar dabar*) **which He spoke against us** (*'asher dabar 'al*), **and against** (*wa 'al*) **the government** (*shaphat* – the political and religious leaders who litigate and judge and their controlling institutions) **which** (*'asher*) **ruled over us** (*shaphat la* – which led us) **to bring** (*la bow'*) **great** (*gadawl* – massive and enormous) **misery and suffering** (*ra'ah* – wickedness and harm, calamity and misfortune) **upon us** (*'al*) **which has not occurred** (*'asher lo' 'asah*) **in any place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*) **as** (*ka*) **that which has occurred** (*'asher 'asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*).” (Dany'el / God Judges and Vindicates / Daniel 9:12)

Before we plumb the depths of this passage, let's allow Dany'el to complete his thought. **“Consistent with what is written** (*ka 'asher kathab*) **in the Towrah** (*ba Towrah*) **of Moseh** (*Moseh*), **all of this suffering and misfortune** (*kol 'eth ra'ah* – the entirety of this calamity and misery) **has come upon us** (*bow' 'al*). **We have not sought** (*wa lo' chalah* – we have made no effort to even request the favor of) **the presence of Yahowah, our God** (*'eth paneh Yahowah 'elohym*). **We have not returned because we have not changed** (*suwb* – we have not turned around nor recovered) **from** (*min*) **our perverse corruptions** (*'awon* – the wickedness we have committed by twisting, bending, perverting, and distorting). **And we have not, therefore, reflected upon nor come to understand** (*wa la sakal* – we have not accordingly responded wisely or appropriately to the teaching, ignoring and showing no regard for) **Your verifications and confirmations or Your trustworthy dependability** (*'emeth* – Your unchanging reliability, integrity, enduring honesty, and steadfast truthfulness; from *'aman* – that which is supported and established, sure and nourishing).” (Dany'el / God Judges and Vindicates / Daniel 9:13)

When it comes to understanding, few things are as important as viewing the available evidence from the proper perspective. And that is where Dany'el is especially helpful. He is in Babylon, the land of *babel* – the birthplace of religion. He is a fugitive in the heart of the Beast. And as he scours the Scriptures, he is beginning to see why he and his people are suffering in the Adversary's realm rather than flourishing in the Promised Land. It had been their fault, their leaders' fault, not God's.

Unlike religious people today, Dany'el was not crying out, “My god, why have you done this to me,” but was instead acknowledging the fact that we have

cursed not only ourselves but also our children. We are suffering the consequences of ignoring our Heavenly Father's advice.

Yahowah had done everything He could do to prevent the suffering of His children, indeed everything He could do to save them and embrace them. Had He done anything more, He would have strangled them, suffocating the life out of them.

God had reached out to mankind many times, each time making sure that the world would come to know about His involvement – and most especially those living in Yisra'el. The names and the stories associated with Adam, Noah, Abraham, and Moses are legend. There are more ancient and modern copies of the Torah than any other book on earth. When we hear the term “prophet,” Yahowah's messengers immediately come to mind. And while His name has been corrupted, the central figure in all of human history is the Ma'aseyah Yahowsha'.

In His Torah, Yahowah introduced and then described Himself so that we would have the opportunity to know Him. He explained why He had created the universe and conceived life. He even told us how we could go about forming a personal relationship with Him should we choose to do so.

His offer was wonderful. His promises were extraordinary. His plan was amazing. By following His instructions we could become His children and live forever in His home. By following His guidance we would be perfected, empowered, and enriched. If we accepted His offer, He would do everything required to save us from ourselves.

God did not demand much in return. He asked us to get to know Him, to listen to Him, to consider His directions. He encouraged us to respect Him, embrace Him, and trust Him. All of which do far more for us, than they benefit Him.

So while Yahowah's advice was entirely positive and beneficial, His teaching wasn't exclusively uplifting. As is the case with proper parenting, Yahowah not only told His children what would happen if they listened to Him, He told them what would occur if they didn't. They would suffer the consequences. Not only would those who ignored, or worse rejected, His Towrah be estranged from Him, and thus be excluded from the Covenant and kept out of Heaven, they would endure misfortune and misery here on earth. In fact, they would open the floodgates and bring this suffering upon themselves.

It is what we, collectively as humankind, have done. Rather than enjoying life in God's company in the Promised Land we endure pain, even death, at the hands of men. And even then, rather than turn away from those who have deceived,

destroyed, and damned us, we place our faith in the very men who have led us astray.

No one has done more to estrange souls from God than Paul and Muhammad. And yet they remain the most respected and quoted of men. It matters not that the nations most influenced by Islam are the most hellish places on earth, Muhammad is never blamed. It matters not that Paul's primary mission was to "‘*awon* – corrupt, twist, and pervert" Yahowah's Towrah, the very crime Dany'el is citing as the cause of his people's suffering, because Christians believe him over God.

We, of course, have no one to blame for this other than ourselves. We were given a choice and we made the wrong one.

Every now and again I receive a letter from someone who considers themselves "enlightened." They will say: "I am an agnostic because a merciful god would not allow children to suffer." It is as if they were suggesting that since god isn't as they would have him be, he does not exist. But in reality, if god were as they picture him, they would not exist.

Consider for a moment what would be required to eliminate all suffering. God would have to decide who could breed and who couldn't, not unlike the Nazis, to keep inferior genetic material from replicating. If blue eyes were considered superior, then all children would have them, as would be the case with blond hair. In fact, if it was considered an advantage to be male, all children would be boys. Everyone would be the same height, the same weight, the same intelligence, and have the same ability. Games, and any other form of competition, would be passé.

No child would be allowed to do anything risky, which would include standing up if they might hurt themselves by falling down. Parenting would be a thing of the past, because there would be nothing to protect children from, nor any advantage in helping them make good decisions or grow.

There would be no love, because there would be no rejection. There would be no success, because there would be no failing. Life would be meaningless because there would be no death. And there would be no mercy because it would be irrelevant. What a miserable world that would be.

As for the other excuse I so often receive, albeit from those who consider themselves to be "religious," it is equally as ignorant and irrational – or simply misguided if you think those pejorative terms are overly hurtful. The related excuse for dismissing everything we are considering goes something like this: "I can't believe that god would allow anyone to corrupt his word."

Mind you, one hundred percent of the evidence dictates otherwise. All one has to do to discredit this claim is to examine the textual history of "bible"

manuscripts. Between 1000 BCE and 1000 CE, we discover that no two are the same, which means that for one to be uncorrupted, tens of thousands of copies have to be corrupted. So God clearly has not done as the religious suppose.

If God were to micromanage His creation to the point that no one was allowed to misrepresent anything about Him, Satan would never have been allowed into the garden. Moseh, Dowd, Yasha'yah, and Yirmayah would be unknown to us as their penmanship was imperfect. Worse, even if God had guided their hand, He would have had to intervene every time someone copied or recited anything He had revealed, precluding a person from favoring it with their own perspective – or worse, misspelling or mispronouncing something. As an example, Guttenberg would have been precluded from printing his bible. Wycliffe's translation – which served as the impetus for the Reformation – would have been prohibited. Even this book would be disallowed, in that I err in my translations, transliterations, explanations, and commentary.

If God were to intervene to prevent everyone from corrupting His message, He would have to forbid most every expression of freewill. We'd be no better than robots, no more valuable than a computer cranking away on a preprogrammed code.

Ultimately, freewill exists so that we can choose to accept or reject Yahowah's guidance. We can embrace Him or rebuff Him. It is our choice. And as a result, suffering exists as the counterpart to the Covenant.

Dany'el understood that it was wrong to blame God for the suffering of his people. He knew that they had done this to themselves. Likewise, we should not blame God for our circumstance or our ultimate fate.

To act as if God is engaged in every aspect of a person's life is to degrade and demean Him, not honor Him. The religious god takes sides in all manner of things, from politics to religion, from war to peace, from sporting events to love interests. And yet, the real God is only interested in His Covenant – and the guidance He has provided to encourage us to embrace it. He is pleased when we share His Word and angered when we corrupt it.

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The last word we have from Yahowah regarding His Towrah was reported by Mal'aky, whose name, not so coincidentally, is from *mal'ak*, which means “messenger.” His witness begins by explaining the role he, himself, played in providing us with this message.

“The pronouncement (*masa’* – the prophetic revelation) of the Word (*dabar*) of Yahowah (יהוה – *Yahowah*) to (‘*el*) Yisra’el (*Yisra’el* – individuals who engage and endure with God) by the hand (*ba yad*) of Mal’aky (*Mal’aky* – Messenger).” (Mal’aky / Messenger / Malachi 1:1)

As had been the case with Moseh, Yasha’yah, Yirmayah, and so many others, Mal’aky was simply a scribe – a tool in the hands of the ultimate Author. As flawed as we may be, it is the greatest job in the universe. As little credit as we deserve, nothing is more rewarding.

I don’t say this to trivialize Mal’aky, because he was chosen by Yahowah for a reason. It could have been that Mal’aky was closer to Yah than anyone on earth at the time. It may have been because Mal’aky was better prepared than most, having studied the Torah and Prophets. And it may be nothing more than Yahowah enjoyed Mal’aky’s company, and that would be reason and honor enough. But, credit to where credit is due. The insights and predictions contained herein are God’s, not man’s.

While Yahowah’s Towrah discussion begins in the second chapter, the stage is set right from the outset. **“I have loved you and have engaged in a close, personal relationship with you** (*‘ahab ‘eth* – I have expressed my affection for you, desiring a family relationship with you), **Yahowah** (יהוה – *Yahowah*) **said** (*‘amar* – declared).” (Mal’aky / Messenger / Malachi 1:2) Consider this God’s statement of purpose. It is the reason the Covenant exists. And remember: the Towrah exists to explain the Covenant.

And yet, even though God’s declaration is absolutely essential to our understanding, even though it is obvious to those who study His testimony, most still question Yahowah on this, the most foundational of issues. **“But (*wa*) you have said** (*‘amar*), **‘How** (*mah* – in what way) **have You expressed Your love for us** (*‘ahab ‘eth*), **for Ya’aqob** (*la Ya’aqob* – on behalf of the one who is unrelenting) **rather than** (*lo’*) **our brother** (*‘ah*), **Esau** (*‘Esaw* – one who actively works and is used; from *‘asah* – to do)?” **declares** (*na’um*) **Yahowah** (יהוה – *Yahowah*).” (Mal’aky / Messenger / Malachi 1:2)

Ya’aqob embodies the Covenant and is Yisra’el. Esau represents those who have rejected it. He is thus disassociated from God. So the moral of this story is that Christians are wrong when they say that God loves everyone. He doesn’t. Moreover...

“I continue to love (*‘ahab*) **Ya’aqob** (*Ya’aqob* – the Father of the Covenant who became Yisra’el), **but** (*wa*) **I hate** (*sane’* – I detested and loathed, expressing open hostility toward) **Esau** (*‘Esaw*).” (Mal’aky / Messenger / Malachi 1:2-3)

The persona of Esau is intriguing for a number of reasons. First, the Qur'an's Issa, who is said to be "Jesus," is actually an Arabic transliteration of Esau. Much of Islam grows out of this mistaken identity.

Second, Yahowah came to hate Esau because he married Ishmael's daughter and embraced his religion. That religion according to the Qur'an, is Islam.

And third, written Ayin Sin Wah, modern transliterations of the name Esau serve as an additional affirmation that the Hebrew Wah is a vowel pronounced either as "u" or "o." So even in hostility we find accord.

For there to be love, hate must also be possible. We choose to respond, as does God, to people based upon what they have done or said. In this light, Yahowah has told us what we ought to do and say if we want Him to love us. Similarly, He has revealed what will cause Him to hate us.

This next declaration systematically serves to denounce Esau's religion, as well as its birthplace, its god, and its scripture: Islam, Mecca, Allah, and the Qur'an.

"And (wa) I have determined that (sym 'eth – I have appointed, caused, and positioned that) his mountains (har) will be ruinous and lifeless (shamamah – a desolate wasteland) and his inheritance (wa 'eth nahalah – the infirmity and disease of his wadi (dry waterway)) will be associated with (la) a monstrous and venomous reptilian serpent (tanah – a jackal, a conniving and clever omnivore which stalks its prey under the cover of darkness) in a wasteland without the word (midbar – a lifeless, barren desert devoid of testimony; a compound of midad / ma'ad / min – to reject, to deny, to leave, and to waver away from dabar – the Word)." (Mal'aky / Messenger / Malachi 1:3)

Islam was born in the desolate mountains above the wadi of Mecca. In a lifeless cave in the darkness of night, Muhammad, while practicing pagan rituals, encountered the most conniving of serpents during Ramadan. The experience was so horrific, he claimed to have had the life nearly squeezed out of him. He even admitted at the time that he had been possessed.

Chronologically speaking, the first five verses of the Qur'an (a lifeless recital which is devoid of the Word, which wavers from the way, and which rejects the truth) were "revealed" during this dreadful encounter. They are:

"Read or recite (from the Hebrew word qara', from which the supposedly Arabic Qur'an derives its name) in the name of (from the Hebrew ba shem) your Lord (from the Hebrew rabbi) who has created. He has created man from (from the Hebrew min) a clot. Read or recite and your Lord is the Most Generous. Who has taught (from the Hebrew lamed) by the pen. He (the pen) has taught man that

which he knew not.” (Qur’an 96 (The Clot):1-5) As a testament to man’s foolishness, it was upon this gibberish that a great religion was born.

Returning to Yahowah’s revelation, *tanah* is not only defined as a “reptilian serpent,” and thus associated with *ha Satan*, but also means “to retell a tale in a regrettable fashion.” *Tanah* speaks of the Adversary’s principle religious ploy, which is to recast Yahowah’s testimony, twisting it sufficiently to make it unreliable. And this process isn’t unique to Judaism, but also influences Christianity and Islam, both of which recount aspects of the Towrah, albeit inaccurately. While Judaism’s Talmud is a faulty retelling of the Torah, the Christian New Testament and the Islamic Qur’an plaster over it with all manner of myth.

But more than this, *tanah* denotes a “whore,” and thus in the context of a serpent is suggestive of the Whore of Babylon – a derogatory metaphor which serves as Satan’s most telling title. It addresses the venom this snake spews into its many schemes.

Furthermore, with the inclusion of a Wah, *tanuwah* (which is what is actually scribed in this statement), denotes “a failure which destroys a relationship, estranging and separating the parties and causing them to become hostile.” So when viewed collectively, we find that *tanah* is no ordinary “jackal,” no matter how “conniving or clever.” And *midbar* is no ordinary “desert,” no matter how “lifeless.” They are symbolic of something more far-reaching, more sinister, and deadly – *Babel*: the birthplace of religion.

Speaking of one of them, of Muslims: “...they will be called (*qara*) a region of (*gabuw* – that which sets the bounds for) **violence and immorality** (*risha’ah* – lawlessness and wickedness, evil crimes and unethical behavior) **and** (*wa*) **the people** (*‘am*) **which** (*‘asher*) **Yahowah** (יהוה – *Yahowah*) **will denounce and express His displeasure** (*za’am* – accuse and be angry at) **until the end of time** (*‘ad ‘olam*).” (Mal’aky / Messenger / Malachi 1:4) One of the many, many things I love about Yah is that He is open and honest. He has told us what He thinks and how He feels, bluntly, unequivocally, and without reservation.

While it would be rewarding to linger here a bit longer, and ponder some of the many reasons Yahowah is frustrated with religion in general, and Islam in particular, the reason we turned to Mal’aky was to conclude the prophetic review of the Towrah. And for that, we’ll have to open the second chapter, and consider God’s final warning to the Lowy, better known as the Levitical priests. Disenfranchised by Yah, their genealogical claim to authority would soon be usurped by covetous men known today as “rabbis.”

And as with everything which separates humankind from God, these priests fell because they chose not to listen to Yah.

“**And now** (*wa ‘atah*) **for you all** (*‘el*), **this specific condition** (*ze’th ha mitswah* – this authoritative and authorized stipulation, this direction and codicil regarding the covenant contract): **priests, ministers, judges, and government officials** (*kohen* – clerics, teachers, officers, counselors, and advisors), **if** (*‘im*) **you do not listen** (*lo’ shama’*), **and if** (*wa ‘im*) **you do not place it upon your heart** (*lo’ sym ‘al leb* – speaking of changing one’s attitude) **to give** (*la natan*) **respect** (*kabowd* – to value and attribute a very high status) **to My name** (*la shem*),’ **says** (*‘amar* – promises) **Yahowah** (יהוה – *Yahowah*) **of the command and control implements** (*saba’* – of the ordered and controlled regime of spiritual messengers and envoys), **‘then** (*wa*) **I will dispatch** (*shalach*) **in association with you** (*ba ‘eth*) **the curse of estrangement and incarceration** (*ha m’arah* – from *‘arar* – that which snares, binds, and confines, that which separates, hems in, and renders powerless, that which condemns by ostracizing, disassociating, and imprisoning).

And I will disable and disassociate (*‘arar* – I will curse, confine, and bind up) **therefore** (*‘eth*) **all of your blessings** (*barakah* – the benefits associated with Me kneeling down in love and My promises to reconcile). **Then surely** (*wa gam*) **I will cause you to be estranged and I will incarcerate you** (*‘arar* – I will bind, separate, and confine you, and I will denounce, condemn and imprison you) **because** (*ky*) **you have not taken this to heart** (*lo’ sym ‘al leb* – you have been unwilling to change your attitude).” (Mal’aky / Messenger / Malachi 2:1-2)

There can be absolutely no doubt that “priests, clerics, ministers, and teachers” have collectively disrespected Yahowah’s name. They claim that it cannot be pronounced, and that it should not be used. Worse, in their publications, proclamations, and citations they have universally substituted Satan’s title, “the Lord” for God’s name. And since this has not been a victimless crime, as a consequence, such priests, clerics, ministers, and teachers” will be “estranged” from God and then “imprisoned” in *She’owl*, having forfeited all of the blessings associated with the Covenant.

There are six Hebrew words, and many more derivatives thereof, which are superficially translated “curse” in English bibles. These include: *‘arar*, *qalal*, *‘alah*, *qabab*, *naqab*, and *za’am*. *‘Arar*, however, upon which *m’arah* is based, is the most common because of the central role it plays in the Towrah, especially in *Dabarym* / Words / Deuteronomy, where it is used in conjunction with its antonym “*barak* – to bless,” to reveal the contrast between rejecting or embracing the terms and conditions of the Covenant.

‘Arar’s etymology reveals that it represents a “snare which binds and confines.” It speaks of dumb animals being “separated, hemmed in, rendered powerless, and being unable to resist.” This shading of *‘arar* is advanced the first time it is used, where in *Bare’syth* / In the Beginning / Genesis 3:14, we read:

“And Yahowah said to the serpent [Satan], ‘Because you have done this [misled others by corrupting My testimony], you will be cursed, bound, separated, confined, and hemmed in, rendered powerless, and be unable to resist (*‘arar*) to a far greater extent than all domesticated animals and every beast of the field. Upon your belly you shall go and dust you shall consume and devour all of the days of your life.’”

Therefore, to be *‘arar* is not only to be associated with *ha Satan*, it is “to be ostracized, estranged, disassociated, and separated” from God while being “bound, confined, hemmed in, and rendered powerless,” which is “to be condemned and incarcerated without the ability to resist.” In the common vernacular, to be *‘arar* is “to go to hell.”

Affirming these associations, let’s not lose sight of the fact that we were introduced to *tanah*, this “monstrous and venomous serpent” in Mal’aky 1:3. It was there that we learned that Satan was both “conniving and clever,” and that he “stalked its prey under the cover of darkness.”

According to the *Theological Wordbook of the Old Testament*, *‘arar* speaks of Satan’s fate, of “being banned, denounced, and excommunicated,” even “condemned on one’s own account.” It reports that the majority of the “curses” associated with *‘arar* fall into the following categories: the announcement of a penalty or punishment or the announcement of a warning regarding the consequence of disregarding Yahowah’s Towrah instructions, particularly as they apply to the Covenant relationship.

Based upon this passage then, it would be fair to say that Yahowah is not only angry that His name has been disrespected, but also that the consequence will be grievous for the proponents of religion. Referring to Yahowah as “the Lord” is therefore a very, very bad idea.

“Behold, I am going to disapprove and reprimand (*hineh ga’ar* – pay attention to Me, because I am going to rebuke and convict) **you and your offspring (*la ‘eth ha zera’*). **And** (*wa*) **I will spread and cast away** (*zarah* – I will disperse and scatter) **dung** (*peresh* – the waste product of bulls, feces and excrement, refuse and vomit; from *parash* – that which distinctly separates and scatters relationships) **on your faces** (*‘al paneh*) – **the waste product** (*peresh* – the refuse, vomit, and excrement of bulls) **of your feasts and festivals** (*chag* – your celebrations and holy days) – **and it will carry you** (*wa nasa’* – and it (third person masculine singular and this referencing the “*peresh* – waste product of the bull”) will deceive and beguile you, and it will cause you to exalt yourselves and rebel so that you are confined and brought) **to it** (*‘eth ‘el* – associating along with it (third person masculine singular and this referencing the “*peresh* – waste**

product of the bull”) and with it directing you to an association with your god).” (Mal’aky / Messenger / Malachi 2:3)

On first blush this is harsh, visceral, and graphic – some might even say crude. We are not comfortable with the idea of God smearing feces on people’s faces, as this is the most extreme version of “rubbing it in,” of retribution. So the question becomes: is this a reasonable response to priests, clerics, ministers, teachers, judges, and government officials who have universally failed to listen to God and respect His name?

Before we criticize Yahowah’s reaction to mankind’s ubiquitous failures in this regard, let’s make certain we understand what *peresh* actually means. It is first used in *Shemowth* / Names / Exodus 29:14, where we read: **“But the flesh of the bullock, his skin, and his dung (*peresh*) you shall burn with fire apart from the camp as a sin offering.”** This association with the “feces or waste product” of a bull, which is Satan’s most universal guise, is repeated in *Qara’* / Called-Out / Leviticus 4:11, 8:17, and 16:27. So if I may be so blunt, by using *peresh* in association with mankind’s feasts and festivals, Yahowah is literally calling religious celebrations “bull shit.”

Rather than being crude, this is an adroit response, especially in this context. After all, *Bare’syth* / In the Beginning / Genesis told us that the “curse” an individual endures for failing to listen to Yahowah and respect His name is to be “confined and separated” as if a dumb animal. Moreover, in the same book we discover that the “golden calf” which the Jews built as a religious idol, was not only a “bull” representing the sun god, but also the most ubiquitous symbol for the chief deity in Babylon and Egypt. So it is therefore, the “waste product the bull,” which we know today as “religion,” that is being smeared on the faces of those who have chosen it. God will see believers as their religion has made them – repulsive.

If you exclude Yahowah’s Towrah from your heart, this is what God will see in your heart. Moreover, the refuse of religion, Satan’s waste product, is neigh on impossible to scrape away. Those who are immersed in it are “*nasa’ eth ‘el* – carried away by it, beguiled and deceived by it, made belligerent and arrogant by it, and are ultimately brought into association with it.”

And should you be curious, *nasa’* was scribed in the qal stem, which means that the picture God is painting should be viewed literally. Also, in the perfect conjugation, He is telling us that the effect of religious corruption is complete. Those who ignore Yahowah’s Towrah and name are revolting from God’s perspective.

Nasa’ is the operative verb of the third of the three sweeping statements Yahowah etched on the first of two stone tablets. And not so coincidentally, it was

deployed there in association with the consequence of negating the value of God's name. Yahowah wrote:

“You shall not lift up, bear, or advance (*nasa'* – support or desire, forgive or dignify, respect or tolerate / you shall not deceive or delude, deploy clever tricks, beguiling people, causing them to miss the Way) through the name of Yahowah your God, accordingly, lifeless and worthless deception or devastating and destructive falsehood (lies which nullify our existence leading to emptiness and nothingness or vain promises which are deceitful), for indeed Yahowah will not forgive or leave unpunished, free from guilt, exempt from judgment and sentencing, pardon or release, those who relationally deceive, beguile, or delude (*nasa'* – advance, lift up, support, bear, or desire, forgive or dignify, respect or tolerate / using clever trickery to mislead), in association with His name, to promote and effect vain and ineffectual lies which lead to lifelessness and destruction.” (*Shemowth* / Names / Exodus 20:7)

Therefore, Yahowah is painting a graphic picture with “*peresh* – the waste product of bulls” being smeared on the faces of ministers and their religious rites hoping that people pay attention, listen to Him, and respect His name. Because if they remain unwilling, if they remain religious, they will suffer the consequence. We have been given fair warning.

Before we move on to the next statement, I'd encourage everyone to let the conclusion of this admonition sink in. Yahowah is overtly associating religious celebrations, festivals, and feasts, with Satan's refuse. And therein the single most common justification for observing pagan holidays is torn asunder. Christians will tell you that it does not matter that Christmas and Easter were religious festivals celebrated by the Babylonians, Assyrians, Egyptians, Greeks, and Romans to honor god in the guise of the bull and sun because that isn't what they mean to them. Well, God in no uncertain terms just described how those who participate in these religious holidays appear to Him. Not only is it disgusting, but when it comes to a person's salvation, God's view is the only one which matters.

“And (*wa*) you should know (*yada'* – you should be totally aware, recognize, acknowledge, and literally understand (qal perfect)) that indeed (*ky*), I have sent (*shalach* – I have reached out and extended) to you all (*'el*) accordingly (*'eth*) this (*zo'th*), the terms and conditions of the relationship agreement (*ha mitswah* – the authoritative directions and written instructions regarding the codicils of the binding contract) concerning (*la*) the existence of (*hayah* – the enduring characteristics which exist associated with) the Family-Oriented Covenant Relationship (*beryth* – nurturing relational agreement, binding promise, solemn oath regarding a mutual alliance and pledge based upon a marriage vow and home which fosters and encourages growth) in association with (*'eth*) Lowy (*Lowy* – usually transliterated Levi or Levite, the descendant of

Ya'aqob who was assigned the responsibility of serving as a priest and judge; from *lowah* – to attend to, to join with, and to unite),’ **says** (*amar* – promises) **Yahowah** (יהוה – *Yahowah*) **of the command and control implements** (*saba*’ – of the ordered and controlled regime of spiritual messengers and envoys).” (Mal’aky / Messenger / Malachi 2:4)

Through His Towrah Yahowah has made His Covenant conspicuous. But more than this, His Towrah reveals the lone prerequisite and four conditions for participating in the Covenant.

To fully appreciate the declaration being made in this passage, we have to understand the special role the Lowy played in association with the Towrah and its Ark of the Covenant. Way back in the “*Dabar* – Word” Volume we reviewed the following passage: **“And it transpired just as Moseh completely finished writing the words of the Towrah upon this, the Almighty’s written scroll, successfully completing the Eternal Witness, Moseh directed and instructed the Lowy to lift up, carry, and bear (*nasa*’) Yahowah’s Ark (source of light, enlightenment, and choice) of the Covenant, saying, ‘Accept and grasp hold of the written scroll of the Towrah and place this alongside Yahowah’s Ark of the Covenant. Your God, He will always exist there for you in the Eternal Witness and Enduring Testimony.”** (*Dabarym* / Words 31:24-26)

The Lowy were employed to convey Yahowah’s Towrah to God’s children. Their mission was to share and explain His teaching regarding the Covenant to all who would listen, so that others would be able engage in this relationship in accordance with the Towrah’s terms and conditions. It was their mission to serve those attending the Mow’ed Miqra’ey by facilitating what Yah described in the His Towrah. They were also called to adjudicate disputes between God’s children, once again in accord with the Towrah’s directions on these matters. Ultimately, they were the guardians of the Towrah and its Covenant, which means that they were tasked with the prospect of affirming that the Towrah was the place to find and embrace Yahowah. They had, however, forgotten all of this.

The corruption of Lowy to “Levi” and “Levite” is funny in a way. The people entrusted with proclaiming Yahowah’s name had the pronunciation of their family name changed by the rabbis who ultimately usurped their authority. The Rabbinical Masoretes not only changed the name of their foes, the Lowy to Levite, they would go on to conceal and corrupt the name of God which the Lowy had been sworn to protect.

If we turn to Ancient Hebrew for further elucidation, we discover that the only letter in Lowy which does not also appear in Yahowah’s name is *l* Lamed. This character was depicted by way of a shepherd’s staff and thus described the

mission of the Lowy which had been to lead, direct, teach, and protect God's people.

Turning to the common letters, we are reminded that the Y Wah, which was drawn in the form of a tent peg, signified the idea of adding to and increasing the size of Yahowah's family. And the 𐤃 Yowd was formed in the shape of an arm and hand, demonstrating the authority and power of God, and those representing Him, to do whatever work was required.

Still speaking to Lowy and his descendants regarding their stewardship of the Covenant, God said...

“My Covenant (*Beryth* – My Family-Oriented Relationship) was with him (*hayah* ‘*eth*): the source of life, renewal, nourishment, and growth (*ha chay* – staying alive and prosperity), and the means to reconciliation, salvation, and satisfaction (*shalowm* – peace, favor, welfare, safety, health, tranquility, contentment, friendship, companionship, and blessing).

So I gave these to him (*wa natan la*) to inspire reverence (*la mowra*’ – hoping for some respect and with some trepidation), and he respected and revered Me (*yare*’). But now, because of (*wa min*) the presence (*paneh*) of My name (*shem*), he (*huw*’) is dismayed, discouraged, and destroyed (*chathath* – he dreads it, he is panicked and confused by it, even shattered and frightened).”** (Mal’aky / Messenger / Malachi 2:5)

Should it not have been obvious, it is now. According to God, His “*beryth* – Family-Oriented Covenant Relationship” “*hayah* – was, is, and always will be” “*ha chay* – the source of life,” in addition to “renewal, nourishment, and growth.” What’s more, this very same Covenant was, is, and always will be “*shalowm* – the means to reconciliation and salvation,” in addition to “companionship, friendship, contentment, tranquility, and satisfaction.”

It would be hard to find four words more important than these: *beryth hayah chay shalowm*. There is no greater gift than eternal life, no more valuable benefit than salvation. And both exist as a direct result of the Towrah's presentation of the Covenant.

Therefore, we are saved by the Towrah's directions regarding the Covenant, indeed for the Covenant. Neither faith nor religion, neither churches nor prayers, neither gospels nor grace, play a role in our reconciliation. Eternal life is a byproduct of the one and only Covenant – an agreement which is found in but one place. Without the Towrah, there is no means to either of these gifts.

Moving on to the second of two statements, we find that the ‘oft-repeated notion that religious Jews “respect” Yahowah's name is untenable. People don't

conceal, change, or corrupt something they revere. If Yahowah's name was respected by rabbis, they wouldn't condemn those who use it.

While He had already done so in His Towrah, Yahowah once again defined the mission of the Lowy...

“Truthful and reliable (*'emeth* – trustworthy and dependable, unchanging and enduring) **teaching, instruction, guidance, and direction** (*towrah*) **was in** (*hayah ba*) **his mouth** (*ba peh* – speaking of Lowy doing his job), **and injustice** (*wa 'awlah* – that which deviates from the truth and becomes harmful and damaging to others) **was not found** (*lo' masa'* – was not uncovered) **on his lips** (*ba saphah*).

In reconciliation and salvation (*ba shalom* – in peace, satisfaction, favor, and friendship), **and in uprightness and justice** (*wa ba myshowr* – in fairness and in complete accord with the standard; from *yashar* – in uprightness and justice, in a pleasing and agreeable fashion), **he walked** (*halak* – he followed the path and journeyed through life) **with Me** (*'eth*). **And a great many** (*wa rab*) **he returned and restored** (*suwb* – he turned around and changed, he brought back) **from** (*min*) **corruption and distortion** (*'aown* – from the iniquity and depravity of twisting and perverting the truth).” (Mal'aky / Messenger / Malachi 2:6)

From this we can conclude that those who walk in the Towrah, walk with God. Those who teach the Towrah, direct others to their salvation. Those who are guided by the Towrah, are never misled, nor do they mislead. Those who are favored by God, stand upright in His presence. And to be reconciled unto God is to be pleasing and agreeable to God.

But did you notice the remarkable concluding statement? Yahowah gave the Lowy credit for changing the minds of many of His wayward children, and for bringing them back home. That is remarkably generous, considering that all they had actually done was relay what He had revealed and promised. And yet from God's perspective, their willingness to share His means to achieve reconciliation was sufficient to share the credit.

Along these lines if I may get personal with you, sometimes I imagine the expression on Yahowah's face when He greets one of the many souls who have come to know Him through this presentation of His Towrah. And I see His willingness to include me in these homecomings, and witness the twinkle in His eyes, the smile on His face, His loving embrace, as being too wonderful for words to adequately express. No matter how flawed and unqualified, even undeserving we may be, Yah sees us as His partners.

That is so long as we prepare and then engage advancing His mission...

“Indeed (ky) the lips (saphah) of the priest (kohen – the minister, the advisor, the judge, the teacher, and the official) should be kept focused upon (shamar – should consistently observe, consider, and explore) knowledge which leads to understanding (da’at – the skillful application and processing of reliable information resulting in comprehension). The Towrah’s teaching (towrah – the Towrah’s instruction, direction, and guidance) should be sought (baqas – should be learned and procured) from (min) his mouth (peh) because (ky) he (huw’) is the messenger (malak – the envoy and representative who informs by conveying the word) of Yahowah (יהוה) of the spiritual implements (saba’ – of the regime of heavenly messengers).” (Mal’aky / Messenger / Malachi 2:7)

Rather than ask God for His guidance in your life, why not do as He has requested? There is no greater calling than serving as one of Yahowah’s messengers.

Sadly however, most of those who claim to be serving Him, are actually serving themselves. **“But (wa) you all (’atah), yourselves, have turned away from the Way and corrupted the Path (suwr min ha derek – you have rejected and forsaken the Way and you have reconfigured your version of the Path). You have caused many to stumble (rab kashal – to falter, fall, and be brought down). By (ba) your teaching (towrah – your instruction and direction [speaking of the Oral Law and Talmud]) you have corrupted and perverted (shachath – you have marred and blemished, ravaged and besmirched) the Covenant with (beryth – the family-oriented relationship agreement with) the Lowy (ha Lowy – those who unite),’ affirms (’amar) Yahowah (יהוה – Yahowah) of the spiritual implements (saba’ – of the regime of heavenly messengers).”** (Mal’aky / Messenger / Malachi 2:8)

Jewish religious leaders have positioned their Oral Law, their Talmud and the Mishnah, as commentaries on the Towrah, but according to Yahowah, they are corruptions of it. Rather than promote the Way, they cause Jews to stumble and miss the Way. Rather than embrace the Covenant, they blemish and besmirch it.

And as a result... **“So (wa gam) I (’any), Myself, will give you over (natan ’eth) to be despised (bazah – to be held in contempt and regarded as evil) and humiliated (wa shaphal – humbled and seen as repulsive and lowly) by all of (la kol) the people (’am – the nations), similar to (ka) a mouth (peh) which (’asher) has not observed (’ayn shamar – has not examined, explored, or considered) My Way (’eth derek) and is instead lifting up and promoting (nasa’ – elevating and exalting) your presence in your teaching (paneh ba ha towrah – in your instructions, guidance, and directions).”** (Mal’aky / Messenger / Malachi 2:9) God considers those who promote an agenda which is in conflict with His to be foul mouthed.

Responding to all that Yahowah has revealed, Mal'aky then questions his people. **“Is there not (*ha lo*) one Father (*'echad 'ab*) for all of us (*la kol*)? Is there not (*ha lo*) one God (*'echad 'el*) who created us (*bara*)? Why (*madduwa* – what is the reason that) are we unfaithful (*bagad* – have we betrayed the trust and acted treacherously, committing adultery). Each individual (*'yssh*) with his brother (*ba 'ach*) has defiled and dishonored (*halal* – has profaned and desecrated, has violated and polluted) the Covenant (*beryth* – the Family-Oriented Relationship Agreement) of our fathers (*'ab*).”** (Mal'aky / Messenger / Malachi 2:10)

To defile and dishonor the Covenant, as Judaism, Christianity, and Islam do, is a death sentence. It is not survivable. And few things violate the Covenant more than the religious arguments which permeate the Talmud, the anti-Torah epistles which comprise the New Testament, or the demonic and twisted rant which became the Qur'an.

As we conclude our review of the Towrah in the Prophets, let's turn to the first verse of the next chapter. It speaks prophetically of the living embodiment of the Towrah – the Ma'aseyah Yahowsha'.

“Behold, I am going to send out (*hineh shalach* – pay attention and look to Me, I am going to extend Myself, reach out, and dispatch) My Messenger (*mal'ak* – My Representative who will convey My message). And (*wa*) He will prepare the way for My presence (*panah derek la paneh* – He will help make you ready to turn around and pay attention to the path which leads to facing Me).

And suddenly, unexpectedly (*pith'owm* – quickly in a flash and surprisingly) He will come to God's (*bow' 'al* – He will arrive and pursue a harvest at the Almighty's) Temple (*hekal* – His Sanctuary; from *yakol* – the place where He will prevail): the Upright One (*'edown* – the Foundation of the Tabernacle) whom (*'asher*) you all (*'atem*), yourselves, have sought (*baqash* – you have inquired about, asked and searched for), and (*wa*) the Messenger (*mal'ak* – the Representative of the Message) of the Covenant (*beryth* – Family-Oriented Relationship Agreement) which and whom (*'asher* – as a result of the relationship) you all (*'atem*) have desired (*chaphets* – have wanted and delighted in).

Look (*hineh* – pay attention), I am coming (*bow'* – I'm returning to pursue a harvest),’ promises (*'amar* – and affirms) Yahowah (יהוה) of the spiritual implements (*saba'* – of the regime of heavenly messengers).” (Mal'aky / Messenger / Malachi 3:1)

Jews did not recognize Yahowah's Messenger. And Christians fail to appreciate the relationship between Yahowah, Yahowsha', and this message regarding the Covenant. These mistakes are equally devastating and damning.

Yahowsha', the diminished manifestation of Yahowah set-apart from Him, served to bring us into the presence of Yahowah. In fact, without His work, Yahowah would not be able to return without destroying our planet and all life thereon.

Also note, there is no "Second Coming" of "Jesus Christ." The Messenger of the Covenant, the Ma'aseyah Yahowsha', prepared the way for Yahowah.

God said this because His energy is so great, it would instantly incinerate matter which is not properly prepared. For flesh to exist in the presence of God, it has to be appropriately equipped and adorned.

But don't rely on my conclusion here. Instead, consider Yah's... **“And who (wa my) can endure (kuwl – can bear) this day ('eth yowm) when He arrives (bow' – when He returns to pursue His harvest)? And who (wa my) will be able to be present with, standing beside His appearance ('amad ra'ah – will be suitably established and sustained in association with His revelation to view Him)? Because indeed (ky), He (huw') will be similar to (ka – like and compared to) a refiner's fire (tsaraph 'esh – flaming light which purges the darkness), and akin to (wa ka) an alkali detergent which cleanses (boryth kabash – a white water-soluble cleansing agent which becomes clear when dissolved and a salt which serves as a preservative).”** (Mal'aky / Messenger / Malachi 3:2)

There will be no reason for Yahowah to diminish Himself upon His return. So rather than appearing like a man, He will be seen as light – as pure radiant energy. And while His light will be the most wonderful sight His children have ever seen, as they have already been cleansed by it, those who have rejected the Towrah and its Covenant will be purged and dissolved by it.

Those vaporized upon Yahowah's return will have only themselves to blame. **“From the days (la min yowm) of your ancestors ('ab – fathers), you have turned away from (bow' min – you have rejected and forsaken) My clearly communicated prescriptions and inscribed decrees (wa chuwqah – My recommendations and prescribed ordinances; from choq – My shared and nourishing thoughts regarding an allocation of something designed to cut you in on the Covenant agreement), and you have not observed them (wa lo' shamar – and you have not focused upon or considered them).**

Return to Me (suwb 'el – change and turn to God) and I will return to and restore you (wa suwb 'el),' promises ('amar – and affirms) **Yahowah (יהוה) of the spiritual implements (saba' – of the regime of heavenly messengers).”** (Mal'aky / Messenger / Malachi 3:7)

As humankind created in the image of our God, we began life in paradise with God. *Sukah*, or “Shelters,” which represents our return to the Garden, actually celebrates our return to God. Moreover, the way to God commences with Passover and Unleavened Bread, where we become immortal and are prepared to meet with our Maker. And you’ll notice that this Way passes through Reconciliations, where our relationship with God is restored, before our return is possible.

This then brings us to the final mention of the Towrah in the whole of Yahowah’s Testimony. And here we find God encouraging us to:

“Remember (*zakar* – recall and proclaim) **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) **of Moseh** (*Moseh* – One who Draws Out), **My servant** (*‘ebed* – coworker and associate), **who, as a result of the relationship** (*‘asher* – and as a blessing), **I instructed and directed** (*sawah* – guided) **in** (*‘eth ba*) **Horeb** (*Choreb* – transliterated Horeb; meaning desolate place) **on behalf of all** (*‘al kol*) **Yisra’el** (*Yisra’el* – individuals who engage and endure with God) **regarding 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* – as the basis to exercise judgment and make sound decisions).” (Mal’aky / Messenger / Malachi 3:22)

And therein is the perfect summary of the Towrah’s purpose. It teaches us how to engage in the Covenant and how to resolve the problem of sin.

Since this is the next line, and since it affirms that the Towrah will reign supreme through the conclusion of the Tribulation and Yahowah’s return, I thought I’d share it with you.

“Behold (*hineh* – please pay attention), **I** (*‘anky*) **and going to send out** (*shalach* – dispatch) **to you all** (*la ‘eth*) **‘Elyah** (*‘Elyah* – Yah is God; transliterated Elijah), **the prophet** (*ha naby’*), **before the arrival of the presence** (*la paneh bow’* – in association with the harvest and appearance) **of the greatest and most important, the most respected and awesome** (*ha gadowl wa ha yare’*

– the most promoted, empowering, reverent, and awe-inspiring) **day** (*yowm*) of **Yahowah** (יהוה).” (Mal’aky / Messenger / Malachi 3:23)

This is Yowm Kippurym in Year 6000 Yah. It marks the single most important day in human history. It is the day Yahowah will return to be with His children.

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Without the *Towrah*, there is no Covenant. With the *Towrah*, there is only one Covenant.

Without the *Towrah*, nothing is known of Adam and the Garden of Eden, of Chawah (“Eve” is the name of a pagan goddess), or the ploy perpetrated an Adversary known as Satan to confuse and beguile them.

Without the *Towrah*, no one would even know of the existence of Noah, his Ark, or the reason for the flood which deluged Mesopotamia five thousand years ago as a result of an asteroid strike.

Without the *Towrah*, Abraham and Sarah are unknown to the world, as are Yitschaq and Ya’aqob, Hagar and Ishmael. Nothing would be known of the promises Yahowah offered Abraham which now serve as the basis of the Covenant.

Without the *Towrah*, the conversations Yahowah had with His children regarding their relationship with Him would be nothing more than fading sound waves which would have stopped reverberating nearly four-thousand years ago. Without the *Towrah* there would be no way to engage in a relationship with God.

Without the *Towrah*, we would know nothing of the Hebrew slaves in Egypt, or of the events which led up to their miraculous exodus. Sure, the archeological record of these events is crying out from the desert sands and the scarred mountain summit, but without the *Towrah*, no one would have bothered to look.

Without the *Towrah*, the Ten Statements Yahowah etched in stone would be unknown, hidden for a time in the Ark of the Covenant, twenty feet below the parking lot of the Jerusalem bus station, in a limestone cavern immediately below what was once Golgotha.

Without the *Towrah*, Yahowah would be unknown, life would be short, and there would be no means to salvation.

But with the *Towrah* every relevant question is answered, and every relevant issue is resolved. Save God, Himself, nothing is more important than His *Towrah* – Teaching, Instruction, Guidance, and Direction.